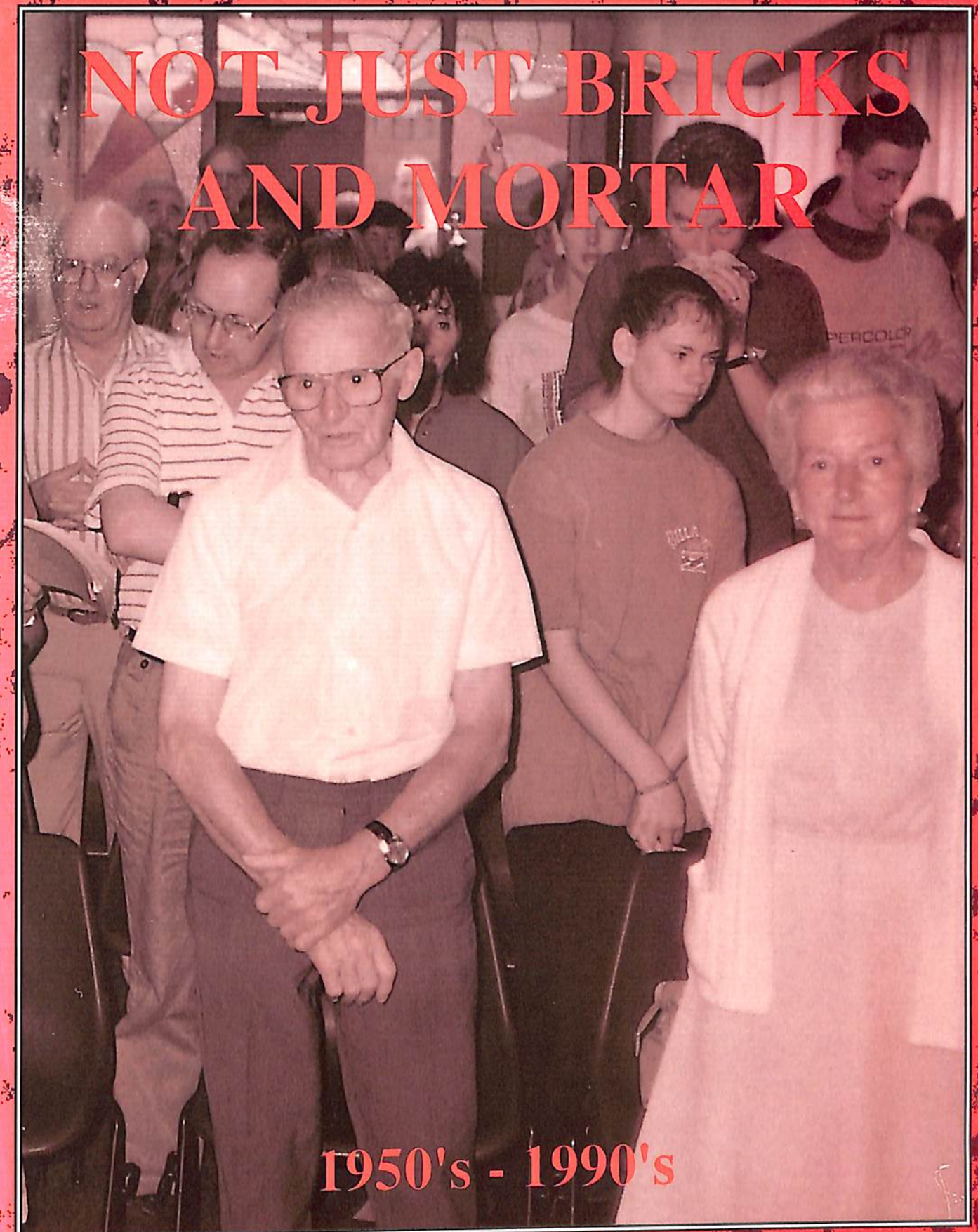


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*A Story of the Birth, Life and Death of the Community of
St. Francis de Sales, East Ringwood*

NOT JUST BRICKS AND MORTAR

A Story of the Birth, Life and Death of the
Community of St. Francis de Sales,
East Ringwood

1950's - 1990's

Compiled and edited by
Denise McHugh and
Father Peter Robinson

*They were risen up from the grave
born into New Life
called to be Light
to those in darkness around them*

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INTRODUCTION

It is 1993, the year the Parish of St. Francis de Sales, East Ringwood closed. The event was met with mixed feelings. Some people viewed it with great disappointment, others with relief. The individual's reaction to its closure depended upon his or her personal experience of Parish life there.

When I joined the Parish in 1978, it was a divided but richly caring people whom I met. Nobody could ever pinpoint, really, what particular factors had caused such division. Whatever the cause, the fact it was divided was always a great topic of conversation among parishioners. Despite the division, East Ringwood people maintained the community as a faith community. It received into its arms very many who were searching for truth. It spread the Word beyond the boundaries of Catholic community. It will always be remembered as a faith community which gave to its own as much as it could give and it gave to others what was left over. It rightfully fed, in Christ, its own where it could before giving bread to others.

The community had a strong devotion to its Sacramental life. It maintained a very elaborate Sacramental education, initiation and celebration program. The years of the community's operation saw many people receive initiation into its Sacramental life. The richness of that Sacramental life has, to be sure, to be the key to the community's survival. Each and every person within the community at any time was extremely important within the Sacramental dimension of its life.

One of the works the Vatican II Council (1960's) required all Catholic communities throughout the world to do was to work to call all Catholic people, both Religious and lay, to be full spiritual beings in Christ. Waves of insecurity continually passed through these communities as leaders called members to work hard at knowing who they were supposed to be as Christians and to become that type of Christian. St. Francis de Sales community was born just after Vatican II had ended. It had to be immediately put in touch with the demands of Vatican II. Its then Parish Priest, the late Father Michael Kelleher, was a staunch supporter of Vatican II. He had the greatest regard for the teachings being handed down to the grass roots communities, as a result of Vatican II, and embraced wholeheartedly the call for the renewal of people through any means possible.

When Father Peter Robinson came, in 1983, to lead the community as Parish Priest, he continued the

work of renewal begun by Father Kelleher. He saw his role there, as a man of prayer, to be Christ to people, that is, to allow Christ to minister to His people through him, an instrument of the Lord. Father Robinson saw great need, when he came, to build the community into a strong Christian community which could support and maintain the faith and life of those who had been called, through renewal programs, to work on their spiritual lives. He felt that to be fully Christian, people need to live their Christian lives on all human planes, not just the spiritual plane. Hence he worked hard at helping them to become real community to each other and to others beyond the St. Francis de Sales community boundary. "Build real faith support for yourselves, each other and for those yet to come" was his motto.

There will inevitably be conflict and resistance surrounding any call to "change" in any human group and individual. Such is the nature of the human beast. Conflict and resistance were not lacking in any measure in the progression of community development in the St. Francis de Sales people history. Tensions sprung to life whenever the word "change" was mentioned. Nonetheless, the community went "with" more often than it went "against" calls for spiritual change.

Mighty winds of change have almost ceased blowing at this point of time through our beloved Catholic Church. Many grieve deeply within the Church the loss of those who left the Church, for whatever reason, during the years the winds roared and shook to the very core the Church's foundations. The winds left nobody untouched. All is quiet again. It may be many years before the real fruits of Vatican II spring forth into being. Spring forth they will.

When this history was first conceived, Father Robinson wanted to appoint youthful students to write it for him. His aim in doing so would have been to give youth work in this period of recession in our nation's history. His Parish Council felt it would be, perhaps, a job for a writer. I was subsequently asked to put a history together to mark the occasion of the Parish's closure and merger with the people of St. Edmund's Parish, Croydon, which has also closed. The two people are to become a new people and will, in 1993, become the founding members of the new Parish of the Sacred Heart at the once Missionaries of the Sacred Heart Monastery, Croydon. I am not an historian, but I have, as an A Grade journalist, been privileged to have a long

history (30 years, in fact) of very successful writing in Australia. It has been with great enthusiasm that I have worked with Father Robinson and community members to help him and members of his community tell their story.

The story of a Parish is always a story of a journey of people with their God and with each other. The beginning of any relationship is always the founding of a place to meet, in God's name. Naturally, a Parish history must be about both property development and community development. This history is just that - about both dimensions of development.

When writing this particular history, I sought contributions, both publicly and privately, from as many people as I could who had had some degree of involvement with St. Francis de Sales Parish. It will be a disappointment to some because the memories they may have of the Parish may not be documented.

Some stories could not be told. Many of the founding people, including Father Kelleher, have passed away. Other founding people could not articulate, as they might have liked, the story as they knew it. Parish records were scant and scattered. Nonetheless, I was able to collect enough anecdotes, facts, figures, to at least give a picture of what caused the Parish to begin where it did and how it became what it became. Each and every contribution to this history was a thread, as it were, which I was able to weave into a tapestry depicting a people of God who existed at a particular point in time in East Ringwood. My deepest thanks to all who contributed to this history in any way at all.

Denise McHugh, BA Hons
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Currently completing a Bachelor of Social Work,
Melbourne University.
January, 1993.

Chapter One

PIONEERING DAYS

East Ringwood became a Parish in March, 1972. When the Parish began, Father Michael Kelleher, then Parish Priest - its first - said of the first people in a letter to parishioners dated May, 1972:

"The spirit of generosity, eagerness to help, the sacrifices people are willing to make, is a constant source of encouragement to me.

"With these assets, backed by God's help, we will build up a real Parish, not just in bricks and mortar, but a real community where we feel responsible for and care for each other."

The letter had as Father Kelleher's then home address:

St. Francis de Sales Catholic Presbytery,
6 Dynes Street,
East Ringwood. Phone: 870 7277.

He described himself in the letter as "your first Pastor".

The "first Pastor" is of course now dead. Father Kelleher died in Dublin, Ireland, on August 31, 1991. It is in a sense very difficult to recapture, without him present, what he envisaged his people, under his leadership, would be apt to build together as "real Parish". Each leader has his own vision of "Parish". Father Kelleher was better known, in those beginning days of Parish as an Irish missionary. He came to Australia from Ireland in 1959. His first appointment in Australia was to Our Lady of Perpetual Succour Parish, Ringwood. He was the Ringwood Parish's first curate. Father John Scarborough (deceased) was then Parish Priest there.

In a memoir of his "first days" in Australia in an early issue of St. Francis de Sales' Parish Paper, "Contact", Father Kelleher said:

"Ringwood in 1959 was a young, rapidly growing suburb and this placed enormous pressure on institutional development of the Church. Land had just been purchased for development in surrounding areas - North Ringwood, Heathmont, as well as East Ringwood and Our Lady's."

As is obvious, the young Irish priest was not then aware that one day one of those developmental sites would become St. Francis de Sales Parish and he would be its first Pastor. His memoir describes his "first assignment" in Australia as being:

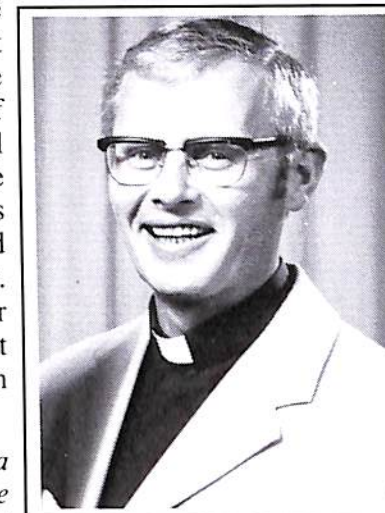
... "to purchase a car, and visit the State Primary and High Schools in the whole area. Within a week I had borrowed nine hundred pounds from the Cathedral and had bought a brand new green Volkswagon. Two days later, I accidentally drove it too close to the Presbytery wall, leaving a lovely scratch on the front left mudguard. I was delighted, because, after the christening, I felt it was ready for hard labour, and that little car was certainly punished from then on.

"With the help of a six-penny catechism, I began to impart the simple Christian message to 24 classes per week, ranging from Prep. to Form Six, to the Catholic pupils who attended the eight State Primary Schools, two State High Schools and one State Technical School in the Ringwood and South Warrandyte area at that time.

"The following year I recruited a few helpers. I remember Mrs. Mary Dacy from Heathmont was my first recruit.

"I also had my pastoral duties, e.g. Mass, Confession, visiting the sick and administering the other Sacraments. This was my work at the time, as a curate, so you can well imagine the work Father Scarborough carried out as Parish Priest - an enormous task".

Pat Ryan, an early member of the St. Francis de Sales Parish community (he and his wife, Mary, arrived and settled in East Ringwood in 1958), wrote this of the formative period of the Parish in "Contact", 1985:



• Father Michael Kelleher
- First Parish Priest

"Father John Scarborough, who arrived at Ringwood in 1957, could truly be called the practical pioneer of East Ringwood Parish.

"The arrival of Father Scarborough coincided with large expansion in the whole of the Ringwood area. He bought land in the North Ringwood, East Ringwood and Heathmont areas. A farseeing man, he knew that North and East Ringwood Parishes would be needed within a few years. (The land at Heathmont was sold in more recent years)."

It is stated in the November, 1970, edition of the Ringwood Parish Paper, "The Marian Monthly", that the "large expansion" in the Ringwood area of which Pat Ryan speaks, was, in fact of ... "new residents (to the area) both Australians and new settlers". Vin Jordan, an actual pioneering member of the St. Francis de Sales Church community, remembers the era as being one where "houses blossomed up everywhere" (9/6/1992). He begins his description of what it was like to be a resident in the area at that time with the statement:

"In those days Ringwood and East Ringwood was not as we see it today. It was pretty much bushland. In East Ringwood itself, there was one shop, as far as I can remember, in Railway Avenue. It was at the Croydon end of the railway station. The other shopping facility was the milk bar which is presently opposite the East Ringwood football ground. The milk bar was also the Postal Agency. Anybody who got a letter addressed to East Ringwood had to go to the Agency to pick it up. There were no mail deliveries whatsoever. They came later on.

"After the Second World War, the place started to blossom. Land was sold and developed. To give you some idea of the price of land then...shopping blocks opposite East Ringwood Station in the late 1940's could be bought for forty pounds, which is about \$80. So if you had the foresight, or more importantly, the pound notes, you could have made a lot of money. I didn't have either, I regret. In those days of which I speak, houses blossomed up everywhere. Building materials were in very short supply at the time. In addition, skilled building labour was also very short. Therefore, many houses built in the era were built by owner builders.

"Every Sunday morning at that time, the first train would come out from Melbourne and people would alight from it with bags of cement, sheets of galvanised iron and all the building materials in the world they could fit into a carriage. It was a regular event. Once they alighted from the train, they would

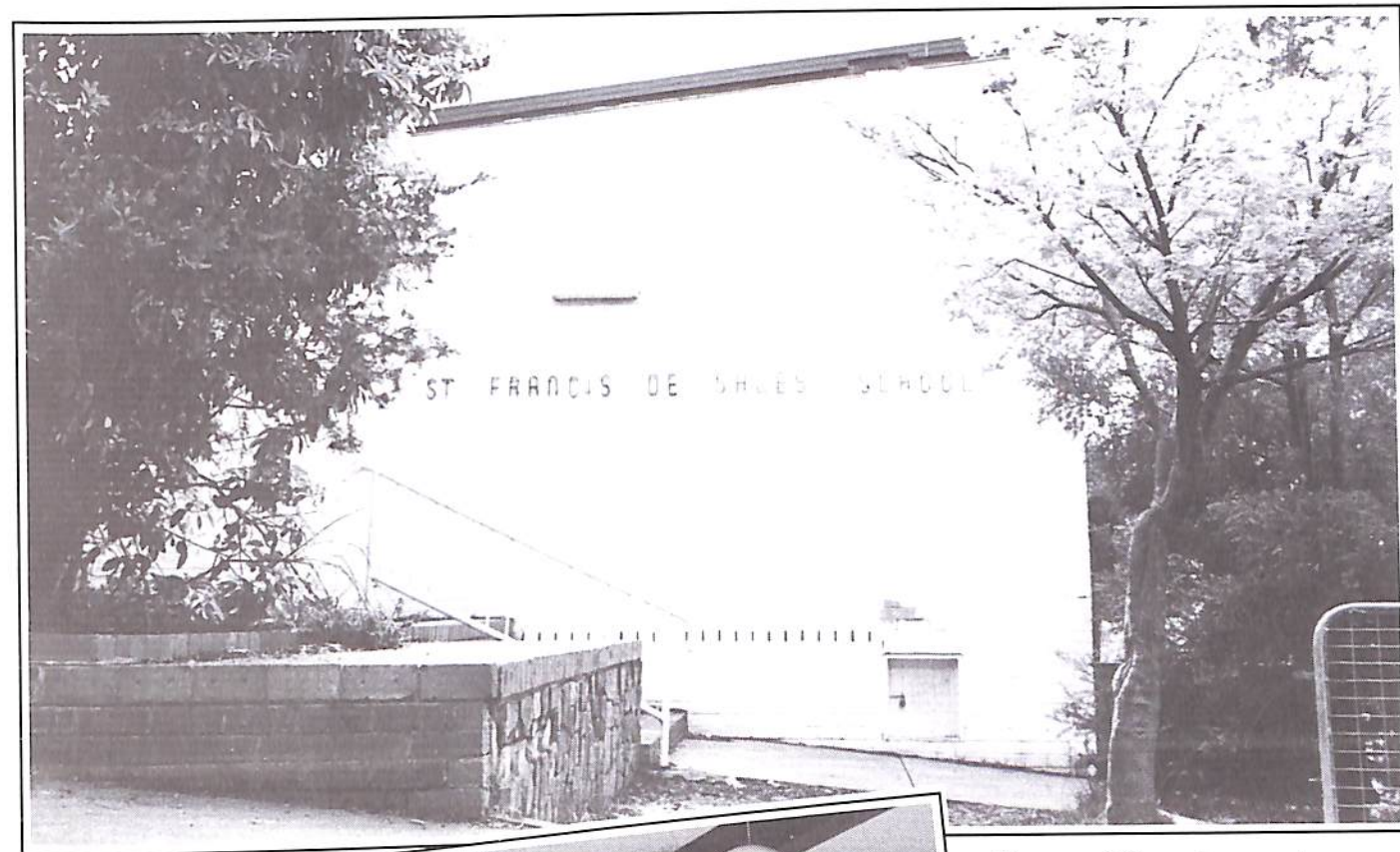
carry their materials to their blocks of land where they had spent some months before clearing the trees with the assistance of their fiancées, and they would build. It was quite a busy place. It was in this atmosphere in those times that our East Ringwood Catholic community began".

The land that was bought at that time in East Ringwood for a future Parish was the land upon which the Parish school/community centre was eventually built in Bona and Patterson Streets. According to Vin Jordan's memory, "the Meeting (or current Parish Community) House at 6 Bona Street was bought later on. Then we acquired 4 Bona Street which became the Presbytery. We did try to purchase the land where the Maroondah Social Health Centre in Patterson Street is now but we did not succeed".

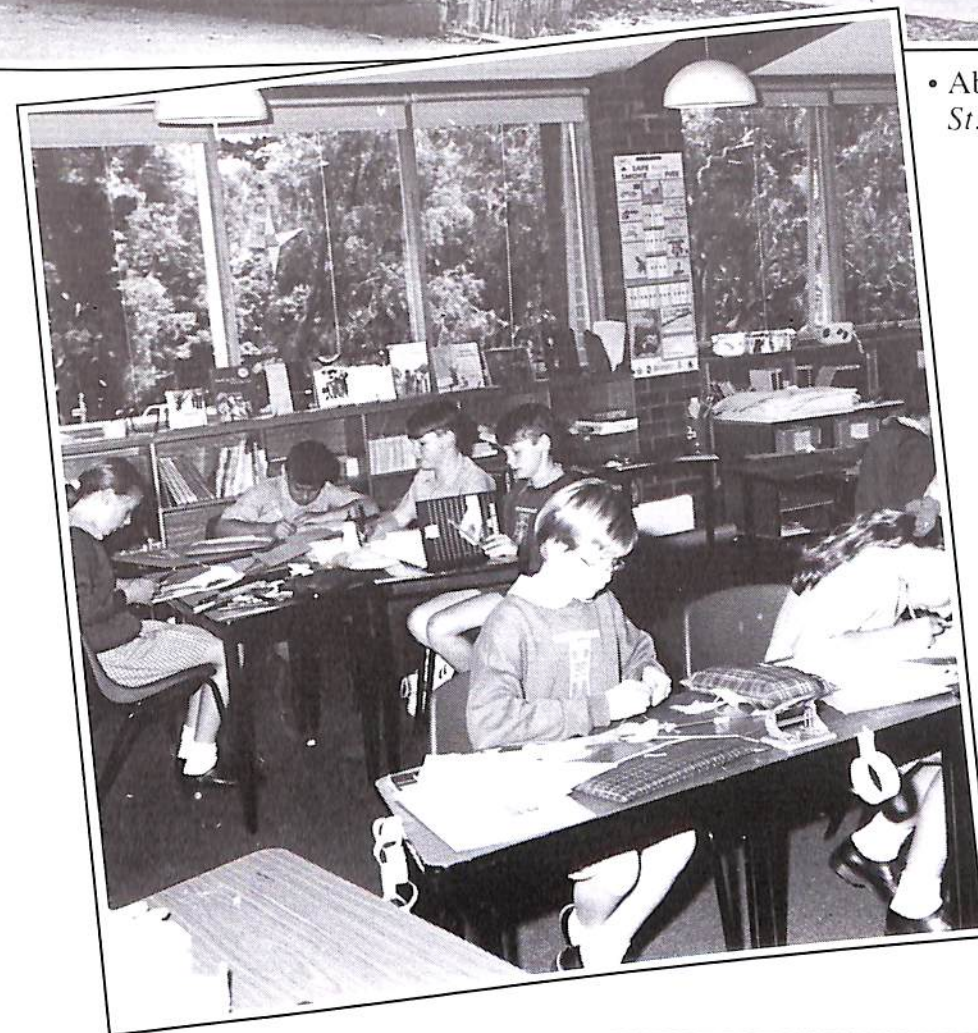
CATHOLIC SCHOOLS

The idea, then, of having a Parish in East Ringwood was, as we have seen after examining early records, really due to the expansion of the Ringwood area as a suburb. It was, in those days, a "new satellite growth" area. The schools, as we have also seen, that many Catholic children in the area attended at the time were State Schools. There was a Catholic Primary School at Ringwood Parish. "The Marian Monthly" (November, 1970) reports that "in 1929, Father Donovan, Parish Priest (R.I.P.) planned and built a new brick Church School" on a Church owned property "on the corner of Wilana Street and Bedford Road. The foundation stone was blessed and laid by His Grace, Archbishop Daniel Mannix, on November 24, 1929. The architect for the building was a Mr. A. A. Fritsch".

Apparently the Mercy Sisters at Lilydale agreed to staff the school in 1931. Enrolments were more than anticipated, so an old wooden Church situated on the property had to be converted into a classroom. The Sister-in-Charge of the School, according to "The Marian Monthly", was Sister Mary Xavier. She was assisted by Sister Mary Beatrice. They travelled daily from their Lilydale Convent to teach local Catholic children who came from "Mitcham, Vermont, Ferntree Gully, Bayswater, Croydon, Heathmont, as well as Ringwood. The roll call numbered about 75". It is noted in "The Marian Monthly" that Sister Xavier stayed on until 1937. Sister Beatrice remained until 1958. According to "The Marian Monthly", the School experienced "overcrowding" in the early 1950's. That, from what



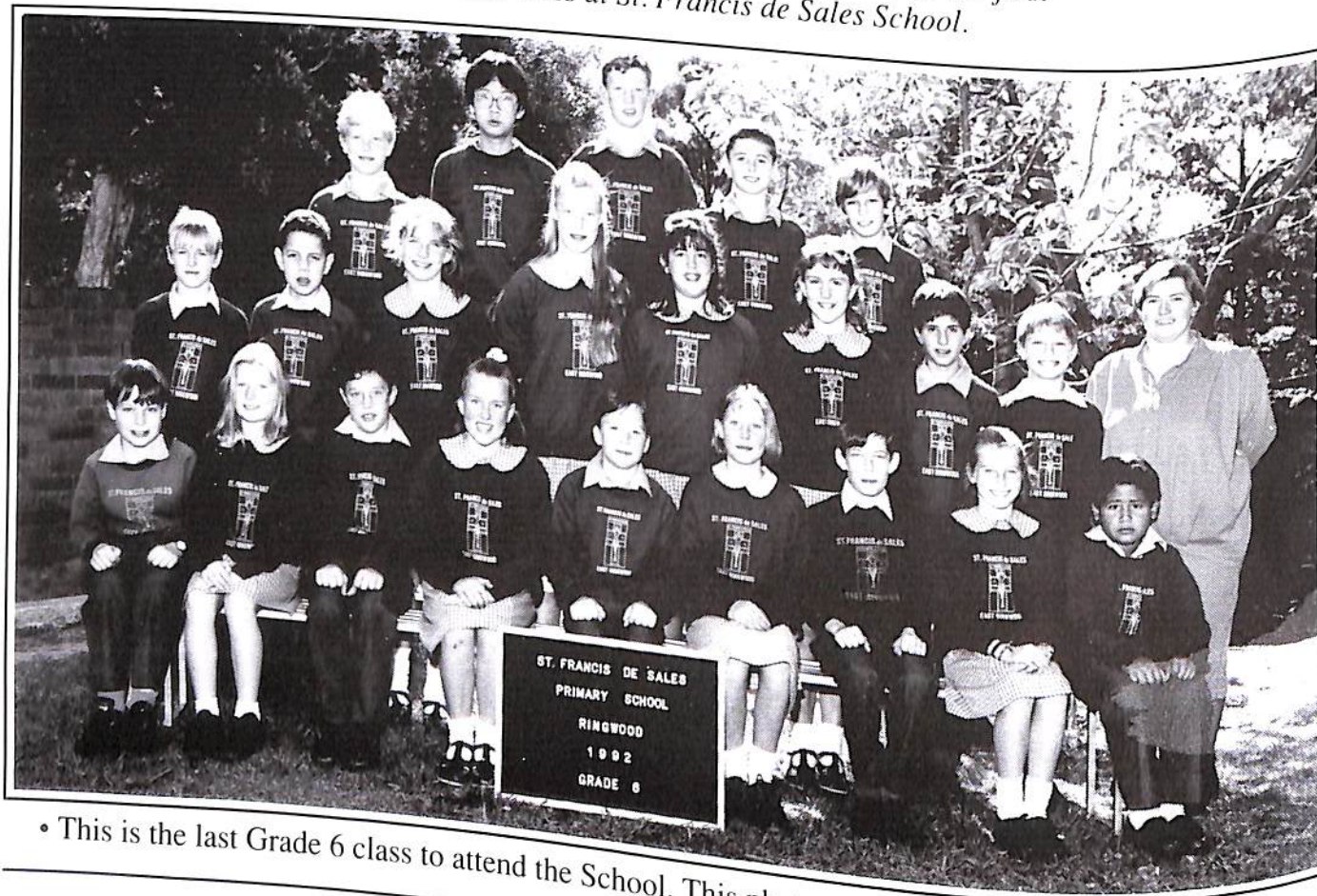
• Above - The entrance to St. Francis de Sales School



• Left - Inside the School, a class in progress



• The beginning and the end this is believed to be the first Grades 5 & 6 class at St. Francis de Sales School.



