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We acknowledge the Wurundjeri tribe
the first Australians
who lived on this land
and where we gather

We honour the spirits and ancestors of this land

We are gathered on holy ground

The Wurundjeri people, a clan of the Woiwurrung tribe, are part of the Kulin nation. This once-large clan lived for at least 40,000 years in the Yarra Valley region. They camped on the banks of the Yarra River and hunted at Bulleen and Doncaster each year, as they made their way to the Dandenong Ranges for the winter.

The acknowledgement above is recited at the commencement of each Yarra Deanery meeting.

Foreword

Brick veneer after brick veneer - houses side by side, cheek by jowl! Miles of well-made roads beside grassy nature strips and concrete footpaths. Residents from the four corners of the world sharing their culture and enjoying the newness of our land. All is taken for granted and for what it is.

However, there is another story to Templestowe that reaches back into time. A time when nothing was presumed or taken for granted. This was the land of the Wurundjeri people of the Kulin nation who nurtured this land on which we now live. Their observation and knowledge of nature preserved the fauna and flora that the European settlers discovered in the 1840's. It would have been a magnificent sight and a surprising discovery. We are indebted and humbled by the ingenuity of the Wurundjeri people.

Many of the settlers were Irish and they brought with them their European farming and trade skills. They cleared the land, sowed crops, planted orchards. They raised families, passed on their faith and of course their traditions and culture. The names of these early settlers are mentioned in the book. Their names are well known still and highly respected.

Life for the early settlers was hard and arduous in those days and they are described well in this book. People had to make do by sheer dint of determination, courage, inner strength, hard work but above all a simple trust in each other, family and friends underpinned by faith in God. Even in the 1920's Templestowe was relatively unknown and isolated from the larger population of Melbourne and possibly not until the 1950's when the orchards were being subdivided for sale did it become a more established known place.

What then is the future of Templestowe with the manicured lawns, brick veneer homes, shop after shop, Church after Church, community facility after facility? I think that we must learn from the past. Our first tutors are the Wurundjeri people for their nurture of this area of Templestowe with their knowledge and respect for its fabric. Our second tutors are the men and women who came to a foreign land to create a new beginning, a new future. Their courage, strength, veracity of labour and determination to shape their lives with one another and to pass on their faith in God to their children and their children's children.

I sincerely thank Margaret Mangan for all her work in writing this book, for the time and effort she has put into it over the years, her optimism and determination to see it through. To all those who

have made a contribution and have given assistance I am truly thankful. May our children now, or when they are older, or newcomers to our Parish, realise they are the beneficiaries of a wonderful legacy.

Rev Father Christopher E H Toms (Parish Priest 2002-2009)

Saint Kevin

Glendalough, “valley of two lakes,” is a place of peace and beauty in the Wicklow mountains in Ireland. It has been a place of pilgrimage since pre-Christian times. It was here that St. Kevin lived in the 6th century A.D.

Legendary stories of his life were passed down orally for five hundred years before being written down. They tell of a kind and gentle son of a chieftain who wrote poetry and prose. There are stories of the extreme measures he took to remain celibate and stories which showed his love of nature. During his life he alternated between periods of isolation as a hermit and periods of time spent in monasteries.

“Kevin was a seeker who found the power of God within himself through his hermitage and monastic experience.”



Figure 1: St Kevin's Church, Glendalough, Co. Wicklow, Ireland

Irish Immigrants

This small community more than a century later, grew to become the Parish of Saint Kevin's

In the middle of the 19th century, Templestowe consisted of a few houses and shops, two hotels and a blacksmith's forge. It was proclaimed a village in 1852 and in the 1860s, the population numbered 300.

Much of the higher land was still covered with stringybark, box, peppermint and candlebark trees. This was slowly being cleared for the growing of fruit and vegetables. Dairy farms were being established on the river flats which were dotted with river gums. The ground was hard and often steep and the dry summers made watering the trees and plants a back breaking task. The roads were narrow and muddy in winter and full of potholes and dust in summer. To this area ventured the Irish immigrants who were to form the small community which, more than a century later, grew to become the Parish of Saint Kevin's.

John Fitzsimons and Mary O'Doherty were both eighteen years old when they were married in 1840 in County Meath. The following year they arrived in the Colony of Victoria. They lived in Heidelberg until, in 1858, after seventeen years of hard work and saving, John purchased land on the corner of Porter Street and what is now Fitzsimons Lane.

As darkness fell one evening in 1861, a lone Irishman slept beneath a gum tree in Brimbank Park. Patrick Sheahan had caught a cable tram from Princes Pier to the Sarah Sands Hotel on the corner of Sydney and Brunswick Roads. From there he walked to Templestowe in search of his sister. The next morning, he awoke to a scorching, hot day and said to himself, "Had I known it was like this, I'd never have left Ireland." His homesickness was forgotten, however, when he discovered that his sister lived only a stone's throw from where he had spent the night.

He worked as a woodcutter at Warrandyte, carrying the wood to sell in the city. He later acquired a horse-drawn vehicle and took contracts for roadwork and the moving of heavy loads.

Patrick Sheahan married Mariah Clancy of Clancy's Lane in Doncaster at Saint John's, Heidelberg, in December, 1871. In the same year, he bought the Templestowe Hotel.

James Finn found work as a stableman and general hand at the presbytery at Saint John's, Heidelberg. He later opened a beer shop next door to the Upper Yarra Hotel. He bought this hotel which was situated near the corner of Foote Street and Thompson's Roads, in 1870 and later married Hannah Sheahan, Patrick's daughter.

Walter Cashen migrated from County Clare with his parents. He was a miner at Sandhurst when he married Mary Ann Kent from Templestowe at Saint John's Heidelberg in 1878. He took up land in Templestowe and became an orchardist.

Sylvester Mullens bought the blacksmith business on the corner of Anderson and James Streets in 1890. He was the son of Stephen Mullens who arrived from Ireland in the 1870s and settled on land at Anderson's Creek, Warrandyte. Before he came to Templestowe, Sylvester was apprenticed as a blacksmith to a Mr. Gardiner at Gisborne. In 1895, he also married one of the Sheahan girls: Ellen, the eldest daughter.

James Mangan from County Kerry, worked his passage on a ship to Melbourne in the 1880s. After disembarking at Princes Pier, he was hired by Thomas Petty, one of the early pioneering orchardists, to work on his Doncaster orchard. While walking out to Doncaster, he sat down in Bulleen on land he was to own years later. He heard the magpies calling their mournful notes and wept. But he too overcame homesickness and in 1897, he married Johanna Cronan and took up land in Porter Street.

Other Irish immigrants in the Templestowe area during the second half of last century were Jeremiah Herlihy, John McNamara, Joseph Cassidy, John Dillon, Thomas O'Brien, the Tierneys, and Joanne Wood, who regularly walked from Anderson Street to Mass at Saint Patrick's Cathedral.

These people possessed a deep religious faith, passed down from Irish forebears and they attended Mass at Saint John's, Heidelberg.

Links with Heidelberg

Priests

The Catholic priest was a familiar figure around Templestowe.

The first Templestowe Catholics attended St. John's, the parish church at Heidelberg. Travelling by horse and buggy and horse and jinker, they were known to race along Templestowe Road, especially

*when the church bell sounded across the Yarra Valley. Once at Saint. John's, the horses were tied to hitching posts and after Mass parishioners lingered, talking and farewelling the Parish Priest, as he set out for Healesville or Epping to celebrate Mass. **Carmel Sheahan***

Father Viventius Bourgeois, a French missionary, was appointed the first Parish Priest of Heidelberg in 1851. According to Eileen Vaughan, 1982, in "St. John's on the Hill. The History of the Heidelberg Parish", page 14, Father Bourgeois rode a horse ministering "to a scattered flock as far afield as Warbuton, Healesville, Lilydale, Yarra Glen, Yan Yean and Whittlesea. For some time Brighton was under his care."

The present Neo-Gothic Church was opened in 1861 when Father John Hoyne was Parish Priest. It replaced an earlier temporary wooden chapel and was designed by W.W. Wardell, the architect for Saint Patrick's Cathedral. At about that time John Fitzsimons became a trustee of the parish buildings.

The Catholic priest was a familiar figure around Templestowe.

*Grandma Sheahan had a very large family, and, being in the hotel, they always had help. Grandma used to appear at 11 o'clock in the morning, with her hair all done and all dressed up and she used to survey everybody else working and then she'd take up her position on the veranda of the hotel and pray all day and she was never, ever known to say even, "Damn." There were two priests at Heidelberg - one visited the flock and the other visited those who didn't go. One local man couldn't speak without swearing. He came and spoke to my grandmother on the veranda and said, "I was talking to the priest and he said, 'Those b., b., people up in High Street. They're so-and-sos and so-and-sos.'" After they left, she went in and she said to Grandpa, "Oh, I'm so shocked. Jack told me what the priest said." She had never had a conversation with this man before. **Carmel Sheahan.***

Vaughan, 1982, tells that during the 'flu epidemic which followed World War 1, Father McKenna, Parish Priest 1915 - 1922, rode his horse to Templestowe every day to visit three boys who were seriously ill.

After visiting Hugh Mullens, Father would then pay a visit to Jack Cashen, and go on to visit Norman Hunter who was a Methodist," page 59.

Father James Norris, Parish Priest from 1922 until 1944, celebrated the first Mass in Templestowe when the Memorial Hall was used as a Mass centre.

Father Patrick O'Connor was the Parish Priest at Heidelberg from 1949 until 1960.

*In the fifties the bowlers were having a membership drive and everyone was asked to bring a potential member and Dad said to Father O'Connor, "You'd better come over and see." He was a good sportsman and he used to come over every Tuesday. He loved it. It was just social bowls every Tuesday night, under lights. **Carmel Sheahan.***

*I can remember going past the bowling green at night when the lights were on. We always looked for Father O'Connor. Everyone would be in white, except for the one black suit. **Margaret Mangan.***

Education

We travelled from Templestowe in the drag, a horse drawn coach.

Templestowe parents considered it important to send their children to a Catholic school and great efforts were made to overcome the inconvenience of the distance and irregular transport to Heidelberg.

In the 1900s, there were approximately 20 Catholic families in Templestowe. The Sisters of Mercy took charge of Saint Monica's School (former name of Saint John's Primary School) and the Cashen, Fitzsimons, Mangan and Mullens children attended.

*We travelled from Templestowe in the drag, a horse drawn coach. Sometimes we climbed up and rode on the roof. **Jim Mullens.***

*The Mangan children used to walk when they were doing the Nine First Fridays. They walked the five miles, fasting from midnight. As they passed each of the milestones, which were placed along Templestowe Road, Aunty Vera would sigh, "That's another one polished off." **Margaret Mangan.***

In the 1930s later generations also attended school at Heidelberg.

*Kevin was down at St. Thomas's, Clifton Hill. We used to get a ride with Mr. Attridge and his two sons in a little car. He used to drop me off at Heidelberg. After about a year, I rode my bike, every day in all weathers. Mum would wave me off in the morning. Do you know, I would not pass anyone between Parker Street and Heidelberg? I waved to Frank Hodgson and his cows and Mr. Cox when he'd be putting out his milk cans. Other than that, the Veniers would be in their vegetable garden and the Negris and Mrs. Riddell down by the Banksia Street Bridge. That'd be about all you'd see. **Carmel Sheahan.***

In the 1940s and 1950s the times of the bus service to Heidelberg were set for the convenience of those who worked in the city.

*As a five year old I used to leave home at 7.30 each morning and return home at 5.00 at night after having changed buses on the way. **Margaret Mangan.***

When cars became more common in the 1950s some parents used to drive the children.

*Every afternoon for some years Dad used to drive us home from school. He also took Antoinette Negri and Sue Wills who attended Our Lady's and Ruth Kepler who attended Corrinne. **Kathleen Mangan.***



Figure 2: St John's Church Heidelberg

For Templestowe Catholics, Heidelberg was the focus of their religion. It was the nearest Mass centre until 1942. Until 1960, the closest Catholic schools were Saint John's Primary School and Our Lady of Mercy College, formerly known as Our Lady's College and catering for primary children as well as secondary girls until the 1960s.

Many parishioners were baptised, received First Communion and Confirmation and were married in Saint John's. Stained glass windows, seats and brass plaques in the church bear the names of deceased Templestowe pioneers and their descendants. They are the tangible links which remain between the two parishes.

Templestowe! Where's That?

Rural Life

The 1920s was the peak time of fruit growing.

Templestowe was not a well-known area of Melbourne in the first half of the 20th century. People saying they lived in Templestowe were questioned, "Where's that?" Although part of the Metropolitan area, "the village" possessed a rural atmosphere. Locals who called in at the General Store, Mullen's Forge or the Hotel would know every person who passed by or stopped for a yarn.



Figure 3: South-west corner James and Anderson Sts, Templestowe, showing General Store, Laver's Bakery and Templestowe Hotel behind far right pole

On the lower lands there were dairy farms. On the slopes and hills, acres of orchards surrounded by pines reflected the beauty of the changing of the seasons; rich autumn colours, bare branches, pink and white blossoms, ripening fruit amongst green leaves. Each season brought specific work; ploughing, spraying, picking, packing and carting to the market.



Figure 4: Looking east from Porter St 1951

In the 1920s, there were 2500 hectares of orchards in Doncaster and Templestowe. This decade was the peak time of fruit growing. Electricity had been connected to the area. The growers had formed a co-operative to build a cool store on the corner of Porter Street and Fitzsimons Lane. Some orchardists had motorised trucks to take the fresh produce to the Victoria Market. These were now used for transport to Mass on Sundays. Catholics who didn't own such vehicles were unable to attend Mass or, for special occasions, hired a taxi from Heidelberg.

Prices fell during the Depression but farmers and orchardists were able to supplement their income with poultry, a cow and sometimes pigs. During the 1940s, young men went to the war and Land Army girls assisted with the work. Incomes were still restricted. Orchardists were compelled to sell fruit to the Apple and Pear Board for extremely low prices. Some took a second job eg. the Aircraft Factory at Fairfield.

Templestowe Memorial Hall

Ours was a rural community with rural ways.



Figure 5 : Templestowe Memorial Hall

At the end of the First World War the people of Templestowe raised money to build a hall and a monument as memorials to those men in the district who had served at Gallipoli and France. The brick Memorial Hall in Anderson St was officially opened in 1922.

During the Second World War, petrol rationing made it difficult for parishioners to drive to Heidelberg, so the Catholic Church hired this hall for Mass and Benediction on Sundays.

The war years brought restrictions, blackouts and the rationing of food, petrol and other goods and in 1942, the decision was made for Mass to be celebrated at the Templestowe Memorial Hall.

My father constructed a portable altar on large castors which housed vestments, Mass cards, Missal, candlesticks, vases etc. This was kept in a private spot in the backroom of the hall. When the Saturday night 50/50 dance was held, we cleaned the hall at midnight. We had to trundle in the portable altar, set up candles, flowers and vestments of the day, place small benches in church-like fashion and even an old harmonium was placed at the back. Caz Fitzsimons played this. They used to bring it down on the back of their truck every Sunday.

An old, leather buggy cushion, long and wide with piping around it and as hard as anything was put on the floor in the front seat for my aunt and Dawn's great aunt Mrs. Finn, to kneel on. Mrs. Jim Cashen always sat opposite her on the aisle. Here, now, were the Fitzsimons, the Finns, the Mullens, the Cashens, the Mangans, the Sheahans, the Holmquists, the Enwrights and one family from East Doncaster, the Fitzgeralds.

*The hall was festooned with flags, propaganda slogans such as, "Put your shoulder to the wheel for Victory," "Buy War Bonds," "Walls have ears, do not discuss military moves," and the odd sparrow flew in. **Carmel Sheahan.***

*I used to ride my bike down to the hall. It was about a mile and a half. Mrs. Jim Cashen was asked to look after me and I sat next to her. **Joan Mangan.***

Benediction was held once a month on Sunday afternoon. I remember one Redemptorist mini-mission, the larger part being at Saint John's, Heidelberg.

*Ours was a rural community with rural ways. After Mass gifts of produce and jam were given to the priests, Father Norris and later Father Power. Then, the altar effects were packed away in the portable altar, everything cleared and the altar pushed into the backroom until the next Saturday. **Carmel Sheahan.***

*The altar was like a flat, large cupboard with doors on the back. It was kept in the first room on the right and was very heavy to push into place. There was only an inch or so to spare to get it through the door. **Brian Mullens.***

At a meeting of the Templestowe Memorial Hall Committee on August 4, 1942, the following motions were passed; "that the application of Rev. Norris for use of hall for Church Services be granted and that the matter of payment for same be left to the discretion of worshippers by way of donation annually." "that the Secretary reply favourably to the request of same, keeping a cupboard in the Hall."



Figure 6: Brian Mullens, Josephine Starr, Tony Fitzsimons First Communion at Memorial Hall

Two other motions were passed on August 2, 1943; “that the committee is satisfied with payment of three guineas (\$6.30) for the twelve months ending June 1, 1943, for use of hall for Catholic Church Services and that they carry on as usual until June 1, 1944.” “that the request of Catholic Presbytery for use of Hall for Special Services during day and night, be granted on fee of two pounds (\$4).” This was our Mass centre and it meant a great deal to us. However, I do not think any of us realised the significance of the four years of Mass in the hall. Here was the beginning of the future parish of St. Kevin’s. We did not recognise it as such, as we believed we would return to St. John’s, once petrol rationing came to an end. **Carmel Sheahan.**

Little St Kevin’s

Our Own Church

The parishioners were unanimous in their desire to name it Saint Kevin’s.

It was a typical August day in Melbourne. The clouds were low and grey. There were intermittent showers, alternating with a bitter wind. Snow fell in Templestowe. The Yarra was in flood at Hawthorn and Bulleen. The year was 1946 and the roads were narrow and often muddy. In these conditions, the army chapel was to be transported from Parkville to Templestowe.

The cabin of the twenty year old Albion truck was wooden and cold. The engine was noisy and threw out black, stinking fumes. The steering had a turning circle of only 30 degrees. So the route was planned to avoid floods, tight corners and narrow bridges.

*It must've come along Williamson's Road from Kew, turned left into Serpell's Road and right into Anderson Street. It would've taken half a day's travel to get there. **Brian Mullens.***

Afternoon classes at the Templestowe State School were distracted by the chugging old truck passing by. After school, Brian Mullens raced to the block, where the church was to be placed. A small group of parishioners was already there. The building had been placed in the wrong position and they wanted to know who owned the block opposite with the large pine tree. Brian's father, Ed. did, so they used the tree to winch the truck and its load into the exact position.

*During the war, my father built various halls and accommodation facilities for the Defence Department and the Catholic Welfare Organisation. One such building was a small chapel, built at Parkville, near the zoo, for the American Forces for recreation leave. My father suggested to Father Power, who was the Parish Priest that we may be able to acquire this chapel for Templestowe. We already had land at the corner of Milne and Atkinson Streets. The C.W.O. agreed to sell the chapel. On August 15, 1946, this frail structure was moved by L. Arthur Transport from Parkville to the Atkinson Street site. Three weeks later it was ready. On Sunday, September 8, the first Mass was celebrated. **Carmel Sheahan.***



Figure 7: Little St Kevin's

At a meeting called to name the new church, the parishioners were unanimous in their desire to name it Saint Kevin's. The community had been shocked by the death of Kevin Sheahan, grandson of

Patrick Sheahan and the only serviceman from the congregation who was serving in the South West Pacific.