• This is the last Grade 6 class to attend the School. This photograph was taken at the end of 1992.

we know of the expansionist nature of the Ringwood area at the time is not surprising. Additional classrooms had to be built and they were opened in 1954.

The St. Francis de Sales School was built in 1958 on the then newly acquired land site on the corner of Bona and Patterson Streets, East Ringwood. According to Pat Ryan's account, it was

"completed in September, 1958, and opened on November 23 of that year by the Most Rev. Justin Simonds (deceased), then Coadjutor Archbishop of Melbourne. It cost \$58,000. About 250 people were present at the opening and the writer (Pat Ryan) was the "bagman" taking about \$400 in donations. The ladies put on an excellent afternoon tea and the children took full advantage. Sad to relate the gentlemen had a keg in the basement (it was a very warm day)."

Vin Jordan says of that day:

"We had quite a celebration on that day. There were a lot of clergy here. The then Mayor of Ringwood, the late Councillor Reg Spencer, represented the citizens of Ringwood. It was quite an historic event in this area." (9/6/1992).

One of the problems with writing the school history is that there are no early documents upon which to draw to permit me to date accurately when classes actually began there. Vin Jordan says he feels sure that classes actually began at the School in September, 1958. Others dispute this date. According to Vin:

"The first teacher was Miss M. Smith. She taught the Prep. class - the only class there at that time - from September until the end of the year."

"That Prep. class had previously been at the Ringwood Parish School. It was transferred to St. Francis de Sales School immediately it was ready to receive pupils."

Margaret Murrin, another pioneering parishioner, gave me the following names which she believes were the pioneer pupils. There were 20 of them. They were:

Colin Bernau, Anne Birrell, Stephen Birrell, Anthony Busch, Jane Chivell, Michael Chivell, Patrick Kenny, Gregory Lacy, Jennifer Lacy, Louise McCarthy, Gary McCluskey, Kathie March, Christine Motteram, Edward Oleszek, Caterina Papalia, Frank Seton, Gary Simmons, Josephine Verey, Janice Wisdom and Lynette Wisdom.

Vin Jordan talks of the way the School was built up.

He said that he remembers a new Prep. class was enrolled each year and the old Preps. went on to become a higher grade. As a result new grades were added each year to the School. For instance, in 1959, Grade One was added...and so on... until it went up to Grade Four. Pupils in Grades Five and Six had to go back to the Ringwood Parish School until we could accommodate right up to Grade Six.

Pat Ryan ("Contact", 1985) states that the School was run, in 1959, by "the Dominican Sister Jude" and one lay teacher. "The Marian Monthly" (November, 1970) says that Sister Jude came that year from Adelaide, South Australia. Of course it must be remembered that that, too, was the year Father Kelleher arrived at Our Lady's, Ringwood, from Ireland. Sister Jude and other Dominican Sisters were brought from Adelaide to run not only St. Francis de Sales School but also the Ringwood Parish School. A convent was founded for the Dominican nuns in 10 Bedford Road, Ringwood, in 1960. These nuns replaced the Sisters of Mercy from Lilydale at the Ringwood Parish School and, according to the report, thus "relieved the Mercy nuns of the burden of travelling to and teaching in our local school". Dominicans who succeeded Sister Jude at St. Francis de Sales School were, according to current School librarian, Margaret Somers, Sisters Mary Rose (twice), Patricia (Giuseppe) Brady, Patricia Taylor, Anne Burr and Johanna Cash.

Margaret Somers remembers (1-1-1993)

"the School operating for years with no telephone and no fence:

- the nuns in the days before they had cars of their own having to be picked up by parishioners, brought to School and taken home again after School. We were rostered to do it. They had to be collected for and returned after Mass Sundays, too. The men of the community could not do it on their own. No way could a man pick a nun up on his own in those days. For that matter no priest at that time would have picked a woman up on his own and given her a lift. He would have been talked about. Sister Patricia Taylor was the first nun to own her own transport. Sister Patricia (Giuseppe) Brady was the first nun to allow a man on his own to pick her up and drive her to and from our community. The nuns were not allowed to eat with us either in those days. The nuns had to have lunch on their own and at a different time to the rest of the staff. They could not have morning or afternoon tea with us either:

- the mothers having to clean the toilets. The main

topic of conversation at Mothers Club meetings in those days used to be: who will clean the toilets? Do we need to do them every night? Who will we roster to do them? They are cleaned now by paid professionals."

Just for the record, School Principals who followed Sisters Jude and Rose were:

1974 - 1981:	Leonie Purcell - first lay Principal
1982 - 1986:	Vin Russell
1987 - 1991:	Stephanie Eynon
1992 - :	Brenda Russell (Acting Principal)

AQUINAS COLLEGE

The "first regional Catholic High School in Victoria", according to "The Marian Monthly" (November, 1970), Aquinas College began in 1961. It was for "boys only". It was even more specific again about who its pupils would be. Not only was it for "boys only", it was only for

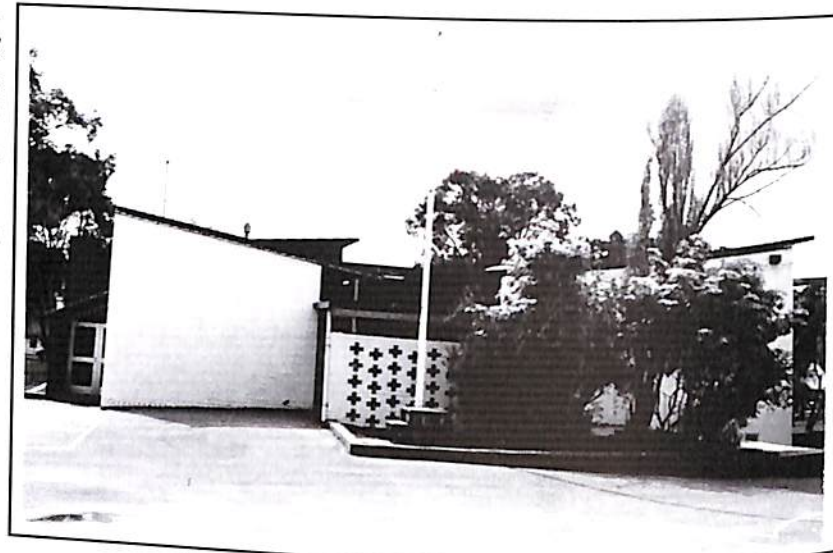
... "boys from the parishes financing and maintaining the College...Healesville, Lilydale, Croydon, Ringwood, Mitcham". ("The Marian Monthly", November, 1970).

The College was established on "30 acres of land in Thomas Street, Ringwood" and "was placed under the direction of the Christian Brothers who catered for Forms One and Two at its opening". ("The Marian Monthly", November, 1970).

Up until the College was built, Catholic boys living in Ringwood had to travel either to other Catholic Schools all over Melbourne or attend local State High and Technical Schools.

THE BEGINNINGS OF EAST RINGWOOD PARISH

The year was 1956. The time had come for East Ringwood Catholics to begin the process of becoming a community in their own right. Although they were still a part of Ringwood Parish and would remain so until 1972, they began to celebrate Sunday Mass together in their own locality rather than at Ringwood. Their first Mass was celebrated in the East Ringwood Progress Association Hall on the December 2 of that year by a Carmelite priest from the Carmelite Monastery at Donvale. The collective memory of the remaining members of that first group



• View of St. Francis de Sales School taken from Patterson Street

cannot recall who the Carmelite happened to be. There are no records available of this historic event.

Vin Jordan recalls the beginning of the East Ringwood community's saga:

"Following the first Mass, we kept renting the hall from the Progress Association on Sundays for Mass. Each Sunday, we had to clean the hall out before Mass could be celebrated there, because there were other functions held there during the week. We had to arrange the chairs, set up a trestle for the Altar.

The supply of priests came from Ringwood Parish and from the Carmelite Monastery in Donvale. We had a group of us who used to go and pick up the priests at the Monastery and bring them back to East Ringwood. After Mass, we would take the priests into our homes and provide them with breakfast. We developed a great friendship with these Carmelite priests".

It was a real missionary outpost-type beginning - no land, no Church, no priest of their own.

It was at this time that the yet to be officially born St. Francis de Sales Parish's Altar Society began to form. Norah Jordan, Vin's wife and a founding member of the community, remembers that she was a young mother at the time with twins at home to care for.

"I used to load the priest's vestments, Altar stone, flowers, into the twins' pram and push them across to the Progress Association Hall before Mass, then set up the Altar with Mary and George Bond and others each Sunday". (9-6-1992).

Apparently Mass continued to be held at the Progress Association Hall until the St. Francis de Sales School was built and opened in 1958. Whilst the small new community was at the hall, members "banded together and began to develop a social life. They had dances, concerts and things like that in the Progress Association Hall and in other places. Street stalls in East Ringwood were a very common thing, too. We raised quite a reasonable amount of money in those days and that was handed over to the Parish at Ringwood. Somehow we lost track of that money over the years. It just got melted into the general funds of the Ringwood Parish". -Vin Jordan, 9-6-1992.

Pat Ryan ("Contact", 1985) states that the Mothers' Club was formed "when the School began" in 1958 and that the Men's Club "grew out of the working bees" of the time.

THE PIONEERING CARMELITE FATHERS

When I came to write this section, I rang the Carmelite Monastery in Donvale to ask who, of the handful of names of Carmelites who appear in Pat Ryan's Parish History ("Contact", 1985) were still around and who were not. I wanted the Carmelites themselves to be able to say what it was like, for them, working with the pioneering East Ringwood people. One of the priests, Father Frank Shortis, who worked with the East Ringwood people during the 1960's is now at the Carmelite Priory, Hilton, Perth, Western Australia. I rang him (18-11-1992) at the Priory to see what he could remember about the Carmelites' involvement with the East Ringwood people. He recalled "saying Mass on Sundays in the early 1960's at St. Francis de Sales School". He said of the people that they "had an air about them which said: 'we are distinct from Ringwood. We are East Ringwood and East Ringwood is not Ringwood. We are going to have something different here'. We priests found being with this group of people a very refreshing experience". Just to contextualise the Church at that time ... Father Shortis remembers that period as being a changing time in the Church. Vatican II had started. People were aware that the Vatican Fathers were going to be making changes in the Church. "I think the general feeling in the Church in Australia then was: yes, the Fathers are going to make a few changes but nothing much will happen here. It will all happen 'over there'. We did not realise at that time what tremendous changes were ahead of us and how it would affect Parish life

and Religious life".

The Carmelites who used to "supply", as priests call it, at East Ringwood came from Whitefriars Monastery in Donvale. The Monastery was a House of Studies for young Carmelites preparing to be priests and brothers. Carmelites who were on the staff at Whitefriars College, which opened in 1961, also lived at the Monastery. "We used to supply at a number of parishes," Father Shortis said, "East Ringwood, Ringwood, Heathmont, East Doncaster and Doncaster. The whole area was expanding rapidly. There was a good bond between the priests on supply and the people for whom they celebrated Mass.

"I have fond memories of the East Ringwood community. I suppose it was the beginnings of a time where there was to be less formality in the Church. There was a kind of loosening up beginning to happen there that wasn't happening in older, more established parishes which had fixed systems of operation characteristic of pre-Vatican days. At East Ringwood you were given glimpses of something different beginning to occur within the Australian Church. Even the fact that there was not a Church building gave rise to questions about what form the future Parish should take".

Father Shortis (20-11-1992), again in a telephone conversation with me from Perth, told me that four other priests currently with him had been involved, in the 1960's, with the East Ringwood people. They are Fathers Marius Dawson, Martin McMahon, Brian Pitman and Jerome Watt. Father Shortis: "We decided that today you would not do what we did in those days. Going out on supply every weekend after working at the College during the week, supervising Saturday sport, etc. was very demanding. We had no transport of our own. For a long time we had only one utility at the Monastery, so we depended on parishioners to collect us and drop us back. One characteristic of the East Ringwood people at the time was their initiative. They had a roster drawn up of who would go and get the priests and return them home each Sunday. They would make phone calls to the Monastery to confirm the arrangements. Some parishioners had young families. We priests would be at the Monastery waiting to be picked up. If parishioners rostered on to collect us happened to have a young family, they would usually be running late and would collect us at the last minute. We would often wonder, as we waited to be collected, Who will be 'on' this Sunday? Will they get us there on time? We had a few things to do once we got to

the School to prepare for Mass. There again, the parishioners showed a lot of initiative. They did have most things set up for Mass before we arrived. Being celebrant wasn't easy and that was true too for the congregation. It was a long narrow building and everything seemed crowded. There was much improvisation. I can't recall the seating: desks or chairs? It was a noisy situation, mainly because of the timber floor. There were a good number of children, the younger ones of whom made their presence felt, even if they were taken on to the verandah outside. Some were in pushers. I suspect some families walked quite a distance to Mass. After Mass, we would have breakfast with different families before being returned to the Monastery. These shared meals gave us real insight into family life. We enjoyed our association with the people and made good friends."

Father Shortis named Fathers Basil Nugent (deceased), Ted Nugent (deceased), Patrick John Gearon (deceased), Charles Nalty (deceased) and James Pilkington (now at the Carmelite Priory, Wentworthville, New South Wales) as Carmelites who would have been "on supply" at East Ringwood during 1956-1958, and even much later.

Father James Pilkington, in a telephone conversation with me on 20-11-1992 (from the Carmelite Priory in Wentworthville, New South Wales), said he was one of the Carmelites "on supply" to East Ringwood from its beginning in 1956. He actually recalls saying Mass in the Progress Association Hall. He is sure the Mass used to be in Latin at that time and that "the priest did everything" once on the Altar. He is hazy in memory about his days with the East Ringwood people, 1956-late 1960's. "That was over 30 years ago", he reminds me. He does recall Father Basil Nugent going there. "He used to love going there", Father Pilkington said.

Father Maurice Barry (Geelong, Victoria) said on 18-11-1992 that he remembers saying Sunday Mass at St. Francis de Sales School during 1963-1968. "I remember those times very well. There was a great group of people there. I had just come out from Ireland. I was very green. I don't know how they put up with me. The Australian environment was very strange to me. So were Australian customs. I remember preaching in the long narrow classroom in St. Francis de Sales School where Mass was held and finding it hard to adjust to Australian conditions and to its climate. Things like saying Mass in a classroom was such a cultural shock to me having come from Ireland. In Ireland you said Mass in Churches which were well established, upholstered,

decorated...things were very traditional. You did not say Mass in a classroom. 'Twas strange not having a Church in which to say Mass.

"I was not used to preaching much, either. Preaching was pretty new to me. 'Twas common in Ireland not to preach during Mass. The most important thing in Ireland was the Mass - just being present at the sacrifice of the Mass. A sermon was an optional extra. 'Twas very secondary to the Mass. Before I was picked up by a parishioner and taken to East Ringwood, I had to put a sermon together. I had to prepare very well as I was so unused to preaching. I remember Father Scarborough, the then Parish Priest of Ringwood, saying to me - he had to give a sermon at the time and was wondering what to say - 'if I were in Ireland, I wouldn't have to worry about a sermon!' I found giving a sermon tough going.

"Vatican II had just begun in Rome when I arrived here in Australia. The Council was making changes to the Church. Not many changes were filtering through from Rome to out here at that time. Things were very much as they had been. You had the Latin Mass - the sermon was preached in English. You had to fast from midnight before you could receive Communion.

"In my time, East Ringwood was a well established locality. There were good roads, streets, houses all around the area. For all that, there was still a lot of bushland about. It always had a bush characteristic.

"Heathmont was just opening up. We Carmelites used to also say Mass at Heathmont at the time. It was commonly known by us as St. Jumbo's because we said Mass in a kindergarten there which had animals, including jumbos, on the wall.

"Father Kelleher was curate at Ringwood when I was first at East Ringwood. He was a really wild Irishman. He used to drive a Volkswagon - he used to drive like a bat out of hell. 'Twas very lucky he was not found hanging out of a tree!

"My main recollection of East Ringwood is of the people. They were a warm, friendly group of people. I met great families there. When I said Mass there, the classroom used to always be full - about 150-200 people would come to the Mass. Some of the people I got to know very well were Basil and Nellie Cahill, Vin and Norah Jordan, Eileen and Nat Jenkins, Don (deceased) and Joan Crozier, Charles and Therese McCarthy, Con Murrin, John and Pat Minnis (both deceased), Nick Budrys, Dick and Jacqueline Ivers, Jack and Margaret Hanlon. These people were such a help to me.

"I was away from East Ringwood from 1968-1972. I came back 1972-1975. I remember being in the new underground Church Centre there. That was a big improvement and a great help as regards the Liturgy".

PIONEER MEMBERS OF THE EAST RINGWOOD CATHOLIC COMMUNITY

It is November 20, 1992 - the eve of the St. Francis de Sales Parish's final annual fete. I have tried to contact by telephone several of the remaining pioneer members of the community. There is nobody at home. My guess is that they are all down at the Church-School setting up the fete. I finally manage to contact them after the fete. I tell them I want to compile a list of names of the founding members of the community.

The collective memory of the pioneer people is vague. I realise that it is possible that I may not have, for the record, all the names of the pioneers. I have searched for written documentation of who they were. There appears to be no such record. I have no alternative but to rely upon the collective memory of the remaining pioneers to provide the founding members' names. According to the collective memory, founding members - which I define as those who met together for regular worship at the Progress Association Hall between 1956-1958 - included:

George and Mary Bond (both deceased), Nick and Berenice Budrys, Basil and Nellie Cahill, Kevin and Veronica Carroll, Don (deceased) and Joan Crozier, the Farkashazy's, Mick (deceased) and Sheila Hearne, Jack and Deborah (deceased) Hedrick, Joe (deceased) and Von Hitzke, Richard and Jacqueline Ivers, Nat and Eileen Jenkins, Vin and Norah Jordan, Lou Le Sueur (Norah Jordan's father), Charles and Therese McCarthy, Bill and Jean Moxey, Con and Margaret Murrin, Helena Oleszek, Jean Pattison, Tom and Nell Seton, Nora Walmsley (Marie Fitzgerald's mother) and their respective children.

FATHER JOHN O'SHEA

In 1969, Father John O'Shea (deceased) became the Parish Priest of Our Lady's, Ringwood. Just before he died in October, 1992, Father O'Shea said of the development of East Ringwood as a Parish in a telephone interview with me:

"In my time, Ringwood Parish embraced North

Ringwood, East Ringwood, Heathmont as well as Ringwood. It was a very big area and a big pastoral responsibility. We would have had, family-wise, in the thousand's. There were three priests - myself, Fathers Val Noone (who has since left the priesthood) and George O'Connor. There was no problem in those days in the area of priestly vocations. As there were surplus priests around then in the Archdiocese of Melbourne, our Parish Council decided that we divide Ringwood Parish into three - Ringwood, East Ringwood and North Ringwood. That decision would not have been taken now, I assure you, due to the considerable shortage of priestly vocations today (1992). No vocations, no supply of priests.

"In those days of which I speak, parishes were getting divided all around the Archdiocese on the assumption that priestly vocations would continue. What a tragedy vocations, in fact, did not continue to flourish but, rather, declined. Now (1992) there are more parishes than there are priests available to serve them.

"East Ringwood had been a chapel of ease some years before we thought of cutting it off from Ringwood Parish. A chapel of ease was a Mass Centre other than a main Church Centre in a parish which was serviced by local clergy. We had a Church-School there.

"Whilst we did not have a building of our own (as we did in East Ringwood) in Heathmont, we rented a kindergarten and had Sunday Mass there. Prior to cutting off East Ringwood and North Ringwood from Ringwood in 1971/1972, we were saying Mass in the Uniting Church at North Ringwood. We shared the Church there with the Uniting Church congregation. It was a fairly ecumenical district in those days. All the local Reverends from all denominations got on well together. We used to meet together every month. Nonetheless, the North Ringwood move (that is, to share a Church with another denomination) was quite an adventurous one".

That was how East Ringwood Parish began, then, and it was Father O'Shea and his Parish Council who made the decision that it should become a Parish. If the priestly vocations had not been great in number at that time, there would have been no new Parish. Father O'Shea left Ringwood Parish in 1978.

CHAPEL OF EASE: It is worth noting here that land was actually purchased, according to Vin Jordan (9-6-1992), in 1950 on the corner of Dublin Road and Patterson Street, East Ringwood - "the land

where we recently saw three new pink-coloured units erected" - for the construction of a chapel of ease. According to Vin:

"I was the nominee. I approached the owner and negotiated to buy the land for six hundred and forty pounds. That would be \$1280 in modern language. We held that land until it was sold in the late 1980's for about \$86,500. Although we had to pay rates and what have you over all those years, it was a good investment and the \$86,500 went a long way

towards paying off the Parish debt that then existed. Whilst we didn't end up building our chapel of ease back in the early days, we did have some foresight because we acquired perhaps one of the best blocks of land in the East Ringwood area when we bought that particular site".

Chapter Two

A PARISH IS BORN

In March, 1972, East Ringwood became a Parish. The young Irish missionary, Father Michael Kelleher, having remained at Ringwood Parish for only five years, was recalled to the Ringwood area and was made the first Parish Priest of the East Ringwood Parish. In an obituary published in the "Maroondah Deanery Advocate" in December, 1991, shortly after Father Kelleher's death, St. Francis de Sales parishioners Tony and Moira Allan, said of Father Kelleher:

"Born in Ennistymon, County Clare, Ireland, in 1932, Michael was one of nine children and was ordained in 1958 before migrating to Australia in company with 24 other young priests".

That means that he was 40 years of age when he became a Parish Priest. The Jordan's remember Father Kelleher arriving at their home on the corner of Dublin Road and Freeman Street, East Ringwood, at the time "seeking a bed because he had nowhere to lay his head". Vin Jordan tells the story thus:

"Father Kelleher had intended getting accommodation temporarily with the Parish Priest at Croydon, but there was a mission on and he couldn't get a bed there. So he stayed at my home for two to three weeks until Charles and Therese McCarthy made their original home available to him at 6 Dynes Street".

That explains why Father Kelleher's first newsletter, in May, 1972, was issued from "St. Francis de Sales Catholic Presbytery, 6 Dynes Street".

Charles and Therese McCarthy, pioneering members of the St. Francis de Sales Parish, recall (22-6-1992) the incident:

"Father Kelleher had just been made the first Parish Priest of St. Francis de Sales. He was well known as he had been some years in Ringwood Parish before this time. At that time, a meeting was called of parishioners to decide our future. I, Charles, was unable to attend that meeting, but had offered to make available house at 6 Dynes Street for Father Kelleher for as long as he required it for, at that stage, there was only the School in the Parish".

The meeting agreed to accept the McCarthy's offer of use of their house to accommodate the new Parish Priest. The meeting also agreed that a Parish Council should be formed. The McCarthy's say that "Father Kelleher stayed on at 6 Dynes Street

until the current Presbytery at 4 Bona Street was purchased four years later (1976)".

In the 1970's the St. Francis de Sales Parish had much work to do to establish itself as a Parish. One of the paramount priorities the Catholic community had was to build a place where it could worship as a Sacramental and continually growing community. The land had been bought. A School had begun. Now it was time to think "Church" - what will we build as "Church"? The community's then Pastor, Father Kelleher, said to his people, as stated earlier:

"We will build up a real Parish, not just in bricks and mortar, but a community where we feel responsible for and care for each other".

It may be that this emphasis on "Church" having to be a community in Christ rather than a "building" led the parishioners to work more, then, at community building rather than building with bricks and mortar. It is interesting to note that this emphasis on "Church" being people in Christ was very much being pushed at the time as a result of Vatican II. Even Father Kelleher was taught by his beloved Church leaders that if there is to be "Church", then let it be real - let it be communities of people formed in Christ, through Christ and of Christ, by the power of the Holy Spirit. It is necessary, then, to remember that at this point in time in the development of the East Ringwood Catholic people, the central belief around which practices developed was: We are the Church. A building isn't the Church. WE are the living stones, with Jesus as the cornerstone, from which real Church is to be built.

The property and community development went hand in hand. Whilst community was being built, property was being developed to accommodate community needs. What the Parish had when it began in March, 1972, by way of assets, was:

"Land - 1.9 acres, corner of Patterson and Bona Streets:

- a quarter of an acre, corner of Patterson Street and Dublin Road.

St. Francis de Sales School - five classrooms, currently in use as School and Church.

Aquinas College - a substantial interest in this Regional College, teaching boys and girls from Form One to Matriculation".

(Taken from letter to parishioners from Father Kelleher, May, 1972).

Father Kelleher listed in that letter the Parish debt as being \$79,000. His first Parish Giving Campaign was launched in June, 1972. Campaign Chairman was Mr. Harry Day. The weekly "giving" at the time of the campaign launch was \$252. Campaign organisers wanted it boosted to \$500 per week so that between 1972-1975 a Church, Presbytery, concrete school yard, extensions to Aquinas College and a Catechetical Centre could be built.

Alongside the acquiring of facilities to accommodate community needs, the Parish began to build itself into a real community. There are very sketchy outlines only, available in a handful of surviving records and documents, of the Kelleher era of Parish formation and Parish life. By and large, the evidence of Parish building contained in these few records and documents tends to suggest that much energy was poured into developing a Parish Charter, setting up a workable Parish Council, building up a style of worship suitable to the local people and fundraising to allow for property development according to need.

PARISH COUNCIL

The East Ringwood people voted at a public meeting of St. Francis de Sales Parish held at Mitcham Hall on April 16, 1972, in favour of the formation of a Parish Council. The meeting elected a committee to (1) frame a charter of principles for a Parish Council and (2) study and work on the formation of a Parish Council. The committee members were Rae Iacono, Joe Attard and Basil Cahill. They were given power to co-opt to the committee Mary Pawley, Bev Purnell, Brian Lynch, Dennis Carroll and Vin Jordan. The idea of parishes being run by a Parish Council was something new and a result of Vatican II directives. It meant that local church leadership which was up until this time the sole responsibility of the priest, was now to be shared by him with his people. As can well be imagined, this re-structuring of local parish leadership would be cause of much conflict among priests and people at the time. One of the pioneer parishioners of St. Francis de Sales Church community, Mrs. Eileen Jenkins, said of this move from single to shared leadership and Pastoral Care:

"A lot of Parish Councils were just starting up at this time. There was a lot of controversy about them. Some Councils were good, some were bad, some were in the middle. Some people did not agree with Parish Councils. They wanted the priests to contin-

ue to organise and run parishes as they had done up until now. Others thought the move to establish Parish Councils should go ahead". (20-11-1992).

The Parish paper, "Contact", also reflected this conflict of opinion within the newly formed Parish about whether a Parish Council should be established there or not. In the edition of "Contact" dated September, 1973 - a year after the first Parish Council had been set up - there is an article by Gary Crozier, then Secretary of the Pastoral Council, which answers the question: "What does the concept of the Pastoral Council mean to you?" in the following way: "On a general level, the phenomenon of the Pastoral Council since Vatican II has meant that the Church is coming to terms with the 20th Century inasmuch as the laity can exert some influence on the Institutional Church and on the direction of its Christianity. However, in Australia due to its isolation and strong Irish tradition, new ideas in this regard appear to take longer to be accepted. By the Irish tradition I mean the conservatism and intransigence sometimes displayed by a paternal hierarchy towards much change initiated from the faithful. I do not condemn this blandly, realising it would be foolish to accept change for its own sake and that the inner truths will never change despite the different ways they are presented.