The land in Atkinson Sreet was acquired by the Catholic Church in 1921. The Titles show that on April 16, 1921, James Cashen, farmer of Templestowe, became the proprietor of this land. They also show that the Roman Catholic Trusts Corporation for the Diocese of Melbourne "is now the proprietor of the within described estate pursuant to a transfer from James Cashen on the 16th day of April, 1921." James Cashen was a son of the Irish immigrant Walter Cashen.

The Blessing of Saint Kevin's

There is an area of over two acres to permit future expansion.

Saint Kevin's was blessed on June 8, 1947. The following extracts are taken from "The Advocate", June 18, 1947.

A former army structure has been converted into a beautiful little church to serve the requirements of the Catholic people of Templestowe which forms part of the Parish of Heidelberg. It has been erected in an elevated site overlooking a fine expanse of country. There is an area of over two acres (approximately one hectare) to permit future expansion.

The Blessing ceremony was performed on Sunday afternoon by Archbishop Mannix in the presence of a large attendance from all parts of Heidelberg and district.

With his Grace there were present Rev. P. Power, P.P.; Rev. T. Power, P.P.; Rev. Father Rohan, P.P.; Rev. P. Lynch, P.P.; Rev. Father Sullivan, P.P.; Rev. J. Scarborough, Rev. Fr. Hardy, Mr. and Mrs. J. Fitzsimonds and Mr. E. Sheahan.

Father P. Power said that Mass had been offered at the Templestowe Memorial Hall for some time and he thanked the trustees for placing it at their disposal. The army structure had been obtained from Camp Pell and it had been converted into a church. L. Arthur and Son had carted the building from the camp to its present site and had given the cost of the removal of one hundred pounds to the Building Fund. The church had been dedicated to St. Kevin. In general outline the district could be compared to Glendalough, a famed place in Ireland. The cost of conversion and improvement was one thousand, two hundred and seven pounds and nine hundred and seventy-eight pounds, seven shillings and eight pence had been received towards reducing the debt

His Grace, Archbishop Mannix said, "With Fr. Power I thank you all for your generosity today and I congratulate Fr. Power on this great day for Templestowe"

It was natural that the Templestowe people should wish to have a Church of their own and now this has been accomplished.

I cannot remember ever having passed through this district before. It reminds me of many of the best parts of Ireland. I was not aware that good land such as that at Templestowe could be found so near Melbourne. I am happy to-day as I stand on the hill of Templestowe, feeling, at all events, that you have made a step forward. It is a beautiful little church; no doubt in time to come a large church will come, but a splendid beginning has been made and the interior of the little church is something to kindle the devotion of worshippers. I congratulate you all on your generosity.

It is a great satisfaction to me to hear that a great many people have grown up in Templestowe and have stuck to the land. I wish the same could be said of Australian people generally. Too many have abandoned the land and drifted to the cities, lured by the theatres, the cinemas and the rest. This country has undoubtedly suffered by so many people turning their backs on rural life. At any rate, Templestowe people have a reputation for sticking to the land and I hope they will never change. If the same spirit generally prevailed the outlook for Australians would be much brighter.

We are constantly hearing that Australia must populate or perish. There are teeming millions around us who would be very ready to take possession of this country. If Australia is to populate itself it must not be with the people in the cities but rather with those from the country. The country is really the backbone of the population. Progress in immigration is slow; the best inhabitants for this country are Australian children.

I hope God's blessing will rest on you all. It is upon the people like you that the future of Australia must depend.



Figure 8: The altar at Little St Kevin's

The link to Heidelberg would continue to be strong. Weddings, funerals and Easter Ceremonies continued to be held there. Templestowe parishioners worked extremely hard with fund-raising activities for the two schools, Saint John's and Our Lady's College and for the West Heidelberg area of the parish, the population of which had grown rapidly in post-war years.

However the centre for their religion was now to be this small, wooden structure. The congregation, numbering less than fifty at last possessed their own place of worship, humble though it was, in the district where they lived. In memory of one of their own sons, it was dedicated to Saint Kevin, the 6th century saint who lived in the country of their ancestors.



Figure 9: John Lancaster, Father Sullivan (curate at Heidelberg), and Dawn Mullens at Little St Kevin's



Figure 10: Brian Mullens, Father O'Reilly (curate at Heidelberg) and Tony Fitzsimons outside Little St Kevin's



Figure 11: Brian Mullens and Tony Fitzsimons – altar boys at Little St Kevin's

A Quiet Interlude

The official time for Mass was 9.00 a.m., but it rarely commenced punctually.

For 22 years we had little, old Saint Kevin's. The sense of community happened without effort, it having begun in the Memorial Hall in 1942. Carmel Sheahan.

“Father, you would be better off sticking to pastoral work, instead of pasture work,” Bern Fitzsimons remarked to Father Power. The priest had broken the handle of a borrowed hay fork at a working bee up at the church. The community regularly organised the days to mow lawns, plant trees, paint and make minor repairs. Such times became social occasions. The men did the heavy work, while the women provided ample refreshments spread out on trestles. Children and dogs frolicked in the grounds.



Figure 12: Afternoon Tea at working bee to paint Little St Kevin's circa 1954. From right: Rose Mullens, Dawn Shine (nee Mullens), Anne Cashen, Fred Callaghan, Stella Sheahan, Kath Ellis, Ellis children

The ladies, of course, attended to the interior of the church.

*Every corner was "O-Cedared" weekly. A small band of women formed an Altar Society. Rosters were formed, not only for cleaning, but for the preparation of altar linen and albs, which was a big job. Rose Mullens was especially proficient at this. She always had albs hanging on the line. **Carmel Sheahan.***

The official time for Mass was 9.00 a.m., but it rarely commenced punctually. Some priests liked to converse at length when they first arrived. Confessions were heard beforehand in the little room at the back beside the sacristy. It was a matter of some irritation when someone with "a heavy load" went to confession at three minutes to nine.

*I remember sitting on the timber railed fence with the others after Mass waiting for our parents while they talked. **Brian Mullens.***

One curate, Father O'Reilly, didn't believe the number of people warranted the time he took to journey from Heidelberg. After reading the notices, he omitted the sermon and with a swish of vestments, turned to the altar and continued the Mass, "Credo in unum Deo."

Children made their First Communion at Little Saint Kevin's, but only two weddings were celebrated there.

Kath Finn and Ron Sell were the first to be married there and Nora Finn and Norm Tortice were the last. I was the first one to make my First Communion with Johnny Lankester. The priest was Father O'Sullivan. Dawn Shine (nee Mullens).

For the first few years little changed. However, in the 1950s, the congregation was affected by the changes that were to alter Templestowe so greatly.

Newcomers

No one was in a hurry in those days.

When Little St Kevin's was opened in 1947, the population of the Shire of Doncaster and Templestowe was 1925. By 1954, this had grown to 3,387.

In the 1950s, the newcomers began to arrive. At first, each one caused great interest and genuine welcomes abounded. Carmel Sheahan.

At the end of the Second World War, with the return of service men and women and the introduction of the Immigration Program, the population of Melbourne increased rapidly. This caused a severe housing shortage. Family cars became more common, so the eastern parts of Melbourne were now considered to be desirable areas in which to live.

The changes in Templestowe began imperceptibly. The first "newcomers" were attracted to the rural atmosphere and bought large blocks.

In 1948 Nick and Kath Ellis settled in Church Road and began a poultry farm.

Bill and Margaret Oliver bought fifteen acres on the corner of Williamsons and Serpells Roads in 1950. Bill was the Shire President of Doncaster and Templestowe in 1954/55 and 1956/7.

In the 1950s orchardists began to subdivide and sell their land. Pine trees were felled. Bulldozers uprooted fruit trees and formed rough tracks for streets. There were open drains and roads full of pot-holes.

Quarter acre blocks in 1953/4 sold for \$500 - \$700. As the value of the land increased, council rates were raised and this placed more pressure upon the orchardists to sell. From 1950 to 1960 the population increased from 5 000 to 15 000.

*John and I came to Templestowe in 1952 from Preston. We saw this place advertised and we came out to the "beautiful orchard country." Our block was part of Johnson's orchard. There were cherry plums, pears and quinces and we were surrounded by these trees. Keith and Von McCarthy came before us. The Coopers came after us and so did Fred and Glad Callahan. Glad Callahan and Kath Fitzsimons had labour pains during Mass the morning I had Moira. Von who lived next door to us had gone down to the church and told them why I wasn't at Mass. They made such a fuss of Moira because she was the first baby of the newcomers to be born. **Marie Britton.***

*I used to love going up to little, old Saint Kevin's. It always reminded me of John O'Brien's poem "Said Hanrahan"- "Each man sat upon his heel and chewed a piece of bark." I was reminded of that when I saw the Cashen brothers and others squatting down and they'd be chewing something and talking about the weather conditions and how the fruit crops were progressing, waiting for Father O'Connor to come. But Mass started so late and I think that may have been one of the deciding factors for us to go elsewhere to Mass. **Marie Britton***

The Wills, Wilkinson and Young families joined the congregation during the 50s, as did the Bonsers and the Smyths.

*We bought the Templestowe Hotel and moved from Glen Iris on 4th February, 1957. St. Kevin's seemed tiny. We all stood outside the church and chatted. No one was in a hurry in those days. **Eileen Smyth.***

The newcomers became part of the community and adapted to its rural ways.



Figure 13: Little St Kevin's on top of the hill, to the right of the trees. Taken from near the corner of High and Foote Streets, 1954

The Fastest Growing District in Melbourne

The area of land in orchards had been reduced to 810 hectares.

In the 1960s Doncaster and Templestowe became the fastest growing district in Melbourne. By 1970 the population was 64 000 and the area of land in orchards had been reduced to 810 hectares.

*We came to Templestowe in 1960. I can remember we'd be walking up the hill to little Saint Kevin's. I was pregnant and Mr. Ted Sheahan would give me a ride while Michael continued pushing the pram. It made it very hard not having a car in those days. **Joan Robinson.***

*We moved to Templestowe from Brisbane on August 30, 1963 and bought Polly Weston's house. He told the Smyths that a Catholic family had bought his home and that they had five children. So when we went to Mass in the little church for the first time with five children we must've stuck out like sore toes and Eileen Smyth came up after Mass and said, "You must be the O'Tooles." I said to Brian afterwards, "I wasn't sure if she was being friendly or if she was soliciting business for the hotel." **Fay O'Toole.***

Unlike some areas of Melbourne the Catholic church in Templestowe did not receive large numbers of immigrants in the 1960s. There were Dutch newcomers and even these had lived in other suburbs or towns before moving to Templestowe. With their culture, strong faith and willingness to participate, the Van den Booms, Terry Liddell, Bill Rath, Katrina Dawes and John De Neeffe became an integral part of Saint Kevin's.

The nearest Catholic Primary Schools were Saint Clement's, Bulleen and Saints Peter and Paul's, East Doncaster. Secondary children could attend Our Lady's College, Heidelberg, Gennazzano, Kew, Whitefriars, Donvale, Marcellin, Bulleen or travel to the city to Parade College, Catholic Ladies' College or the Academy.

We Now Belong to Doncaster

It was a question of trying to bring together this whole area and give it some identity.

At Mass on Sunday, January 31, 1960 the Blessed Sacrament Priest read out the following statement:

The district of Doncaster, including Templestowe, Bulleen, Doncaster and East Doncaster has been made a parish. Father Spillane is living with Father Ryan at the presbytery in Blackburn. If there are any sick people who cannot come to Mass, please leave the names with the Priest after Mass. Baptisms will be administered by appointment.

The talk outside the church after Mass was especially animated that day. The people who had come to Templestowe in the post war years and who had not experienced the strong bond with Heidelberg were not affected too greatly. In fact Marie Britton remarks, "There was no strong connection to a particular parish. We went all over the place, but the really strong connection came when we were cut off from Heidelberg." However the earlier parishioners who had always felt a part of the older parish were stunned. It was the time of the first sputniks and on a later occasion, a parishioner remarked to Father Spillane, "Well, we've been 'sputniked' into outer space. We now belong to East Doncaster."

The parish of East Doncaster covered an area of thirty-five square miles.

Some of that parish that I was given in 1960 related to North Balwyn and some related to Box Hill. East Doncaster had its earlier drive from the Carmelites in Donvale and then from Father Coghlin in Mitcham. There had been a long tradition of very faithful Catholic families in Templestowe. Their tradition was centred on Heidelberg. A great friendship developed between the people of Templestowe and the Blessed Sacrament Fathers. It was a question of trying to bring together this whole area and give it some identity, even though it wasn't going to remain one parish for very long.
Father Spillane.

Father John Spillane was thirty-six when he was appointed to East Doncaster. He had been ordained for twelve years, having served as the chaplain at the Geelong orphanages and then as assistant priest in the parishes of West Geelong and Gardenvale.

When he arrived in Doncaster, there was a church school at East Doncaster which opened that year with thirty children. There was a block of five acres in Bulleen and a block of eleven acres in Doncaster. There was the church of St. Kevin's on two acres at Templestowe.

*The time that I was frightened as a new Parish Priest was the second Saturday night outside St. Kevin's Church in the dark on the hill at Templestowe. I looked out across all the darkness towards the lights of Melbourne, and I suddenly said, "I've got no one to turn to, to ask what to do. What am I going to do?" I can remember almost wanting to cave in. Then I looked up and said, "Well, dear God, You sent me here, so you've got to make it work. I can't do it without You." I don't think I felt that way much again because the people were so supportive. I was lifted up and carried along. **Father Spillane.***

A Time Capsule

Meetings were called locally and in the city to lobby for State Aid for Religious Schools.

A green exercise book entrusted to Eddie Scott by Father Spillane contains the announcements which he or the visiting priest made each Sunday at Saint Kevin's. Its pages reflect the practices and concerns of the Catholic Church and of the parish during 1960 -1962, the three years immediately before the first session of the Second Vatican Council.

Liturgy

The following note was written to the visiting priest.

*"Father, would you say a word about the meaning of the "Kyrie"? Ask the people to join in as one people of God. Practise it once, if you will, to give the people confidence in hearing their voices. You may also find them joining in the "Gloria" though as yet it has not been explained." **July, 1960***

For hundreds of years Catholics had knelt, stood or sat in silence while the Mass was said in Latin. Now, the people were asked to join in the Latin prayers and the Scriptures were read in English.

*Next Sunday the Epistle will be read in English by a lector. The people will sit instead of kneeling. Similarly the Gospel will be read in English. The "Word of God" will come to you by ear. **Sep 1960***

In order to fit in with the Mass times at East Doncaster and after taking a vote from the congregation, the Mass at Templestowe was changed to 8.30. Although Father Spillane came to Saint Kevin's one evening every fortnight for Confessions, these were still heard before Mass and continued to be the source of some irritation. The people were regularly reminded that these would cease at 8.25 to allow Mass to commence at 8.30.

Archbishop Mannix directed in 1960 that the English Prayers which the priest and congregation recited at the end of Mass for the conversion of Russia were to be discontinued.

Religious Practices

*A Plenary Indulgence can be gained on All Souls' Day or the Sunday after it, applicable to the Holy Souls in Purgatory as often as the faithful recite six Our Fathers, Hail Marys, Glory be to the Fathers on each visit to a church. Confession and Holy Communion are to be received. **October 30, 1960.***

In each season of the Liturgical year, the Priest reminded the people that the following Wednesday, Friday and Saturday were Ember Days - days of fast.

At the beginning of Lent a list of fast and abstinence regulations was read out and the people were reminded that the time for fulfilling the Easter Duty of worthy reception of Confession and Holy Communion began on Ash Wednesday and ended on Trinity Sunday.

Each weekend, in turn, one of the Melbourne parishes held the Forty Hours Devotion.

"This week the Parish of Doncaster has the privilege of the "40 hours" devotion. Three days of public honour to Our Lord exposed on the altar - for peace. The devotion will be conducted at East Doncaster.

We want someone in the church all the time. Pray for the parish school for Bulleen, the First Communion in Templestowe and East Doncaster, for the spiritual and temporal needs of each member of the parish.

*I know each of you will know your parish obligation in this matter. **June 18, 1961, July 7, 1962.***

The priest urged the people to attend the annual processions at Whitefriars for the Marian Festival in May and at the Blessed Sacrament Fathers' Seminary for the Feast of Christ the King in October. The St. Patrick's Day March led by Archbishop Mannix was also publicised.

Pope John XXIII had announced the Second Vatican Council. At Doncaster a Novena to pray for its success was held on the nine days leading up to the opening on October 11, 1962. Two representatives were asked to attend the Vigil in the Cathedral on the night of October 12.

Every family should be represented at the Novena. There should be self-denial and prayer at home. The importance is very great for the whole church.

Outreach

Names of parishioners and the amount of their Easter and Christmas offerings for the upkeep of the priests used to be read out from the pulpit. After the new parish was formed Father O'Connor wished to acknowledge the 1959 Christmas donations.

*At the request of Father O'Connor, the list of Christmas offerings is placed at the entrance of the church. The priests are very grateful to the people for their generosity. **March 20, 1960***

In 1960, for the Freedom from Hunger Campaign, the people were asked to fast and donate the cost of a meal. The Australian donations were given to Hong Kong.

On Immigration Sundays a collection was taken "for the worthy cause of aiding Catholic work for the newcomers. Help, accommodation, sympathy and charity are needed. These people and their children will integrate in time for the good of the whole people. We should find integration easy because as Catholics we have a supernatural bond with them in the Church."

*World Refugee Year ends this month. Charity for those dispossessed. **June 12, 1960***

*The St. Vincent de Paul Society have asked for a collection for the relief of suffering in the bushfire aftermath, in each parish today. The loose money on the second collection will be for this purpose. **January 28, 1962***

*I announce the good result of the appeal for the testimonial to Archbishop Mannix on 50 years as a Bishop. Seventy-two pounds. I am most grateful to everyone. **October 14, 1962***

The Little Sisters of the Poor, Northcote are collecting food next Sunday in the diocese. They are calling it a "pound" day. You may leave such in the porch of the Church where a box will be provided.

November 11, 1962

I think it is important for us not to be too rigidly confined in Catholic activity. You all have a place in the life of Templestowe. It is good to meet those not of the faith and share their joys and interests.

August 26, 1962

Diocesan

*People of the parish may visit the seminary at Glen Waverley this afternoon at 2.30. **November 5, 1961***

During 1961, there was a Diocesan Vocations Campaign. To conclude the year's campaign, special prayers were held in each parish and a rally was held at the Myer Music Bowl. In a letter to all parishes Archbishop Mannix wrote,

*"Although the number of vocations to the Priesthood and Religious life continues to grow, the increase has not kept pace with the rapid growth of the population in the Archdiocese. More Priests are required for new parishes. Religious teachers are needed for our expanding school system, whilst in all other fields of the Church's work, a sufficient number of dedicated men and women to meet the needs of our times, is lacking." **November 12, 1961***

*On Sunday, May 6, Archbishop Simmonds will bless and officially open the Carmelite fathers' College at Donvale at 3pm. All are welcome. **1962***

*A talk of great interest on the unity of Christian bodies will be given by Mr. Frank Sheed at the Melbourne Town Hall next Sunday night. **August 19, 1962***

Politics

The Feast of St. Joseph, the Worker "was initiated by Pope Pius XII as an antidote to the forces which use popular demonstrations to stir up discord and class hatred. It emphasises the nobility of work. Every Catholic man and woman must stand firm against all Communistic influence."