"Ideally the Pastoral Council's role is to co-ordinate and encourage the growth of the community in many directions - spiritually, culturally and socially. The success or measure of the Council depends largely on the enrichment and development of the Christian life in the community it serves".

To the question: "What is your attitude to our local Council?" Gary gives the following answer: "I have found the Council frustrating in some ways. It has not realised its full potential. I accept (with reservations) that the Council is an advisory body to the Parish Priest and on all matters he has the final say and I have found that councillors (myself included) have not informed themselves sufficiently to become competent advisers to their Parish Priest. The Council appears inward-looking whereas it could be giving a lead to the parishioners as to their vital role in the Church. On the other hand a great deal has been achieved e.g. Home Help Service, Inter-denominational affairs."

To the question: "How have you found the support and attitude of the Parish community towards its Council?" Gary responded: "Overall I have found it disappointing. The Parish is divided to a large

extent and people often withhold support for various activities because of their prejudice towards those who are concerned with them. Therefore, I see my role as to try to overcome this disunity. People have not got used to the idea of putting their views to respective councillors and some were never 'sold' on the idea of a Council at all. However, the Parish is closely-knit in other respects". (Gary Crozier, son of pioneer parishioners Don and Joan Crozier, is listed in that particular edition of "Contact" as "a Barrister and Solicitor, having been admitted to the Bar in 1973").

With the fact being that Church leadership was being re-structured at the time, I now tackle, with the help of documents and anecdotes, how the St. Francis de Sales people organised their initial leadership. Remember that up until this point in time, Parish leadership was given by the appointed Parish Priest. Now he has to "share" his leadership with laity, to conform to Vatican II directives. This could not have been easy for the priests of the day. It certainly was a difficult transition from "priest power" to "shared power" for all, if the collective memory of the East Ringwood people is to be deemed accurate. That memory has thrown up constantly, since I began exploring what it was like to be a member of the community at the time, lines like: very divided - too much change - why couldn't things have remained the same, with the priest, not us, in charge?

FIRST CHARTER ST. FRANCIS DE SALES PASTORAL COUNCIL EAST RINGWOOD.

It is my wish to record the essence only of this Charter which was ratified by the East Ringwood people at a Parish Meeting on October 8, 1972. It was a two-part Charter. Part A outlined the reason why the Council was to be formed and its function. Part B dealt with structure, membership and Council practice issues.

The reason why the Council was to be formed was:

"The people are the Church and we the people should share effectively in the mission of the Church spreading the Word of Christ everywhere and by promoting a truly Christian community within our Parish and in the world at large. It must be emphasised that the Pastoral Council can co-ordinate our efforts and enable the Priest and people to work together more effectively for the spiritual growth and

temporal welfare of all people".

The Council's function was defined as:

"Mindful of the above (that is, reason for "being"), the function of the Pastoral Council, in co-operation with the Priest, is to act as a vehicle through which the people of the Parish can serve the needs of all people and the following is outlined for their guidance:

- (i) To assist the Parish Priest in the administration and development of the Parish.
- (ii) To act as a body representative of the people to make decisions on their behalf on policy matters and to implement this policy.
- (iii) To assess matters of concern to the Parish including matters referred to it by individuals and groups.
- (iv) To encourage the Parish to undertake service whether charitable (sic), educational, ecumenical or other which shall result in the growth of a more Christian community.
- (v) To appoint or arrange for the election of such committees that it deems necessary to make effective use of the resources and human talents of the Parish.
- (vi) To develop and maintain effective means of communication."

The Charter, then, could be said to be a mandate for a shared priesthood - something considered as being radically new within the Catholic Church at that time. It was Part B of the Charter that defined eligibility for election to Parish Council, when elections to Council ought to take place and when Council, Annual and Special meetings were to be held. Quite obviously, the Parish Charter was the key to how the community organised itself. It defined the powers the Priest was to have and the elected lay leaders were to have in running the community. It defined clearly the type of leadership it preferred. It also defined how leaders and community members were to interact and how the Parish community was to be developed. Parish meetings were there to sort out whether leadership was effective, constitutional and whether community practices were in line with what the general body wanted and needed.

FIRST PARISH COUNCIL ELECTIONS

The elections and the establishment of a Parish Council were heralded as forthcoming in the St. Francis de Sales Parish Notice Sheet, September 17, 1972, in the following manner:

"Parish Council - future elections. Period of office will be limited to two years. Provision will be made for the retirement of half of the 'elected' and 'appointed' Councillors each year so as to ensure continuity. To ensure a 'settling in' period, the second election would probably be November, 1974: from then on at twelve monthly periods."

For those unfamiliar with the meaning of the terms 'elected' and 'appointed' councillors, according to the Parish Charter (Part B), 'elected' councillors were those elected by the people. There were to be eight such elected councillors per Council. 'Appointed' councillors (there was provision laid down for two only such councillors per Council) were to be appointed if required by the ex-officio and elected members. The ex-officio members of Council were listed, in the Charter, as: "the Parish Priest, his assistant Priest if any, the Principal of St. Francis de Sales School, and a member of the Finance Committee".

The Parish Notice Sheet (September 17, 1972) asked parishioners to take the setting up of the Parish Council seriously. To way-lay fears and anxieties about whether the Council might abolish existing Parish organisations, the Notice Sheet gave this assurance to parishioners:

"Is this (that is, the establishment of a Parish Council) the end of existing organisations? NO - the purpose is not to destroy, but to extend. Would each organisation, then, need a representative on the Council? Not necessarily so - close liaison can still be effected by other means, but any organisation may nominate one or more members. Will the councillors be 'just the same familiar faces?' Who knows - that is up to you! You could, however, be well represented from this (the first) group - but more are needed. All are asked to give of their talents, either to the Council or its sub-committees...We need people to accept nomination. This is the first challenge you have to meet."

First Parish Council elections were held in November, 1972. Voting took place in the School on Saturday, November 4 - 7-9 p.m.; Sunday, November 5 - 8 a.m.-12.30 p.m.; Saturday, November 11 - 7-9 p.m.; Sunday, November 12 - 8 a.m.-12.30 p.m. Number of candidates who stood for election to Council were 15. Number to be elected was eight. The election leaflet lists as the 15 candidates the following community members:

1. Ralph Adams, married, four children. Occupation: Assistant Sales Manager. Resident in

Parish one year. Activities: Member Croydon Monastery Auxiliary (eight years); was Secretary Holy Name Society in Lismore, Victoria (three years); was member Wagga Catholic Men's Club (three years).

2. James Berry, widower, one child. Occupation: Accountant. Resident in Parish three years. Activities: Parish Accountant, Education Board, Fete and Social Committee.
3. Theresa Burrows, single. Occupation: Manageress. Resident in Parish 15 years. Activities: Treasurer, Ringwood Marching Girls.
4. Douglas Browne, married, six children. Occupation: Personnel Consultant. Resident in Parish two years. Activities: Men's Club.
5. Stanley Capon, single, 18 years of age. Occupation: Apprentice Motor Mechanic. Resident in Parish 18 months. Activities: YCW Basketball team, Fete and Social Committee, Youth Committee. Aims: To unite youth with older section of the community.
6. Ruben Collins, married, two children. Occupation: Production Manager, Printing. Resident in Parish nine years. Activities: Men's Club, Fete and Social Committee, Parish Magazine.
7. (Mrs.) Maureen Considine, married, five children. Occupation: Home Duties. Resident in Parish 17 years. Activities: Mothers' Club, Aquinas College Parents and Patrons' Association.
8. Gary Crozier, single. Occupation: Final Law Student/Articles Clerk. Resident in Parish 17 years. Activities: Committee Member Law Council Student Society, former editor-Society paper, Committee member St. Patrick's East Melbourne Old Boys' Association, Member AWD Committee. Aims: Wishes to see Pastoral Council work efficiently. Would like to see more dialogue between denominations within the area. Would like to see more positive attitude from all parishioners on social and political issues working towards making the ideal "Love one another as I have loved you" a reality.
9. William Guy, married, three children. Occupation: Insurance Officer. Resident in Parish 11 years. Activities: YCW Basketball, Men's Club. Aims: Development of Parish as a whole - in particular Parish School Development.
10. Frank Killeen, married, five children. Occupation: Paymaster. Resident in Parish nine years. Activities: Foundation member Aquinas College Parents and Patrons' Association, Vice-President Central Executive Catholic Parish

Schools Association, Chairman Football Committee of Eastern Districts CPSA, member East Ringwood Football Club. Aims: The desire to place whatever God given talents I may have at the service of the Parish family.

11. Charles McCarthy, married, eight children. Occupation: Building Contractor. Resident in Parish 19 years. Activities: Men's Club, St. Vincent de Paul.
12. John McEvoy, married, four children. Occupation: Public Servant. Resident in Parish eight years. Activities: Men's Club, St. Vincent de Paul.
13. Peter Noar, married, three children. Occupation: Meteorologist. Resident in Parish two years. Activities: Secretary Professional Officers' Association-Meteorology Group, former member Organising Committee of Tasmanian Liturgical Conference. Aims: Reconciliation of different points of view. Promote Adult Education activities.
14. John Rodaughan, married, two children. Occupation: Woodworker. Resident in Parish 61 years. Activities: Sacrificial Offering Campaign. Aims: To serve the "people's wishes."
15. Kevin White, married, two children. Occupation: Bank Officer. Resident in Parish 12 years. Activities: Past President Ringwood YCW, member Community Aid Abroad, AWD, Pastoral Program Organising Committee. Aims: To see the Pastoral Council leading the Parish to a greater involvement at community level on an inter-denominational basis. More support for Australia wide and overseas aid programs.

Elected to Council were Ralph Adams (President), Kevin White (Vice-President), Gary Crozier (Secretary), Maureen Considine (Assistant Secretary), Jim Berry, Stanley Capon, Charles McCarthy and John McEvoy. The then Principal of St. Francis de Sales School, the Dominican Sister Rose and Parish Accountant, Bill Gallery, were the ex-officio members. First Parish Council meeting was held on November 26, 1972. At that meeting, seven sub-committees were formed. They were: 1. Commercial Committee - Gary Crozier; 2. Education Committee - Maureen Considine; 3. Finance Committee - Bill Gallery; 4. Liturgical Committee - Charles McCarthy; 5. Planning and Development Committee - Ralph Adams; 6. Social Concern Committee - John McEvoy and Kevin White; 7. Social Life Committee - Jim Berry and Stanley Capon. Each sub-committee was directed by the

Parish Council to have a meeting before the next meeting of the Parish Council to be held on December 17, 1972.

CONTACT

The Parish paper did not have a name when it first went to press. First edition was July 9, 1972. It was to be a forum for parishioners' ideas and opinions. Names suggested for the paper were Comment, Sales - Talk, Milberra, Insight, Link, Impact, Dialogue, Forum and Contact (taken from the Parish paper dated September, 1972). Contact was the name selected and the November, 1972, edition of the paper was the first to carry the name.

It is appropriate to mention here that although the paper was, at times, controversial, it was nonetheless a great medium for communication and was always instrumental in transmitting important and necessary knowledge to members of the community. It certainly provided a lot of material which engendered discussion among parishioners.

People responsible for the production of Contact, until it died out in 1987, included Una Nolan (deceased), Anthony Cheevers (remember Boris? That was Anthony's work), Peter Noar, Rae Iacono, Ann O'Connor, Margaret Somers, Fay Maloney, Margaret Brewster, Gary Crozier, Bev Purnell, Henry Curmi, Joe Attard, Mike Balderston, Pam Griffin, Peter Knights and Bernadette Cleijne.

"... I think Contact reflected the changes that were happening in the Church and to the people in the Parish. There was conflict generated as a result of the changes. There needs to be conflict. You cannot avoid it. At the same time you do not go out to seek it. Contact reflected that too. We who produced Contact always tried to show that there were different ways of seeing things and we allowed people to express those different points of view ..."

Rae Iacono (1993)

SENIOR CITIZENS' CLUB

In the first edition of "Contact" as it was later to be officially named, is the suggestion that a Senior Citizens' Club be formed in the Parish. Father Kelleher said to this group in an article in the Parish paper: "We hear a lot about youth and other age levels in Parish life. Alas, only too seldom do our senior brothers and sisters get a mention. Some have still the health and strength to walk to Mass - perhaps



• The last Senior Citizens' Christmas party, 1992



they get a smile from a few people and a seat in the Church. Many others, due to ill-health, etc. have not even this comfort. The rest of us have many interests - surely we can, and should, provide something more. I have been informed that a Social Day will be held on July 12 for the - let's say - '50's and over.' Mr. and Mrs. George Coucher, 40 Mt. Dandenong Road, have offered their spacious flat. Many thanks to George and Kathleen."

FIRST FETE

The Parish's first fete was held on Saturday, November 18, 1972. It raised a net amount of \$1820.93. The fete was to become, during the life of the community, one of the highlights of each year. The community was blessed with many excellent cooks who would slave for days in their kitchens preparing cakes and other foodstuffs (such as jams, pickles, preserves, etc.) for the big day. The fete became famous in the local district for its home made products and people would come from far and near to purchase them and to take in the afternoon teas provided by the parishioners. It was always a highly successful event both socially and financially.

EMERGENCY VOLUNTARY HOME HELP SERVICE (Now known as the Parish Care Group)

This group began in August, 1972. Its ideal (or philosophy) was, according to the Parish paper "Contact" (September, 1973): "Whatsoever you do for the least of my brethren you do for Me". Its aims were: "To assist those in need of emergency help where no other help is available, e.g. problems in pregnancy necessitating bed rest; immobilising illness; accidents- relieve parents in home to visit husband/wife/child in hospital; relieve mothers of handicapped children for shopping, etc." Its rules were: "Do only the work which has been allotted. Don't talk about what you do or see in the home."

Pauline McEvoy and Una Nolan (deceased) were the first women to be appointed to organise and direct the service.

John McEvoy (24-11-1992) explained that his wife, Pauline, and Una Nolan founded this group as a result of certain circumstances which existed in the Parish at the time. He tells it this way: "In 1970, most of our families had between three and five children apiece. Most families had moved out to East Ringwood - a new area - away from their extended family network. This meant that when people in



• Remember the Men's Club "working bees"? At left is Jim Hird pruning trees and clearing scrub around the School/Church grounds.

• Below, Peter Knights gives the back of the basketball ring a coat of paint.



• Above (from left to right), Ted Grech, John McEvoy and John Elkin concreting



• Right, Vin Jordan keeps a watchful eye on Ian Patterson as he puts the finishing touches to an outdoor bench he is making under a shady tree in the schoolground



•The Archbishop of Melbourne, Dr. Francis Little, officially opening the St. Francis de Sales School and Community/Worship Centre on Sunday, March 6, 1977.

families became indisposed, they had no extended family to help them out. That's when we started helping each other. You did whatever you could to help whenever there was an emergency.

"In 1972, I think it was, Una Nolan, a magnificent woman...she had four boys and was married to Frank Nolan...became ill. The women in the community helped her out by cooking casseroles, cleaning the house. She was from Ireland. Her husband was from Ireland, too. She had no extended family. It became obvious she needed help. A lot of women gave her help, as a result, to tide her over whilst she was so sick. After this incident, Father Kelleher spoke to my wife, Pauline, and asked her to set up some sort of emergency home help service.

"In the beginning, the service consisted of an exercise book filled with the names and numbers of people in our community who had said they'd be willing to help others in emergency situations. Some said they could iron, some said they could mend. Others said they could wash, run messages, mind children, cook casseroles. Pauline got this long list of names and abilities people had. She used that list as a basis for her roster."

Pauline and Una were appointed to organise and run the service after the community became a Parish. John said he remembers Pauline getting calls from other parishes in the area inviting her to speak on the East Ringwood Home Help Service. He said similar services did, as a result, begin in some of these parishes. "Una Nolan died in 1974. She was going back to Ireland. Before she went, she decided to get her teeth done. She died - from a heart attack, I think - in the dentist's chair. She left her husband, Frank, and her four boys behind. Twelve months later Frank died - I'm sure it was of a broken heart. The boys went back to Ireland. I believe all the boys are now back here again", said John.

ADULT EDUCATION COMMITTEE

This was formed at a meeting held at the home of Maureen Considine on Friday, April 6, 1973. Peter Noar was its first President. Maureen Considine was its Parish Council representative. It began with a nucleus of six members. It surveyed parishioners via questionnaire as to what they wanted by way of adult education before it began programming education courses. (This information is taken from "Contact", April, 1973).

MEN'S CLUB

According to "Contact" (April, 1973) this Club, which, as has already been stated, began when the School opened in 1958, was officially registered as "a legal body within the Parish" at the Parish Council meeting of April 1, 1973. Its membership was to be "open to all men of the Parish". Membership fee was to be \$2 annually. It was to have a "men only" annual dinner with special guest speaker, golf day, cricket day. It was also to (1) raise "monies" which would "go towards the provision of sports and playground equipment for the School" and to (2) "attend to maintenance activities around the School and grounds" by means of "working bees."

MOTHERS' CLUB

Again, as stated earlier, this group was formed back in 1958 when the School first began. It was very strong and well established by the time the Parish began. It is interesting to note that a tradition for which this Club is so well renowned, that is, providing catering services for any Parish function, began in October, 1973. The then Mothers' Club is recorded in Parish Council Minutes as having written a letter to Parish Council at the time offering its "catering services" for all Parish functions. The offer was accepted by the then (the first) Parish Council at its meeting on October 7, 1973. First function the Mothers' Club catered for was the 1973 Annual General Meeting. The Parish Council asked the Club to "arrange light refreshments" for those attending the meeting.

YOUTH GROUP

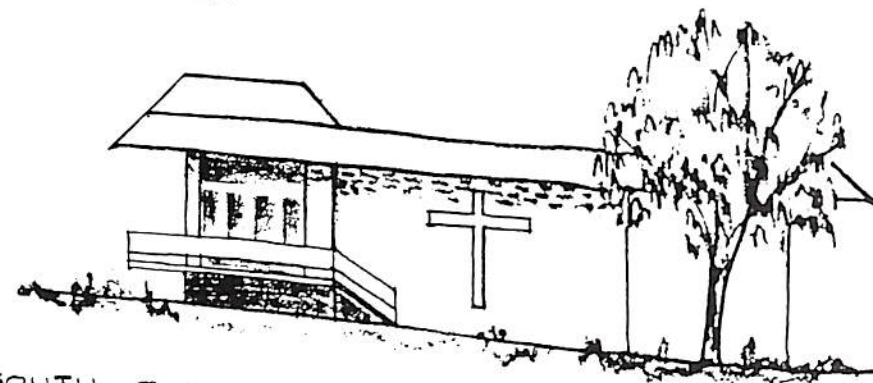
The first Youth Group was formed in 1973. Its first general meeting was held on July 8, 1973. Out of this meeting came the first Parish Youth Group program. It listed for youth activity regular coffee nights (50 attended the first one), involvement of youth in Liturgy, bus trips. First Youth Meeting House was Father Kelleher's garage at 6 Dynes Street. It was opened with a coffee night on September 28, 1973. Seventy-one people attended the opening.

TIME TO BUILD A CHURCH?

Getting back to property development, having dealt with some of the first structures put in place to allow for community to form and grow. The Parish Council Minutes from 1973-1977 record that several

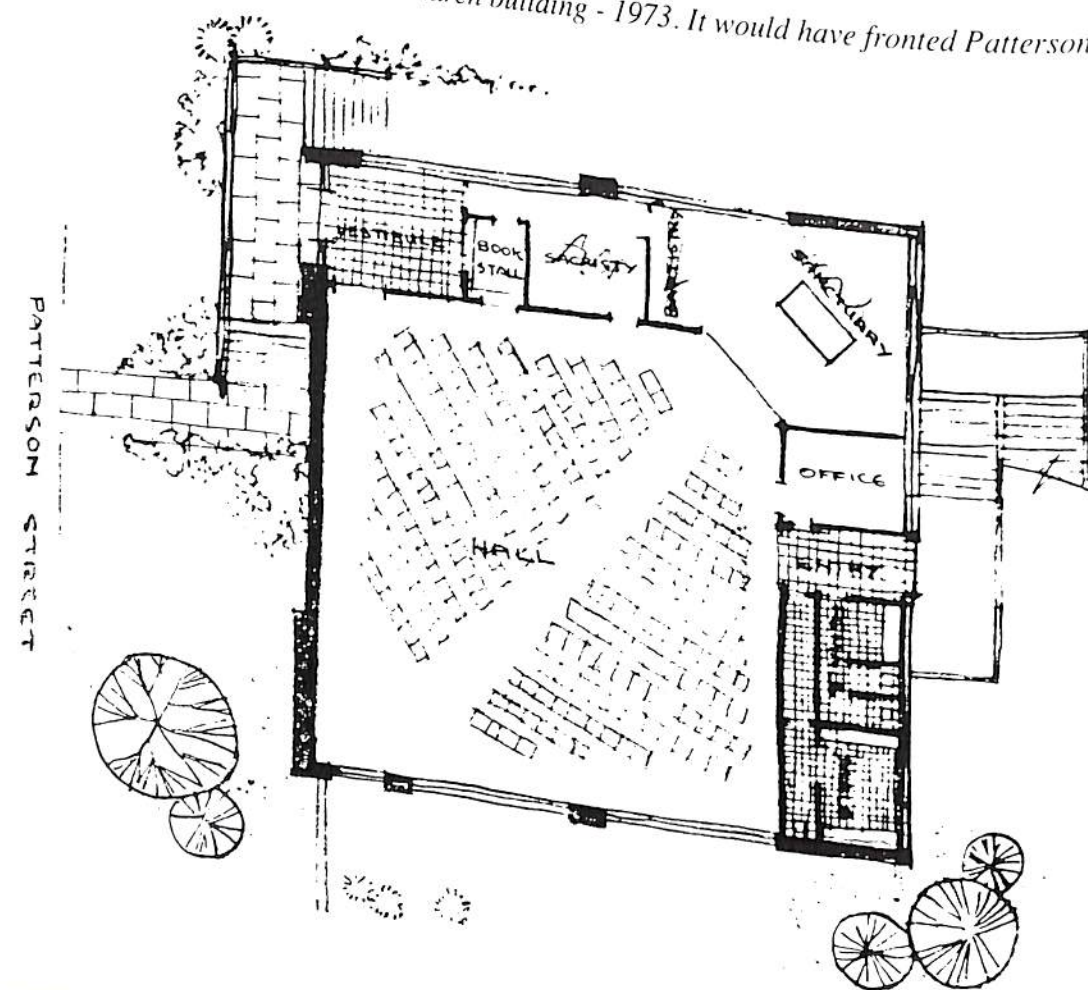


EAST ELEVATION



SOUTH ELEVATION

• The First plan drawn up for a Church building - 1973. It would have fronted Patterson Street



major works were undertaken during this time. They were: (1) the building of the basketball court in the St. Francis de Sales schoolgrounds (1973); additional classrooms built into the School; establishment of a Community Centre, chapel and sacristy.

The Council's new Planning and Development sub-committee handled these developments. One of the first plans for a Church building was born during this phase of property development planning. It was to be a "Church or assembly hall entrance (to School) facing Patterson Street of a nice design" (Parish Council Minutes, May 6, 1973). The then Councillor Charles McCarthy attended to the actual development of these plans. Charles organised architect John Weston to draw up plans for a Church fronting Patterson Street. John Weston did so free of charge in May, 1973. However, the proposal to build the Patterson Street Church was rejected.

• Right: Peter de Boer standing beneath the windows he made for the Chapel

• Below: The Chapel - quiet place for worship and scene of many a morning mass over the years.

Church, which is adjacent to our property."

Father Kelleher said that as the "school intake" was likely to rise to "220 pupils by 1974 with an added increase to 240 by 1975" then the community needed to enlarge the School as one of its "top priority" property development works.

In this era, Federal aid had begun to be granted to private schools. This aid actually enabled the East Ringwood Catholic community to build the School



The state of the School when additional classrooms were called for was, according to a report from Father Kelleher (1973) to his community, as thus:

"On the present one and a half acre site are three temporary classrooms plus a portable classroom. The present number of pupils attending St. Francis de Sales School is 204. They range from Preparatory to Grade Six.

"A classroom is rented for the 1973 school year only from St. Stephen's Methodist-Presbyterian

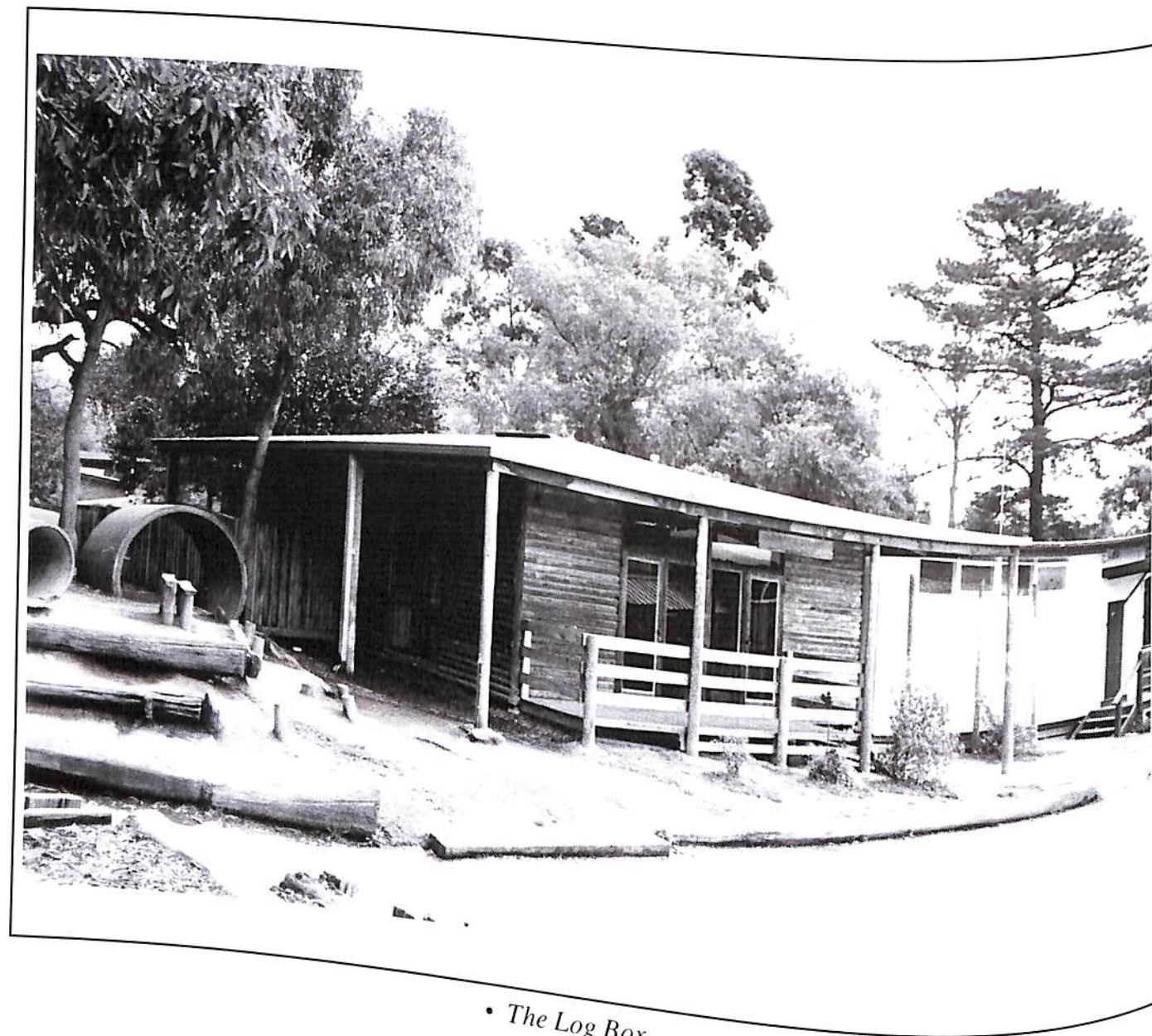
into the type of school needed to cater for its expanding school population. It was a study in community sharing, this new school expansion. It was not only to be a school, it was also to be a community and worship centre. It was a multi-purpose building that was proposed - something which appears to be a phenomenon of that particular decade. Under this development program, the original School was to be modified and enlarged to include five new learning areas, a resource centre, assembly hall and canteen. It was the assembly hall/canteen area that was to become the

"meeting place" of the community, the grassroots Church. Here, in this assembly hall, would they meet not only to plan and direct community growth, but also for worship. The St. Francis de Sales School and Community Centre was officially blessed and opened by the Archbishop of Melbourne, Dr. Francis Little, on Sunday, March 6, 1977. The development had cost \$300,000 - \$175,000 of which was contributed by the Federal Government and \$100,000 provided by the School Provident Fund. Some 700 people attended the opening ceremony.

The then Mayor of Ringwood, Councillor Gerald Smart, was among official guests. The building had now become a "School-Church" and not "Church School".

The community had, at this stage, acquired two further properties - No. 6 Bona Street, on which existed a weatherboard residence (this was to be used as a chapel and small group meeting centre); No. 4 Bona Street which became the Parish Presbytery.

According to hazy memory, a sacristy was built into the School-Church building in 1976/1977 by a group of parishioners. Charles McCarthy (22-6-1992) remembers that he was about to go to Ireland when "it was noted that there was no sacristy. I had to organise excavations under the School - where the priest now gets geared up - so that a sacristy/chapel could be built. It was a big job. It was going to cost \$10,000 to get a contractor in to do that work. It was thought to be a lot of money to pay out so a



• The Log Box

number of parishioners got together and did the job". John McEvoy (24-11-1992) seems to think this job took "27 consecutive Saturdays" to complete. "It was originally built for the St. Vincent de Paul Society - and I remember men from the Society were among the group who built it. It was to be our meeting room. We never got it!."

On Sunday, december 7, 1979, the then Monsignor Peter Connors (and now an Auxiliary Bishop) opened a new Youth Club building - better known as the Log Box. It was indeed a time of great property expansion and development.

Chapter Three

LITURGY AND FAITH DEVELOPMENT

The religious practices of the Catholic Church were undergoing major changes during the 1970's-1980's. The Mass was now no longer in Latin; rather, it was in English (or in the vernacular, as it is technically termed). Communion, always received, pre-Vatican II, at the Altar Rail on the tongue was now being received in the hand. The Altar Rail had gone. So, too, had the practice of the priest being the only person permitted to distribute Communion. Certain laity, called Eucharistic Ministers, could now share Communion distribution with the priest. Fasting from midnight until the reception of Communion had also been abolished. Now communicants had only to fast one hour before receiving Communion.

Certain traditional practices such as Benediction, individual Confession (now known as Reconciliation), visits by people during the day "to the Blessed Sacrament", began to disappear. So, too did the idea of prayer being a private matter, as it were. It was very much the wish of Vatican II that Catholic people become aware that prayer was to be a whole way of life and that it was something to be shared. Hence developed an intelligent and active participation of the laity in the Liturgy. It was a time of great teaching by the leaders of the Church in what the Catholic life ought to be. It caused a lot of change to "known" rituals and practices in order to bring forth a renewed Church. These changes were often met with opposition. Nonetheless, the changes filtered through and altered the worship practices of local people markedly.

Eliane Attard, who is well-known in the St. Francis de Sales Parish because of her work during the years of change in the Parish in the area of community worship practices - or the Liturgy as people are now calling it - outlines in the following text the changes that filtered through, altered and re-shaped the East Ringwood people's worship practices.

"In 1972 the East Ringwood Mass Centre became officially the Parish of St. Francis de Sales. For the first four years of Parish life - up to the Christmas of 1976 - we continued to use the Grades Five and Six classrooms of the School for the celebration of Sunday Masses. The School Principal's office doubled up as sacristy. At the time we had the Altar Society people who up to this day are a very dedicated and reliable group of ladies. Some of the original

members of this group are still active. In the early years, a collection for the Altar Society was organised once a year and the proceeds were used to replace Church linens. Norah Jordan has been the leader of this group since I can remember. She makes up our yearly rosters and is always ready to advise and help new members. We were also blessed with a number of organists. We had Marie Fitzgerald, Betty Cronin and Agnes Remmers. Later in 1976, Joyce Balderston also offered her services. However, soon after the official opening of the Community Centre, Marie Fitzgerald had to resign as organist due to other commitments. Agnes Remmers moved to another Parish. In the late 1980's the Balderston family returned to the United States of America. They are now living in Hawaii. So we are now left with only one organist - Betty Cronin.

FIRST CHOIR

"In our first year as Parish, Father Kelleher expressed a desire to start a choir group and Peter Lethbridge undertook the task of getting together a group of willing parishioners. And so our first choir was formed. The first task was to sing at our Easter



• Choirmistress Faye Hewitt leading the choir during the community's last days together before full closure of the Parish in 1993

Triduum Liturgies. Later on, a youth guitar group was also formed and Peter, with Moira Allan's assistance, looked after the youth group while Rob Koper replaced Peter as conductor for the traditional choir. Rob then resigned his position after two years' service and Faye Hewitt took over. She has been choir-mistress up until the present day. The youth guitar group was disbanded in 1978 as Father Kelleher found there was a need to restructure the group. The following year, a new group was formed and some of the older members of the original group were invited to be part of it, but this did not last long either due to the fact that they had no proper leadership. Later on a much younger junior group was formed with Rob Koper looking after that group. When he resigned, Chris Adams and Anthony Attard, who were guitarists for the group, looked after the group for awhile but eventually it was also disbanded. Another group was set up with Cathy Draper in charge. It was mainly composed of young girls but when Cathy had to leave the Parish, again that youth group had to be disbanded. Our present guitar group, consisting of adult members, was formed about five years ago by John McCarthy and Mark Browne. Both John and Mark have since left the Parish and the group is now led by Julie Keuken (nee Janssen). She is assisted by Pam Griffin.

LITURGY TEAM

"Soon after the Parish began, Father Kelleher felt a need to set up a Parish Liturgy team. Charlie McCarthy was asked to be our first team co-ordinator. The other members of the team were Peter Lethbridge, who represented the choir music group, Betty Cronin and Agnes Remmers, the organists, and later on Norah Jordan was invited to be part of the team as the Altar Society representative. The School was also represented on the team. Either the School Principal or the Religious Instruction Co-ordinator attended the monthly meeting. Charlie's task was mainly to organise a roster for the new ministry of lectors and to sort out any problems. It was felt that some lectors needed to improve their reading skills and Vin Taylor, one of our parishioners who was an English teacher, offered his expertise in this area.

SENIOR CITIZENS' MASSES

"Soon after the Parish was formed, Father Kelleher was able to purchase the house next to the School. The wall between the two bedrooms was knocked down and the large space was then trans-

formed into a small chapel where daily Mass was celebrated. We also began to celebrate a monthly Eucharist for our senior citizens. At first the priest just celebrated the Mass of the Day with the organist selecting appropriate hymns. Later on, as subsequent Liturgy co-ordinators gained more experience in the preparation of Liturgies, they took on the task of selecting special readings, preparing intercessory prayers and appropriate songs. When a Parish visitation group was formed around 1980-1981, this group, together with a member of the Liturgy team, took on the task of preparing the senior citizens' Liturgy. When this group ceased its function, the Liturgy team once more took over the responsibility until in 1983/1984, the Home Care Group began to prepare the senior citizens' Liturgies - always with a member of the Liturgy team to assist. Nowadays, a group of our senior citizens together with our organist, Betty Cronin, carry on this important commitment. The senior citizens themselves are now participating more actively in the celebration. One of the ladies plays the organ for them each month, and they also undertake the ministry of lector, leading the assembly in intercessory prayer and help give out Communion during the celebration of the Eucharist.

"Charlie McCarthy resigned as Liturgy co-ordinator in 1974. Moira Allan was elected for the next two years. The year Moira took over, we had our first Parish mission. Father Leahy, a Franciscan, was invited to conduct the mission. It was very well attended each night of the mission week and was voted a big success by all who participated.

EUCCHARISTIC MINISTERS

"Around 1974/1975, a new ministry was introduced in all Catholic churches. The laity were allowed to assist the priest in distributing the Eucharist at the Masses. Our first Eucharistic ministers were Graham Harris (deceased) and Faye Hewitt. At first all new recruits were asked to attend special workshops at the Melbourne Diocesan Centre. Then a special induction ceremony took place during one of our Sunday Eucharist celebrations. Nowadays, the ministers attend workshops within our Parish itself.

"Towards the end of 1976, Moira Allan's two-year term as Liturgy co-ordinator was completed. The newly elected co-ordinator, Eliane Attard, took over that responsibility. At that time, the renovations to the School and the building of the assembly hall were nearing completion and plans were underway for the

official opening to take place in March, 1977. As Moira was involved in this area, she was asked to stay on as mentor of the Liturgy to advise Eliane and help prepare the Liturgical celebration for the official opening.

FATHER PETER GRASSBY

"1976 was a time of growth for the Liturgy as we were fortunate to have the expertise of Peter Grassby, a young seminarian and keen liturgist who was staying in our Parish for some months to assist Father Kelleher with the pastoral work of the Parish. He attended all our Liturgy meetings and helped us to prepare our Christmas and Easter Liturgies. He encouraged us to sing the psalms and he even composed the music for the psalm for our first midnight Mass in the Centre. The floor was still uncarpeted and we had to make do with flashlights, torches and standard lamps as the electrical lights had not been installed as yet. It was a very joyful celebration for all of us who assembled to celebrate this first Eucharist on the birth of Christ in our Centre.

"In March, 1977, we celebrated the official opening of our School and Community Centre. It was a great climax to many months of preparation by the Parish Council, planning committees, School and Liturgy team. Soon after, the team was again busy preparing the Liturgy for another celebration - the ordination to the diaconate of Peter Grassby on the Monday of Holy Week. This was celebrated in our Centre. Once the Centre was officially opened, the senior citizens' Masses were celebrated in the new chapel which formed part of the community Centre.

ALTAR SERVERS

"While Peter Grassby was still with us, he reorganised the ministry of Altar Servers. Over the years the numbers had dropped and by the end of

1976 we only had a very young and inexperienced number of Altar Servers. Some of the retired Altar Servers were asked to be part of the new group and accept the responsibility of Master of Ceremonies. Each one was asked to train a group of four which consisted of two luminarii and two servers. The Masters of Ceremonies were also given the responsibility of participating as lectors to proclaim the second reading. The ministry of Altar Servers thrived for a number of years. The servers were a very dedicated and responsible group. Each year in

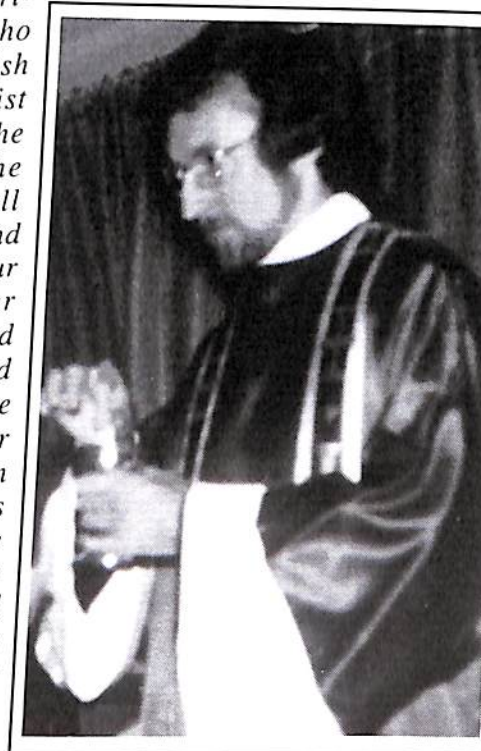
October, a group of them attended the annual Mass for Altar Servers at St. Patrick's Cathedral, Melbourne, and senior Altar Servers were enrolled in the Guild of St. Stephen. The boys used to proudly wear their medals at our Sunday celebrations of the Eucharist. When Father Peter Robinson became our Parish Priest in 1983, this annual attendance ceased as Father was usually on holiday in that month of October. Over the last three years (1990-1992) the number of servers has dropped. Our present Liturgy co-ordinator, Debbie Newbold, is making a big effort to inject new enthusiasm into Altar Servers and to recruit new members.

TRAINING PROGRAMS

"Soon after 1977, there was a course for Liturgy resource persons at the Diocesan Centre, Melbourne. The course lasted nine months and over that period, Eliane, together with the support of her team, began to implement the knowledge gained to improve the Liturgical life of the Parish. The expertise of the School representatives on our team was always in demand especially in the preparation of our pre-Christmas and Easter celebrations of the Sacrament of Reconciliation.

LITURGICAL ART GROUP

"A Liturgical art group was formed in 1978. All members of the group contributed their various talents to make a set of lectern covers and banners for the Liturgical seasons of the year and for special feast days. Over the years, some retired and new ones were recruited. At present (1992) we do not have a Liturgical art group, but there are a number of talented members of our Parish, such as Margaret Somers, who are prepared to help out when asked..



REDEMPTORIST MISSION

"Beatrice Fanning was our next Liturgy co-ordinator in 1979. Her first task, together with the team, was to organise our second Parish mission, which was held during the Lenten season of 1980 and ended with our Easter celebrations. The Redemptorist Fathers Dennis McNamara and John Carnie conducted the mission. Father Dennis altered the position of our Altar in the Centre. A new Easter banner was made. Veronica Cleijne and another young girl were the first members of our Parish to be baptised during the Easter Vigil celebrations of 1980 which marked the end of our Parish mission. The Baptismal stoles and candles for the young candidates were made by the members of our Parish. Since then, each newly baptised member of our Parish has been presented with the Baptismal stole and candle. Over the years different ladies have undertaken the task of making the stoles and decorating the candles. Peter de Boer has been making the candles for a number of years.

CHILDREN'S LITURGY, RCIA PROGRAM

"Whilst Beatrice was our co-ordinator, she felt that the team needed experience in the area of children's Liturgy, so a few members of the team became involved in Sacramental workshops and in the preparation of the First Communion and Confirmation Liturgies. Father Kelleher introduced the Rite of Christian Initiation of Adults (RCIA) program in 1980. Beatrice Fanning and Moira Allan formed a core group to assist Father in implementing this program. The Liturgy group was often involved in preparing para-liturgies for the RCIA.

"At that time, recitation of the Morning Office was introduced. A set of prayer books was purchased and up until Father Kelleher's last year with us, the morning prayer of the Church was incorporated within the celebration of the Eucharist.

ECUMENISM

"The Liturgy team was also becoming more involved ecumenically. Once a year our Parish hosted a Sunday evening ecumenical gathering. The different choirs were often asked to lead the singing. Also, once every three years, we hosted the World Day of Prayer. For many years now, the Uniting Church and the Anglican Church, East Ringwood, have joined us on Palm Sunday to celebrate together

the blessing of the palms ceremony, followed by a procession around the block. As the numbers taking part in this celebration decreased, it was decided to change the format. And so for the past four years, all three congregations have gathered in the school-ground and together have celebrated the whole Liturgy of the Word with all the three ministers participating in the Proclamation of the Passion of Our Lord. At the end of this Liturgy of the Word, each congregation has returned to their respective churches to continue their own special services.

"Denise McHugh was our next Liturgy co-ordinator, but she had to resign after a short while due to other commitments and Eliane was once again asked to take on the responsibility.

CHANGEOVER OF PRIESTS

"Father Kelleher was appointed Parish Priest of St. Mary Magdalen's Church, Jordanville, in May, 1982, and Father Cyril Blake was appointed new Parish Priest of St. Francis de Sales. That year, the RCIA program was not resumed as Father Blake hoped to introduce a new program for inactive Catholics. Soon after Father Blake's appointment, the ABC came to record one of our Sunday Eucharist celebrations which was broadcast some weeks later. Father Blake was badly injured in an accident whilst on holiday in October of that year. During his stay in hospital and long convalescence, our Parish was administered by Father Tom Murray, followed by Father Peter Robinson and Father Max Garlick.

SILVER JUBILEE CELEBRATIONS

"In 1983, Fathers Blake and Kelleher celebrated the Silver Jubilee of their ordination. A special Thanksgiving Mass was organised in December by the Liturgy team and both priests were invited to concelebrate and share this special occasion with the Parish community. Father Blake resigned his position as Parish Priest and Father Robinson was appointed to take his place. During Father Blake's absence, before his resignation, 13 members of our Parish attended a Liturgy course at St. Thomas's, Blackburn. At the end of the course, all were invited to join the Liturgy team. Six of the group accepted the invitation.

"In 1984, Eliane resigned as co-ordinator and Moira Allan again resumed that responsibility whilst still continuing to co-ordinate the RCIA program. Parish hymnals were also produced in 1984. This

work was carried out by our music director, Faye Hewitt who was assisted by Margaret Costigan.

MINISTRIES OF USHERS, COMMENTATORS

"The year 1986 saw the end of the RCIA program in the Parish and the introduction of the ministry of ushers. A major task for the Liturgy team during 1987 was the process of familiarising ourselves with the areas and principles of renewal and the involvement in the implementation of the program, Renew. During the first season of Renew, the ministry of commentators was introduced. Also, at the ten o'clock celebration of the Eucharist, a separate celebration of God's Word was introduced for the Prep., Grade One and Grade Two children. For the first three seasons of Renew, the liturgical art and environment group prepared the various posters and banners, etc. to enhance the theme for each season. During the second and third year of Renew, the different groups in

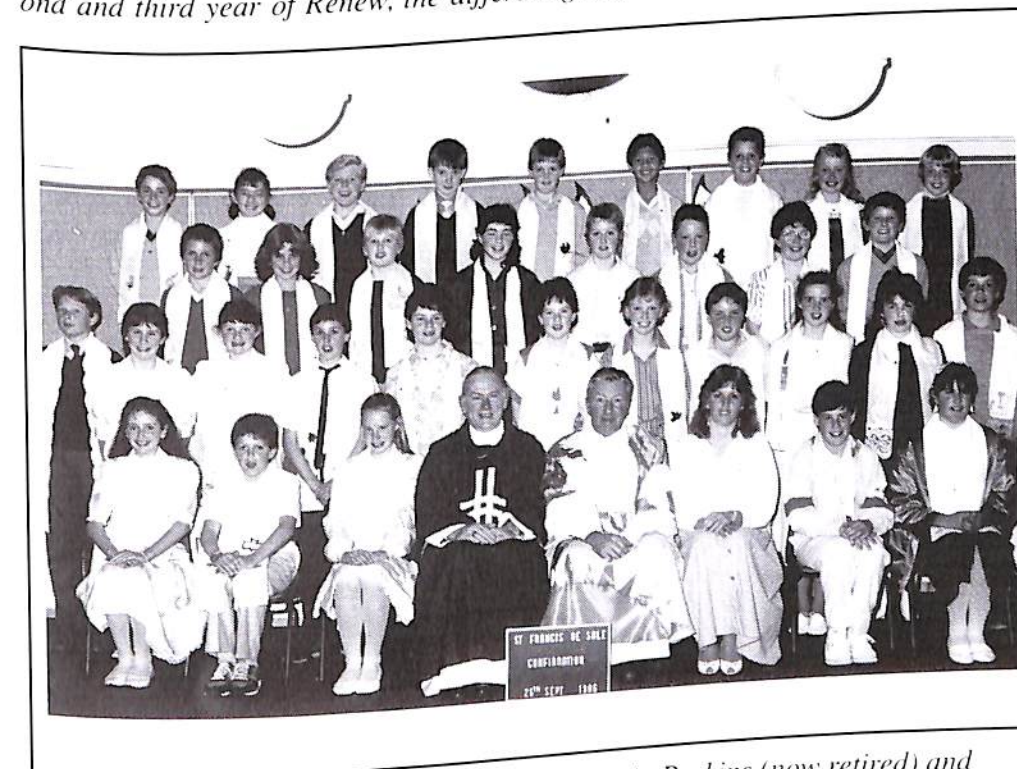


• A First Communion Group with the late Father Michael Kelleher

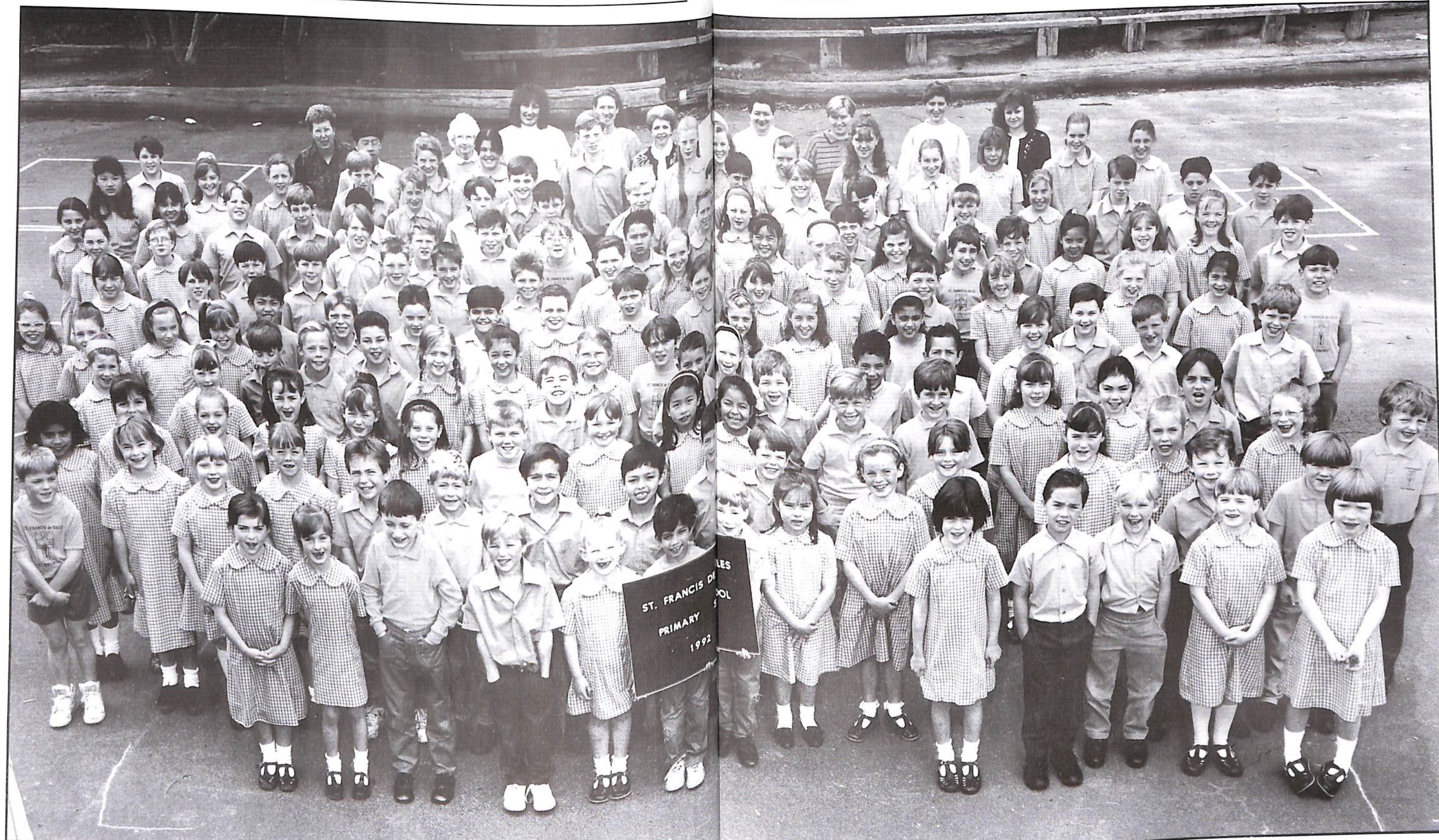
the Parish were also involved in this area. The three music groups, that is, our traditional choir, the guitar group and the youth group, made a special effort to lead the assembly in song during the ten o'clock Mass each week during the seasons of Renew.

"At the end of 1988 Moira Allan and family left the Parish to retire in Wesburn and for a time, the Liturgy team lacked a co-ordinator. The monthly meetings continued regularly and all shared the responsibilities. By this time, our Liturgy team was getting smaller in numbers as many resigned for many reasons.

"In 1989, the practice of coming together each Wednesday evening during the Advent and Lenten season to pray the evening prayer of the Church was begun and the Sacrament of Reconciliation was celebrated at the end of each season in preparation for the celebration of Christmas and Easter. Our main liturgical



• A Confirmation group with Bishop Eric Perkins (now retired) and Father Peter Robinson - September 26, 1986



This photograph of staff, students of St. Francis de Sales School, with their Pastor, Father Peter Robinson, was taken (late 1992) to mark the pending closure of the School

event for 1989 was the community celebration of our Parish Priest's Silver Jubilee of his ordination. Everyone involved in either the preparation or participation of the Liturgy made every effort to ensure that the occasion was a memorable one for our priest and community. The celebration also coincided with the beginning of the final season of Renew.

"Yvonne Kealy, our Liturgy representative on the Parish Council since 1987, resigned in 1989. Debbie Newbold joined the Liturgy team in 1990 and has been the team's co-ordinator up until now (1992). She is gradually revitalising the team and spurring them on to new achievements. Already three new members have joined the group in this year of 1992. Kate Dunne, who was a very valued member of the team for a number of years until her retirement in 1988, has once again offered to share her liturgical expertise and assist Debbie with her new responsibilities. As there is no liturgical art group at present, Margaret Somers, a member of the School staff, has offered to share her talents in this area. She produced beautiful art work for the last Advent and Lenten seasons.

"Over the years various members of the team attended special workshops and seminars organised by the Diocesan Liturgical Centre. In 1988, Eliane attended the International Liturgy Assembly in Hobart, Tasmania and in February a group from both choirs attended a music workshop given by Michael Joncas, a very well known and popular American music composer. Workshops have also been held in our Parish from time to time to revitalise our various ministries. Every couple of years a special training workshop is organised for new ministers of the Eucharist followed by an induction ceremony.

WEEKDAY COMMUNION SERVICES

"Our first weekday Communion Service was celebrated, I think, in 1978. Father Kelleher was unable to celebrate the Eucharist due to illness and no other priest was available at such short notice. Up until 1990, the Parish only had one trained minister of Communion Services, so Communion Services were celebrated very rarely. In 1987, two members of the Liturgy team attended a special workshop for Communion Service ministers at the Diocesan Centre. These were Eliane and Maureen Kavanagh. Communion Services have been celebrated more frequently over the last couple of years due to a shortage of priests. This year it was necessary to invite

other special ministers of the Eucharist to exercise this ministry. Eliane, Maureen Kavanagh, Corrie van Kerkhoven and Rob Janssen now share this ministry. A number of our special ministers of the Eucharist also take weekly Communion to the elderly and the sick.