There were pamphlets on sale outside the church explaining the position of the control of the Yallourn Trades Council and on another occasion, explaining the nature of Unity Tickets in union elections.

With the approach of the Federal Election of 1961 meetings were called locally and in the city to lobby for State Aid for Religious Schools.

*Numbers and voice and pressure will help to move authority to give justice to Catholic parents and those of other religious persuasion who want a religious education for their children. A religious education is most important. The problems connected with it are very great. You will be helping by attending this meeting. If you do not go, ask yourself what excuse you have. **November 12, 1961.***

When it was time for the 1961 Census, the announcement was made, "All Catholics in filling in the question, 'What religion are you?' will write 'Catholic.' Do not write 'Roman Catholic.'

Environment

*I am grateful to those who have offered to help with the Church cleaning. A list has been prepared at the entrance to the Church. I am also very grateful to the youth of the district who have helped to clean the Church grounds. Perhaps some of the younger group of the married people will carry on where the boys have led the way. **January 28, 1962***

*Now that the grass around the Church has been cut, it might be possible for the younger men of the area to form a roster to keep the Church looking as it should. If any are willing, they could meet me after Mass. Our working bee on the lavatories has never been brought to completion and the rear steps need repair. **February 2, 1962***

To relieve congestion different plans were tried in the way the people approached the altar to receive Communion. The congregation was growing and the spirit of the community had changed. Towards the end of 1962 it was even thought necessary to set up a formal welcoming committee.

*It was felt good to have a group of young men of Templestowe to welcome and greet newcomers. **August 26, 1962***

Templestowe was becoming suburban. Community spirit now needed to be cultivated.

Blessed Sacrament Fathers

We got to know the Priests and students there very well.

The bellbirds called and mist hung over the river as it rushed over rapids and around a small island. Sometimes a platypus could be sighted diving in the water. The swing bridge swayed faster as more people crossed to attend 7.00 am. Mass. In the chapel the priests and students were chanting the Daily Office in Latin. Each side of the altar a mural depicted the Australian bush with kangaroos, koalas, lyrebirds and kookaburras. It was a wonderful experience to attend Mass at the Blessed Sacrament Fathers' Monastery.

The Seminary of Christ the King built on 78 acres (31.2 hectares) opened in 1955. Archbishop Mannix blessed and opened the chapel on Sunday, December 16, 1956. According to the Advocate, December 20, 1956,

The centenary of the foundation of the Blessed Sacrament Fathers is being marked by special celebrations at the Seminary of Christ the King, Lower Templestowe.

The opening celebration, the blessing of the well-designed new chapel, took place last Sunday in the presence of more than 2000 people. Archbishop Mannix, who performed the ceremony, was received by a men's guard of honour.

Cr. Brincotter, deputising for Cr. Harmer, President of the Shire of Eltham, and Cr. Oliver, President of the Shire of Doncaster and Templestowe, tendered a civic welcome to Archbishop Mannix.

Speaking after the blessing and opening Archbishop Mannix said,

"I have been pleased and gratified by many things in my long career as Coadjutor Archbishop and Archbishop in the years without number, but nothing gives me more satisfaction and more pride, when I look back, than the coming of the Fathers to the Church of St. Francis. (Applause)

I thank you Father Provincial, for giving me the opportunity of coming to bless the chapel, the foundation stone of which I laid four years ago. It was very doubtful then whether I would live to open the chapel. I have travelled safely over the four years and today over the swinging bridge. (Laughter) Perhaps with the help of the prayers of the Fathers I may still continue to occupy the stage for a little time longer. (Applause)

No matter how long or short I live, I never will forget the debt of gratitude that I owe, and the people of the diocese owe, to the Blessed Sacrament Fathers. I will always be grateful to them and always proud of them as I am today; and I am confident that the future will justify the highest hopes that we have of this imposing seminary and of the work of the Fathers.” (Applause)

The Blessed Sacrament Priests regularly said Mass at Saint Kevin’s.

The Blessed Sacrament Fathers celebrated at least half the Masses at Saint Kevin’s. Father O’Connor, the Parish Priest at Heidelberg phoned me every Saturday night with, “Get your pencil.” I took down the weekly notices. These were handed to the Blessed Sacrament Father when we picked him up at the suspension bridge, opposite the Monastery on Sunday morning. The Priests who said Mass were all Americans and they were the professors.

*They had a very big student body. At first they were a very enclosed order. In fact, they weren’t allowed to come into the house. Gradually they had Benediction on a Sunday. Then they had processions and various things like that. We got to know the Priests and students there very well. Usually the celebrating Priest came home for breakfast. These were the days of fasting from midnight, before receiving Communion. **Carmel Sheahan.***

After 1960, although the Easter Ceremonies and Masses for special feasts took place at East Doncaster, Father Spillane always announced the Monastery times and many Templestowe people attended there.

The people of Templestowe and those from surrounding districts considered themselves extremely fortunate to come into contact with the Blessed Sacrament Fathers, to hear their sermons and to share in their spirituality. It was a sad loss when the Monastery was closed and the building sold to the James McGrath Foundation in 1979.

Herlihy’s Road

We’d really missed the bus.

I shall announce to you that on Thursday last the Cathedral finalised arrangements that the Templestowe section of the Doncaster Parish purchase land on Herlihy’s Lane as the site for what will one day be the Parish of Templestowe.

Many people have helped me to reach a firm decision that this is the best site. One of the parishioners made an offer of land and was most patient with me. Two or three propositions were brought forward. Consultation was had with those of experience in the different fields and a decision being reached the proposal was put to the Cathedral.

*We are about to own 15 acres of land at the cost of 1500 pounds an acre. While thanking everyone who has led me to the decision, paying complement to the courtesy and patience of each one concerned, I also express confidence in your devotion to see the matter through financially. **Father Spillane's announcement on Sunday, August 28, 1960.***

There was some sadness at Templestowe when the people realised that the land in Atkinson Street was unsuitable for a school and larger church. This presented an enormous difficulty in 1960 because by that time vacant land in the central parts of Templestowe was scarce.

*There were four building blocks up on the hill where the wooden church was. If Templestowe was going to develop that site would not be adequate. The days were getting late really to buy land so I got Ted Sheahan and Bill Oliver and we formed a little committee. We discussed whether to try to get land around where the church was. So powerful were those men that they discussed whether to try to get one of those blocks down on a creek. But really where are you going to get flat land in Templestowe? Anyway a decision was made and we asked the Cathedral if that land could be bought. I can still remember them saying to me that some of it would be able to be sold off. **Father Spillane.***

*Fr. Spillane said, "We should be getting some land for Templestowe." So Dad started looking around. There was no five acres, centrally situated in Templestowe, then. We'd really missed the bus. Atkinson St./Milne St. wasn't big enough. There was a vacant block on the other side of Milne St. and together it may not have reached five or six acres. Dad thought that might do, but they said, "No, five acres." So Gunning's land was found. Herlihy's Road then was just a water wash. You couldn't drive up in winter time. In fact, when word got around that the Church was going to buy there, the people were absolutely amazed. But he (Mr. Gunning) wouldn't split it up. **Carmel Sheahan.***



Figure 14: Edward Sheahan

*I can remember the day that Father Spillane happened to call in. He just sat down amongst all the nappies and had a cuppa and said, "We've bought some land." I said, "Oh, good that'll be for our children" and Father said, "You're the first person who's approved of it." **Joan Robinson.***

*They were severely criticised for buying such a piece of land. At that stage, it had a lot of tin and pipes and God knows what on it and there was a gully running down the centre and water, but now look at it! **Father McCann.***

This land had once been owned by Patrick Sheahan. His son Joseph sold it to Henry Gunning in 1940. Building did not begin on the site until seven years later.

Three Years of Achievement

Father Spillane knew everything that was happening with the people in the parish.



Figure 15: Father John Spillane

Father Spillane put all his energy into providing for the Spiritual welfare of the people and the development of the physical amenities in each section of the huge parish. He divided his time between the different areas and achieved much during the three years from 1960 to 1962.

*We had a little school beginning in East Doncaster. I suppose I spent more than one day there. I went to Templestowe on the day for instruction in the State School. In Bulleen I'd set out and knock on doors. I remember trooping about in gum boots. There was no other way. It was a very wet season that 1960. **Father Spillane.***

In East Doncaster, he organised the addition of three classrooms to St. Peter's and Paul's and bought a house which became the presbytery.

At Bulleen the people were delighted to have their own Mass centre. In June, 1960, Jack and Flo Murphy, who owned the Penguin Laundry generously offered the use of an upper room which the people referred to as St Penguin's.

He arranged for a Sister of Mercy, Sister Marquita (Sister Mary Stainsby R.S.M.) and Miss Arter to establish St. Clement's, the Bulleen Catholic Primary School. The school opened in two rooms at St. John's, Heidelberg in 1962.

On the Manningham Road site, he chose the site of the future church and made a master plan for the school. The first stage, a Church School was opened by Archbishop Tweedy in December, 1962.

In the Templestowe area, he negotiated the purchase of fifteen acres for the future Parish Centre.

In each of these projects Father was involved in discussions with parishioners, the Cathedral, architects, builders, teachers and parishioners. The raising of money and negotiation of loans were an added burden. But, always his first concern was for the care of the people. He was regarded as a true "Father."

*Father Spillane knew everything that was happening with the people in the parish. He tried to be in the school ground at lunchtime and playtime. He walked around and talked to the children. They loved him. **Lolita Booth** - Principal St. Peter's and Paul's, 1962/3.*

*Father Spillane baptised my son Greg in the little church and he used a washing bowl and a jug that his mother had used to wash him as a baby. **Terry Liddell**.*

The parish grew and the responsibilities became more onerous. Father Spillane went to Bishop Moran and said, "I can't do it any more." In January, 1963, Bulleen Templestowe became a separate Parish with Father John Fraser as Parish Priest. Father Spillane remained the Parish Priest of East Doncaster.

The Bulleen Parish

He was a tremendous leader in the parish.

Father John Fraser was born in 1921 and ordained in 1947. St. Clement's was his first parish.

When I arrived at Bulleen there was no house and no presbytery and only four classrooms, one toilet block and a canteen on five acres of land. St. Clement's Parish at the time was made up of two units, Bulleen and Templestowe. Father Spillane, who then resided at East Doncaster took me in and I lived there for two years. I had to travel four miles to get there and home again in the afternoon and back again in the evening and home again at night and back again after tea. One thing in those days that stands out in my mind is the kindness and generosity of the people. I might mention that the Sheahan family and the Smyth family at Templestowe were great with support and meals.

*Father Brendan Dillon was my first curate. He came (in 1967) and stayed for three years and did some tremendous work. He was a great visitor of people and he got going with the youth, too. The second curate was Father Paul Hassell. **Father Fraser**.*

*He (Father Fraser) was a very kind man for a fellow who had a gruff exterior. He was very generous and unselfish. Sometimes people didn't see that. **Father Dillon.***

*Father Fraser was a very different personality from Father Spillane. He was a very methodical person who knew what he wanted. He was a tremendous leader in the parish, demanding in many ways, but also very supportive. I always knew if there was something wrong I would have his cooperation in assuaging the situation. Many times, simply because of his support, I was able to continue when things got really tough, as they do now and then, in the running of any school. **Sister Mary Stainsby, formerly Sister Marquita.***

Before St. Kevin's school was opened, Templestowe children attended SS Peter's and Paul's at East Doncaster and then St. Clement's at Bulleen.

I started in grade one at Templestowe State School and was there in 1961/62. I went into grade 3 at St. Clement's when they moved to Bulleen in 1963. That was the highest class then so I was always at the top of the school. I remember the muddy playground. Mrs. Lorenzini got stuck in her little Hillman. The mud was up past the tyres and she was just driving in to drop the children. She couldn't get out. They had to get a tow truck. It was sticky, claggy mud. We had one concrete square where we had to stay. We had to wear slippers in the classroom because our shoes used to be covered in mud. There were just a few seats and no play equipment. You would never open a school like that now.

There was Sister Marquita, Miss Arter and Denise Morris who was later the first Principal of St. Kevin's. Mum covered millions of books because I put my hand up to offer every time. We had all new equipment and books in the classroom. I loved S.R.A. At St. Kevin's the oval was muddy but at least they had the large asphalt area of the car park to play on.

I made my First Communion in grade three. They had children from Grades two and three in the class because a lot came from the state school that year. The Communion Breakfast was in St. Penguin's that year. At St. Clement's the altar was in one room and there were concertina doors opening out to the classrooms which had to be cleared every week for Sunday Mass and all the seats brought in. Then it all had to be changed again for school. The class went to Confession once a month there to Father Fraser. There was just a screen and a kneeler. We also had Mass once a month.

I was confirmed by Bishop Moran. It was very noisy because there were so many young families and there were only wooden floors.

Sister Marquita had the top classes and she had to run the new school as well. How can you be a Principal and a teacher? She had to.

*My brother, Michael started school at St. Clement's and transferred to St. Kevin's in grade 4. So he was at the top of the school right through, too, just like I was at St. Clement's. **Moira Casey***

*The families from Templestowe enriched my life, as these people showed such a wonderful spirit among themselves. They cherished their Christian commitment, never sparing themselves in doing all they could to ensure their children's future and instilling in them lasting values. When the parish of Templestowe was separated from Bulleen, it was a personal and spiritual loss to St. Clement's and to myself. Yet, it was the invitation of a new family-centred life at Templestowe. **Sister Mary Stainsby***

Some Early Groups

If you needed help you knew you could call on them.

Children of Mary

A Children of Mary Group was formed at Saint Kevin's when we were still in the Heidelberg Parish. Father O'Connor used to attend the meetings in the little church. Some members were Dawn Mullens, Margaret Oliver, Rosemary Wilkinson, Barbara and Heather Young and Margaret Mangan.

In Father Fraser's time members no longer wore cloaks and young men joined. This group had ceased before we moved to the new church.

Baby Sitting

*In the early sixties, because Templestowe was so isolated, people used to organise small things for entertainment. Half a dozen couples would rotate into each other's houses on a Friday night. We had a group of people who used to meet on a regular basis. Everyone would bring their kids around and bed them down. **Lynn Murphy***

*There wasn't much social activity. We never went out because we couldn't afford to pay baby sitters. A neighbour, Vera Beiljartz, brought back an idea from England. It was a baby sitting group. You did so many hours for other members and built up credit points within the group. **Joan Robinson***

*Chris Frawley used to owe fifty million hours. She was funny. When we were going out, she used to say, "Stay out. Stay out." **Lynn Murphy***

*You got double points after midnight. She'd have you stay out until five in the morning. Brendan Hickey used to do that. He used to come and tell our kids stories to earn points. **Brian Murphy***

Reading Group

Each month in the early sixties, the Catholic Library sent out copies of a chosen book to the members of Reading Groups.

*Mrs. Lewis-Williams started our Reading Group and we had a book to read every month. We'd go round to each other's homes and we'd discuss the book and enjoy supper. It was quite hilarious sometimes. We had some great nights. Mrs. Lewis-Williams made it very interesting. She was a wonderful woman. She had a good brain and a good sense of humour as well. **Kath Bonser***

At the Sheahan's and the Mangan's the night would finish with songs around the piano.

Two other members of the Reading Group were Margaret and Noreen Kelly, two sisters who lived in Wood Street. They were ardent supporters and organisers of the local branches of the DLP and the NCC. Hospitable and generous ladies who liked to discuss politics and religion, they also possessed keen senses of humour.

*One of the books we read was "Elected Silence" by Thomas Merton and we ended up going to a picnic up at Tarrawarra which was a memorable occasion. I remember going up to the Mangan's one night with Shane in the basket and Mr. and Mrs. Mangan putting him up on the kitchen table. It must've been a cold night and they had the fire going and really made a fuss of him. **Marilyn Finnigan***

*There was no local library and the Reading Group filled a gap. **Joan Robinson***

Majellan Group

Mrs. Lewis-Williams started the Majellan Group. She suggested it and got our first speaker out from North Balwyn at St. Bede's where it was very strong. She thought we could do with one here and she was right.

*Meetings were held in private homes and guest speakers, clergy and laity, were invited to speak on various subjects of interest: speech defects in children, cooking, cosmetics and general home nursing. **Marie Britton***

*Our husbands looked after the children while we went out once a month. We had a prayer, a Gospel discussion and a visiting speaker. It filled a need because, with young children, we were unable to go out during the day. **Pat Rowland***

*This was a Christian based group for young mothers. It was spiritual and social. **Beverley Barry***

*I can remember Dr. Catterini who came out and gave us a talk on contraception. **Joan Robinson***

*I found it was wonderful. We used to start with a prayer and Father Fraser used to come occasionally and it was just a really peaceful time away from all the goings on at home with babies etc. There was no gossip and no backbiting. There was a good atmosphere with camaraderie and support. Templestowe was like a country town then and we all knew one another. If you needed help you knew you could call on them. Marie Britton was the president. **Marilyn Finnigan***

The Mothers' Club and the Majellan Group supported one another in times of stress, especially when new babies arrived. It wasn't a roster. If you lived near the person concerned you'd just go and do what you could: the washing and ironing and take casseroles.

*After we had exhausted ourselves in things we could do in the parish, we felt we'd like to extend our generosity and Father Fraser said, "If you want to get into something else sink your teeth into the Daughters of Charity, out at Preston." At that particular time in that area there were people with big families and quite often the mother wanted a break. The families were billeted out and we took the children. Clothing and food was also provided. A close alliance was formed with the Sisters who were very grateful for our help. **Marie Britton***

*I'd come home from school and see different clothes on the line and know we'd have children with us. It was so sad. One little girl had rotten teeth. She was petrified of Dad because her father had been so violent. One little boy didn't know what a bath was for because they kept the wood in their bath. He said, "Oh you have milk on your Cornflakes. We have water." **Moira Casey***

*It was good for my children. They came practically in rags and everybody hopped in and made clothes and we'd send them home in lovely clothes and new shoes. We'd always send clothes and goods back for the rest of the family so they wouldn't be different. I've had second thoughts about this since because it was too much of a contrast when they got home. Fay O'Toole and I went out to one of their fetes and we met the parents and we could see what their life was like. Joan Robinson, Ursula O'Hanlon and her sister took some children in. The Carews often had Aboriginal children. **Marie Britton***

We had some Aboriginal children a couple of times. Father McCann had the contact. The ones we had were from Western Australia but another group of boys came from the Northern Territory or the northern part of Western Australia. When Father went around Australia with Bishop Moran he called in at this mission and that's maybe how he made the contact. We didn't have any boys, we just had the girls from W.A. Lola Elsbury and Pat and Adrian Wilson had some.

One time there were five because they used to congregate at our place. We had them all asleep out on the trampoline in our front yard one time because they wanted to be together. A couple of ours were out there with them.

*I've heard of some of them. They educated them and they could've all been nurses or secretaries but none of them went on. They were nice kids. We enjoyed having them and I really thought that some of them would go on. **Fay O'Toole***

Teams of Our Lady

Parishioners began to join this world wide organisation in the early sixties. Groups meet monthly with a Spiritual Director to nurture one another spiritually and socially. These are not based in the parish but pTeams are not based in the parish but parishioners have been members for forty or more years.

Credit Society

On September 6, 1962, a group of men from Bulleen and Templestowe held a meeting in the Penguin Laundry to form a Cooperative Credit Society. Barry Frawley of Templestowe was one of the directors and Michael Meehan of Bulleen was the secretary.