STATIONS OF THE CROSS

"A set of Stations of the Cross was purchased in 1977 and installed in our new chapel. For about four years, people gathered every Wednesday evening to make the Stations of the Cross. The practice of praying the Stations of the Cross in the Centre on Good Friday morning continued to the present day. The format has changed over the years. For a few years the Parish youth prepared the prayers and reflection for this devotion and different sets of posters were made from time to time. One set of contemporary posters for the Stations of the Cross were made by the Grade Six pupils of 1971. These were used indoors and outdoors, weather permitting, for at least three years. In 1989 the Stations of the Cross were again celebrated outdoors. On Good Friday, 1992, the parishes of St. Francis de Sales and St. Edmund's, Croydon, combined to celebrate the Stations of the Cross in the grounds of the Sacred Heart Monastery, Croydon".

EDUCATION IN FAITH

Having established its own form of shared leadership, community structure and religious practice, the Parish then had time to focus upon the state of the community's spiritual life. The children and school-aged youth of the parishioners were predominantly in Catholic primary and secondary schools. They were, hence, receiving education in faith matters. There were many New Life programs being introduced into faith teaching practices at the time. Beautiful children's and youth liturgies were also being introduced into Melbourne parishes to further foster the development of faith in one of the most precious gifts of all from God to His people - children, themselves New Life. They were taught in that era very much in accord with the teachings of Vatican II.

There were Parish children and youth in State Schools, too. The Parish community itself responded to the training in faith of these young people. The Church then, as always, had deep regard for its young, as is evidenced in the tremendous energy Religious and laity poured into (1) building local

Catholic schools, and (2) maintaining them financially and educationally. Father Kelleher, being an Irish missionary, had deep concern always for those "not fully enough in the fold", as he used to say. He was very concerned for Catholic children in local State Schools. He never impinged upon the freedom of his Catholic parishioners to choose to send their children to State rather than to Catholic Schools. He had big respect for the freedom of people to make choices. He had, as is described in Chapter One, been himself "catechist" to children in State Schools in the district from 1959-1964. Now newly built local Catholic Schools were catering for faith education, there was not such a need for catechetics. Still, not all Catholic parents in the area who had their children in local State Schools withdrew them to put them in the new Catholic Schools as and when they were built. Many felt they did not want to disrupt established school relationships and settled teaching patterns. Father Kelleher was very understanding of this choice. He did not, nonetheless, want the children from such families to miss out on their faith education, so he set up a Catechetics program in 1972 to cater for their faith development. Moira Allan and Laureen Boulton were appointed to take charge of setting up a Catechetics team and program.

ADULT EDUCATION

Some very significant changes had occurred as a result of Vatican II regarding the role of laity in the Church and in the world. Laity were told, by the Church and in the world. Laity were told, by the Vatican Fathers, that they had been called, just as had Religious, to become holy people. This directive caused major re-structuring of attitudes within the post-Vatican Church regarding who the laity were supposed to be in the Church and in the world. They were commissioned to become holy people and remain holy people. This gave rise to the question: What does this all mean in practice? Where are the models upon which we should draw to get some idea of how to be holy? The message was always: be like Christ Himself. There was a new awareness of the role of the Holy Spirit during post-Vatican II, and people were urged to let Him into their hearts and allow Him to mould them into Christ-likeness. Suddenly a host of Adult Education programs were being introduced to help laity become a holy people. People with strong and recognisable charisms began to take leadership roles within the Catholic Church throughout the world to guide teachings to laity on holiness. Religious works began to spring to life in abundance during this re-education phase. They all

expressed aspects of what it meant to become holy. Songs, too, were composed and used as a teaching medium. The Liturgy of the Word was, during religious worship and practices, also used as a very powerful teaching vehicle. It was exotic, exciting, challenging, threatening, conflictive, this incredible period of Church renewal.

The East Ringwood Parish was very fortunate to have good leadership during this period. It encouraged people to embrace all essential change. Father Kelleher took renewal weekends himself. He also encouraged the formation of renewal groups as and when necessary. He had the backing of his Parish Council and his people in this undertaking. Throughout Father Kelleher's period of leadership, adult renewal and education was a dynamic program.

Among some of the more important outcomes of early Parish renewal were: (1) development of a questioning people regarding spiritual and community life; (2) renewed interest in faith life and practices; (3) sharing of faith life among laity; (4) a commitment to offer to one another ongoing support in faith to enable continued growth in this area.

AUSTRALIAN CULTURAL INFLUENCES ON PARISH LIFE

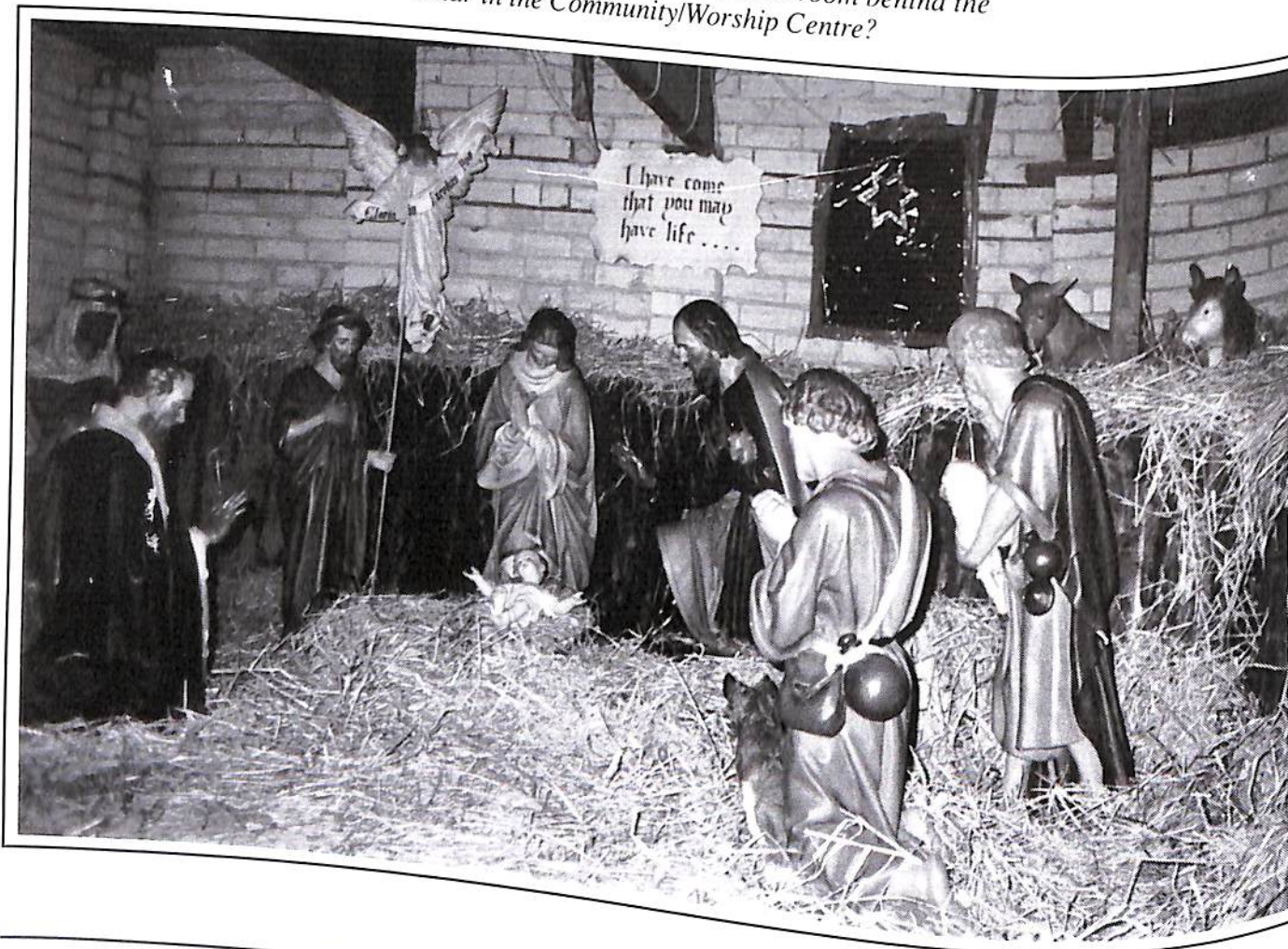
When the changes in the local Churches were occurring in the 1960's and 1970's, changes of great significance in the Australian culture were taking place. In that period, the feminist movement was calling for changes to the status of women in the Australian community. It had a profound influence on women and called them to think about whether they were, in fact, included enough in the Australian community's decision making processes and power structure at all levels. It was inevitable that this movement - people in Churches being also members of the broader Australian community - should have an effect on local Church communities. It was about that time, too, that further demands were made by the movement, along with the anti-psychiatry movement, on women to think seriously about whether women should remain traditional mothers (that is, stay at home to be full-time mothers) or become either part-time or full-time career mothers. Up until this time, the Church thought very much like Australian society did - the woman's place is in the home. Now that position was being challenged. The rather unique calling of the "woman in the home" to perform, as well as family care services, community services in a voluntary capacity was now also begin-

ning to be eroded. It is a trend that has been noted many times within the St. Francis de Sales Church, but never understood. Paid labour for women was now being considered status and power giving in the Australian culture, and voluntary labour was being seen as devaluing of women. This attitude flowed into the churches. (See Father Kevin Mogg's comments, Chapter IV).

Peace movements, International calls for the reconciliation of nations and people within nations, new

calls for equal rights for all individuals in Western societies, including handicapped and marginalised people, were all part of the 1960's and 1970's. They all influenced people in local churches. One of the more significant peace movements in Australia at the time was the multicultural Australia movement. Father Robinson, the Parish's final Parish Priest, talks about the impact of that movement upon Parish life in the next chapter.

• Remember the Christmas crib in the back room behind the Altar in the Community/Worship Centre?

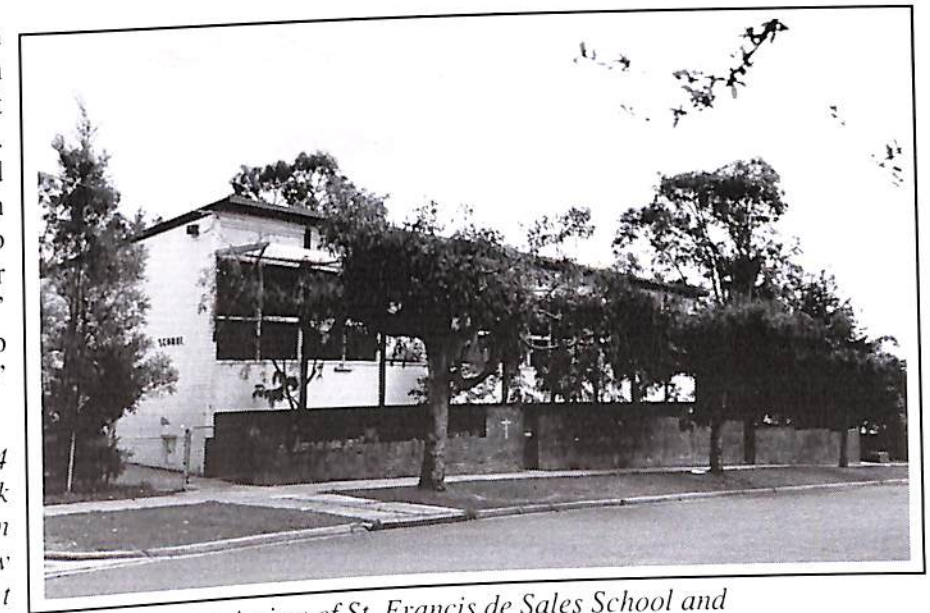


Chapter Four COMMUNITY BUILDING

Eagerly awaited was the arrival, in 1982, of a new Parish Priest soon after the departure that year of first Parish Priest, Father Kelleher. Father Cyril Blake was appointed East Ringwood's second Parish Priest but as already stated, it was to be a short term posting. Father Blake, who went to St. Agnes' Parish, Highett, had the following to say about his three to four months' stay at East Ringwood (1-12-1992):

"Coming as I did from nearly 14 years in Papua New Guinea back into the rush and bustle of suburban life was not easy. I spent a few months as administrator of West Geelong before my appointment as the second Parish Priest of St. Francis de Sales."

"East Ringwood was to be my initiation into modern parish life which I had last known in the late 1960's. Following as I did Father Michael Kelleher was not too easy. He was a man of Vatican II mentality and he had put that stamp on the Parish at East Ringwood. My first impression was of a group



• A view of St. Francis de Sales School and Community/Worship Centre From Bona Street

of very active parishioners and a Parish Council that really worked. I was surprised by the expertise and commitment of many people. The School was in the charge of a lay Principal, and his wife was also on the staff. This was a far cry from what I had left in the sixties where Religious were in charge. There was a great spirit among the staff and the children.

One of the things that did strike me at the time was the number of parents who delivered their children to school by car.

"Saying Mass in the basement of the School each day and Sundays was, too, an experience. There was a great choir and the Liturgy was always well prepared, but conditions were cramped. It was difficult to preserve an environment in an area given to so many activities. This was brought home to me when I came upon an aerobics class in progress in the same hall."

"I was impressed by the number of activities that were co-ordinated by the Parish Council. The greatest, I think, was the group dedicated to the RCIA. This was my first experience



• The entrance to the Community/Worship Centre. Father Cyril Blake describes the centre as "the basement". Others have called it "the underground Church"

of such an adult faith formation group and those who directed it and who had progressed through it showed great enthusiasm.

"There was a Fete Committee and a virtual powerhouse of organisation in Kath Tricarico. She had gathered around her a group of helpers who I often wished were available in other parishes. The Liturgy had the dedication of Eliane Attard and her group were largely responsible for opening up and putting in practice many of Vatican II's directives.

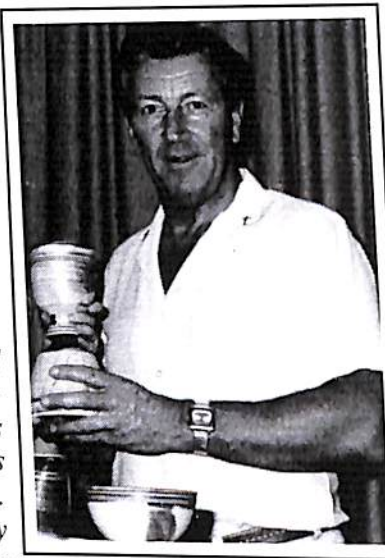
"There were always competent readers and special ministers available, and despite the austere conditions in the basement, the celebrations were always meaningful. Along with the Liturgy was the very able choir led by Faye Hewitt. They too made the celebrations very meaningful and it was during this time that the ABC came to record a Mass for broadcast on the radio for Divine Service on Sunday morning.

"I fear that I punished the people of East Ringwood with many of my experiences in Papua New Guinea. Unbeknown to me, but I think very often obvious to my listeners, was a certain pain of withdrawal symptoms that happens with returned missionaries. That people get sick of such stories became clear when one parishioner remarked jokingly - 'Oh, Father, not another one of your PNG stories!' I had the opportunity to purge much of those experiences in a night held at the Ringwood Cultural Centre where many parishioners attended to make it a great success. That venue was also where I witnessed the abundant talent of many who put on a Review of Parish Life in story, song and dance, and who packed the hall for their performance.

"My recollections of St. Francis de Sales are of a vibrant community, many people with young families, who had taken the trouble to move with the times, to update ideas with Vatican II trends and who were willing to work with others towards that end. I think Father Kelleher's leadership had been largely responsible for those directions.

"The Parish facilities were always rather limited - especially space. Being so close to the railway line, noise was sometimes a problem in our celebration of Mass, and I would think for those trying to conduct classes above. The division of the Parish boundaries

always seemed a little lop-sided and apart from purchasing and demolishing existing residences at the back street, there was never thought of adequate space for a Church."



• Father Peter Robinson 1983

FATHER PETER ROBINSON FINAL PARISH PRIEST

Father Robinson, the next and final Parish Priest, walked into a Vatican II shaped community. It had a Parish Council and a formed, workable people's Liturgy practice. It was the 1980's global trend towards building peace among all people that he embraced and fostered among his people during these final days of Parish life. His whole leadership was geared towards building peaceful, loving community.

Fr. Peter James Joseph Robinson came to East Ringwood in January, 1983, from the Chaplaincy of Catholic Deaf People of Victoria. He came on a temporary basis for three months, filling in for Father Cyril Blake who was still away from the Parish due to an injury sustained in an accident. Father Robinson, then 50 years of age, was a very dynamic and creative community man. He loved people and people responded to that love.

The three months he served at East Ringwood was followed by a trip to Canberra to do a three months' Pastoral Formation course at St. Peter's Centre for Clergy Education. Father Brian Rosser, MSC (Taroona, Tasmania), who did the course with him, described him as "a very lively person in so far as he had new ideas that he wanted to bring into Church formation". He was also described by Father Rosser as "quite a leader and a very good organiser". One of the most outstanding characteristics was the love he showed to fellow Religious doing the course with him (4-12-1992). While Father Robinson was in Canberra, the position of Parish Priest of East Ringwood became vacant because Father Blake had resigned due to his ill health. Father Robinson: "I put in for the position of Parish Priest. It was some time before they made the appointment because I don't think they wanted me to get the job. I think they wanted somebody a bit older, or a bit more frail or something like that...I'm not sure. Anyhow, it took them a while to come up with the answer. Eventually they gave the job to me and I came back in July, 1983, to accept the position of Parish Priest"

COMMUNITY BUILDER

When Father Robinson came to the Parish, he stated on the first Sunday that he was in the Parish as Parish Priest that he had observed "there were as many divisions in the Parish as there were in Tattsлото". He said nobody seemed to deny that statement, so it was with the intention of healing any rifts and bringing the people together as a close and unified community that he set about his business.

Father Robinson was a diverse communicator. He had a "gift of the gab", as it were. He listened to the need of the people at the time to have more "real and meaningful community". Hence he began to help the people open up sensitively to each other and start to create opportunities for community building. Father made a point, right from the beginning of his days as Parish Priest, never to use the word "parish" but rather to replace it with the term, "community" in order to encourage people to think "community".

PARISH ZONES

One of the changes to the community structure that took place shortly after Father Robinson's arrival was the dividing up of the Parish into zones. The then Parish President, Mick Livy, in an article in "Contact" in October, 1984, described the zone system as "a structure markedly different from previous structures" and one that was "very much oriented towards community building". Basically, the Parish was to be divided into four geographic zones. Each zone would contain approximately 80 families. There would be zone elections and resultant representation by two zone members per zone on Parish council. Before this could go ahead, the general body had to give permission for the Parish Council Charter to be amended accordingly to allow for such a change. The body did agree to the amendment at a special meeting on May 26, 1984.

In a special letter to his parishioners, Father Robinson explained that this new system would be "people oriented people elected by the people, to serve people. It is the Church in action. The zone representatives, with the other members of Parish Council, will be making the decisions which will decide the future of our Christian community". Father Robinson said, in this letter, that the "new look" Parish Council would consist of:

- (i) A Chairman, elected by all new Councillors.
- (ii) Ex-officio members, namely, the Parish Priest, his assistant priest, if any, a representative of

the Parish Education Board and a member of the Finance Committee.

- (iii) Eight members elected by parishioners as zone representatives.
- (iv) Not more than four members, to be known as Parish Organisation representatives, elected by the Organisations. (The four representatives were to represent the Youth, Liturgy, Adult Education and Outreach groups).

Father Robinson ended his letter with the statement: "Imagine what a 'living Church' we could become if we started with 16 great pastoral workers in our small community. God inspire and strengthen us all". The man was truly a pastorally directive leader, willing to share his role of Pastoral Carer with his laity, in accordance with the call of the Vatican II Council to share Pastoral ministry. The Parish Council, interestingly enough, became known as the Pastoral Council following this change in its structure. What it expected of its members was a pastoral concern for community members.

FIRST ZONE REPRESENTATIVES

Members of the first "new look" Council were: Mick Livy (Chairman), Yvonne Kealy and Ernie Cleijne (Zone 1 representatives), Alex Henry and Lance Upton (Zone 2 representatives), Leon Daphne and Carol Koper (Zone 3 representatives), Charles McCarthy and Maureen Celms (Zone 4 representatives), Les Stebbing (deceased - Adult Education), Maureen Kavanagh (Finance), Moira Allan (Liturgy), Anne Harkin (Outreach), Peter Hird (Youth) and John Elkin (Education Board).

Mick Livy (1992) said of the zone systems: "The zone thing was something I had a lot to do with. My enthusiasm for it may have sprung from something I'd read in one of the books or magazines in the Parish Library we had then. I'm not too sure now what fired my enthusiasm, but I could see it as being a tremendous thing for building onto the community that already existed.

"I was very conscious of the fact, at the time, that in a sense the generation that I was part of in the Parish wasn't doing as much by way of community building as the generation before had done. I can remember coming into the Parish in 1972. My wife, Angela and I didn't really get involved very much until about 1974 or 1975. At that stage we read in the parish Newsletter there was to be a barbecue on the somewhere or other. We didn't know a soul and we

agonised over whether or not we'd go to this blessed barbecue because we were both pretty shy, introvert type people. In the finish, we decided to go. We circled the block about three times before we decided we'd go in there. Eventually we got in there and we were made most welcome. It was a tremendously warm welcome. It really made us feel good and to want to get involved in and be part of Parish. Afterwards, with things like the Men's Club, there were people there who had a tremendous knack for drawing people in — they were very warm people who could bowl up to strangers and make them feel really welcome and wanted.

"I felt that to some degree the generation - my generation in fact - didn't seem to have the same knack of being able to go out to people in the same way that this earlier generation did. In a way, I felt the zones might have helped people to do that because what the zone system was trying to do was to get neighbours, if you like, to mix. It was there to encourage the Parish oldies to in some way reach out to the newies and draw them into the community. Now I didn't expect that that would work entirely in any idealistic way because I know people being people, we've all got our own interests. Some people don't mix with others, some have common interests and others don't. Anyhow, I still thought the zone system could be the basis for building up some kind of rapport between people.

HOME MASSES

"Home Masses were made a big thing of at the early stages of these zone meetings. The Home Mass was always followed by an hour where you had a cup of tea and a chat. What I didn't understand at the time was a lot of people weren't comfortable with Mass. I only see all this in retrospect, but what we had at the time in many 'newies' whom we were trying to draw into our community were people who were not necessarily committed to their faith in terms of participating in Mass or Parish life. They may have had kids going to St. Francis de Sales School but they were not necessarily involved beyond that with our Catholic community.

"When I noted, without understanding the cause, people's discomfort with the Home Mass, I started to think...well, perhaps we have to go about including people in our neighbourhood differently. Maybe we can start to feel comfy with one another. Then if you had a Home Mass at some stage later, it might not be

so threatening, if you like, because the new people would know everybody who was going to be at the Mass. We never really got to this point. Things sort of fizzled out at some stage before that.

"I think a lot of oldies then, too, were not over-responsive to this outreach work because a lot of Catholics in those days were unhappy with an evangelistic role. I mean, for so long in the Church you had this situation where priests did everything and Catholic laity didn't do very much except organise a fete, fundraise and go to Mass. The priest did everything else. I can remember myself when the Sign of Peace at Mass came in in the sixties. For me, shaking hands with somebody else felt terribly uncomfortable because you weren't supposed to have anything to do with the person alongside you. You were there at Mass, they were there at Mass and never the twain shall meet. So I felt awfully uncomfortable about that for a long, long time. I suspect most Catholics felt exactly the same. Then all of a sudden I began to feel at ease with the Sign of Peace...I wanted to do it. I suspect if we had have continued to work at outreach, there would have come a time when we would have felt really comfortable with that, too. These things take time."

A DECISION ON WHETHER TO BUILD A CHURCH

In the same year, 1984, that the zone system was introduced, a Desirability and Feasibility sub-committee was set up to "investigate the desirability and feasibility of building a place of worship". This action followed a desire expressed publicly to the community by Father Robinson to have a "Church" built, but not necessarily on the Bona/Patterson Streets site. Father Robinson: "I did not believe permission would be given to build a Church on that small site". The sub-committee members were: Lois Elkin, Stephanie Eynon, Lorraine McLennan, John Lobb, Peter Knights and John Moran. (This information was taken from a letter to the community from the sub-committee dated November 2, 1984).

Findings regarding community views on worship facilities indicated that of a total 332 replies to a questionnaire canvassing such views, 55 percent of parishioners said they were satisfied with existing worship facilities. Forty five percent said they were not satisfied with the current set-up. (Taken from Interim Report by the sub-committee to Pastoral Council Meeting, 20-2-1985). A head count, taken by the sub-committee at the time, of the numbers

attending worship services at St. Francis de Sales revealed the following:

Mass Time:	February 3	February 10
7.30 p.m.	177	169
8.00 a.m.	96	90
10.00 a.m.	275	261

Weekday attendance - an average of 12 persons per Mass.

The sub-committee further established there were 354 families in the Parish.

STRENGTHENING COMMUNITY

As already stated, one of the major works for Father Robinson to undertake in his beginning days was to encourage the community to grow into a more pastorally and community-minded body. He had at that stage the following groups in operation: Pastoral Council, Care Group, Society of St. Vincent de Paul, Catechist Group, Ministry to West St. Kilda, Junior Youth Group (comprising students from Years Seven, Eight and Nine) Men's Club, Mothers' Club, Counters, Fete Committee, Antioch Youth Group, Learn to Dance Group, Senior Citizens Group, Liturgy Group, Altar Society, Choir, Junior Guitar Group, Altar Servers, special Eucharistic Ministers, Lectors and Ushers. There were also aerobics classes, Russell's Gym and the beginnings of a Parish Library. (Taken from "Contact", April, 1985). There were quite a lot of groups in operation. Father Robinson is recorded in Pastoral Council and Annual General Meeting Minutes from this point on as having often called people belonging to groups to remember that they were also part of the broader community and not to forget to build community beyond the group. He began to show the lead by organising many functions from this point on where open invitations were given to ALL to attend.

MULTICULTURALISM

Multiculturalism had become a way of life in Australia by this time. Father Robinson said of the national composition of the East Ringwood people at that stage: "There were few families, very few, who were not Anglo-Celtic. There was a handful only of Italian and Dutch families". Father felt that as the Australian community had opened its doors to all nationalities so should the Catholic community. So bit by bit, he began to bring into and involve in Parish community life families from Asia, Central and South America.

The community's St. Vincent de Paul Society had a home in Wenwood Street, East Ringwood. This property, according to parishioner John Griffin in an article in "Contact", December, 1986, was purchased by the St. Vincent de Paul Society in 1978 "to help meet the many calls it was receiving for emergency accommodation". John said members of the Society together with friends held several working bees at the site "to make the house ship-shape" prior to the first occupants moving in. The house was then officially opened and named Mary McKillop House. Now in late 1986, Father Robinson, together with the Society, decided that this house should not be used just as an overnight emergency home. Rather, it ought to be used, to quote Father, "to give families, especially migrant families, a three months start" after which Parish workers would then "try to encourage the same families to rent or purchase a home in the area so they would always remain in the community". According to Father Robinson (1992), in nearly every case the families have done just that.

In May, 1985, the Dublin Road/Patterson Street land site (which was, it is to be remembered, to have been for the construction of a chapel of ease) was sold and 15 Bona Street was purchased with part of the proceeds from the sale of the property. That house then became home, too, to several families who, to quote father Robinson, "needed a start in life". Father said "the hardest thing I had to do when I had to leave East Ringwood was to ask Oscar and Isabel Flores and family, the then tenants, to leave so that the place could be sold to enable us to purchase the Croydon Monastery property". The Monastery property was to be the new home for the combined East Ringwood and Croydon Catholic people when they formed a new Parish. Father continued: "Altogether, in the number of years we provided this sort of accommodation to families, I think there were five families who lived in 15 Bona Street and five families who lived in Wenwood Street.

"The first family to come into Wenwood Street after it had been cleaned and carpeted was the Recinos family. The Recinos's were El Salvadorans. I can remember their arrival. They came in two cars. I had just finished putting a new bedcover on the parents' bed and had straightened some flowers in a vase when the cars arrived at the front door and out came seven children, mum and dad.

"They were an interesting family. Mum and dad had been heavily involved in the caring for orphaned children in their war torn homeland. The Maryknoll Sisters there used to pick up all the orphaned chil-

dren following skirmishes and the Recinos's looked after 24 of these children over time. Dad, Vincente Recinos, was later hacked with a machete and the eldest Recinos son was killed over there. He was shot by the death squad. They were then all broken up, the family. Eventually they were brought together by the nuns, sent to Costa Rica and then out to Australia. It was with great joy that our community took them in. It had prepared the home well for the family from light fittings down to kitchenware. It brought great joy to my heart that this was able to be done for people like the Recinos's. El Salvadoran, Nicaraguan and Australian families followed in both houses and each was a successful settlement story.

INTERNATIONAL DINNER NIGHTS

"As usual, one thing leads to another and as a result of so many nationalities arriving in the Parish and others being 'found' - they had settled locally - International dinner nights commenced. Either mid-year or on some occasions on the eve of the fete, some 15 to 20 nationalities would cook their own respective dishes and put on a community meal. They ended up being one of the most popular nights for the community each year. They were a success both socially and food-wise. People had a double night at these events. They would eat and eat, talk and talk".

YOUTH - THE LEARN TO DANCE PROGRAM

A big worry Father Robinson had during the whole of his term as Parish Priest was youth. He was not alone. Churches throughout Australia were beginning to raise the alarm that the youth of the day were losing interest in Church community. Why? What could be done? Antioch had just been introduced into the community for youth. Learn to Dance classes had just begun. Father Robinson: "They were originally held at Holy Spirit Community Centre, North Ringwood, thence at Aquinas College Gymnasium, thence at St. Luke's, Wantirna, back to the Holy Spirit community Centre and finally at St. John's, Mitcham.

"In the early days of the Learn to Dance program formation, the East Ringwood parishioners were marvellous in their support. They acted as taxi drivers, doormen and women, provided the supper...they were just marvellous. Ted Emmett was the initial dance instructor. He was followed by Marilyn

Stewart who to this day is still instructing at Mitcham. Some thousands of youth have gone through the classes since they began. From the classes, interest was stirred up in the hearts of the people to revive the debutante balls of yesteryear. We have had quite a number of balls in the last few years".

COMMUNITY BUILDING - CAN WE DO BETTER?

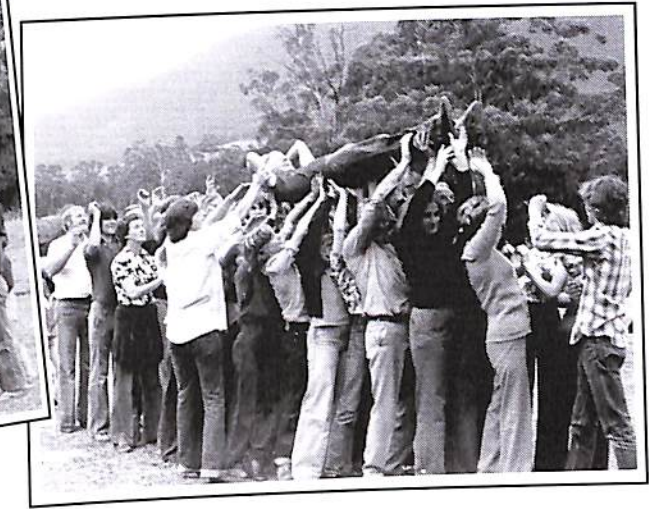
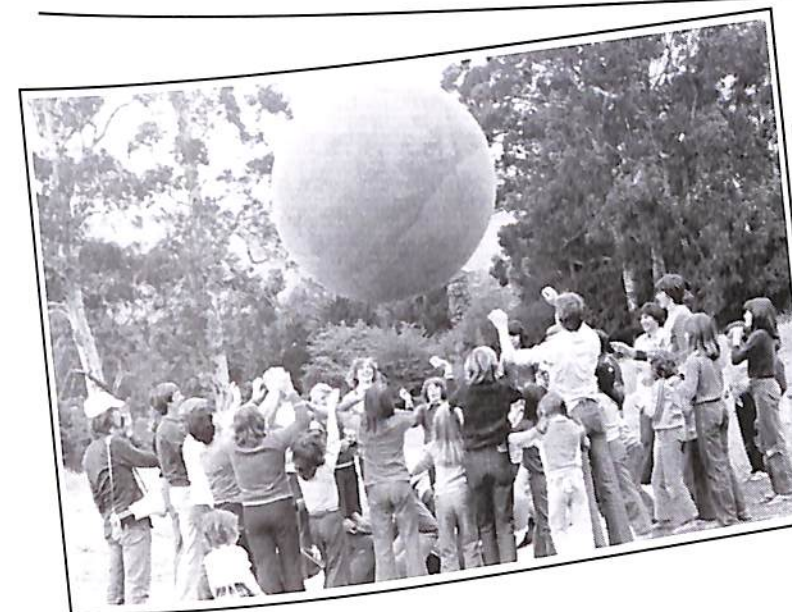
No matter how hard the job of working at community building was for the East Ringwood people, it was the major task that Father Robinson considered the people had during his leadership. "Time and time again I have been disappointed with the results and I have often had to ask myself: did I aim too high? Do I expect too much? I would read about dynamic Christian communities in America, especially, and would dream that the involvement present in those communities could also be developed at East Ringwood, but as time went on I realised the where-withal just was not present," he said.

HOSPITALITY

The key, he felt, to creating living Christian community was hospitality. "In America, a research team visited what were considered to be the top 100 parishes in the States. When the team came back, they said unanimously that hospitality was the key to good community. That is why I placed so much emphasis in the Liturgical area of community life on the role of the Usher, the early Sign of Peace immediately after the welcome, and the cup of tea always made available after each 10 o'clock Mass. Slowly but surely, the community itself started to realise how each of these actions engendered a true caring spirit and it is certainly my wish that this spirit will continue to be enhanced once our community moves to the Monastery".

PARISH LIBRARY

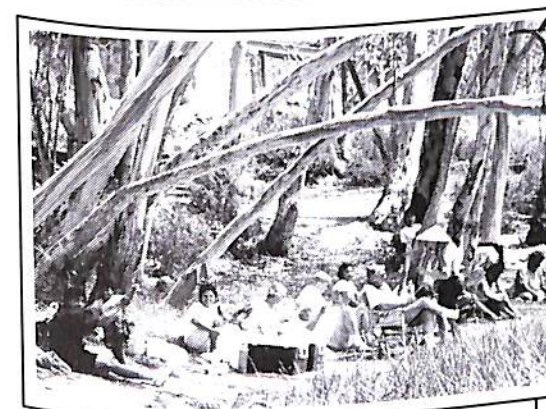
Father Robinson was aware that people had to grow personally if they were to be effective community members. His Parish Library contained many rich new works on personal and spiritual growth. He had tapes, videos, as well as the many, many books which covered all aspects of both personal and community growth. Initially the library worked on a "help yourself-we trust you to return what you borrow when you can" basis. Unfortunately, many borrowed items were not returned. In 1987, the Pastoral Council appointed Les Stebbing (now deceased).



• Left, Above and Above Left - St. Francis de Sales Youth Group Activities (1980's)



• Below - St. Francis de Sales parishioners at an outdoor Mass, celebrated by Father Peter Robinson at one of the annual Porepunkah camps, held in January



• Above - Porepunkah campers picnicking in the nearby Mt. Buffalo National Park



• Right - This Learn to Dance debutante ball, held at the Ringwood Cultural Centre - 1988 saw students from local State High Schools, as well as from local Catholic Secondary Schools, among the debutantes. The debts were presented to Father Peter Robinson.

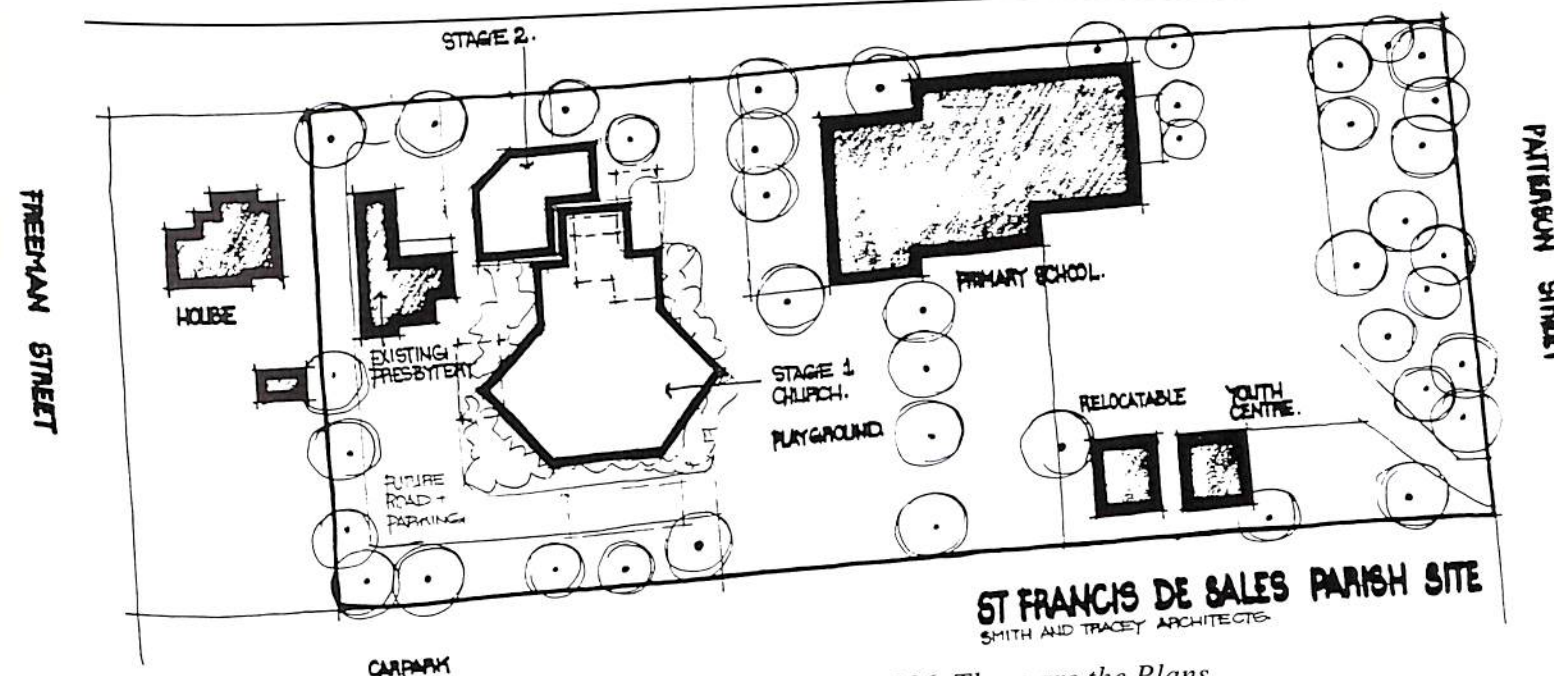


• At home preparing to make her debut at the Parish Ball - Emily Patterson

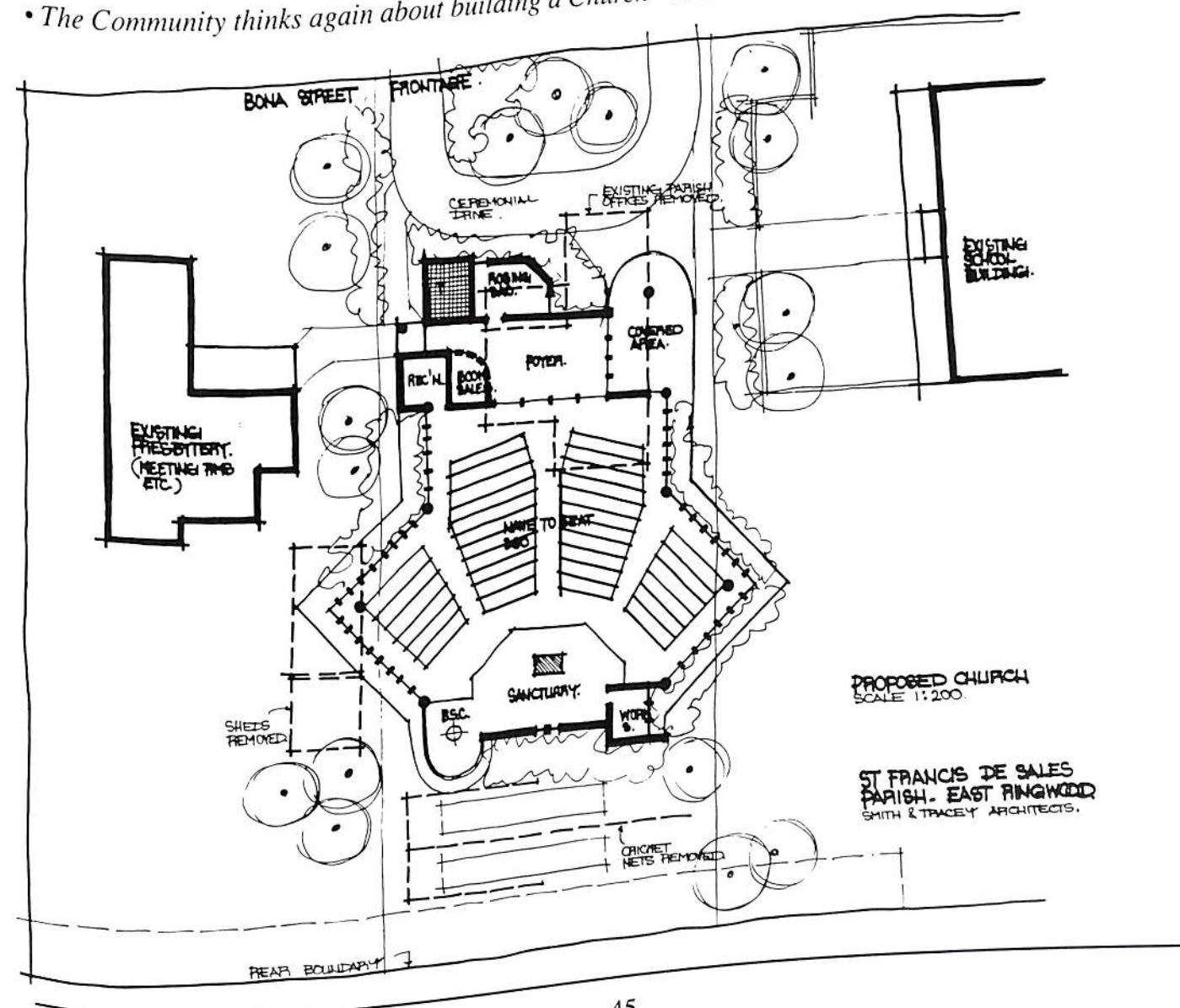


• Above - Youth learning to dance at ballroom dancing classes

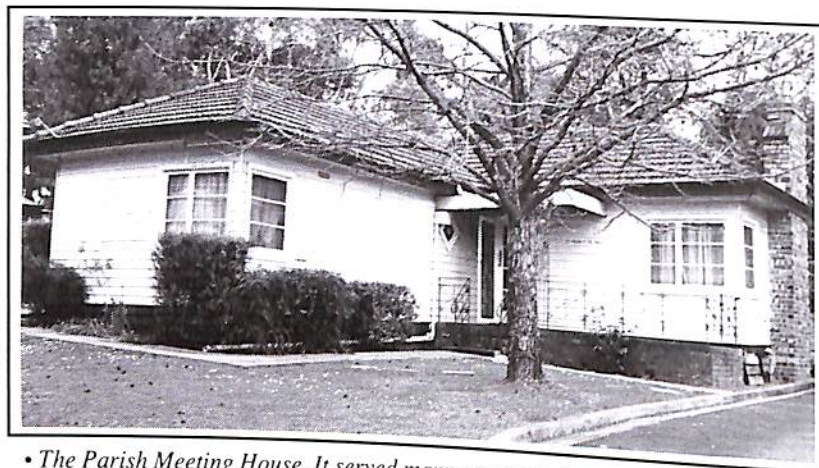
• St. Francis de Sales Parish Ball, July 22, 1989. Debutantes were presented to Kath Tricari co and Father Peter Robinson. The ball was held at the Ringwood Cultural Centre



• The Community thinks again about building a Church - 1986. These are the Plans



well known in the community at the time through his work in the Adult Education field, and myself to work with the St. Francis de Sales School Librarian, Margaret Somers, on establishing a "proper lending Library".



• The Parish Meeting House. It served many purposes. It was once a Parish Office. It was always a meeting place for Parish Councils and community groups. In the late 1980's it became a Parish Library/Drop In Centre. At one time, the front room was even used as a Chapel

"DROP-IN" CENTRE

Les and I were also given the mandate by the Council to try and establish some form of "drop-in" centre in the Meeting House at 6 Bona Street. (The Parish Office, which had been operating in the front rooms of the House, had just been relocated to a portable building situated at the back a newly acquired Parish property at 35 Freeman Street). The front rooms of the house were painted, recarpeted and cafe type table settings, complete with red tablecloths, were installed. This became the 'drop-in'. The place was to be called the Community House rather than the Meeting House. The library was an adjunct to this operation. Right in the centre was the hearth of the house - the kitchen. It was to become the community kitchen. There in that kitchen, many thousands of cups of tea and coffee have been made and served to the many hundreds of people who have dropped in for a cuppa and chat, have come to meetings in the House, or who have simply used the library facility.

The library/drop-in took Les and myself, with much community backup and support, one and a half years to set into the community as an operative resource. It was Father Robinson's dream to have such a resource. He certainly put in a great deal of personal time and energy in encouraging use by community members of this new facility.

THE PEOPLE VOTE IN FAVOUR OF A CHURCH

In 1986, another move was made by the Desirability and Feasibility sub-committee to encourage the East Ringwood people to think about building a Church. Architects Smith and Tracey drew up plans for an actual Church to be built in Bona Street on the area north of the existing Centre at a cost of approximately \$500,000. It would have been on the site where the current Community House, 6 Bona Street, stands. The community were asked to vote 'for' or 'against' such a proposal over the weekends of March 1 and 2 and March 8 and 9, 1986. Approximately 50 percent of people who were eligible voted. Total number of votes was 331. Result was: 72 percent of those who voted were in favour of the Church and 28 percent were against it. It was never to be built. According to Father Robinson (1992):

"It was at this time Father Jim Wall, Parish Priest of St. Edmund's, Croydon, announced that his community was intending to purchase the Sacred Heart Monastery, Croydon, which was up for sale. From the moment that was known, I put everything on hold re Parish Church because it was apparent that there to be a new Church and Parish on the Monastery site, it would be less than a mile from our Parish and would naturally attract many parishioners away from St. Francis de Sales Community Liturgies and School. One day, when Father Wall was visiting me, he happened to say in passing: 'Why don't you join us?' I, for a change, was unable to speak because it was so logical that that would be the best future for both parishes."

EAST RINGWOOD/CROYDON PARISH MERGER

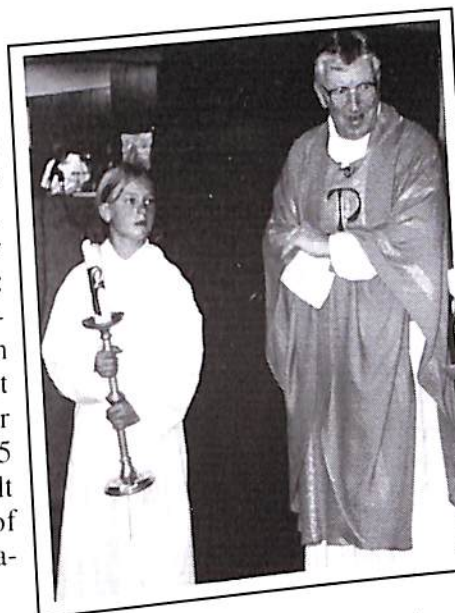
At the community's 15th Annual General Meeting on April 29, 1989, it was decided that a group of St. Francis de Sales parishioners should join with a similar St. Edmund's group and discuss the feasibility of both parishes amalgamating at the Monastery site in Croydon. The new group was to be called the Joint Parish Development Committee. St. Francis de Sales committee members were to be David Eynon, Margaret Curmi, John McCarthy, John McEvoy, Brendan Kealy and Rob Janssen. By June that year,

the merger was deemed feasible. The East Ringwood people were asked to vote on whether they wanted to go ahead with the merger or whether they wanted to remain a separate community. According to a letter from Father Robinson to the community: "Croydon Parish has voted 80 percent in favour of the amalgamation at the Monastery site". The East Ringwood voting took place over the weekends of June 24 and 25 and July 1 and 2, 1989. The result was approximately 70 percent of voters in favour of the amalgamation.

The Croydon and East Ringwood parishes were also asked to submit names for the new parish. Three suggestions were submitted. They were Mary McKillop, Sacred Heart or one of Our Lady's titles. According to Father Robinson: "We did not have the worry of making the decision of what the parish would be called. It was made for us by Archbishop Little."

Following the 'go ahead' for the Parish merger by the two communities, approval for such a venture was sought from the Archbishop of Melbourne, Dr Francis Little and from the Senate of Priests. Once permission was granted, the two communities put their Church properties up for sale. The monies from the sales were to be used to purchase the Croydon Monastery. On May 7, 1991, a deposit of \$250,000 was paid on the Monastery and an agreement to buy same was signed with the Missionaries of the Sacred Heart who were selling the Monastery. The parishes were then granted a legal right to the property on October 31, 1991.

Since the amalgamation move, numerous combined Parish Liturgies and functions have been held at the Monastery to help the two communities begin to become one people. It is here the beginning of a new people's story is to be told. Archbishop Little declared in November, 1992, that the two communities would cease to exist in their current form. Instead they would amalgamate and become the new Sacred Heart Parish, Croydon. East Ringwood was never to have a Church building of its own. Nonetheless, it was always "church", the earthly body of Christ with Christ as its Head, the parts bound together as a whole by the power of the Holy Spirit.



FATHER ROBINSON'S FINAL REFLECTION (1992)

"I have a few regrets. One of them is the limited time I had available for Parish visitation. I contribute that to the two days per week that must virtually be put aside for visiting Maroondah Hospital, Ringwood Private Hospital, the occasional visits and Masses at the numerous nursing homes and special accommodation homes within the Parish boundaries. The Maroondah Hospital has almost doubled in size in the last few years. It is clearly apparent that pastoral workers will

have to be appointed to assist in that work in the future. I liked hospital work and have been very appreciative of help given me by receptionists and nursing staff over the years.

"From the outset of my arrival, I became a member of the Aquinas College School Board. Then I became Chairman of that Board for a considerable period. To this day I am President of the Association of Canonical Administrators which is a high fallutin' name for the priests who represent the members of the parishes that form membership of the College. It is clear to me, in hindsight, that at times these roles also made great demands on my time and took a toll on my health occasionally.

"I think I turned up for what I was supposed to at St. Francis de Sales School. I am sure, too, I supported them liturgically, parentally and in all other things that were necessary. Whether I should have been there for more is another thing. But that's to be asked of the School."

FAMILY AND PARISH

It is important at this stage to note that the 1980's were times when great concern was expressed in the Melbourne Catholic Church about family life. This concern impacted on the East Ringwood Parish over the years. The Episcopal Vicar for Social Welfare, Father Kevin Mogg - Parish Priest of neighbouring North Ringwood and well known by the East Ringwood people - said this (3-12-1992) of the situation:

"One of the greatest social phenomenon of the Post-War years has been the changing face of mar-

riage and family life. Chief observable factors about this are:

1. The amazing leap in the breakdown of marriages right across the board, that is, socio-economically, ethnic and religious group-wise. The divorce rate in Australia is currently somewhere around 30 percent. (The breakdown rate for second marriages is much higher again).

2. The dramatic increase in the number of single parent families and blended families (meaning families which involve three or more sets of children with different parents). It was recently established that the number of households in Australia that now contain the traditional family of original mother, original father and children is probably less than 40 percent. At the same time, it should be pointed out that a very high percentage of dependant children - maybe up to 80 percent - still live with their original mother or father.

"The social implications of the phenomenon are well known and many of our social problems today are related to the breakdown of marriage.

"Another immensely significant change is that of the working woman. In early Post-War years, probably less than eight percent of women with children still at home worked in the full-time workforce. Just prior to the recent unemployment leap something like 76 percent of women with dependant children were in the full-time workforce. The implications of this for family relationships, for the care of children, for the care of older dependant grandparents, for the supply of voluntary personnel in community affairs, are considerable. It was interesting that at the recent National Summit on the Family in Canberra, November, 1992, Prime Minister Paul Keating mentioned as his first priority for the coming International Year of the Family, 1994, a focus on the need to harmonise requirements of work and family.

"Catholic families have been affected by all these phenomena, though it is interesting to note that the research (mainly American) indicates strongly that where couples have a strong faith commitment, their chances of experiencing breakdown are considerably less.

"Another phenomenon affecting the general marriage and family scenario is the escalation of cohabitation and children born out of wedlock. Exact figures are difficult to gather, predictably, but perhaps between 70 and 80 percent of couples who eventually get married seem to live together prior to

marriage. About 26 percent of all children born here today are to unmarried mothers sometimes living in de facto relationships and sometimes not. It should be pointed out that despite all this modern phenomenon the great majority of couples - perhaps up to 60 percent - live happily with their families and experience no more than the usual traumas which have always challenged the family unit.

"The challenges for the Church in the area of marriage and family became a priority this last decade. Surveys conducted both in the United States of America and in the United Kingdom indicate that the Church often does not come to grips with the issues facing marriage and family. We don't celebrate family life liturgically very much. We don't focus on the different stages of marriage, celebrate them, for example, the birth of children, the challenges of adolescence, the empty nest syndrome, wedding anniversaries. We also fail to address the widely divergent types of families living in every Parish.

"We need to develop the capacity to reflect on the theology of marriage and family life and to help people see the sacred in the ordinariness of marriage and family. We need to offer the very best in terms of marriage preparation both in the long term (excellent school programs both at primary and secondary level on issues like human relationships, friendships, etc.) as well as in the immediate term in the form of pre-marriage education. We need to develop enrichment programs for marriage and family life and we need to support those whose marriages have broken down and help such people to feel genuinely welcome in the Church community.