*Matters to do with the Credit Society may be transacted in the sacristy after Mass, when the priest is unvested. Entrance should be by way of the outside ramp. **Green Book.***

Young couples were helped to organise their budgets and could borrow money at a low rate of interest to tide them over difficult times. The business was run by volunteers in the schoolrooms at Bulleen and in the little church at Templestowe. There were no overheads so interest rates were low. The Credit Society was a most successful venture.

Time for a New Church

Our little Church is already heavily overburdened.

The windows of the church were open, some propped by pieces of wood. The dusty, north wind moved over the packed congregation. The blinds rattled.

*The little church was not very full to begin with, but about 1963 it really built up. You'd be lucky to get a seat. **Joan Robinson.***

There were two Masses on Sunday and when Father Dillon was appointed as curate there was daily Mass at 7.00am. and Saturday evening Confessions.

*I remember one night in the Atkinson Street hut as I used to call it, I was hearing confessions. It was winter and I was waiting in the dark and I heard this flapping noise. I put on the light and I found a bat. The first time and last time in my life I had ever seen a bat was in the confessional at Templestowe. **Father Dillon***

*Our section of the parish in Templestowe has a great future. Before long, we will be planning for our own Parish Priest and a complete Catholic Centre. We must provide the necessary finance now. Our little Church is already heavily overburdened, which indicates the ever increasing population problem. The next three years will be vital to our parish. **Bill Carew - General Chairman, Sacrificial Giving Campaign 1967***

Meetings were held to discuss the building of the new church.

They had the land up in Herlihys Road and a committee was deciding what they were going to do. There was a suggestion to do what we have now. They were to put a temporary church up with some school facilities underneath it. But there were quite a few, including myself, who got together because we were against that. We wanted a church built.

We had a prior meeting and everyone was going to get up and protest. But on the night of the meeting, it was going on and on and they were all agreeing and I thought, "Well this is a bit strange because we've just had this pre-meeting of people who were against the idea and no one is saying anything." So I got up and said my piece. I said, "We don't want this." And I was a bit black balled after that Everyone backed off and I was a bit unpopular for a while because I'd gone against the priest. I did feel a bit embarrassed about that for a while. But I was the only one who had the gumption, one might say, to get up and say something.

*I still believe they made the wrong decision. The idea was they would then build a church later but I thought, "That's never going to happen. If they build this now, it'll never be a church." However, they decided to build a church hall. Eventually it was going to be a hall for entertainment. **Peter Bonser***

During 1967, Father Fraser and the committee began the development of the parish buildings. A plan of subdivision of the land in Atkinson Street was drawn up by O'Connor and Beveridge. Smith and Tracey drew the plans for the church hall which was built by J. O. Hannon Pty. Ltd. for \$59 500. The plan for drainage and construction of the car park was drawn by Little and Brosnan, Civil Engineers and Surveyors and D. Martin did the donstruction for \$17 500.

In June, 1968 the total Catholic population was 1 144, the number of Catholic families being 290. The average weekly Mass attendance was 500, and there were 225 Sacrificial Offering pledges at an average weekly pledge of \$1.45.



Figure 16: Father Fraser saying the last mass in Little St Kevin's

At 7 am on Sunday, July 28, 1968, Father Fraser offered a Mass for the pioneer families of Templestowe. This was the last Mass on this site. Little St. Kevin's was moved within the week and became St. Anne's in Park Orchards.

The people of Park Orchards now have a new church and the little church has been renovated as a schoolroom. It has been renamed "The Ark" and a plaque near the front door gives its history.

The Ark

Built Camp Pell, Royal Park WW 11

Parish Church Templestowe and Park Orchards

Restored 2000

Opening of the New Church



I liked the simplicity of it all

The new church hall was opened by Archbishop Knox on Sunday, July 28, 1968.

“Father Fraser was the celebrant of the Mass which followed the the blessing ceremony. His Grace was attended by Rev. Frs. M. Fitzgerald, P.P. (Heidelberg), and J. Spillane P.P. (Doncaster East). Monsignor J. Murray was Master of Ceremonies.

Present were representatives of the Carmelite, Passionist and Blessed Sacrament Fathers, Marist Brothers, Sisters of Mercy, Sisters of Charity and two native African nuns who are studying in Melbourne.

*Official representatives included Lieut. Commander F. Glynn (R.A.N.), Lieut. Col. C. McCarthy (Army), Flight Lieut. N. Mort (R.A.A.F.), who were accompanied by their wives; Rev. E. Richardson (Church of England) and Mrs. Richardson; Rev. J. Howard (Presbyterian) and Mrs. Howard; Cr. B. Elms (Mayor of Doncaster-Templestowe) and Mrs. Elms, other councillors and their wives and Mr. J. Thomson (Town Clerk) and Mrs. Thomson.” **Advocate, August 1, 1968.***

*I liked the simplicity of it all and it wasn't expensive as things go. It was great to get a church as roomy as that with the seats not far from the altar and it was maintenance free. All the inside walls were brick. It was so different from the little church in Atkinson Sreet. It was also so superior to the church/school in Bulleen. **Father Brendan Dillon***

*The Majellan group made every piece of linen for the new church. The Van den Booms supplied the linen. It was really good quality linen and we sewed every piece. Everyone of us did something. Some were hand done. Some were done on fancy machines. We're still using some of that linen even now. We paid for it all with film nights and things like that. Father Fraser was very proud of us for doing that. We were very proud, too. **Marie Britton***

*It would be a huge expense to build a church and I think there were higher priorities. The priority was the schools and funds have gone heavily into providing education for the children. Now that pressure's off a little bit and so we're doing a lot more in the pastoral area. You've got to support the priests now. You need to pay more people in the parish eg musicians and other workers in the parish. So over time other things have taken priority. It was built as a church hall and that's been seen as satisfactory. A new church would be a huge expense and the numbers don't justify this any longer. **Kaye Byrne***

*The church has become central in our lives. We have celebrated two First Communions, two Confirmations, a funeral, two Weddings and two Baptisms. When my daughter made her First Communion, it was beautiful because all the boys and girls were sitting up on the sanctuary around Father McCann. Saint Kevin's can be a cold building, but the atmosphere was so warm in the church. **Carmel Bertuola***

In 199? the church was renovated and toilets were added. It was carpeted throughout, new lights were installed and the beams were painted a lighter brown. The money for this work was bequested by Miss Elizabeth Tweedy who died in 1992, at the age of 93.



Figure 17: Miss Elizabeth (Darl) Tweedy

Miss Tweedy, known as 'Darl' came to Templestowe in the 1950s to care for her brother, Archbishop Tweedy who was the retired Archbishop of Hobart. She lived in Parker St. and used to walk across the bridge to daily Mass at the Blessed Sacrament Monastery. In later years, she was a familiar figure at the 7.30 pm Saturday Mass at Saint Kevin's; an upright figure with white hair who always sat in the front right hand seat.

She was a great character. I remember, on her ninetieth birthday after I had congratulated her during Mass, at the sign of peace she said, "Someone is looking for a thump!" **Father McCann**



Figure 18: John Daniels, John Carman. Eddie Scott



Figure 19: Jack O'Toole with Archbishop (later Cardinal) Knox, Father Spillane in background



Figure 20: Archbishop Knox and Father Fraser



Figure 21: Archbishop Knox, Evelyn Mangan, Joy and Lou Steinfort and daughters



Figure 22: Sisters from Malawi who were studying in Melbourne. Bernadette Saunders, Sister Helena and Sister Lucia, Mercy Sisters from Heidelberg

Father McCann and the New Parish of St Kevin's

Saint Kevin's is off to a good start

Father Charles McCann was appointed to the new Templestowe Parish of Saint Kevin's on January 24, 1971.

*I recall this day quite distinctly, as my first son Anthony was born on that morning. The day became very hot in the high thirties, with a northerly wind. A thundery change in the afternoon caused the day to become sultry. I first met Father after the 5pm Mass that he had celebrated. He introduced himself, "Charles McCann, I'm the new Parish Priest." I noticed he had a firm handshake and sandy coloured hair and spoke enthusiastically about the parish he had just left. I later found out he was a North supporter and I thought, "Saint Kevin's is off to a good start." **Tony Anderson***

Father Charles is the fourth of five children born to Theodocia and Henry McCann. He was a motor mechanic and then in the RAAF before deciding to become a priest. At nineteen years of age he returned to school and boarded at Saint Bede's Mentone in order to learn Latin. After eight years in the seminary at Werribee he was ordained in 1952. He is proud of the fact that he was in the last group to be ordained by Archbishop Mannix.

Before coming to Templestowe, Father had worked in fifteen parishes, as well as being a chaplain for the YCW and the Pre-Cana conferences.

On the evening of February 23, 1971, there was a ceremonial induction of Father McCann by Monsignor Leo Clarke, V.G. The Mass was concelebrated by Fathers John Spillane, P.P., John Fraser, P.P., Daniel Lyne, C.P., Brian Morrison, S.S.S., and Paul Hassell, curate at Bulleen. The Mass was followed by a Social at Marcellin College.

When Father arrived in Templestowe, having nowhere to live, he asked for accommodation at the Passionist Monastery. There were forty-eight living in the house at the time but he was given the best room in the house. Father formed a strong bond with the Passionists and considered himself very lucky to live there, except in July when they decided to turn off the heating and donate the money to the poor.

*Known to all as 'Father Charlie' (at least all the kids called him by that), he came down to the playground at play lunch or lunchtime and all of the kids would flock to him. He was like Father Christmas and very loved by many of the kids in my time at St Kevin's. **Dr Caroline Williams (Pupil 1978-82)***



Figure 23: Father Charles in the Holy Cross Chapel with children from St Charles' School

Father Charles related well to the other Ministers of Religion in Templestowe. In the 1970s, when the Rev Philip Newman was Vicar of St Mark's Anglican Church, the two pastors instituted the Good Friday procession of the Stations of the Cross through the streets.

*These ceremonies commenced at St Mark's and the prayer and responses for each of the Stations occurred on the walk through the streets. Parishioners of both churches stepped forward and singing hymns, carried the Cross until it was set in place on the bank outside St Kevin's Church. **Tony Anderson***

In later years, the Stations of the Cross were held inside. The pastors and congregations joined together as the ceremonies alternated year by year between the two churches.

Father was a man of vision, but above all he was a loving and loved pastor. For more than thirty years he was with the parishioners in their celebrations, in times of sickness and at the time of death. He has catered for their needs and shown them God's love, in his own words "from the cradle to the grave".

The Presbytery

Comments about there being too many women in the place.

The parish presbytery of twenty-seven squares was built for \$38 500. When Father took up residence in May, 1973 he created a warm and welcoming home to all who called and worked there.

Cecilia, known as "C", had been a parish worker at Braybrook when Father McCann was Parish Priest there. She belonged to the Mariana Lay Institute and came in 1972 to assist at Templestowe. She lived at the presbytery until the end of 1973. Her work included preparing the choir, teaching music in the school, keeping minutes at all the meetings, answering the phone, cooking and "housekeeping" in the presbytery.



Figure 24: "Cee", Cecilia Milne (nee Jacobs) on Cup Day

At times she was assisted by Faye O'Toole. These times included the regular Priest's Senate meetings with Bishop Perkins and afternoon teas for the Bishop and teachers after Confirmation.

When there'd be a celebration in the church they'd all come up to the presbytery to get dressed and then someone would have to lock up after they'd all gone down.

Bishop Muldoon from Sydney stayed in the presbytery during the Eucharistic Congress in February 1973. Father asked Brian and me to drive him to the different events. Brian would drop him right at the gates but then he'd say to one of the parking attendants, "I've got a bad heart my good man and I can't walk far. I'll just park over here." We were parking at the front gate at all the events.

*One night Father asked me to go round and "presbytery sit" because the Bishop was going to be home and he had to go out and didn't want the Bishop disturbed. So I was sitting in the kitchen and he arrived out in his pyjamas and had a couple of Scotches. **Fay O'Toole***



Figure 25: Fay O'Toole

During the 70s and 80s many burials were taking place in the Templestowe Cemetery. Father refused to take his day off for his weekly golf game because Funeral Directors were ringing to make bookings after the week-end. Faye came to do the Sacrificial Giving and remained to answer the calls to give Father his time off. Soon she was doing counting, the banking, the washing, the cleaning and some cooking *“because it was there to be done and I enjoyed it.”*

Thelma Magill, Dawn Shine, Pat Rowlands, Joan Robinson and Marie Britton all contributed their time and labour to the running of the presbytery and to the washing and ironing of altar linens and vestments.

Father McCann always made the presbytery a welcoming place and often after meetings, it was Father who made the tea and coffee and put out the biscuits, usually with some comments about there being too many women in the place.

Kaye Byrne worked in the presbytery as Parish Administrator from 1984 until 1996. She was supported by Pat Boyhan and later by Margaret Bath. Pat worked as a pastoral worker and counsellor after gaining qualifications through ACU and La Trobe University. From 1996 Margaret Bath has been Parish Secretary as well as supporting the schools in administrative work. She was assisted by Kaye in this role.

Margaret is very highly regarded by parishioners and *“held the parish together”* through all the changes during 2001 and 2002.

Helen Johnson became secretary for two days a week in September 2003. By this time the two schools were completely responsible for running their own finances. Pat Rockett has been the secretary since Jan 2008 and Regina Lee was appointed as the Parish Worker in March 2009. As Deanery Resource Co=Ordinator Charles Balnaves has an office in the presbytery. Charles also does an enormous amount of voluntary work for the parish.

In 2007, the viability of the presbytery was discussed with the result that Father Toms moved to a unit and the building has become a Parish Centre.



Figure 26: Margaret Bath



Figure 27: Helen Johnson



Figure 28: Pat Rockett



Figure 29: Charles Balnaves



Figure 30: Regina Lee

St Kevin's School

The First Year

We were actually going to run a school without a nun.

Ninety-four children milled around the new school one morning in February, 1970. As the mothers looked on, four teachers placed them in order and Father Fraser welcomed them all to the new Saint Kevin's Primary School.

*The day the school started Father Fraser met the children at the door. They had to bring their own carpet to sit on and they were all lined up with the mats under their arms. **Pat Rowland, parent***

*Mark was in the first Preps. There were four teachers in four classrooms. In those days the Principal taught. There were ructions over the fact that we were actually going to run a school without a nun. **Lyn Murphy, parent***

The teachers were Miss I. Davison, Prep., Miss A. Ward, Grade One, Miss D. Morris, Grade Two and Miss S. Ryan, Grades Three and Four. The first Principal was Miss Denise Morris.

*There was a big transition from St. Clement's and there were lots of newcomers who had moved into the district. Some transferred from the State Schools. **Marie Britton, parent***

A grant of \$4,620 was received from the State Government.

I must've been at St. Clement's for about six years. Then I needed a change so I went to Coburg. During the second year there Father Fraser rang. We had a marvellous rapport and got on extremely well. He asked me to help set up the new school at St. Kevin's and be the Principal.

I knew a lot of the parents and children from my time at St. Clement's. The Templestowe ones moved across, so it wasn't as if I was a stranger. They were really delightful people. Everything seemed to fall into place.

The playground was inconvenient but in those days we were used to putting up with inconvenience. For example, when I was at St. Clement's we had to shift everything each week-end to prepare for Sunday Mass.

They were a very bright group of children and we didn't seem to have learning problems. A lot of the format was following along the same lines as Sister Marquita set up at St. Clement's because the children were used to that.

I taught grade 2 as well as being Principal, but thirty years ago it wasn't high-powered. You could get into your classroom and teach without distractions. At playtimes and lunchtimes you did the ordering and administration. It would be impossible these days.

*That was a very interesting, enjoyable and hectic year. The people were absolutely wonderful. **Denise Griffiths, (nee Morris), first principal.***

This first stage of the school is situated to the south of the church and in those days consisted of four classrooms, an office, staff room, toilet facilities and a tuck shop.

Archbishop Knox blessed and opened the school on the night of Thursday, April 2, 1970, after celebrating Mass in the church at 7.30pm.

The Building Program

We had to go into action pretty quickly.

When Father McCann arrived in the parish, the enrolment of the school was 170 and increasing. A development plan of the parish and a site plan were drawn up by Lawrence J. Atley and Partners. It was decided to enclose the undercroft, the area beneath the church to form a large open classroom.

*We had to go into action pretty quickly. We didn't have enough room in the school, so we were building the school underneath the church. It was suggested by Jim Brazell who was in charge of buildings at the time to go into Open Education. I said, "What's that?" He said, "Go to Adelaide and find out." **Father McCann.***

In Adelaide Father visited eight schools which were being modified or built as open plan schools. One of these schools was Cowandilla Primary School where Anni Miers, the present Assistant Principal of Saint Kevin's was teaching.

They had the Principal of each of these schools in a group. I'd say there'd be eight or ten there, with the two architects and myself and an architect from England who'd been sent out to assist them in their work, because they'd already started Open Plan Education over in England, Canada and America.

I'd say, "What's Open Plan Education?" It was quite challenging having interviews with all of these people. One fellow was a very impressive young man. He was quite taken with the system. He said, "Think of Open Education as when you have teachers with their very own gifts and the children's gifts. Every one of those gifts can be utilised in the education, if it's properly managed and they're ready to work with one another."

*There were 180 in the senior classes in that area and we built it for \$34 000, which was incredible. **Father McCann.***

By 1973 enrolments had increased to 350 and a third building was planned. A sub-committee was formed from the members of the Parish Committee to examine all aspects of the proposed addition to the school complex. With Father, the members of the committee were John Driver (Chairman), Neil Noonan, Michael, Bill, Terry Carey and Lawrence Atley.

*It was a very controversial issue from the educational angle and the cost of it ran out quite alarmingly. They had to modify the whole thing. There was a lot of debate going on between Father and the committee. **Bill Finnigan (Parent)***

This large open plan building consists of six teaching areas, two wet areas, two withdrawal rooms, a teacher preparation area, a central resource area which includes a sunken area used for a conversational pit, a shower, toilets and storage area. Called the “Senior School” it is sited to the south of the parish land on its highest point. It was designed by Lawrence J. Atley and Partners and built by Lawson and Laughlin Pty. Ltd.

During construction, the world oil crisis had caused the inflation rate to rise from 4.5% in December 1972 to 14.4% in June 1974. Numerous letters were written to the Schools Commission during 1975 by Father McCann and Kaye Fox, Principal, explaining this situation and requesting further funds. Finally, on December 23, a letter arrived informing them that a supplementary grant of \$80 280 was approved.

*For the big school, we got the architect to fly across to Adelaide to meet this British man. He gave him ten plans and (from these) he developed the building. There were six classrooms. The contract price was \$199 672 and it escalated by \$87 000 because that was in 1973/74. We were assisted by the Schools Commission at the time. **Father McCann.***

The Senior Building was blessed and officially opened by Archbishop Little on Sunday, March 16, 1975.

The new building was visited and praised by people from all areas of education: principals, parish councils, administrative officers, teachers and parents.

*I was fairly young to be a Principal and when the Senior Building was completed we had visitors from everywhere and in fact for a couple of years there my time was taken up with taking them through. A lot of them were Department Principals and it always interested me that the people holding those positions were somewhat older. We kept a Visitors’ Book and there were a hundred or more. We were the centre of attention, particularly in terms of that Senior Building. It was a showpiece for its time. It still serves its purpose, particularly now there’s less children. It’s a lovely building. **Kaye Byrne (nee Fox), principal***

By 1977 enrolments had risen to 506. An extension to the east side of the undercroft was commenced in February, 1977 and completed in June of that year. Designed by Lawrence J. Atley and Partners, it was built by C and K Construction Co. at a cost of \$104 200. It is now used for specialist classes by the school and as a community room for play groups, meetings and other parish functions.

Enrolments declined during the 1980s, but maintenance and upgrading continues.

*There's been an on-going maintenance program. We've been able to put in school gates, the sun blinds, new carpet and new furniture in the Senior Building and new carpet and painting in the Community Room. **Sue Chamberlain (Principal 1998-2005)***

*In 2007, the Junior Building amenities were upgraded to innteralise the toilets for the safety and convenience of the children and of those using the Community Room. **Anni Miers (Principal from 2005)***

For this Junior School refurbishment, the Australian government provided \$75,000 and St Kevin's Parish, the Schools Commission and the Manningham City Council combined to contribute an additional \$75,000.

In 2008, a new Administrative Centre with facilities for office staff and teachers was completed.

The Open Plan

Those particular buildings at Saint Kevin's really shaped a lot of people's understanding of education.

Lindsay Castree was the second principal appointed to St. Kevin's and he had the task of introducing team teaching for the open plan area beneath the church.

*Lindsay Castree was the Principal when I arrived. He had the personality and he was an outgoing sort of fellow. **Father McCann.***

*I was in grade three in 1970. Lindsay Castree really pushed Maths. We played a lot of Yahtzee for this subject. It was a very different approach to the formalised classroom. We learnt through experience but we needed more structure. It had teething problems. It was hard on the teachers and not so good for the children, but we learnt initiative and self reliance. I personally found it stimulating but I was curious. I can remember sitting in the long grass up on the hill writing poetry. **Jacinta Finnigan, pupil.***

Kaye Fox became Principal in 1974.

I had been working over at Braybrook with Kaye Fox for three years before I came here. She was a natural leader because of her gifts and powers of organisation. She was about to resign and go overseas for a year. I said, "You should be capitalising on all your experience and gifts. You should be thinking about becoming a Principal." She went white. So, for a couple of months she worried and

eventually she said, “Yes, but you’ve got to help.” She came over and she was a gem and Templestowe benefited from her. **Father McCann.**

I worked with Fr. Charlie when he was the Parish Priest at Braybrook. I was trained as a primary teacher and was teaching in the Junior Secondary section of Christ the King which was run by the Sacre Coeur nuns. I taught R.E. and Maths and other bits and pieces. I was there for ten years by which time Fr. Charlie had been appointed to Templestowe and he was looking for a Principal and suggested that I might be interested.

I travelled across everyday in the first instance. The school was growing. When I came in 1973 all the plans for the Senior Building had been completed by the architects and lots of consultation had taken place but it wasn’t built.

For the first year I taught part-time in grade 6 up in what was the original staff room in the middle school. I shared the grade with Paul Ryan who was studying. The undercroft was set up as open plan for the senior section. The original building had separate classrooms but they tended to team teach.

Then the school began to grow really quickly and I became a full time Principal. I went to Adelaide several times and visited schools to have a look at the Open Plan over there. When we were developing curriculum we used all of the Adelaide Department curriculum.

There was a huge reaction to the Open Plan. It caused quite a problem to a lot of the parents. I didn’t realise what I was coming to because it was a very different approach altogether and people were trying to come to terms with that.

There was a lot of great creative work but a lot of anxiety too and many of the parents couldn’t comprehend what we were trying to achieve. So while we didn’t want to lose all that wonderful creativity, at the same time we wanted to develop more structure. **Kaye Byrne.**

The times when we were putting through the Open Education were difficult times. The parents couldn’t understand it. It’s probably true that some of the teachers didn’t either. They were worried about the effect on the kids and whether they were learning. **Dr. Michael Doyle, school board member.**

The big thing that appealed to me was the child-centred education, taking each child from where they were at and building on that. You can do that under a lot of different structures. I don’t think it’s wholly dependant upon it being multi-age or being open plan. Certainly having worked in a lot of other schools those particular buildings at St. Kevin’s really shaped a lot of people’s understanding of

education. Teachers come in there and I've seen them gradually change their ideas of education, shaped, I believe, by the buildings themselves because people aren't shut off in individual classrooms. So it encourages them to interact with their peers and other teachers. That brings about a whole new learning for teachers, I think. That's what I found very exciting about St. Kevin's.

From talking to parents, I believe there's always been a solid core of people that have accepted it and there's always been another core that have not understood it. I always found that you needed to constantly work with people because you're getting new people through so it's no good saying, "Yes, we've done that. People now understand it." Whenever you had new families coming into the school, you needed to keep going with that.

Also the other difficulty with anything that's a little bit different is that you're always going to have a certain number of children in any population that have learning difficulties and St. Kevin's had those, of course. It's very easy then for parents to turn and say, "Well, the school is different. Is this why my child isn't achieving?" I know in my time there were several children who were taken out of the school, but those difficulties they had went with them. A few people were actually big enough to say to me later, "Yes, we realised that." I thought that was rather big of them.

In some ways it could be disappointing when you work with children and with parents that they would find it necessary to think that in some way the school was to blame for this. But in another way if you're a parent well, I can understand that. That's what you would naturally do I suppose. I think where a school is a little bit different from the schools around it will often bring some sort of suspicion.

Sheryl Roach, principal.

I think a lot of credit goes to Father McCann for his vision because he was really well ahead of his time. When you think about it in the seventies, having multi-age, family groupings, open plan, team teaching was quite extraordinary. I don't really think it was valued at the time but when you look at those who have gone through St. Kevin's and have gone into leadership roles in other schools and the positions they've taken up outside and their results at university, I think a lot of credit has to go to St. Kevin's Primary School. It did give them a lot of skills in self management, resourcefulness, taking ownership for learning and all those things that a lot of young people lack now. When I look back, it was very exciting. **Lorraine Ryan, teacher (1974-1990)**

A Vibrant School

We developed a curriculum that maintained the creativity

We went on a 4 or 5 year plan to develop some curriculum and structure. Programs were brought in and gradually we developed a curriculum that maintained the creativity. We developed a Reading Program. **Kaye Byrne.**

We received a Government grant for the infant area under the church. Gough Whitlam brought in a grant for innovations. We presented a program for learning through play. The infant building with the prep., one and two was multi-age and every afternoon we would have structured activities. There was a tin shed decked out like a dolls house with maths problems and measurement and dress-ups. It was really quite exciting and that was funded by the Schools Commission. It was called "Learning through Play." **Lorraine Ryan.**

I remember MACOS in the Senior School and grown up kids that you meet now still recall that course. **Kaye Byrne.**

MACOS is the best thing I ever taught. I loved it. It was called "Man: A Course of Study". One of the things the kids remembered was that they were all upset that the old people were left to die out on the ice. We had a tremendous discussion about how we treat our old people in our culture and that was one of the highlights. **Gunnar**

A good one in relation to being a Catholic school was when we looked at the creation stories and talked about how creation stories, depending on the culture they come from, in many ways, are about the same thing, explaining about how things come about; whether you have the Aboriginal Culture with the Rainbow Serpent stories or the stories in the Tundra or the Christian one. It was tremendous and the kids found that really fascinating. They could recognise the same elements in all of them. That helped them to understand what a myth was. **Gunnar Rasmussen, teacher.**

For Maths in Grade six we had a scheme where you learnt at your own pace. You had a pre-test for each unit. If you did badly in a pre-test you had to do all these exercises to learn about percentages and then you did a post-test. If you did all right on the post-test, then you could move on to the next one. If you did all right on the pre-test right at the beginning then you didn't have to do much work for that unit because you knew all about it already. It was a really good idea having children going at their own pace but we used to corrupt it really badly because there were always one or two people who were a bit ahead of me and knew about things so you'd learn all about fractions in about half an hour from this kid and then do the pre-test and do really well.

*It was a good way to learn, really communal. Actually we learnt a lot because when we got to Year Seven at C.L.C. the Maths was all really easy, so we'd obviously covered a lot of stuff. There were girls at C.L.C. from other schools who hadn't done all that we'd done. **Dr. Sarah Sheehan, pupil.***

*I don't know if they've still got all the films and slides. I had my own little room with all the slides, all the R.E. slides. We had a big series called, "A Man for Others." We had a whole lot of National Geographic slides which was an absolute nightmare. People would come up and say, "Have you got a reflection or a paraliturgy on such and such?" and I used to pick up twenty or thirty slides from all sorts of sets and put them together and then put them back, but it was beautiful. **Gunnar Rasmussen.***

When she worked in the parish, Cecilia Jacobs used to take the children for singing and later Jan Sheahan and Margaret Broderick took Music and Choir.

*The music was really well developed. The choir won the Dandenong Eisteddfod. They were always worked up well for the big events and for funerals. I don't know how many parish funerals they attended. The kids loved to be in the choir. One of the features of getting to grades 5 and 6 was to get into the choir. **Kaye Byrne.***

I taught at St. Kevin's from Second Term in 1976 until 1988. Margaret Broderick did the choir and I taught Music in all the classes. It was giving them an understanding of the basics of Music, teaching them to read and to enjoy it. I often think of when we had little kids around the piano and all singing and loving every minute of it. You don't get enough of that now. It's all a rush and there's such a lot you've got to fit in.

We started the musicals by doing one at Christmas. It was about Christmas and asked, "Would you take people in?" Christmas is all very well but there's a deeper meaning behind it all. Then we started doing the musicals with the choir. We did "Joseph and his Technicolour Dreamcoat," "Daniel Jazz," "Jonah," "Rooster Rag," and "Samson." They were always performed at the end of the year in the Senior Building.

*We did "Daniel Jazz" in the Box Hill High School one year. It was a gathering of schools over a number of weeks. They did very well. We went to eisteddfods at Ballarat and Dandenong. It might've been in 1976 and 1997. I played and Margaret Broderick conducted. We went at night in a bus. Gradually you couldn't get through everybody in the time. As we tried to teach more children we had less time to start working for the eisteddfods. At that stage the school was 500. **Jan Sheehan, Teacher.***

*The art was of a high standard with Robyn Price who was very talented so the music combined with the art gave a special dimension to the place and added another vibrancy to it. We were fortunate that because of the enrolments we were able to deploy the staff in those areas. As you get smaller you don't have the same flexibility. There was so much activity. It was a great time during those eight years. **Kaye Byrne.***

*Another very interesting part was the years we went over to the Monastery. The grade fives and sixes went over there for a whole year because there was talk about whether it was going to be made a Catholic Regional College, so it was important for us to use it. They (wanted) an argument that the schools were actually in there using it. We went over there once a week to do all our Religious Education lessons in a spell from 9 o'clock in the morning till 1 o'clock. So we had a four hour period where we just did Religious Education with parents and it was fantastic. We walked over there on a Friday or a Thursday morning and we had incredible time to do really interesting things with great group discussions and we would end up with a liturgy every week. **Gunnar Rasmussen.***

*The school grew to about 520/530. In 1975 there were three buildings. The undercroft took the infants. That is a great area and still serves the same purpose very well. The original traditional school building had grades 3 and 4 and we tried to open doors and team teach. Then there's the big Senior Building on the hill. That was designed as a team teaching area. The greatest thing though and it is still there today, is the team teaching and cooperative teaching. In each team the teachers prepare together and share responsibility for the whole group. **Kaye Byrne.***

A Vibrant Community

It was dynamic and inspiring

*The key thing about St. Kevin's School was the extraordinary commitment which the staff gave. They worked very, very hard. A lot was expected of them. When we interviewed them for employment they were told that to become part of the staff we required them to attend extra meetings three times a week for team planning. Sometimes they did that more often. There were always the normal difficulties and tensions that you get day to day in any school with people working together, but I think teachers would say that while they worked hard they got a lot back, too. **Kaye Byrne.***

One of the highlights was working in that environment. I've often said that I've been in Australia now for twenty-five years and I've been teaching and in education for thirty-five years and I've never been working in an environment as exciting as St. Kevin's was in those years. It was a mind boggling experience.

*I think Kaye's leadership style was fantastic, even though I know some leadership styles suit some people and not others. No leader is a fantastic leader for everyone in a place, but certainly for most of the staff who were there she had a fantastic influence in a very quiet way because she wasn't one who interfered a lot but she was always there and she just had that impact on people. **Gunnar Rasmussen.***

It was dynamic and inspiring. When I went there in 1976 Kaye Byrne was the Principal. She was a people's person and she was able to get the most out of everyone. We had to team teach. There was never any friction. She was very big into getting together socially. It was not just a companionship in school. It was also carried over into our personal lives. We used to meet and I've left St. Kevin's fourteen years ago but I still keep in touch with them and it's almost like family. We meet once a month.

*Father Charlie was very good, too, because again he was a people's person. He always thought of you as a person before a teacher and if there was any conflict he always invited us up to the presbytery and we would have a cup of coffee and he would give us time to sit and chat and talk things through. **Novella Peirera.***

Father Charlie had this great ability to connect people and he's very good at affirming. One memory I have is of him coming into the classroom and all of a sudden just before lunch he said, "Come with me." And I said, "What about lunch?" And he said, "Bring your lunch with you." He took me and introduced me to Maryanne Elford. Maryanne has MS. and I taught one of her daughters.

*Father introduced me because he reckoned we'd get on. Maryanne is an amazing lady. Then Robin Price and I and sometimes Gunnar would go to Maryanne's at lunchtime once a week. Father originally took me to her because he knew we'd get on and to let me realise what Rebecca, her daughter, had to cope with. **Geraldine Butler-Webb, teacher.***

*Maryanne, used to come up and help in a wheelchair. She used to hear reading. **Novella Peirera.***

*The kids had a special fund raising effort for Maryanne. She had an accident at home when she'd fallen over and had been pretty helpless on the floor and she couldn't get up. The grade sixes raised money for her to have a little monitor around her neck, so if she had an accident she would just press it and there would be help. She was a lady of great spirit. **Gunnar Rasmussen.***

It was just a really good pastoral time for me at that stage. Maybe it was halcyon days but they were fantastic people and we still meet. We still have "the girls night out" once a month and we celebrate

our birthdays and we also have Kris Cringle and a big Christmas dinner together. But it's more than that. It's a whole support group now **Geraldine Butler-Webb**.

Every week there was a school Mass and there would be kids all through the church and mums with babies on their hips lining the back wall. There were babies everywhere. There was a real hub. There were mums in the tuckshop. The car park would be full at the end of the day.

When Paul and I became engaged, Paul gave me my engagement ring in the playground. The kids were all waiting for him to turn up with the ring. We were married at St. Kevin's on a Monday and all the kids were there after school. It was lovely. St. Kevin's was more than teaching. It was more than your job. It was a real community. **Lorraine Ryan**.

At the Christmas Mass there was a personal touch that was Charlie's idea. He'd always buy presents for every member of the staff and we'd be sitting around the church and he'd get one of the children to come up to the altar, get the present, find you and give it to you and it was special. It made Christmas special and it was never just some run of the mill thing. A lot of thought went into that and it was fantastic. It was something personal and the children used to get all excited looking for the teacher and it was wonderful. Yes, Kaye helped him do that. It was always meaningful and I've got most of the things that I was given and when I left I got this nice baked silver platter that's fully engraved. **Novella Peirera**.

The last year I was there I got this briefcase. I didn't start using it until four or five years ago. I didn't want to use it because it was a very special present. One of the things I used to remember was that the Passionists used to come over. We used to spend lots and lots of time after school just discussing all sorts of issues about religion, not in any formal way. You just stayed after school and you would discuss all the big issues in the world and I think in many ways if I hadn't been at St. Kevin's in those years I would never had been a Catholic today. Changing from being a Lutheran Protestant to a Catholic was never a conscious journey I went through. It happened in those years down there because of the formation. It just happened which is really interesting because if I had ended up in any other place that wouldn't have happened. I'm certain of that. So that place had a pretty big impact on me. **Gunnar Rasmussen**.

The things that we did at St. Kevin's fifteen or sixteen years ago are only being introduced to schools now: the openness, the team approach, involving parents in a very big way. I'm really grateful for the training that I got at St. Kevin's because I think nothing of inviting parents into the classroom, not

*feeling threatened, but looking on them as co-educators. I think if I didn't have that grounding at St. Kevin's I'd still be scared to have my door open with parents just wandering in and looking. Everyone did it. It was dynamic and inspiring. **Novella Peirera.***

*One thing I noticed, coming from the western suburbs, was that we were dealing with a different parenting style. We were dealing with kids who had a lot of material things. **Lorraine Ryan.***

It was a strange community, especially in those years, in so far as you had families who lived in small homes in the old part of Templestowe. You had the new families that built a lot of the big homes but they were not necessarily wealthy people. A lot of them were Italian and they got all the family together and built very big homes but they didn't have a lot of cash. So in many ways you said, "Oh yes, those families down there are rich." They had a big house, but really a lot of them were struggling just to keep their head above water. But it was still really an eye opener to me when you spoke to the kids and some kids couldn't understand if you didn't have a tennis court or a swimming pool at home.

Some of the kids that came down from the small three bedroom homes from the other end found that hard, too. There was some tension in those years which might not exist now, not necessarily tension but certainly sometimes a gap between the haves and the have-nots. They found that a little bit hard. I think it was even with parents. You had parents that were very well-to-do and you had other families that came from a very, very different background. Both the communities I went to at Belgrave and here at Bundoora, haven't got that wide economic range.

*I remember when Geraldine Butler arrived, she was really upset. She used to cry. She used to be so upset about the kids' attitudes and values. In the community you had both ends of the scale. I think the community has probably changed a lot because a lot of the bigger homes are actually bought by professional people these days. **Gunnar Rasmussen.***

The school secretary is an extremely valuable member of the staff and the secretaries at St Kevin's have been Pat Boyhan, Cath McCormack, Margaret Bath, Pam Cohen and Jill Hodson.

*I've heard past teachers, people who taught there long before I was ever there, make the comment and you hear it around the traps in education generally, "St Kevin's has always had this really strong team approach." It's something that people have valued when they've gone on and worked in other places. They've looked back with great fondness on St Kevin's. It's an interesting phenomenon. I think it shows it's got a certain spirit about it that's continued on. I think that's a real strength of the school. **Sheryl Roach***

Physical Conditions

We used to use the church to show films and hold assemblies.

*At its peak there were crowds everywhere. A classroom was put in the shell that was designed for a toilet block underneath the Senior Building building and a relocatable was brought in. There were kids everywhere but it was a vibrant school and a vibrant community. **Kaye Byrne.***

We always had a big problem with the heating in the new building. We were not allowed to turn it on over the week-end, of course because it used so much oil. So we turned it on the Monday morning and we started to feel the effect in the floor on the Friday. Then we had to turn it off again. If we got a hot day on the Thursday, we couldn't of course turn it down because there was a whole concrete slab that was heated up. So it was absolutely freezing cold or boiling hot.