"It is heartening to see the development of marriage support enterprises such as family support groups, family groups like the Passionist Family Movement, Marriage Encounter and Teams of Our Lady, but these need to be made much more accessible and attractive to all groups, not just to elite, highly committed groups. If, as the Vatican II documents tell us, the family is the domestic Church, and as commonsense tells us the family is the foundation of a nation, we must get serious about marriage and family as never before".

The East Ringwood people have always been concerned about the state of the family. There have been always pre-marriage education programs, including the latest in pre-marriage education, FOCUS, introduced into this country by Sister Barbara Markey (U.S.A). Members of the community have been encouraged to take advantage of marriage enrichment programs available in the Melbourne

Archdiocese. Some community members have actually been involved in the running of such programs. More recently a Family Ministry Group was formed in the Parish itself. Members were Mark and Irene Atkin, Don and Doreen Tierney, Mary Walsh, Cath O'Brien, Michelle Griffin, Yvonne Kealy, Jenny Waack, Evalina North-Coombes, Lesley van der Linden (who was killed in a car accident on January 28, 1992) and Maureen Patterson. One of the major initiatives of this group was to involve the Parish in the Passionist Family Movement in March, 1992. Some 80 families took up the challenge to participate in this movement. They will remain in their family groupings when the Parish merges with Croydon Parish which is also involved in this movement.

SOCIAL JUSTICE

Records show that people of the Parish have always been involved, in some way or another, in the promotion of Social Justice. It is interesting to note that the formation of a Social Justice group or committee, as such, never occurred. The types of Social Justice activities community members have involved themselves in have been numerous and diverse.

Support by parishioners of the work of the Jesuit Brother Andrew who worked with Mother Teresa of Calcutta, India, is one of the first Social Justice

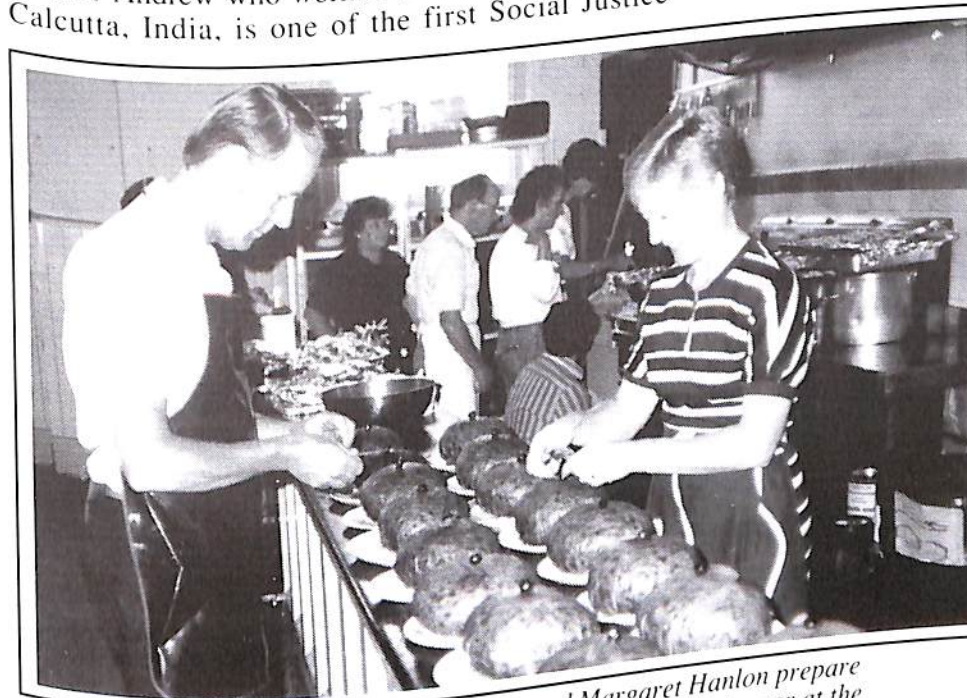


• Parishioners help to feed the multitude, as it were, on Christmas eve, West St. Kilda

activities documented in "Contact". According to "Contact" (November, 1972), Brother Andrew was invited to visit the community in September, 1972, to speak about the work he was then doing among Calcutta's poor. The Parish community responded to that visit by organising a Day of Fast and Prayer on November 26 of that year so that it could support Brother Andrew spiritually and practically in his work among the poor.

The community did many things for many disadvantaged groups (including serving some of Melbourne's poor down at West St. Kilda) over time. It developed quite a strong tradition of being with and giving to the disadvantaged. Whenever any needs of any individual or group were brought to the community for attention, it never failed to respond generously in some tangible way.

Some of the Social Justice



• From left to right - Rob Koper and Margaret Hanlon prepare Christmas puddings to be served to West St. Kilda's poor at the Sacred Heart Mission, Christmas eve.

groups parishioners supported in the early days of Parish life were Action For World Development (AWD), Force Ten Action, Community Aid Abroad, the Right to Life Association, Women's Action Alliance, Amnesty International. There were stands made by certain sectors of the community against the McKenzie-Lamb Bill for the liberalisation of abortion in Victoria (1973) and against the Family Law Bill (1974). The Australian Aborigines and their plight was a constant source of community concern and discussion, as was the plight and hunger of the people of the Third World. A Global Village fete stall was actually established at one stage to raise funds for overseas aid programs. (See issues of "Contact", 1972-1975).

Right up to its last days, the community maintained a deep commitment to issues relating to Social Justice.

SOCIETY OF ST. VINCENT DE PAUL

A history of the Parish would not be complete without mentioning the St. Vincent de Paul Society. Perhaps it is best to leave it to Frank Killeen to tell this story. Frank was the first President of the St. Francis de Sales Conference of the Society.

"The Society of St. Vincent de Paul is an international Catholic fraternal organisation of lay persons dedicated to sanctifying their own souls by seeking to help those who are suffering regardless of their race, creed or colour and principally by person to person contact in their own homes. Vincentians seek to bear witness to their love of Christ through participation in the Sacramental life of the Church through their daily lives and in their relationship to those in need. In order to facilitate the administrative work of the Society, Vincentians form themselves into localised 'Conferences'."

"The St. Francis de Sales Conference of the Society began at a meeting held at St. Francis de Sales on December 1, 1969, and attended by Don Crozier (deceased), John McEvoy, Des Fitzgerald, Percy Harris (deceased), Harry Day, Charlie McCarthy, John Minnis (deceased) and myself (Frank Killeen). At this meeting I was appointed President of the new Conference with John McEvoy and Don Crozier Vice-Presidents, Des Fitzgerald Secretary/Treasurer. There were no persons or families listed for assistance, a situation which began to change rapidly, and the balance at the bank was \$10.65 to which the poor box contributed \$1.75."

"Mention must be made of the fact that over the years the Conference has been very capably assisted by the students or brothers from the Sacred Heart Monastery, Croydon, who became members, by the very capable and devoted work of its Presidents in Vin Jordan and Vin Burbidge and by the unbounded generosity of the parishioners of St. Francis de Sales who have contributed so freely to the work of the Society."

Today's Conference numbers 12 who seek to relieve the sufferings of some eight persons or families at any time. Visits are made to nursing homes or accommodation homes and assistance is provided to the Society's Centre in Ringwood and to Ozanam House Night Shelter for Homeless Men. An amount of \$15 (Australian) is sent to each of the Conference's "Twinned Conferences" in South India, Bangladesh and the Philippines where our brothers and sisters in Christ are living in what can only be described as appalling conditions of abject poverty. The financial state of the Conference is never one where large sums are kept on hand as it is the firm conviction of the members that whatever money received must be immediately put to work to alleviate the sufferings of the poor. Today's President is Bernie Lavery, Vice-President and overseas correspondent, Tom Norton, Secretary, Peter Knights and Treasurer John Griffin."

SOCIAL LIFE AND CONCERTS

The community of St. Francis de Sales always had a rich and diverse social life. Programs ranged from Parish picnics, balls, dinner dances, fashion parades, theatre parties, barbecues, to elaborate Parish concerts. Margaret Costigan phoned the following memory of Parish social life through to we Parish history editors the day before the history went to the publishers to be printed.

"Over the years we had many concerts. The Mothers' Club used to organise a lot of them before we became a Parish. Do you know how children usually give concerts to parents? Well, one year the Mothers' Club gave a concert to the children. During the concert, the mothers sent up all the popular television ads. Who will ever forget Louie the Fly!!"

"After we became a Parish, we had an Irish Night, Roaring Twenties Night. We had dinner dances at the Holy Spirit Parish Centre, North Ringwood. Concert-wise, we had one in the St. Francis de Sales Parish Centre, one at Our Lady's hall, Ringwood."

PARISH SECRETARIES

Last but not least, mention must be made of the Parish Secretaries who served the community during the 1980's. There were three of them - Mary Lynch, Maureen Kavanagh and Julie Ibbetson.

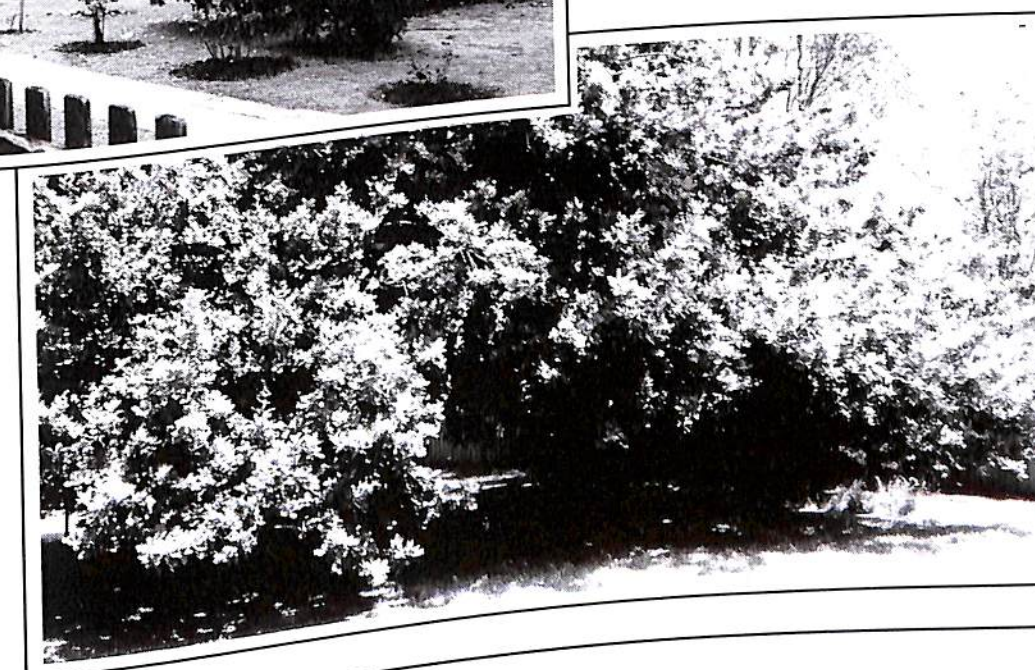


• Faye Hewitt & Rob Janssen singing "I Still Suits Me" (from the musical, Showboat) at one of the early Parish concerts. This concert was held in Our Lady's Parish Hall, Ringwood



• Final gathering of the East Ringwood community members, and a farewell to their Parish Priest, Father Peter Robinson, under the oak tree behind the Presbytery, No. 4 Bona Street - February 7, 1993

• The Presbytery



• The Oak Tree



• Parishioners sharing a final meal together under the oak tree



• Father Peter Robinson supervising the spit roast on the night

Chapter Five CHARACTERS

CHARLES CHRISTOPHER McCARTHY

"Charles McCarthy came to live in East Ringwood with his bride, Therese, in the early days of the Parish community's formation. They lived originally at 6 Dynes Street. They eventually moved to Ware Crescent. After Charles and Therese moved out of Dynes Street, Father Kelleher was offered the house as the first Presbytery of the Parish and he lived there for some years before buying 4 Bona Street and living there. Charles and Therese raised a family of nine in these two homes.

"Charles is best known for his Steptoe qualities, having been in most houses in the Parish and having relieved most of the families in these houses of their treasures which eventually became the "trash" for the annual Parish fete. Charles would have raised, over the years, some \$30,000 or \$40,000 from the White Elephant stall. Each sale each year gave him great challenge and much pleasure.

"He is an extremely capable man with his hands, and this has enabled him to help with Parish building and property maintenance. He has saved the community many thousands of dollars over the years through his work in this area.

"Charles was a member of the first Parish Council and of one of the first conferences of the St. Vincent de Paul Society in the area. He was also a member at one stage of the Parish choir. There was never a Parish concert that Charles didn't appear in either as a solo actor or as part of a group act, especially in the musical field. To this day Charles is involved in helping with cartage of food to the Fitzroy St. Vincent de Paul branch in his little blue truck which I often tell him he loves more than his wife!

PERCY HARRIS (deceased)

"Known as Pop, Percy Harris was probably the most famous of our characters, coming to East Ringwood in 1966 to live with his son, Peter, and daughter-in-law, Norma. He was a constant visitor to the St. Francis de Sales School, living only a few yards away, and he would encourage the children to play games and to participate in communicating with older people. He would go into the classrooms

Stories are very much part of community life. The storytellers are the people who collect stories and hand them down to each generation born into a particular community. Christianity is full of stories and storytellers. Members of Christian communities love to hear stories. Look at how we at East Ringwood still listen intensely to the tales of the beginnings of our Christianity and how Christianity has impacted on community life since its inception.

The last Parish Priest, Father Robinson, is a great lover of stories and of storytelling. He has collected the following tales of "characters", as he terms them, that the people of East Ringwood's Christian community of St. Francis de Sales say to him are important and memorable because of their contributions to the community's life over time. It's over now to Father Robinson who will, in the final pages of our journey together in exploring the history of St. Francis de Sales, re-tell the tales of the "characters" that the collective mind of the community has held dear for varying reasons.

JOHN RODAUGHAN

"John Rodaughan was the member of the community who has known the history of East Ringwood more than anybody else, having been born and more than anybody else, having been born and raised in the area. John knew the distinction between East Ringwood and Ringwood East and the history of Burnthridge. In the early days, John was not so much involved in Parish life but he certainly was in the last 20 years. He was heavily involved in helping with the bingo in the Parish bingo days. He was deeply involved in the preparation of daily Liturgy and was a general organiser of the community in the preparation of the Centre for liturgical and social events. He was the first to set up and put away chairs at each ceremony held in the Centre and he encouraged others to do likewise. John Rodaughan's home was originally a special accommodation place, with bungalows, for railway workers. John could be seen on many a day riding his bicycle to and from morning Mass and around the district. He was never short of advice for the boys on how to serve and how to prepare for the Mass each morning. He assisted them greatly.

and teach the children cards. To this day many students can remember him doing that. Pop was very involved in the St. Vincent de Paul Society - in the East Ringwood Conference and also in the Fitzroy Mobile Conference. His entire life was dedicated in one way or another to the Church. He is responsible for giving the community two sons, Peter and Graham. Peter to this day still lives in the same house in Patterson Street and his big job was looking after Percy with all his interests.

GRAHAM HARRIS (deceased)

"Graham, on the other hand, was a born organiser. He came out to the community in 1965 having been heavily involved in organisational matters with the YCW movement for many years and famous for his link with YCW sporting bodies in particular. He was one of the driving forces behind the early formation of the community of St. Francis de Sales.

He was fun loving and a very warm character. He had tremendous charisma both in organisational and inspirational matters. He would encourage the men in particular to undertake what was their role and, with his family, he involved himself in many social and communal activities. He would organise the community working bees and, by his example, he was a natural leader. He organised Men's Club Masses. When a new parishioner came, it wasn't long before Graham's hand was extended to welcome that person, and then began the process of introducing that person to every other member of the community.

Graham contracted cancer at an early age. He died in 1982 at the age of 44. Graham in his final years was a tremendous example to the community. He not only knew how to live, but also how to die. His Christian example was a great loss to the community and we are all the worse off for not having him here. Such was his impact on the community and on the School that the highest award that can be achieved in the athletics in the School is the Graham Harris Award. The schoolchildren train for some months beforehand to try to win it.

MAURICE AND MAUREEN CONSIDINE

"Living nearby Graham and a close friend of his was Maurice Considine with his wife, Maureen, and he and Graham together would undertake tasks that

were daunting to most people but a great challenge to them. Maurice gave of himself in every aspect of Parish life for the period he lived in East Ringwood and to this day he still comes back to join in social activities wherever possible. Maureen is the sister of Betty Cronin, our organist. Maureen was also heavily involved in Parish activities. The Considine house was open hearth to everybody.

KEVIN FINNERTY

"When I was first sent to East Ringwood Parish, I rang up the Cathedral to find out who I should contact when I got there. I was told: Kevin Finnerty's the man. But who would have the keys, I asked? Kevin Finnerty. But who looked after the books? Kevin Finnerty. I, at the time, thought it was a one-man Parish! Kevin arrived in the Parish in the early 1970's after having raised his family in Camberwell. He was a commercial traveller and retired soon after arriving at East Ringwood. He involved himself heavily in all aspects of Parish life, being a great support not only to the late Father Kelleher but also to Father Blake. He was involved in the St. Vincent de Paul Society not only in East Ringwood but also in the Fitzroy Mobile Conference where he was President for many years. Kevin was an example of generosity in the community. He was very resourceful and over the years made great contacts with industry and commerce and has been responsible for bringing thousands of dollars worth of clothing, shoes and food to each of the St. Vincent de Paul conferences to which he belonged. To this day - and despite deteriorating health - he still keeps up those contacts.

VIN AND NORAH JORDAN

"The patriarch and matriarch of the Parish would undoubtedly be Vin and Norah Jordan who have lived in the district 52 years on the corner of Freeman Street and Dublin Road for that time. The Jordans have been unbelievably involved in so many aspects of Parish life. Norah was the driving force behind the Altar Society since the inception of the Parish and her leadership qualities inspired so many other women to make it what has been considered the best Altar Society in the Archdiocese. Whereas many of the other organisations have risen and fallen over the years, the Parish's Altar Society has always been at a peak. A great challenge to all community members has been the conversion of what could be considered (and has been considered as

such by Father Blake) as "the basement" into an attractive place of worship each week. Norah played a major part in that conversion process. Norah was a natural inspirer, not one to push herself forward... a driving force at all times. Vin and Norah were the great workers at the first place of worship of the community at the Progress Association Hall in East Ringwood. They scrubbed, polished and shifted furniture every day the community was involved in any activity in that hall. They were involved in preparations for Mass every week and were certainly involved with visiting clergy who came to celebrate Masses at the hall at that time. They were very kind and hospitable to hundreds of people over that time. In our present place of worship, that spirit continues and you can still see both Vin and Norah doing so many things quietly... real quiet achievers. Vin was at one time President of the East Ringwood St. Vincent de Paul Conference and held that position for many years. He is a wise man to whom many of us turn for logic and advice. He is also an authority - a true authority - on the early history of our community. Much of the knowledge that we do have has come from him.

UNA NOLAN (deceased)

"One name that is mentioned often by many of the community members who have lived here for some time is Una Nolan. Una and her husband, Frank (deceased), came to live in East Ringwood in the mid 1960's and raised four boys whilst living here. Both had come from Ireland and were involved in Parish community activity from the day they arrived. Many people say there was nothing more hospitable and warm than the Irishwoman, Una. Una came to the community overflowing with hospitality and it was so contagious that her home became a halfway house and a place of great inspiration for social life. She organised Nativity plays in the Nolans' own back yard in Merrilong Street and all the children of the Parish used to gather there to take part. She had an unbelievable charisma for welcoming people and for involving them in one way or another with other members of the community. It was a tragedy that this wonderful warm person who was so much of an influence in the lives of so many of the community was struck down in her early years dying as she did in a dentist's chair as a result of a heart attack. Her stay may not have been long in the community but the impact could not be measured by the length of time.

KATH TRICARICO

"To test whether one ever lived in St. Francis de Sales Parish, one could say: did you know Kath Tricarico? Kath, always very heavily involved in Parish social activities, became the leader of all the women in the kitchen, leader of the Fete Committee for many years. If Kath was in charge of any function, volunteers came forward willingly to be part of a great team effort, especially in the kitchen. Kath herself is a magnificent cook and her generosity is known far and wide.

PAULINE McEVOY

"Another character is Pauline McEvoy who of recent years has become quite famous for her organisational ability in arranging weekly visits to the Sacred Heart Mission, West St. Kilda, where every Monday she and her willing band help feed over 300 people with a mid-day meal. The climax of the annual work there is the Christmas eve dinner which has always been prepared as though it was for Our Lord Himself. The entire community has rallied behind Pauline in this work and it has been an inspiration to us all to see what can be done from such a small community as ours. The St. Vincent de Paul Society must be thanked here for supporting this wonderful work. In the early days of the Parish, however, Pauline was much more known by the early community for her unbelievable support as a nurse, as a mother, as a foster mother and as a counsellor to many of the early community members. Stories are often told by people who have left the Parish of how they could never have existed were it not for her generosity.

LEONIE PURCELL

"A name everybody knew until the early 1980's was Leonie Purcell. Leonie was Principal of St. Francis de Sales School from 1974 until 1981. Leonie was considered a wise and caring community leader. Every member of every family who attended the School whilst she was there was known to her. So were each of their needs. The community certainly missed Leonie when she left it.

PAT RYAN

"There are few parishes in the Archdiocese which attract good members to annual Parish meetings. St. Francis de Sales Parish would hold its own in this area and a lot of it is due to one Pat Ryan, a chair-

man who has no equal. When he said a meeting would finish at 9.30 p.m., you may rest assured not one second later, nor for that matter not one second earlier, would that meeting finish and yet everybody had the opportunity to express their opinions on whatever matter was being discussed. Pat had been at one time President of the Victorian branch of the Democratic Labor Party and brought great wisdom and knowledge in matters political to East Ringwood. He also gave of himself untiringly in very practical ways. He was a member of the counting team. He did all the banking. He was an inspiration to many of the old members of the community with his tremendous humour and generosity of time. He gave of himself above all to Aquinas College where he for many years was East Ringwood's representative and was equally capable of conducting meetings there which helped create some of the best Boards ever seen at any college. Pat was always in the musicals that were organised by Aquinas. He was a man of great faith. He and his wife, Mary, had a devotion for each other that was a wonderful example of good married life. No member of the Aquinas Old Boys Football Club would not know Pat Ryan for his timekeeping and goal umpiring for many, many years. His support and inspiration made that club one of the happiest of which to be a member. Amen.

MARGARET SCANLON

"... undoubtedly the quiet achiever of the community. Her greatest achievement was remaining sane after having looked after the priests for many years. Her only fault, I found when studying her for the past ten years, was that she spoilt this priest and he loved every minute of it. The door opened early every morning at the Presbytery whilst I was there

and in would walk Marg with a beautifully baked dinner, plus whatever else was necessary to keep body and soul together, in hand. Her greatest prayer was answered when she could serve the Presbytery until the day it closed. Marg, you did that admirably, but thanks, above all, for your spirit of service witnessed by the community and emulated, in time, by many.

THE NEW BREED

"Every now and then, new characters come from nowhere to inject new blood and new hope into communities. What a day it was when Bernie and Betty Lavery came to us from Kensington. So, too, could it be said of what I refer to so often as 'the new breed'. The works of the pioneers and those who followed in the early years of our community's life comprise the bulk of our history. It would be remiss of me not to mention the new families of recent times who accepted willingly the baton at changeover time when many of our former families went elsewhere or decided to give others a chance to make their contribution.

"At the risk of forgetting many families, I would like to mention Mark and Irene Atkin, Gerard and Debbie Newbold, Steve and Sue Lakeland, Josh and Gae Nyhuis, Peter and Tisi Buza, David and Jeanette Corrigan, Robert and Anne Dros, Joe and Carol Flynn, Colin and Barbara George, Paul and Susan Gooley, Bill and Maureen Van Ree who in recent years have given the impetus and energy needed for the community to progress to its next stage of pilgrimage ... the transference to the new Sacred Heart Parish, Croydon."

PARISHIONER LISTS

There are many people who have belonged, for varying periods, to the community of St. Francis de Sales since it became a Parish in 1972. The actual number has never been officially recorded. Further, there is no complete record of who belonged - and when.

At the risk of names being omitted, we would nonetheless like to record as many parishioners' names as possible in this history from the few sources available. The names have been taken directly from the records. We can only hope they were accurately spelt when recorded.