*The very first year we were there the heater hadn't even been put in and we were standing teaching up there in coats and gloves and everything else. But do you know there was nobody who was sick that year? **Gunnar Rasmussen.***

*The principal's office was the little meeting room. Pat Boyhan was the first secretary and she worked in the staffroom, so the poor secretary had to pack up at playtime and lunchtime and put all the stuff away for the staff to come in and they were jam packed in. There were about 20 or 30 people. You had to wait for other people to get out of the staff room before you moved in. **Geraldine Williams (Teacher 1982-2004; Parent 1974-1990)***

*The office staff really had very poor working conditions. I still remember one morning; we moved Pat Boyhan's desk. She was the secretary at that time. We moved it out into the corridor, and she came to school and found all her stuff out in the corridor, and we told her that that was her new workplace. **Gunnar Rasmussen.***

*The interesting thing is that up in the senior building in front of the teachers' prep room, in that long narrow area was a class. Judy Lambert had to teach a group of children in that area. In the upper level there were four classes on each side. Then there was the library in the put where Pam tried to work. Then in front of the teacher's prep room there was another class. The withdrawal room was also a classroom. Downstairs was the music room. Where Jan used to take music. **Androulla Pandeli (Teacher 1980-2001)***

It was bursting. There was a portable near the original brick building. Novella Periera was there. It was difficult with all those children in the one area, and it was noisy, too.

The school had a lot more equipment. It was a real eye-opener to me to have a photocopier, kits and other resources. The teachers used to laugh at me because I used to say, "At Braybrook I had nothing but the four walls and a tin storage cupboard and a desk and chalk." But we learned how to teach with that and you had to be resourceful. At Braybrook we were only allowed to use the photo copier once a term for tests. It was quite a culture shock to come from that to an affluent area. That background gave me the staying power. **Lorraine Ryan**

There were tables set up in the corridor and I took the grade 3s and 4s for special needs. A lot of that went on. (Another time) they had a portable in the car park and that was empty and I used to take children with special needs in the morning out there and in the afternoon I had all the grade threes and fours from those two classes. There would have been at least seventy children and I used to take them out for sport by myself. I used to do ball skills and all sorts of things. **Geraldine Williams, teacher**

The Playground

At first we didn't have the oval. That was just rolling hills because it hadn't been cut out. They used to play around the fringes of it and the adventure playground was not there either. Even though we had 500 children on the asphalt area and around the middle school, it was all right. **Novella Peirera.**

I remember the whole asphalt area was out of bounds during funerals. Usually it was in the mornings during recess that we weren't allowed outside. Before they concreted the cliffs, near the stairs there were great little paths up and down the cliffs and I don't know why we didn't fall and break our necks. We'd go tearing up and down all these little paths and up and along the cliffs. **Sarah Sheehan.**

The children built a tent village on the slope where the tennis courts and the new school are now. It grew and grew as they brought more and more things from home for their cubbies: hessian, tin, wood, and carpets. This went on for months until it was out of control and they were told to clear it away. **Cecilia Milne (nee Jacobs).**

We used to search the hard garbage collections for building materials. **Shane Finnigan, pupil.**

Half of them didn't hear the bell because they were head down and tail up and having fun. **Dawn Shine, parent.**

We have a lot more land than other schools. At the last school where I taught we had 1 000 children and they didn't have an oval. They had little square pieces of asphalt and the children really didn't play. With the space children here have an opportunity to play. We didn't have the adventure

playground which we have now. They used to dig in the cliff and they still do. Children haven't changed. All the infants want to do is dig. **Androulla Pandeli.**

Mark Sheehan got stuck in one of the storm water drains. Jan was driving along and she heard it on the radio, 3AW. **Novella Peirera.**

It said there was an emergency at St. Kevin's at Templestowe with a kid stuck down the drain. The Fire Brigade had to come and get him out. It was his whole body. He'd crawled in. It was in the open cross and he couldn't get out. **Gunnar Rasmussen.**

That was a big thing. Someone had thrown his pencil case down the drain on the left hand side of the senior building, on the side of the tennis courts, so he climbed in and was trying to grab them with his feet and got stuck up to his waist. **Sarah Sheehan.**

I remember one time there was a little tiger snake down in the toilet in the middle school. I knew how to catch snakes in Denmark just by putting an empty bottle in front of them and then the snake crawls inside. I didn't know what a tiger snake was and I said, "Oh, I'll do that. It's only a baby. It's not very poisonous." So I went down with a bottle and I got it into the bottle and I discovered that it was a tiger snake and that the babies are as poisonous as fully grown snakes. So I was a real hero then and I didn't even know what I was doing. There was a day when a car disappeared down the ground in front of the tuck shop. There had been a water leak and all of a sudden the whole asphalt caved into a three or four metre deep hole. **Gunnar Rasmussen**

During the last decade, 1997 to 2007, the playground, the playground has been continually maintained and upgraded.

The adventure playground has been refurbished and the drain problem that caused the big hole at the back of the Community Room has been rectified. **Sue Chamberlain**

There is a balance between creative, passive and active play in the playground. The children helped to design the adventure playground that has space for climbing and sitting, with a sandpit and a cubby. The PFA raised the money for half the cost of \$12,000. **Anni Miers**

The totem poles are a feature of the school ground.

Two of our teachers, Michelle Allsop who had worked in Western Australia for a year and Petrika Rowley organised the painting of some poles that had been found in the school ground. **Sean Carr (Deputy Principal from 2005)**

The totem poles were created in conjunction with Murrundindi, a Wurundjeri member. He worked with the teachers and children to write the shared history of the land we occupy. They are situated in a garden which is planted with indigenous flora and watered from any drops collected from taps.

*In 2007 the school was awarded the Water Wise accreditation and incited to submit our story to an Educational Journal, "Learning Matters". **Anni Miers***

Declining Enrolments

My first job was to restructure.

Alice Miller was appointed Principal from 1982 until 1987. She was very highly qualified, excellent in the area of adult education and was a very good administrator.

When Sheryl Roach became Principal in 1988 the enrolment had fallen to approximately 200.

My first job there was to re-structure because it was still running on three mini-schools. The numbers had fairly recently gone down and that structure was no longer suitable. To split 200 up into three mini-schools isn't really practical. We lost the Middle school and converted that into a Library and Admin. and we located the children in what was known as the Infant Building and the Senior building. So we brought all the resources down to that middle building, whereas previously they'd had their own little mini-resource centres in each of those three buildings. We were very well off for space.

Sheryl Roach

In 2001, Geraldine Williams and Androulla Pandeli discussed the teaching methods they were able to use in the new conditions.

When they first set up the Infant building they set it up with developmental learning. It was well ahead of a lot of other places. It was fabulous but then the numbers became so large that they weren't able to develop it further. Now it's coming back. The children have got more space. They're given opportunities to go in little groups and to find out things and share with one another. It's an exciting area to work in. Everyday there's always something happening. I know it happens in a normal classroom. Being around children is dynamic, but you've got the extra: the adults there as well as all the other children. It adds to the dynamics.

Now we have a lot more resources and we're able to contact many more people to assess and help with those problems. Back then there was a lot of unknown in that area. That's not just St. Kevin's. It

was typical for that time. Technology has changed an enormous amount and that changes the way children learn. There's engaged learning **Geraldine Williams**.

In engaged learning, you ask open ended questions to enable them to work out what it is they're looking for. So there's not a problem with children discussing and finding out, whereas back then I don't feel they were as engaged in learning as they are now.

An example of an open question would be, "If you are looking at the classifieds in the newspaper, what would you expect to find?" Then children will open up the newspaper and they will start looking, read for themselves and discover what they expect to find, instead of us telling them what classifieds are. We did this recently and it was just amazing. The children didn't want to stop. Years ago, I didn't see that happen. **Androulla Pandeli**

Father McCann was always very willing to help. If you asked him for a Mass or to come down and celebrate a little something with the children, he would do that. **Geraldine Williams**

When we had to do some work on community and he was more than happy for us to visit. He had a priest from Malta and he was very proud that he was visited and he absolutely enjoyed the company of the children. It was as though it was the whole family sitting there and he was the head. **Androulla Pandeli**

He has a very special rapport with children. He doesn't really have to say anything. He just seems to have it with children. I remember he had it with my little ones when they were coming to Mass. They'd say, "There's Father Charlie." They really didn't know him that well. They knew who he was and when they saw him they wanted to run up and grab him. He just seems to have that presence with children. **Geraldine Williams**

He's non-threatening and they really open up. He says, "I want to hear about you, what do you want to be?" And then they just go on. Children don't need much encouragement, especially at that younger age.

We went to the Retirement Village and that was a wonderful experience for our children. They had to interview the elderly and they thoroughly enjoyed it. It was one to one and our children got as much from that as the elderly did and they said, "Come again." We're lucky to have that here. **Androulla Pandeli**

Being a small school Sport becomes difficult, too, but we've managed to have a few clinics. We've been involved in a tennis tournament. We had the swimming carnival in the district early this year

*and our children did very well. We've just managed to be a part of the cross country and third term we're preparing for the athletics. Templestowe Valley visit us for a sports afternoon. Prep to grade 4 have swimming. **Androulla Pandeli***

*Prep to year 6 do a gymnastics program with a specialist who comes in, but the problem with the inter-school sport is not only the size of the school, but the cost of transport. So they enter in the big events but not we're not big enough to participate in the weekly. **Geraldine Williams***

*The children seem to be very happy with what we've done so far. They're getting some sport in that they like. They've had the opportunity to learn skills before going to secondary school. **Androulla Pandeli***

Voluntary Help

There were always lots of people coming and going in and out of the classrooms.

Marie Britton possessed beautiful penmanship and entered all of the Confirmation records at St Kevin's and sometimes the enrolments in the school register.

For the first fifteen years of the school, Marie did the bookkeeping and counted and entered the school fees and all the school money that came in during the week.

At the beginning of the year, it took all day and then after a while I had various ones who came and helped me. The book money alone took lots of time. At that time, we had people who paid their school money by the week, instead of the full term. It all had to be kept up to date.

*Lent was a very interesting time having to count all the one and two cent coins that came in from the children's pocket money. This went to Project Compassion. I took it to the bank. When I look back now it was a big responsibility for one woman. They don't do that now. I didn't have any scares. It was heavy but someone took me up to the A.N.Z. I loved it. **Marie Britton***

*I was treasurer of the tuck shop for a few years. Every day I counted the money and took it to the bank. Luke was having trouble learning and I used to go down and help in the classrooms **Marilyn Finnigan**.*

*In the seventies and eighties, the community was at its peak. A lot of mums were coming in and supporting the school. **Kaye Byrne***

*I remember in grades five and six in the library, mothers used to come in and we'd have reading groups. I think we'd read the books at home, and we'd talk about them in groups. That was great. I read some really good books. **Sarah Sheehan***

*Kath Rose got children interested in reading and Margaret Bath used to type up our stories. She was very encouraging. **Paul Finnigan, pupil.***

In later years this parent involvement remained integral to the children's education.

*I think we have more parent involvement. Parents are more focussed in their involvement. They were here years ago, but they come in now and they know exactly how they can best support staff. I think they've been wanting to do it and been happy to work with the staff. Geraldine has shown them the reading program in the junior grades and they've come up to work with the senior grades in the same way. **Androulla Pandeli***

*We have parents now in the learning environment, rather than in the extras like craft. At the moment it's reading, but hopefully it will go more into the literacy task centres that we've set up. We'll have parents working with little groups and they like that. If you give them a task and they can follow through on it, they enjoy that better than being here for baby-sitting or nothing. **Geraldine Williams***

*When I was in the Infant Department we had parents always being very happy to say, "What can I do to help?" And all you needed to do was say, "Look, this is what I would like," and, from my experience, they would be quite happy to follow and be very confidential with the way they worked. We've been very lucky. They knew they were there to help us meet the needs of the children. That's something I value about the parents in this community. We were on an excursion on Friday and all I had to do was pick up the phone and say, "I thought you might be interested to come along." "Yes, I'd love to come. I'm not working on Friday morning. I'll be there." **Androulla Pandeli***

2002

The best interests of the children at heart.

Sue Chamberlain was appointed Principal of St Kevin's in July 1998.

I knew that Saint Kevin's was an open plan school and was very different. After the four years that I've been here I would now find it very hard to go back to individual classrooms, because I believe that the learning that we provide here in the setting that we provide it is far more beneficial to

children than the closed classroom and also makes use of teachers' skills because teachers are actually sharing with each other and the whole place runs as a team.

I'm really impressed with the individual learning plans for children. The teachers are able to look at each child individually which takes a lot of work.

The teachers have been busy writing policies for each subject and computerising children's reports. These change from year to year individually and involve a lot of detail. The staff feels very strongly about this and believes it is the right way to report to parents.

Several new programs and activities were introduced and were well received by the parents: Cued Articulation which is a tool for helping children in Literacy, the Class Literacy Program for which we received \$40,000 from the Catholic Education Office, Reading Recovery, a new Religious Education Text, 'Worship and Love', twilight sports and the end of the year picnic.

At the picnic all parents were invited to see the grade six children leave our school and all the children came to farewell their leaders. The grade fives took the banner and the responsibility from the grade sixes. The first time we did that was at the end of 1999. We had a beautiful Mass and a big picnic on the garden slope. There was a really good family atmosphere.

The appointment of Margaret Weston as a music teacher has meant that our liturgies have become more meaningful. In 2002, our biggest coup was to be able to sing for the Confirmation Mass in the cathedral. The parish choir had disbanded and we only had a very short time frame but the staff from St Kevin's and a few of the staff from St Charles and all the children from grades 3 and 4 did the singing and it was excellent. That was all because we have good music leadership.

In 2002, we hired the Ivanhoe Girls' Grammar School Hall and we produced a big musical "Kids on Broadway".

We have a weekly meeting for lunch between the two Principals and Father Toms and once a term the R.E.C.s join us. That has been very supportive.

*I feel I have a hard-working, dedicated and happy staff who believe in their own worth and who have the best interests of the children at heart. **Sue Chamberlain***

2007

We have high expectations and we give high support to achieve this

After being Acting Principal from 2003, Anni Miers was appointed Principal in 2005.

I taught at Cowandilla Primary, a demonstration school in South Australia and was there when Father Charlie came to look at Open Education. Before I came to St Kevin's I was Home School Liaison Officer at a school for the profoundly physically and mentally disabled. This was quite formative in my understanding of family needs. In order to cater better for children, the needs and interests of families must be understood. It's not just a matter of what teachers must do in the classroom.

I came in 1991 as a classroom teacher and had various roles: Religious Education Coordinator, Science Coordinator, Curriculum Coordinator and held positions in the zone with Curriculum Development. In 1997 I was appointed Deputy Principal. In 2003 I was Acting Principal and in August 2005 I was appointed Principal. I have completed a Master of Education and Master of Theology.

The focus at St Kevin's is on responding to the needs and interests of children. Our school has embedded a Restorative Practices Culture. We have high expectations, and we give high support to achieve this. Teachers ask themselves, "How has our behaviour provided a safe and happy learning environment?" We build up empathy and emotional literacy. Everything is centred on Gospel values. St Kevin 's has been a pilot school for this approach and we are regularly approached to support other schools implementing this system.

All grade six children are expected to take leadership roles and many become leaders in secondary school.

To enhance the appearance of the children, the school uniform is worn on three days and the sports uniform on two days. The names of the Home Teams are Fitzsimons, Mullens, Sheahan and McCann and these recall the history of the parish.

The emphasis is on sacramental living. This means that the children are encouraged to pay attention to everyday activities, to see Jesus in others and to acknowledge the presence of God in ourselves and in all things. The children are encouraged to be open to other world faith systems and to see that there is more that unites than divides us.

We continually strive to differentiate our programs to accommodate the needs and interests of all children so that they are motivated to learn. The Explorers program to give gifted children the opportunity to think at speed and in depth. To balance this, we have an intervention program for those children who are not reaching numeracy and literary standards. During 2007 we were accredited to be a High Performing School Culture by independent validators.

In 2006, for the school concert, the children painted large scenes as backgrounds for "The History of St Kevin's" which they created and presented. Those large murals are displayed in the school and each child kept small replicas. In 2007 they constructed marionette puppets and manipulated these to present the show "The Medium is the Message".

In December, 2007, two awards were inaugurated. Trang Nguyen received the Ashlee Tucker. Ashlee is the great, great, great grand daughter of John Fitzsimons, the Irish Immigrant.

St Kevin's is one of six core schools in the Victorian Catholic Cluster for Values Education and we receive Government funding for a teacher one day a fortnight to implement this. We have always taught values with Jesus as our model. The teaching of values deserves the same sound teaching practices as does the teaching of numeracy and literacy. The children are the best examples of values at work. \$3,000 was raised for resources and a wheelchair for a disabled pupil and \$2,600 was raised for Father Bernie Lane's special needs school in Lima.

*The atmosphere of welcome and hospitality are evident as you enter the school. **Anni Miers (Principal from 2005)***



Figure 31 : The first building, 1970



Figure 32 : 1970 Prep, Miss I Davison



Figure 33 : 1970 Grade 1, Mrs Jan Dalton relieving for Miss A Ward



Figure 34 : 1970 Grade 2, Miss Denise Morris, Principal



Figure 35 : 1970 Grades 3 & 4 Miss Sue Ryan (James)



Figure 36 : St Kevin's Grade 2, First Communion 1970 Fr Fraser



Figure 37 : First Communion Oct 3 1971. Sue James, Jan Dalton, Tricia Martin, Father Charles, Carmel Broman, Catechist Margaret Mangan, Principal Lindsay Castree



St Kevin's Staff 1972

Left to Right: Sue James, Vicky Simmonds, Jan Dalton, Yvonne Hickey, Lindsay Castree (Principal) Jill Martin, Trish Martin, Rosalie McNamara

Figure 38: St Kevin's Staff 1972



St Kevin's Staff 1977

Back Row: (L to R) Ian Mark, Gunnar Rasmussen

2nd Row: (L to R) Margaret Baker, Margaret Broderick, Carmel Ryan, Sue Pritchard, Jenny-, Pat Boyhan, Novella Pereira

3rd Row: (L to R) Angela Ward, Chris Lynch, Pat Swann, Kaye Byrne, Wendy Lonsdale, Pat Rogers, Lise Jennings

Figure 39: St Kevin's Staff 1977



St Kevin's Staff 1982

Back Row: *Geraldine Butler, Maria Carafa, Cathy Nicholson, Chris Maron, Robyn Price, Trevor Garby, Judy Lamburt, Pat Rogers, Pat Swann*

2nd Row: *Lorraine Ryan, Geraldine Williams, Leonie Daniels, Gunnar Rasmussen, Jan Sheehan, Cath McCormack, Val O'Brien, Carmel Orminto*

3rd Row: *Androulla Pandeli, Pam Cohen, Nancy Amalfi, Alice Miller, Tracy Gandolfo, Mary Johnson, Novella Pereira*

Figure 40: St Kevin's Staff 1982



St Kevin's Staff 1993

Top Row: (L to R) *Sheryl Roach (Principal), Pam Cohen, Androulla Pandeli, Nadia Montemurro, Margaret Bath.*

2nd Row: *Jenny Noble, Lucy Carroll, Anni Miers, Helen Timmons, Anna Stevens.*

1st Row: *Geraldine Williams, Victoria Bonavia.*

Figure 41: St Kevin's Staff 1993



St Kevin's Staff 1997

Top Row: (L to R) *Geraldine Williams, Janet Stewart-Short, Androulla Pandeli, Michelle Connellan, Bernadette Jackson.*

1st Row: *Anni Miers, Margaret Bath, Karen Ingram, Phil Bynes, Jill Hodson.*

Absent: *Lyn Robinson, Nadia Montemurro, Eleanor Lehmann, Terri Slabon.*

Figure 42: St Kevin's Staff 1997



St Kevin's Staff 2008

Top Row: *Donna Petkovic, Lyn Robinson, Merrilyn Callen, Jill Hodson, Larissa Boyhan, Sandra Gallo*

2nd Row: *Teresa Galea, Eva Tomazos, Fulvia Gerosolimo, Con Tomazos, Rebecca Prentice, Cathy Chapman, Margaret Weston*

3rd Row: *Sean Carr, Anni Miers, Fr Chris Toms, Emma Rutherford*

Absent: *Patricia Rockett*

Figure 43: St Kevin's Staff 2008



Figure 44: Senior School built in 1974



Figure 45: Totem Poles



Figure 46: School yard, showing 1977 Junior School Extensions

Fund Raising

The big thing that I still recall was that involvement and fantastic activity.