LAST PARISH CENSUS September, 1992

Aaltonen, Carl and Marie
Allison, Christopher
Allison, James
Allison, John and Betty
Allison, Louise
Amato, Francesco and Maria
Anderson, Michael
Aromataris, Joe and Lorraine
Aromataris, Kaime
Aromataris, Heath
Aromataris, Nadine
Ashworth, Bradley
Ashworth, Malcolm and Jennifer
Ashworth, Renee
Atkin, Bill and Kath
Atkin, Colin
Atkin, Diana
Atkin, Garrick
Atkin, Mark and Irene
Attard, Anthony
Attard, Joe and Eliane
Banks, Bob and Joy
Barca, Chris and Michelle
Barlow, Ian and Cathie
Barlow, Jacinta
Barlow, Jennifer
Barlow, Michelle
Barry, David and Margaret
Barry, Dorothy
Barry, James
Basic, Anthony and Julie
Bastin, Edith
Beamiss, Geoffrey and Barbara
Bennett, George
Bennett, Harry and Mary
Bennett, Marlene
Bergen, Alf and Val
Bergen, Fiona
Bergen, Jonathan
Bird, Alf

Blainey, Trish
Blease, Trish
Bognar, Margit
Bortot, Robert and Linda
Boulton, Anthony
Boulton, Gregory
Boulton, Martin
Boulton, Stuart and Laureen
Bowden, Bill and Mary
Bowles, Terry and Beni
Brady, Peter and Margot
Brick, John
Brown, Keith and Betty
Brown, Moya
Brown, Rebecca
Bryan, Ted and Jacquie
Buckley, Brendan
Buckley, George and Phyllis
Buncle, Kay
Burbidge, Vin and Jean
Burke, Gavan and Jacki
Burn, Daniel
Burn, Larry and Judy
Burn, Megan
Burn, Rebecca
Burns, Gary and Anne
Burt, Alby and Marie
Burt, Mitchell
Buxton (Smith), Linda
Buza, Michelle
Buza, Peter and Tisi
Canterbury, Dan and Jan
Carboni, Guiseppe and Mary
Carroll, Kevin and Vonnice
Carty, Jim and Ruth
Celms, Anthony
Celms, Arvils and Maureen
Centonze-Williams, Shane and Alida
Cerni, Mark and Lisa

Chalkley, Joan
Chalkley, Philip
Chappell, Damien
Chappell, Jason
Chappell, Laurie and Regina
Chappell, Michelle
Charalambous, Chris and Tina
Charlton, Andrew
Charlton, Janine
Charlton, Ray and Denise
Cheevers, Bill
Cheevers, Brian and Margaret
Cheevers, Elizabeth
Cheevers, Karen
Cheevers, Martin
Cheevers, Tony and Joan
Chrzanowski, Eddy and Sherill
Chrzanowski, Steven
Ciccone, Aldo and Chris
Clarke, Liam
Clarke, Maurice and Christine
Clarke, Scott
Cleijne, Bernadette
Cleijne, Gregory
Clempton, Catherine
Clempton, Nicholas
Clempton, Stewart and Dawn
Clempton, Virginia
Collings, Francene
Collings, Fred and Joan
Collins, Christine
Collins, Jane
Collins, Michael
Collins, Nicole
Collins, Ron and Carol
Conway, Matthew
Conway, Paul and Jill
Corr, Kate
Corrigan, Claire
Corrigan, David and Jeanette

Corrigan, Jane
 Corrigan, Jim and Brenda
 Corrigan, Richard
 Cosgriff, Caroline
 Cosgriff, David
 Cosgriff, Martin and Lorraine
 Costigan, Ron and Margaret
 Costigan, Sheila
 Coucher, Kath
 Crameri, Michael and Barbara
 Crameri, Sheree
 Croker, Bernie and Betty
 Cronin, Denis and Betty
 Crough, Kevin and Mary
 Crough, Stephen
 Crowe, Danielle
 Crowe, Melanie
 Crowe, Sharon
 Crozier, Gary and Cecilia
 Crozier, Joan
 Crozier, Luciette
 Crozier, Natasha
 Crozier, Sophie
 Crute, Ken and Judy
 Cuadra, Jose and Juana
 Cudmore, Jennifer
 Cudmore, Sonia
 Culpitt, James and Lea-Ann
 Curmi, Henry and Margaret
 Curmi, Paul
 Curran, Helen
 D'Monte, Michael and Carolyn
 D'Urbano, Don and Franca
 D'Urbano, Sonia
 Daniel, Bertram and Michelle
 Daou, Eli and Helen
 David, Carlin
 David, Conrad
 David, Hayley
 David, Hubrey and Denise
 Day, Roma
 De Boer, Peter and Betsy
 De Boer, Sabina
 De Souza, James and Ivy
 Dean, Kath
 Delbridge, Kate
 Delbridge, Meagan
 Delbridge, Robert and Julie
 Dineen, Kevin
 Dineen, Leo
 Ditchburn, Rose
 Dixon, Vera
 Dodd, Stephen and Susan

Dolan, Anne
 Donnelly, Kevin
 Donnelly, Vincent
 Doran, Michael and Bernadette
 Dovey, John and Jane
 Downward, Anthony
 Downward, Elizabeth
 Downward, John and Carmel
 Downward, Nicole
 Downward, Selena
 Doyle, John and Kay
 Dros, Robert and Anne
 Duffy, Judith
 Duguid, Mark and Denise
 Dummett, Bruce and Teresa
 Dunne, Andrew
 Dunne, Fiona
 Dunne, Peter and Kate
 Easdale, Barry and Lynne
 Edelmaier, Greg
 Edelmaier, Jennifer
 Edelmaier, Rolf and Brenda
 Edelmaier, Suzanne
 Egan, Joe and Sue
 Elkin, Claire
 Elkin, Jessica
 Elkin, John and Lois
 Enderby, Chris
 Enderby, Kate
 Enderby, Nathaniel
 Enderby, Peter and Liz
 English, Neil and Susan
 English, Nicola
 English, Philippa
 Espinheiro, Audrey
 Espinheiro, Maria
 Evans, Hilary and Carol
 Eversteyn, Gerard and Julie
 Eversteyn, Mark
 Eversteyn, Toos
 Eynon, Andrea
 Eynon, David and Stephanie
 Eynon, Sarah
 Ezard, Graeme and Sharon
 Fairley, Diane
 Farrell, Ruby
 Ferguson, Chris and Trish
 Finnerty, Kevin
 Fitzgerald, Bernard
 Fitzgerald, Des and Marie
 Fitzgerald, Nance
 Fitzgerald, Peter
 Fitzgerald, Phillip

Fitzgerald, Ruth
 Fitzgerald, Tom and Peg
 Fitzpatrick, Jim and Margaret
 Flores, Oscar and Isabel
 Flynn, Belinda
 Flynn, Joe and Carol
 Flynn, Melanie
 Flynn, Terry and Barbara
 Ford, Carolyn
 Ford, Dawn
 Ford, Donna
 Ford, Gregory
 Ford, Melissa
 Ford, Tom and Elsie
 Foy, Ann
 Foy, Simon
 Frawley, Betty
 Fuller, Robert and Joan
 Galea, Bernard
 Galea, John and Lina
 Garay, Ramon and Martha
 Gardner, Kellie
 Gardner, Leo and Monica
 Gardner, Therese
 Gaynor, Daniel
 Gaynor, Hugh and Monica
 Gaynor, Kathleen
 Gazecki, George and Margaret
 George, Bridgette
 George, Colin and Barbara
 George, Pierre and Peta
 Gerrish, William and Louise
 Gibby, Christopher & Danielle
 Gibby, Jacqueline
 Gooley, Paul and Susan
 Grech, Janice
 Grech, Paul
 Grech, Sharon
 Grech, Ted and Cath
 Greer, David
 Greer, Ian and Sue
 Greer, Michael
 Greer, Michelle
 Gridley, Jack and Jean
 Griffin, Belinda
 Griffin, Benjamin
 Griffin, Danny
 Griffin, David and Michelle
 Griffin, John and Pam
 Griffin, Matthew
 Griffin, Melissa
 Griffin, Patrick and Lynne
 Griffin, Paul

Hames, Jean
 Hammond, Pat and Carol
 Hancock, Debra
 Hancock, Jack and Shirley
 Hanlon, Jack and Margaret
 Hannon, Karen
 Hannon, Natalie
 Hannon, Peter and Janice
 Hansby, Joanne
 Hansby, Leo
 Hansby, Paul
 Hansby, Raymond
 Harding, Murray and Julie
 Harkin, Gavan and Anne
 Harkin, Martine
 Harkin, Trent
 Harris, Peter and Norma
 Harris, Steven
 Harry, Pat
 Hearne, Frank
 Hearne, Sheila
 Heinrich, Sid and Teresa
 Henry, Alex and Marie
 Henry, Anthony
 Henry, Stephen
 Hepner, Chris and Margaret
 Hess, Rudolph and Arlene
 Hewitt, Haydn
 Hewitt, Faye and Ted
 Higgins, Peter and Phillipa
 Hipwell, Sharon
 Hird, Jim and Pat
 Hodgson, Adrian
 Hodgson, Catherine
 Hodgson, Ken and Frances
 Hogan, Veronica
 Iacono, John and Rae
 Iacono, Tony
 Ivers, Dick and Jacquie
 Ivers, Richard
 Iwanowicz, Peter
 Janssen, Bernadette
 Janssen, Brendan and Rachel
 Janssen, Paul
 Janssen, Rob and Marie
 Jaworski, Stanislaus
 Jeffress, Mark and Karen
 Jenkins, Nat and Eileen
 Jones, Alan and Maree
 Jones, Mary
 Jones, Melissa
 Jones, Narelle
 Jones, Shane

Jordan, John
 Jordan, John and Gemma
 Jordan, Vincent and Norah
 Joyce, Catherine
 Juric, Ivan and Luby
 Kane, Christopher
 Kane, Marie
 Kane, Peter
 Kane, Ray and Jill
 Kane, Timothy
 Katoa, Mina
 Katramados, Andrea
 Katramados, Jerrod
 Katramados, John and Lorraine
 Katramados, Matthew
 Kavanagh, Maureen
 Kavanagh, Michelle
 Kealy, Brendan and Yvonne
 Kealy, Daniel
 Kealy, Katherine
 Kealy, Michael
 Kealy, Paul
 Kelton, Alma
 Kennan, John
 Kennan, Rita
 Kennealy, Amy
 Kennealy, Denis and Keri
 Kennealy, Sean
 Kennedy, Gary and Sherri
 Kerstjens, Joanna
 Keuken, Des and Julie
 Khan, Catherine
 Khan, David
 Khan, Frances
 Khan, Louise
 Khan, Russell and Anne
 King, Adrian
 King, Eamonn and Elizabeth
 King, Greg and Mary
 King, Martin
 King, Michael
 King, Monica
 Kingsford, Andrea
 Kingsford, Brenda
 Kingsford, Cathryn
 Kingsford, Len and Pat
 Knights, Donna
 Knights, Fiona
 Knights, John
 Knights, Louise
 Knights, Peter and Christine
 Koper, Marcel
 Koper, Nicole

Koper, Rob and Carol
 Korlaki, Andrew
 Korlaki, John
 Korlaki, Mary
 Kos, Theo and Ellie
 Kuek, Christopher and Sara
 Kuek, Paul and Marilyn
 Lakeland, Steve and Sue
 Lau, Angie
 Lau, Joni
 Lau, Tommy and Lina
 Laver, Timothy and Cheryl
 Lavery, Bernie and Betty
 Lawa, Sinporiano Fe
 Livy, Catherine
 Livy, Maree
 Livy, Michael and Angela
 Livy, Michelle
 Lloyd, Kerry
 Lloyd, Peter
 Lloyd, Philip and Marilyn
 Lobb, Elaine
 Logan, Marie
 Loughrey, Peter and Karen
 Luby, Stephen and Margot
 Lynch, Brian and Mary
 Lynch, Madeleine
 Lynch, Michael
 Lynch, Nicholas
 Mackey, Janet
 Madden, Dick and Doreen
 Mafrici, Andie and Judy
 Mafrici, Deanne
 Mafrici, Maree
 Maidment, Mick and Myrtle
 Maloney, Andrew
 Maloney, Brian and Fay
 Maloney, David
 Maloney, Matthew
 Maloney, Paul
 Manders, Bernie and Maureen
 Manders, Lisa
 Marshall, Damien
 Marshall, Debra
 Marshall, John and Francis
 Marshall, Kevin and Kate
 Marshall, Peter
 Mason, Bob and Beverley
 May, Bradley
 May, Brendan
 May, Kevin and Joy
 May, Matthew
 Mayberry, Grace

McCarthy, Anne
 McCarthy, Charlie and Therese
 McClement, Violet
 McCormick, Angela
 McEvoy, Anthony
 McEvoy, John and Pauline
 McEvoy, Julian
 McGarrity, Marcia
 McHugh, Christopher
 McHugh, Gerardine
 McHugh, Tony and Denise
 McLennan, Bill and Lorraine
 McLennan, Gae
 McLennan, Nora
 McLeod, John and Karen
 McMahan, Michael
 McNamara, Steven and Julie
 McQuillen, Allison
 McQuillen, Rob and Mary
 McQuillen, Vincent
 McVeigh, Daniel and Kathryn
 McVeigh, Lawrence
 Mele, Louis and Pamela
 Menezes, Camilo and Maria
 Merchant, Margaret
 Mescher (Cramer), Michael
 Mescher (Cramer), Sara
 Mills, Russell and Helen
 Miskell, Anthony and Sue
 Mondon, Colleen
 Moore, Maria
 Moore, Rachael
 Moran, Damien and Verline
 Moran, John
 Moran, Kieran
 Morice, Kerry and Deirdre
 Morice, Richard
 Morice, Sean
 Moss, Belinda
 Moss, Bernie and Ann
 Moss, Damien
 Moxey, Andrew
 Moxey, Bill and Jean
 Muller, Timothy and Jennifer
 Munidasa, Kevin
 Munidasa, Ranjith and Christine
 Munidasa, Tyrone
 Murlinkiewicz, Ted
 Murphy, Michael and Lisa
 Murrin, Con and Margaret
 Nardella, Michael and Fiona
 Nash, Jason
 Nash, Randall

Nash, Richard and Jan
 Naylor, Dean
 Naylor, Mandi
 Naylor, Ted and Barbara
 Neagle, Bob and Vicki
 Neagle, Sarah
 Nee, Col and Margaret
 Nelson, Bill and Mona
 Newbold, Gerard and Deborah
 Nolen, Kath
 Noronha, Leo and Sheila
 North-Coombes, Oliver & Evelina

Norton, Tom and Cecily
 Notaro, Lourdes and Cologera
 Notaro, Mario and Lina
 Nunziante, Michael
 Nunziante, Nando and Linda
 Nunziante, Paul
 Nunziante, Richard
 Nyhuis, Joseph and Gae
 O'Brien, Cath
 O'Brien, Margaret
 O'Brien, Sue
 O'Byrne, Tony and Andrea
 O'Connor, Brian and Esther
 O'Dwyer, Teresa
 O'Hanlon, Ursula
 O'Neill, James
 O'Neill, Paul and Geraldine
 O'Sullivan, Nicole
 O'Sullivan, Peter and Antoinette
 Oleszek, Maria
 Oliva, Ana
 Oracz, George and Stanislaw
 Pane (O'Neill), Maria
 Papalia, Antonio and Carmela
 Papalia, Giovannina and Michele
 Papalia, Joseph
 Parker, George and Mary
 Parker, Nora
 Parks, Arnold and Elva
 Pateman, Barry and Joan
 Patterson, Andrew
 Patterson, Emily
 Patterson, Ian and Maureen
 Patterson, Joanna
 Patterson, Thomas
 Pattison, Jean
 Pawley, Ted and Mary
 Paza, Paul and Margot
 Pearce, David and Michelle
 Pensa, Richard and Christine

Pentland, Margaret
 Peterson, Greg and Doreen
 Pham, Mai and Hong
 Pierce, Joseph and Kate
 Polkinghorn, John and Margaret
 Polkinghorn, Rohan
 Poon, Tony and Winnie
 Poort, Joanna
 Powney, Graeme and Barbara
 Poynter, Matthew
 Poynter, Brian and Anne
 Price, Bill and Rosemary
 Psallas, George and Theodora
 Quinn, Gerry and Bridget
 Quinn, Nell
 Rampollard, Kiel
 Rampollard, Kitosh
 Rampollard, Teresita
 Ranieri, Pliva and Lea
 Rankin, Vera
 Raward, Paul and Christine
 Recinos, Carlos
 Recinos, Concepcion
 Recinos, German
 Recinos, Marta
 Recinos, Oscar
 Recinos, Rigoveto
 Recinos, Sarah
 Recinos, Vincente and Felicity
 Redfern, Bernie and June
 Redfern, Haydn
 Riccioni, Fred and Anna
 Riccioni, Nada
 Rice, Mary
 Ricketts, Michael and Janet
 Robertson, Bridget
 Robertson, Dennis and Judith
 Robertson, Natalie
 Robertson, Paul
 Robinson, Peter
 Rodaughan, John and Hazel
 Rowe, Ron and Cindy
 Rowlands, Olive
 Ruffin, Kevin and Barbara
 Russell, Vincent and Brenda
 Ryan, Christopher
 Ryan, Damien and Barbara
 Ryan, Fritha
 Ryan, Patrick and Mary
 Ryan, Peter and Dianne
 Saker, Dorothy
 Saxby, Alan and Merle
 Scagnetti, Frank and Andrea

Scanlon, Margaret
 Schinck, Doreen
 Schneider, Katrina
 Schroeders, Jonannes
 Schulties, John and Patricia
 Scowan, Pat
 Seton, Tom and Ellen
 Seuseu, Henry
 Seuseu, Joe and Maria
 Seuseu, Liza
 Seuseu, Peter
 Seuseu, Rangi
 Sharkey, Ted and Robyn
 Shaw, Mary
 Sleight, Lillian
 Sloane, Christian
 Sloane, Greg and Ann
 Smith, Barry and Bobbie
 Smith, Brendan and Geraldine
 Smith, Jerrod
 Smith, Matthew
 Somers, Margaret
 Stathis, John and Cleo
 Stebbing, Anne
 Stebbing, Elizabeth
 Stebbing, Martin
 Stebbing, Mary
 Stebbing, Nicholas
 Stebbing, Richard
 Stephens, Rob and Elizabeth
 Steveson, Neil and Rosslyn
 Stewart, Evan
 Stewart, Keith and Thelma
 Stewart, Mary
 Sukkar, Sonia
 Sukkar, Tannous and Anna
 Susana, Angelita
 Swan, David and Carmel
 Tai, Wand Po Sun
 Tauro, Oscar and Monica
 Thomas, William and Jenny
 Tierney, Don and Doreen
 Toma, Eموke and Atila
 Tomich, Joe and Hazel
 Toohey, Bill and Lynette
 Triantafyllidis, Spiro and Carol
 Tricarico, Kath
 Tuffnell, Michael and Maree
 Tuttleby, Bob and Sue
 Tuttleby, Nicole
 Upton, Brian
 Upton, Gavin
 Upton, Lance and Jan

Upton, Shane
 Van der Linden, Bill
 Van der Linden, Bridget
 Van der Linden, Matthew
 Van der Linden, Shawn
 Van Ree, Antonia
 Van Ree, Bill and Maureen
 Van Ree, Bryce
 Van Ree, Fiona
 Van Ree, Kara
 Vander Sluis, Peter and Toni
 Van Kerkhoven, Hank and Corrie
 Vanzon, Agnes
 Verey, John and Margaret
 Waack, Brendan and Jenny
 Walker, Colin and Marion
 Walsh, Noel and Mary
 Walsh, Ray and Pat
 Walshe, Brian and Nora
 Walshe, Loretta
 Walters, Wayne and Jennifer
 Webb, Earl and Lyn
 White, Christopher and Emilia
 Whitten, K.
 Wilson, Erin
 Wilson, Geoff and Pauline
 Wilson, Norm
 Wilson, Tara
 Young, Patrick and Lynda

FURTHER LISTS

Names not included in the last Parish Census, but were included in other Parish Census records, are listed below.

Parish Census - September, 1991
 Gamble, Brian and Bronwen
 Gysberts, Maria
 Hansby, Andrew
 Robertson, David and Rita
 Robertson, Dwayne
 Robertson, Martin
 Van der Linden, Lesley

Parish Census - August, 1989
 Aaltonen, Carolyn
 Aaltonen, Louise
 Ballard, Janet
 Bannan, Denis
 Barrios, Oscar and Elma
 Brown, Peter and Bernadette
 Brown, Douglas

Brown, Russell and Barbara
 Brown, Elizabeth
 Browne (Moran), Amanda
 Browne (Moran), David
 Bryan, Edward
 Campbell, Frank and Rosemary
 Campbell, Kevin and Judith
 Campbell, Paul
 Carroll, Henry
 Chambers, Blazenka
 Chapman, Paul
 Clarke, Narda
 Cleijne, Ernie
 Cleijne, Julie
 Cleijne, Monique
 Cole, Edwin and Mary
 Costigan, Philip
 Croker, Martin
 Crozier, Don
 Curmi, Catherine
 Curmi, Joanna
 Curmi, Timothy
 Curran, Chris
 Dabernig, Heinz and Lotte
 Dahan, Wayne and Leigh
 Dalton, Peter and Monica
 Dawson, John and Maureen
 De Angelis, Nick and Sylvia
 De Bono, Tony and Kay
 Dekrester, Dane and Maree
 Dillon, Terry and Jan
 Dineen (Harris), Lynne
 Draper, Howard and Cathy
 Drummond, Kath
 Eaton, M.
 Elkin, Alisa
 Elkin, Karlene
 Fitzgerald, Margaret
 Grech, Kevin
 Hammond, Damien
 Hancock, Lynda
 Hanlon, Carmel
 Hann, Arthur and Mary
 Hansby, Edith
 Harris, Brendan
 Harris, Cecelia
 Harris, Jennifer
 Harris, Marita
 Harris, Mark
 Harris, Phillip
 Henry, Julie
 Hewett, George and Bett
 Hewitt, Patrick

Hewitt, Gerard
 Hird, Adrian
 Hird, Marita
 Holten, Anna
 Jansen, Con and Renata
 Janssen, Julie
 Janssen, James
 Jaworski, Janina
 Jones, Brian
 Joseph, Paul and Elizabeth
 Kerr, Terence and Maria
 King, Cathy
 Kinsella, Peter and Fay
 Knights, Phil
 Kost, Sue
 Kudrycki, Noel
 Lobb, John
 Malesich, John and Angela
 Manuell, Stephen and Penny
 Marshall, Tania
 Martello, Jack and Theresa
 Mason, Darren
 McCarthy, John and Margaret
 McCarthy, Paul
 McCarthy, Peter
 McEvoy, Terrence
 McGarrity, Pat
 McGurk, Cathryn
 McGurk, Kerry
 McGurk, Michael and Judy
 McLennan, Ian
 McQuillen, Jacinta
 Mead, Steve and Sue
 Mercieca, Monica
 Morice, Gerard
 Moss, Matthew
 Mostyn, Frank and Joyce
 Mostyn, Paul
 Moxey, Anne-Marie
 Moxey, Matthew
 Nash, Darren
 Neate, Michael and Connie
 Nolen, Jim
 Norton, Jonathan
 O'Brien, Glen
 O'Brien, Tony
 O'Hara, Anne
 O'Hara, Joseph
 O'Hara, Liam
 Pereira, Gil and Cathy
 Pesavento,
 Domenico and Jacqueline
 Peters, Francis and Susan

Pocock, Jonathan
 Purcell, Mick and Sue
 Quigley, Brian and Mary
 Quigley, Brian
 Quigley, Garry
 Quilligan, John and Colleen
 Radisich, Andrew
 Radisich, Mary
 Radisich, Timothy
 Rennie, Trish
 Ricci, Lidio and Annette
 Riddell, Matthew
 Riddell, Meredith
 Rinarelli, Frank and Theresa
 Rivera, Roberto and Janet
 Roidoulis, Paul
 Rufus, Todd and Angela
 Ryan, John
 Saint, John and Jane
 Salgado (Iqbal), Anne
 Scowan, Bill
 Shiels, Leo and Pauline
 Shortland, Dean
 Shortland, Robin and Stephanie
 Sibberas, Frank and Patricia
 Sloane, Michael
 Stewart, James
 Symmonds, Anne
 Synot, Jim and Gail
 Szebestik, Helena
 Thomas, Doug and Bernadette
 Thornton, James
 Torney, Gordon and Dorothy
 Tyrell, Laurie
 Uwins, Frank and Sybil
 Valentino, Virginia
 Vanina, Andrea
 Vanina, Ronald and Susan
 Vanina, Sherrie
 Veenendaal, A.
 Vueirue, C.
 Walshe, Terry
 Waring, Maree
 Weeden, Allan and Helen
 Welch, Dianne
 Werny, Suzanne
 Whelan, Tom and Nancy
 Wiegers, Dora
 Wilkins, Bill
 Wilkinson, Tony and Elizabeth
 Williams, Wayne
 Wimhurst, John and Anne
 Wimhurst, Tonya

Woodhouse, Terry and Elizabeth
 Woods, Neil and Jenny
 Young, Robert and Heather

Parish Census - September, 1986
(A to McC only: the rest missing)

Adam, Arnold and Helen
 Adams, Chris and Pauline
 Allan, Tony and Moira
 Allen, Geoffrey and Jennifer
 Almond, Christopher and Yvonne
 Aras, John and Anne
 Badaracco, Sylvio and Rita
 Baffi, Rosario and Rita
 Baird, Russell and Kerry
 Baltus, Bernhard and Gertruda
 Bennett, Leslie and Jennifer
 Bourke, Gerry and Yvonne
 Bradley, Robert and Lyn
 Broderick, Shane and Jenny
 Brown, Bernice
 Browne, Douglas and Faye
 Browne, Mark and Helen
 Browne, Verline
 Brush, Paul and Gaynor
 Burnett, Carol
 Canters, Franciscus & Francisca
 Carmody, Brian and Elizabeth
 Carroll, Pat
 Caven, Raymond and Donna
 Chrzanowski, Margaret
 Cincotta, Jo and Jill
 Clydesdale, William and Jean
 Cowden, Michael and Margaret
 Cregan, Peter and Christine
 Cummings, Percy and Dianne
 Danaher, Dennis and Inge
 Daphne, Leon and Kerry
 Delaney, Marie
 Ditchburn, Matt
 Donnelly, John
 Doyle, Francis and Marie
 Elliott, Helen
 English, Judy
 Espinheiro, Monica
 Evans, Brendan and Elaine
 Fantulin, Ivan and Frances
 Farrell, Reg
 Fleming, Edna
 Ford, David
 Funston, Robert and Rhonda
 Gibson, Pat and Margaret
 Greenhalgh, Brian and Bridget

Parish Census - 1985

Kane, Edward
 McIntosh, Olive and Frank
 Medhurst, Phyllis
 Meyland, Ray and Josephine
 Mines, Anne
 Moran, Jan
 Nunez, Germain and Maria
 O'Dwyer, Thomas
 O'Halloran, Michael & Maureen
 Page, Edwin
 Page, Tom and Ellen
 Power, Rita
 Rice, Pat
 Rickarby, Bruce and Catherine
 Roach, Tom
 Roussiyan, Igor and Christine
 Sampson, Jack and Olive
 Stebbing, Les
 Symmonds, Ian
 Turner, David and Marie
 Turner, Gail
 Van Gorp, Frederic and Helen
 Watt, John and Rhoda
 Weinberg, Nigel and Gilberta
 Wilkins, Bernadette

Parish Census - 1984

Balderston, Mike and Joyce
 Batt, Robert and Susan
 Boucher, Kevin
 Brooks, G. M.
 Browne, Doug
 Byrne, Richard and Maree
 Cahill, Michael and Mary
 Cannan, Phillip and Lisa
 Egan, Josephine
 Gilleece, Jim
 O'Leary, Daniel and Josie
 O'Reilly, Len and Lena
 Ortika, Ivan and Rosa
 Post, Egidius and Irene
 Taylor, Leonard
 Thompson, Peter and Therese
 Tittensor, Owen and Meike
 Van Etten, Theo and Annie
 Wherry, Paul and Ann

** The above were the only official Parish Census records available.*

PATRON SAINT - ST. FRANCIS DE SALES *Feast Day - January 24)*



St. Francis de Sales (1567 - 1622), Bishop and Doctor of the Church, was born near Annecy in the Italian Province of Savoy. After his ordination, during a difficult era in the Church, he worked strenuously for the renewal of the Faith. Elected Bishop of Geneva in Switzerland, he proved through his example, hard work and writings, to be a true shepherd to his Clergy and faithful. He died at Lyons on December 28, 1622, and was buried in his native town of Annecy.

PRAYER OF ST. FRANCIS DE SALES

Do not look forward to the trials and crosses of this life with dread and fear. Rather, look to them with full confidence that, as they arise, God, to Whom you belong, will deliver you from them.

He has guided and guarded you thus far in life. Do you but hold fast to His dear hand, and He will lead you safely through all trials. Whenever you cannot stand He will carry you lovingly in His arms.

Do not look forward to what may happen tomorrow. The same Eternal Father Who cares for you today will take good care of you tomorrow and every day of your life. Either He will shield you from suffering or He will give you the unfailing strength to bear it.

Be at peace then and put aside all useless thoughts, all vain dreads and all anxious imaginations.

PRAYER OF THE COMMUNITY OF ST. FRANCIS DE SALES

God our Father, source of unity and love, make Your faithful people one in heart and mind, so that Your Church, the community of St. Francis de Sales, may live in harmony. Pour out on us the Spirit of understanding, truth and peace.

Your Will is to gather us all as one family in Yourself. Fill the hearts of all of us with the fire of Your love and the desire to share all the good things You have given us so we may build a community based on love and peace.

Help us to strive with all our hearts to know what is pleasing to You and, when we know Your Will, make us determined to do it.

We ask this through Christ Our Lord. Amen.

St. Francis de Sales. Pray for us.

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- Frank Whelan and the staff of Commodore Press Pty. Ltd. for having printed our history so well for us;
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