*The first activity for the Mothers' Club at the school was a Fashion Parade to buy plastic tubs for the children's books. We held lots of lamington drives and raised lots of money from these until the coconut became too dear! **Pat Rowland***

Saint Kevin's tuck shop was well organised right from the beginning. It was part of the first building. For the first Tuck Shop Committee, Sheila Carew was President, Joan Robinson, Secretary and Val Bloomfield, Treasurer.

*We had Tuck Shop every day. In the first years every order seemed to be the same: a pie and a bird's nest (meringue)! **Pat Rowland***

The mothers also advised Father Fraser about the style of the blue and white check uniform for the new school.

*Father wanted it the same as Saint Clements, but I said that the new line was the A-line which was much more relaxed. **Margaret Driver.***

*Our very first fete was for two African nuns who were staying at the Van den Booms. That was at the O'Tooles. We raised \$500.00 clear. Terry Liddell who was marvellous at sewing, was right on the brink of going to hospital. So she brought her fully equipped case and she had it underneath the stall all ready. It was a beautiful day and we had a big crowd there. **Marie Britton***

The first fete for the parish was held on Saturday, October 24, 1970 and raised \$1,419.42.

*Norm and Beattie Whighton got the fetes going and they were hard work. One year we had people at home cooking and all through the day fresh cakes and scones were coming in. Then we started the big raffle which brought in a bit of money. The first year we did the wrong thing. Of course we got the car less sales tax but we didn't realise we had to sell tickets to cover twice the full value of the car. We had a little bit of strife because we didn't know that and we broke the rules. **Fay O'Toole, parent***

In the early 1980s, Kevin Elsbury organised the first car raffle. He worked at Toyota and was able to procure a car at a very low price. This raffle was won by Clem Matthews who gave the yellow Toyota to Father McCann. When Kevin worked at AML, he was able to get a Ford from Stilwell's again at a low price.

For the publicity he designed a logo to show on the overhead in the church. In 1983, his daughter, Anrewa entered this design in a competition for a logo on the school windcheater. That design is still on the school windcheaters, on school and parish stationery and on the parish web site.

Leo Holt and his committee organised car raffles in 1983 and 1984. In 1983, the prize was a bright yellow Datsun which another parishioner, Tim Briglia was able to obtain at a reasonable cost.

*We were getting a bit desperate, so I bought some cartoon posters of Donald Duck, and wrote on them. We stuck them on the outside of the church to try and get people interested. I think we sailed a bit close to the wind. **Leo Holt, Parent***

In 1984 the raffle was for the combined schools: St. Kevin's and St. Charles'. The prizes were a Nissan Pulsar GL Hatch, value \$9 600, a Fijian Holiday for Two, value \$1 640 and diamonds worth \$1 500. A ticket in the raffle entitled the holder to a meal and a fun night free of charge at the drawing.

*There was good comradeship at the fetes. Norm Wighton was on the wheel. They had good prizes. We worked for months beforehand: the Molinaros, Brian and Rosemary Grace, the Murphys and Lola Elsbury's and Maree Butler's mother who made dolls' clothes. The fetes were a lot of hard work but they were good fun and they brought the parish together. **Marie Britton***

*I was on these fetes we used to have. They were hard work. I made a bit of a name for myself calling out on the spinning wheels, "Round and round she goes, where she stops nobody knows." **Peter Bonser***

We ran things all the year to pay for raffle prizes. We had progressive dinners, film nights and an auction night at Marcellin. Ursula O'Hanlon, Maureen Carlin and Margaret Hofer looked after the organisation for that night. The local traders donated the goods. One of the prizes was a three course dinner for six (ten turned up). The cooks were Thelma Magill, Pat Rowland and Margaret Hofer.

*We slaved over our sewing machines for the dress stall. Maree Holt, Lorraine Wigrift and Elizabeth Booth did painting for the Art and Craft Stall. Dianne Bone and Beverley Barry did the dressmaking and Thelma Magill ran the Cake Stall. **Pat Rowland***

*We held the fetes under the church. Tony Whelan, Kevin Elsbury, the Healys and the Wightons on the wheel were great workers. The Wightons had great contacts. **Fay O'Toole***

*I was on the craft stall. For a good part of the year your spare time was taken with sewing aprons and baby clothes. One parent used to go down to the hotel and beg for bottles which we'd spray paint for vases and candle holders. I got a couple of boxes from the Sentimental Bloke Hotel once. **Marilyn Finnigan***

Fêtes helped the parish a lot, but I often think that a lot of work goes into the running of it and you don't get very much for it. You don't get the value for all the hard work which starts months beforehand.

After meetings at the presbytery Tony Whelan always took great delight in offering me a lift home so he could drop me out in the hole in front of the house. He and Russ Healy were bits of larrikins that

way. One night I did step into the hole so they were always offering to drive me home after that. **Fay O'Toole**

The big thing that I still recall was that involvement and fantastic activity. There were social functions with Pat Boyhan, Fran O'Brien, Kath McCormack, Geraldine Dalla Riva and lots, lots more who were heavily involved. There were not so many working then and a lot of them were around. **Kay Byrne**

When the fetes ceased, John Madden organised a trash'n'treasure in the school under the church.

We would've had one every twelve months. There were cake stalls and other stalls. It was like a mini fete. It was part of the Renewal Group. They said nothing was occurring in the parish. I was involved in printing all the parish reports and brochures. **Bill Finnigan (Parent)**

We used to have bingo nights to raise money for the church. A lot of those they used to have up at O'Toole's place. They used to get me calling out the numbers because it was a big thing in the navy. "Four and five, half way. Nine 0, top of the Joe. Kelly's optic, one only. Two and one, royal salute. All the sixes, clicketty-click." We used to take the young children along. They could play it, too. **Peter Bonser**

We had a gambling night one night. John Dixon helped to organise that. They made money because you get more men along. They did well out of those. **Fay O'Toole**

A parish auction was held in September 1987.

Next Saturday, 5th September at 8pm in St Charles' multi-purpose room. BYO Drink.

Cost: \$10.00 per head which includes supper comprising cheese dip and pate, sesame triangles, curry triangles, meat balls and satay sauce, mini lamb rolls, blue cheese tartlets, cheese puffs, vegetable quiche, salmon quiche, almond and pear flan and triangle cheesecake. Coffee will also be served, and nuts and cheese will be provided too.

As you are already aware, a great variety of items are available to be auctioned and with Fathers' Day and Christmas just around the corner, this would be an ideal way to pick up bargain prices, Cash, cheque, bankcard or visa card will be accepted. So why not bring your friends and make up a table and give your support to people who have worked hard to make this night a success. Please call Anne Maguire. **Parish Newsletter August 30, 1987.**

*Our Fashion Parades were famous. At first, we had marvellous suppers with sausage rolls and pavlovas. Over the years these declined to chicken and champagne basket suppers. **Pat Roland***



Figure 47 : Carmel Sheahan, Marie Britton and Beattie Wighton

We got clothes from Black Orange and various other shops that we heard were good. They had to go up to size 16. The mothers themselves were the models which made it more personal. They were people they could relate to. They didn't all have sylph-like figures. One shop insisted on a couple of their own models because they weren't too sure probably of what they were going to see but as it happened they were quite happy with the way their clothes were modelled

*The best parade was up in the senior school because we were able to come out of the room where we dressed and stand for a second and sweep down the stairs and then walk right around so everybody could get a look at what we were wearing. A couple of times some dads were escorts when required. The suppers were provided by all the mums. The tables groaned with food. All ages came because the models were all sizes and shapes. Some of the models were Margaret Murray, Sue McDonald, Marie Britton, Bernadette Saunders, Cath McCormack, Carol Goldsworthy, Lye Purfle. The compere was Margaret Lane. She had done promotional work and she was used to the microphone. Her patter was very good and she knew all of us. **Marie Britton***

I modelled and I always got the wrong clothes. I remember one year my trousers couldn't do up, so I just did the zip half up and put a jacket over it and that was all right and I was waltzing around and I

came past all the women who were sitting on top of the preparation area and I opened my jacket. We modelled bathers. That was when we were good looking. **Gunnar Rasmussen**

2002

Fund raising has been carried out regularly and enthusiastically by the Parents and Friends' Association. This year one of the fathers is the president of the Parents and Friends Association. They've been very good at getting the money in and having social activities. The most successful functions we've had are trivia nights, shopping tours, chocolate drives and discos and film nights for the children. In 1999, we raised \$19 000. We're overwhelmed sometimes by what the parents will do for us. That's reciprocal.

The Tuck Shop is run by the PFA on a Monday and a Friday. We have a couple of mums who run that. This is one of our big fund raisers. They put on sausage sizzles, crazy day lunches and fun things as extra money raisers. This year we set up a weekly uniform shop underneath the stairs. We buy uniforms directly from Schoolwear, sell them more cheaply but still make a profit. **Sue Chamberlain**

Working Bees

There were lots who worked up there that you never hear about.

The oval was formed by people who were ploughing out their blocks. A lot of it was good sandstone. This was something that never happened at Braybrook. You had to battle for everything there. It was all very flat and it was a Commission area. But here we had this opportunity of getting all this fill.

Then along came another group of people who were doing the freeway and they wanted some of our sandstone. They suggested that they might make a couple of excavations and hone out the oval for us and then carve out the area for the tennis courts. We were very fortunate. **Father McCann**

There were huge working bees for the grounds here at St. Kevin's. People like Wally McCormack gave hours and hours and hours of time to develop the grounds and to maintain the grounds and buildings. It was a huge contribution. Neil Noonan was another one. He advised on the buildings and the Master Plan for the whole school. He used to work in planning in the Public Works. **Kaye Byrne**

It all started in the seventies. I sent Wally up to the school one Saturday afternoon for a working bee and he didn't come back!! It was maintenance work as well as the oval. He and Father Charlie spent an enormous amount of time up there, but Wally loved it. **Cath McCormack (parent)**

I was involved in organising people to come to the working bees around the property. Wally McCormack was one of the main ones. He organised the work and made sure it was done. At that stage the oval wasn't completely developed. That area was just a big valley and they brought in tons and tons of earth to fill it up. A parishioner, Joe Garner who was in that excavating business did a lot of the work. He knew where to get the earth. Over the years we gradually got that organised to the stage where it was levelled off. They brought a lot of earth in.

We had working bees to rake it and gather all the stones and then they top dressed it and sowed it and put in a watering system. This was all voluntary. A lot of people helped. We had big numbers. They were great. Denis Williams helped quite a bit to put in the watering system.

*Later on, one of the contractors wanted some soil for filling in and they excavated that site behind the infant school under the church. They chopped that cutting out and then we put in playground equipment. But now that's all been terraced. Then later on there was some talk that we could get a basketball stadium and they excavated the top bit, but for some reason the funds didn't come forward. That's now a playground. **Bill Finnigan***

*Lou Steinfort lent us a red tractor that Father used to drive and Owen Whelan lent us a front-end loader to spread top soil on the oval. John Driver was another one who came regularly. It was a team effort. There were lots who worked up there that you never hear about. **Wally McCormack, parent***

*Laurie had two jobs. He worked all day Friday and then at night and was upbraided for being late for the working bee on Saturday morning. **Catherine Dawes (parent)***

*One day Father was on the tractor. He got stuck and asked me to give him a push. I said' "Cut it out," and he said, "Go on you're built like a bulldozer." I remember another day a fellow came looking for the Parish Priest and said to Father who was on the tractor in his old gear, "Where's the Parish Priest?" and he had to admit that he was. **Fay O'Toole***

In 1972, a garden plan was drawn up by I. H. Stranger Garden Layout and Construction.

Brian O'Toole helped with the planting of the trees round the presbytery. He used to go around and talk to the trees and Father used to joke about that. Brian went overseas once and Father used to come out and say, "It won't be for long, boys and he'll be back, just keep it going."

When they did all that work around the church and they had to dig those trenches the grave diggers used to come down and work for Father. He got to know them really well up at the cemetery through

*doing all those burials. Brian used to say how straight a line they kept and what wonderful work they did. Father used to look after them and give them a drink. **Fay O'Toole***

The grave diggers told Father that he should be buying his plot at the Templestowe Cemetery as it was almost booked out. He followed their advice.

Working bees are still held regularly to maintain the buildings and grounds. Parishioners would agree with the opinion expressed in an early pamphlet.

*The parish has inherited a magnificent site and, through the perception of Father McCann and the generous participation of parishioners, has developed excellent parish facilities in pleasant surroundings. The maintenance of the parish complex is a never-ending exercise which is the responsibility of us all. **Parish Community Group Pamphlet, (early 1980s)***

St Charles Borromeo School

The First Catholic and State School

Our people in town were horrified and the State School people were horrified.

On July 15, 1964, the Catholic Archdiocese of Melbourne had bought 7.8 acres (approximately 3 hectares) of land on Serpell's Road near the corner of Tucker's Road.

In 1977 there was an urgent need for another State primary school in the Templestowe district but the Education Department did not, at that stage own land in the area.

*Up at the other end of the parish there was a block of land, 9.4 acres (almost 4 hectares), owned by the Council. It was a terrible piece of land. It had five dams on it. The underground railway was to surface on the last third of it and the station was to be where that little street was (off Burleigh Drive). We had 7.8 acres north of it, contiguous. The railway fell through and Neville Barwick from the Education Department came in and suggested we might develop together. Our people in town were horrified and the State School people were horrified. **Father McCann***

To obtain land for the State School, the Education Department served notices to quit on the people who owned 4.9 acres (2 hectares) between them on Burleigh Drive. This later became the permanent site of Serpell Primary School.

A community meeting was called in 1977 and it was agreed to examine the feasibility of a cooperative project between St. Kevin's Parish, the Education Department and the Doncaster and Templestowe City Council.

*We formed a committee - three local people, three levels from Catholic Education, three levels from State Education, plus Bishop Perkins and two architects. We met for two and a half years at the presbytery and we used to put on big suppers for them. In the end, everyone was glad to come, because it was fascinating and interesting. **Father McCann***

*Ideally they would have loved a really joint school, where Government and Catholic children were actually together in the classroom, with a complete mixture of staff rather than just sharing the core. That was even arranged at the time but there were all sorts of awards and industrial issues, so they just shared the core and had two separate schools. **Kaye Byrne, Committee of Management***

Father McCann envisioned that it would be one school, but it was decided that the two schools would be separate and autonomous. They and the Doncaster Templestowe Council would share the facilities in a Core Building. This would contain the staffroom, library, art room, offices, tuck shop, change rooms, umpires' room, toilets and showers. This would be the property of the Serpell Community Project Pty. Ltd., known as the "Company". The building and its site were jointly funded by the State Government, the Parish of St. Kevin's and the local council which uses the change rooms and oval on the week-ends.

The building was erected on a block formed when an area of land was excised from each of the blocks owned by the Catholic Church, the State Government and the City of Doncaster and Templestowe. The State purchased 1470 square metres from the Council and joined this to 1180 square metres owned by the State. The State then at no cost transferred this land to the Company. The Roman Catholic Trusts Corporation transferred 1302 square metres of its land at no cost to the Company.

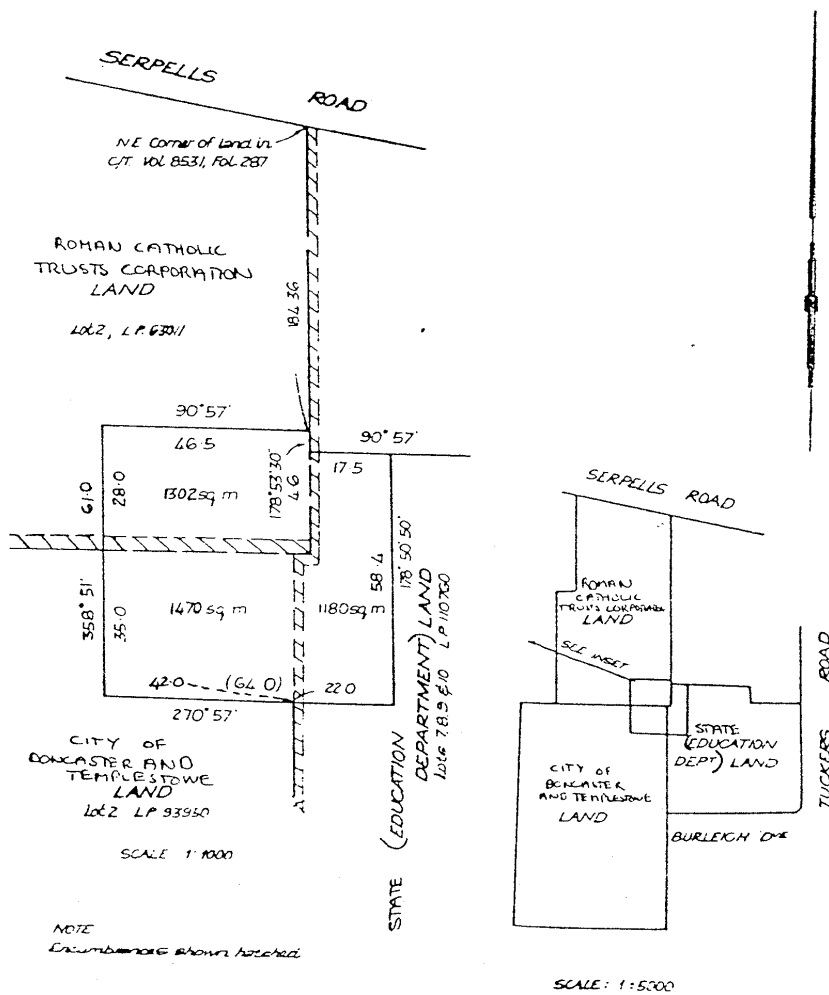


Figure 48 : Diagram showing ownership of land for Serpell Community Project School

Building costs were shared between the three bodies.

To share the cost of the building, we decided to allot percentages according to the numbers at the schools and other statistics. The architects put their heads together and they decided that the facilities the Education Department would add to a normal State School would be the the Government's percentage. We would only be responsible for paying for the percentage of the Core Building that we would be using. The Council's share went towards building the sports changing rooms for outside teams using the oval on council land adjoining the school site. The percentages worked out to be 58% (State Government), 13% (Council) and 29% (St. Charles). We did very well.

Father McCann

Manningham City Council use the oval and the change rooms, the umpire's room, the toilets and the showers which are part of the core building. On the week-end there's a metal grille that comes down, so that teams using the oval have access with their keys from outside, but they can't go any further.

We have exclusive rights to the council oval which is part of our playground during school hours.

Sheryl Roach, principal

*There's a shelf company that's legally responsible (for the core building). Its members are Fr. Tom Doyle, the Director of Catholic Education, Father McCann, a D.O.E. rep. and a Serpell rep. They're required to meet once each year and they delegate to the Joint Committee of Management the day to day running of the joint assets of the schools. This meets each month. **Kaye Byrne***

Dr. Michael Doyle was the first Chair of St. Charles' School Board and also the first Chair of the Committee of Management.

According to the Act of Parliament the functions of the Committee of Management are -

- a) to arrange the management and operation of the building: and
- b) to determine all matters concerning the use of the facilities of the building and the recreation reserve.

It was made up of the two Principals, two representatives nominated by Serpell Council, two representatives nominated by the Parish Priest and three representatives from the Manningham City Council.

*This combined board was to try and get the two schools working together, not just the facilities but to try and get things done together. I think over the years the most successful part was bringing the parents together. They had all their socials together and barbecues. **Michael Doyle***

Father McCann's Frustration

It's been so frustrating working with bureaucracy.

To facilitate the opening of the State School before their land became available, the State and the Roman Catholic Trusts Corporation therefore entered into a "peppercorn rent" agreement which allowed the temporary relocatable classrooms of Serpell Primary School to be placed on Catholic Trust land. In return, the children and staff of St. Charles were to use those buildings for the equivalent amount of time, after Serpell moved to their permanent buildings and before St. Charles' school was built.

Serpell Primary School opened in 1978 in portables on Catholic land close to Serpell's Road.

By the middle of 1979, the design for the the Core Building and Stage One of Serpell Primary School was approved by all parties. However, long delays were caused by legal and administrative problems.

The parish of St. Kevin's was caught in a "Catch 22" situation.

*A portion of its funding for the project is coming from the Schools Commission and the commission could not allocate the money until the state had signed a contract for its contribution. However, the Public Works Department could not sign such a contract until the parish had its money. **The Mirror, Nov 2, 1982***

Finally, a special Act of Parliament, the Serpell Joint Schools Act was passed in December 1981 and proclaimed in April 1982.

In October, 1982, Mr. Jack Simpson, the Minister for Public Works, signed the contract for \$1,920,000 to cover the state's contribution to the core building and the cost of stage one of the state school.

At the time Father McCann said, "It's been so frustrating working with bureaucracy. If we were on our own, the school would be going by now." However, the parish was compensated for the delay. An appeal was made to Mr. Fordham, the Minister of Education, who suggested that the Valuer General should decide what the delay would cost.

*It worked out at \$48 000, which we received. It was a lot at that stage. **Father McCann***

*The ultimate school enrolment will be 1000 students - 560 state and 440 Catholic. Michael Arnold, Member for Templestowe, said the project was exciting and hopefully would be the forerunner of similar projects. "Many people in the community should be congratulated for their efforts which led to the venture. The project will enable two areas of education to share joint facilities and make the best use of them." **The Mirror, November 2, 1981***

The "peppercorn rent " agreement caused a further frustration.

*The State School was on our land for six years and we were to use their temporary school when they shifted out and had their own school built. They wouldn't allow us to use it and it sat there for almost two years and the vandals did \$20 000 worth of damage to it. Blokes were riding bikes through the classrooms. We got our school built more quickly because of that situation. **Father McCann***

Naming St Charles' School

I get accused of naming it St. Charles

The naming of the school is very important because I get accused of naming it St. Charles. The story is that for two and a half years of trying to prepare this thing, I'd been doing a lot of work at the Schools' Commission. The lady in there was fantastic and she said, "Don't call it St. Mary's, St. Joseph's, St. John's because there are already too many schools with those names."

*I had a look at the date when our school was to be built. The machinery moved in on November 3 and they started work on November 4. These were the dates of St. Charles Borromeo's death and feast day. I had a look at him and he's fantastic. He was one of the secretaries of the Council of Trent. I asked the people and they approved. **Father McCann***

St. Charles Borromeo Opens

The other children were bussed down to St. Kevin's each day.

St. Charles Borromeo School opened in February, 1983. Sister Pauline Nicholson RSC was the first Principal, followed by Maria Kirkwood, Sheryl Roach, Kath Rose, and Gunner Rasmussen.

Our Order put out a note to say St. Charles was starting. I didn't apply, actually, but then I was asked if I was interested, so I went over to Father McCann and I had a chat with him. It wasn't a formal interview. That's how it all began. He had already picked a few teachers.

*When any new school commences you always pick up the people that are waiting for the school to arrive. Then you pick up children who are building new homes, so they're coming in new to the area, but then you also pick up a group who is not happy in the school situation they're in and use it as an opportunity to enrol. That always presents its problems, not insurmountable but always it's quite a big thing to deal with in a new school. So it take a lot of time to weld together. **Sister Pauline Nicolson (Principal 1983-1985)***

*It was a big move for the children to go over to finish off their schooling at a brand new school. It was a big decision for parents to make. **Corrina Marasco, parent***

*My eldest was in grade four, but he was the eldest of four and I knew the others were going to come on so I wanted them at the same school. **Judy Mathews, parent***

The boundaries of the schools changed from King St. down to George St. We got the extra piece from East Doncaster because it was logical for the children from that area to go to St. Charles' School.

Father McCann

*My two girls attended SS Peter's and Paul's and after the boundaries were changed a meeting was called to suggest to the parents who lived between those streets that they send their children across to St Charles, so that's how I became involved. **Martha Clarke (parent)***

The buildings were not ready when the school opened so every morning the children in grades three to six arrived at the site of the new school and lined up to be bussed down to St. Kevin's.

The State School Principal and staff willingly gave us a couple of portables and I remember clearly that the First Assistant at the State School had to leave his office and I was given that office so I was always very grateful for that. One portable accommodated some of our children and the other children were bussed down to St. Kevin's each day.

*When they brought our portables in, the children who were being bussed to St. Kevins stayed up there and we moved out of Serpell's administration block and moved into St. Charles' portables and used one classroom as an office. That was a blessing to have everybody on the same campus. **Sister Pauline***

In October of that first year the core building and the new Serpell portables were completed. The administration staffs from both schools moved into the offices of the core building and Serpell moved into the classrooms on their own site.

The Official Opening

Individually neither of these schools could have hoped to provide facilities of this standard.

The official opening took place on Saturday, October 27, 1984.

*Archbishop Little blessed the school. We had the Mayor, Barry Jones, who was one of the fathers from Serpell. We had a state representative and the children singing and a band. **Corrina Marasco***

*It was all outside on the basketball courts. We supplied the afternoon tea and did all the flower decorations. It was huge. **Judy Mathews***

Archbishop Little said that the children are born into homes of love and he hoped this love would be continued and fostered in the school.

He said that this was based on the truth that God is love. It was important that children should know they are loved because this assurance was important for their total development.

The Minister of Education, Mr Fordham, opened the complex and commended the local community for its “commonsense approach” to providing school facilities.

“Because you have acted as a community and worked together, your children will reap the benefits, because individually neither of these schools could have hoped to provide facilities of this standard.”

*The principal of St. Charles’ School, Sister of Charity, Sister Pauline Nicholson, said the concept of the school had been brought to reality “seeing the total community together in a spirit of friendship and happiness. It is heartening and encouraging to see the parents of both schools come together with members of the municipal council of the City of Doncaster and Templestowe and other community leaders. During the last two years growth has taken place but we must still put every effort in to continually building community.” **The Advocate, November 1, 1984***



Figure 49 : Official Opening with Fr McCann, Archbishop Little, Minister of Education Mr Fordham and Mayor Barry Jones

An Avant-Garde School

A very natural learning method for children

A feature of St. Charles was the multi-age groupings. This had social benefits as well as the educational learning environment created by mixed abilities and mixed age groups.

*St. Charles was a different school. Its “avant-gardness” was the fact that it was a combined Catholic-State school and the Catholic part was very much frontline because it was vertically grouped classes, so you had Prep to 3 and 4 to 6 in groups. Parents found it extremely difficult to understand and accept. They felt that it was all very well for the lower levels but the upper levels - were they being really challenged? We used to try to run Parent Days to help parents understand what was going on. You could see at those where the parents were coming from and the difficulty they were having. **Dr. Michael Doyle, chair, school board.***

It was different, certainly in the sense of the association with the Government school, but the thing that really did attract me to it was the composite classes. It was a very forward thinking school.

The thing that I liked was the fact that this philosophy was there. That it’s very natural for children to learn in situations where they are surrounded by older and younger children. It’s very similar to what happens in a family. People accept at the family level that older brothers and sisters teach the younger ones and the younger ones assist the older ones to learn particular things themselves, in terms of responsibility etc. Children don’t have difficulties mixing with children older and younger than themselves. Often adults have difficulty with that concept in an educational setting, but it’s a very natural learning method for children and a very natural learning environment. So, just from a purely educational point of view, it creates a natural learning environment for children.

There are social benefits, too. Often when people talk about multi-age and composite grades, they focus on the social aspects of it and say that, yes, socially it’s very good for children, but do forget that there’s a real educational learning environment that’s created by mixed abilities and mixed age groups. So on both sides, the social benefits of children mixing across the age groups is very good.

*Older children who are actually assisting younger children are having their own learning reinforced. To be able to actually teach someone else, to go through the process of knowing it yourself and then helping someone else to know, is consolidating learning and that was often missed, I found, in any of the discussions about the educational value of mixed-ages and multi-ages and composites. **Maria Kirkwood, principal***

*The children formed one another. **Father McCann***

*You got to know people older than you and they looked after you and later you looked after the younger ones. Sometimes it was good because it was better to hear something from the grade above you and sometimes it hindered you because the work of the grade below was easy. It balanced out and it was a pretty good experience. **Nathan Mathews, pupil***

*In the younger years we had the older people to look up to. When we were in grade 6 we'd say, "What are we doing with grade 5s. But then we got the chance to be leaders. We didn't play on the Serpell side because their teachers weren't responsible for us. **Maryanne Doyle, pupil***

*We saw the children from the other school at the Tuck Shop and there was a bit of healthy rivalry there. Sometimes we sneaked across and used their playground equipment and then they'd use ours. It was all good fun. **Matthew Rice, pupil***

*The Administration Area of the two schools was shared, with the Principals' Offices at each end of the area. Parents would come into, say, the St. Charles' area to inquire about enrolments. They'd go to the front desk to see Maree Butler and she'd take them into my office for an interview. Of course they were shopping around. So after they'd seen me they would look at the next school on their list and it would be Serpell Primary School. Parents, without knowing we were sharing the same place would go out and either drive or walk to Tuckers Rd. and the Serpell entry, come into the same Admin. Area through a different door and ask to see the Serpell Principal. The look on their faces when they saw Maree and/or me and realise they were in the same building was so funny. We really got some laughs out of it all. **Maria Kirkwood***

There's plenty of room for growth here. Finding your way through the red tape is a little hard where you've got two different systems coming together and both systems operate very differently. There's the legal aspect and the unions and industrial agreements and just different systems and ways of operating. There's a lot of challenges there but it has a lot of potential. It's finding the time and the energy to keep your own school going because it's like a third entity. You've got two different schools and then you've got this other entity - the joint schools. That needs just as much time and energy spent on its development, as does each individual school. But we don't have any more resources with which to do that.

One of the challenges is that the structures are quite unique. There was no precedent to assist in their development. The two Principals have co-operated as issues arose. One of the extra challenges that's thrown in with that, is the fact it was probably foreseen that both schools would be more or less equal in size. That hasn't come to pass. Serpell is now (1996) a much larger school than us, so that brings some interesting challenges, in terms of 50/50 sharing of a building. The agreement is 50/50 ownership.

One of the greatest challenges is finding an identity for the children and parents. They go to St. Charles' School which is part of the Serpell Community School. They belong to the Parish of St. Kevin's but attend Mass at Holy Cross Passionist Monastery. The children still say, "Oh, the Library, the Art

*Room, all that is theirs.” They don’t feel they own them, because they go under the name of Serpell Community School. **Sheryl Roach, principal***

St. Charles’ Parents

It was a tremendous experience in my life to work with the people of Templestowe.

One of my greatest supports at Templestowe was the School Board. It was a great learning experience to work with men of such calibre who were on that board like Dr. Doyle and Matt Walsh and Tony Whelan, who have had a significant contribution to make and were a tremendous support to the school and to myself.

It was a tremendous experience in my life to work with the people of Templestowe. For me, they were the most outstanding group of people, most supportive and just loving people and probably that comes from Father McCann. He’s a very pastorally minded person and over the years it built up - a wonderful pastoral set-up and he’s obviously built that into the people and that would be one of my outstanding experiences: the support and the love and their willingness to share.

*Even the State School parents I found extremely helpful too. They would ring up and say they had their grandparents going into hospital or their mother and would I say a prayer. They saw it as a definite contact with church. For me it was a most unexpected thing. They would ring up and just say it. Then I could see you had this whole community of people, an “unchurched” group and they saw it as a contact with church, a basic need in a way and it called forth their spirituality. **Sister Pauline***

*The school was very lucky to have him (Michael Doyle) so deeply involved: that sort of a brain, that sort of a mind and again very, very supportive. But being a parent he could also speak from a parent’s perspective. You might know all the theory and philosophy, but you also look at it from a parental point of view and there are differences. So Mike really brought both of those aspects to his leadership of the board and his support of the school community. He was a very gentle man, very easy to approach. Again I’d have to say personally very, very supportive and professionally just a wealth of information. **Maria Kirkwood***

The parents as a group are quite demanding, but I can understand that, too. I think that has also been a strength of the schools, to some extent. They demand but they also support. They’ve got a lot of expertise and I’ve found they’ve always been willing to come in and offer that expertise. If you’re bringing about any changes or developments in the school, you’d better be darn well sure about why you’re doing it. But that can only be a positive, because you have to really think things through

carefully and be able to justify it. Otherwise it won't be accepted and that's fair enough, too. **Sheryl Roach**

Staff

A far broader educational community

It all depends on the staff. The staff in the State School were never brought together because of homogeneous ideas and views. In the state system it (selection of staff) just happened to be seniority and you get such a mix of people who've got to work so closely together, whereas in the private set up you can choose your staff.

At St. Charles we could choose and we tried to get this mix of homogeneous ideas and views but you don't know. They seem to say they'll fit in and when they get there they can't make head nor tail of it. Now, again, that was very challenging for staff. The initial group of staff were "with it" but, as they got new staff, they found that more and more didn't understand (the philosophy of the two schools working together).

Once you get class groupings like that, you have to change your teaching, too, because you're forced to teach more for individuals. That was the idea. The teachers had to focus on these children as individuals and try and work out a learning plan for them but it was enormously time consuming. You had to absolutely forget about grades. There weren't enough teachers really to be able to make it work well. But, you know they were again ahead of the rest of the state because, maybe five years later the state started the same approach.

The staff worked together well. Initially the original person in charge of the State School was not very supportive of the combined school philosophy. More thought was given to the selection of the next Principal. By that time there was another Principal in the Catholic School and I think they worked well together. In my own view a lot more attention should've been given to the breaking down of those regulations of unions and some compromise come to before that school commenced.

It was very difficult then and I'm sure it's still very difficult to get the two schools working together because of different working conditions and unions. You would think it could've been done but because there would be different implications legally you always had to have, for example, one teacher from each school on yard duty.

*Between the two schools it has meant the parish has really kept right up to the latest approach in education. **Michael Doyle***

Kevin Eastwood was the initial Principal of the State School. On a personal level Kevin and I got on quite well together. I liked him. There was a level where I liked him and I know there was a level where he liked me. I found him very friendly and supportive up to a point. There were basic philosophical differences. Certainly philosophically, where education was concerned we had major differences and Kevin had difficulties with Catholics. He was a religious man but his particular spirituality was very fundamentalist.

Things changed of course. There was another Principal who took over. Terry Cummings had been Vice Principal and he took over as Principal and on a personal and professional level, things settled down.

*One of my things had always been professional development of staff and particularly in the area of Faith Development but I felt it needed to be done in such a way that it was personalised. Things about personal development, for Catholic teachers, I believe is intimately connected to your Spiritual and Faith development. If we're developing the whole person, as we're talking about with kids, then as adults we need that as well. I found the Passionists an absolute goldmine of support and help in that area. **Maria Kirkwood***

Father Denis from the Passionists is involved with class Masses here and he helps us with parent education, also. Father Charlie is involved with whole school Masses and the Sacraments - Reconciliation, Eucharist and Confirmation.

*Education to Father Charlie is very, very important. So the life of the school is very important. He's always popping in and out and that's where one of his great strengths is, with the kids. He'll go round and visit the classrooms and have a chat. He's always there having informal chats with the children and the staff and the minute he comes into the school they all say, "Hi, Father" and have a go at him about North. He doesn't involve himself in the nitty gritty, unless I need his advice on anything, but in the overall development he's kept well informed and adds to the discussion. **Sheryl Roach***

Generally speaking, the staffs got on quite well. There was good mixing. In any area where you have forty people thrown together, you're going to get differences of opinion, you're going to get personality differences.

The staff room was actually set up so that there was no division. There was a door that could be closed over, but in the whole time that I was there, we never tried to separate the two staffs. We

would, at times, re-organise the staff room. We'd say, "We'll force people to mix. We'll make these little cluster groups, so that two whole staffs couldn't sit at opposite ends of the room." Within twenty-four hours - you'd never know how it actually happened because no-one would deliberately stay back after school like we did, it would just weave its way back.

But there were lots of terrific set social occasions: end of term there'd be drinks, Friday night there'd be drinks, trivial pursuit nights, where you'd mix. So, generally speaking, within the constraints of any large group of people getting on together, relationships were very good. **Maria Kirkwood**

Just the facilities that are provided here are absolutely magnificent. You wouldn't expect to get that level of facility in a primary school.

Certainly the part I've enjoyed is that you have all that team (of teachers from the Serpell) amongst your own staff. You're talking about working in a school of 250 as St Charles is at the moment, but what's also available to the staff of St. Charles is a far broader educational community. It's not like working in a small school. You've got the advantages of a small school in that all the staff know all the children but then they come into the staffroom with about fifty other staff members. So they can get together with their peers whether it be in a subject area or an area of co-ordination. They can get ideas and so you have the cross fertilisation there. That's been pretty good. **Sheryl Roach**

Maree Butler was so involved as secretary. She would tell somebody else (spread the word) or have a contact. **Judy Mathews**

If you had a problem you went to Maree and Maree would solve the problem for you. She was the backbone of that school. She got on extremely well with, Rose, the secretary of Serpell. They worked very well together and that made a big difference. **Corrina Marasco**

Pam Cohen succeeded Maree Butler as the school secretary in 1998.

Fund Raising

The liaison between the two schools was huge in those days.

I think those were the best years of our lives. We made a lot of friendships from both schools **Judy Mathews.**

I don't think anywhere I have been, the fund-raising has been met with such flair and creativity as with the people of Templestowe. They certainly do things with class and I really enjoyed being part

of that. They accepted the challenge of a new school and they wanted to support it Fund-raising was a great joy at Templestowe. **Sister Pauline**

We had an Education board, a Canteen Committee, the Committee of Management and the Uniform Committee. **Kathy Shady, parent.**

The first Mothers' Committee President was Sandra Boyle. She was also our representative on the board. The liaison between the two schools was huge in those days. Nobody else had a Catholic school and a State school working together and we had to share everything.

I was after Sandra and then Kathy Shady came but you felt so much part of it. You didn't mind being president because we all got on, even though we had to work hard. You knew you had a great team.

We got great support from Sister Pauline. I remember her standing on a ladder putting up posters for our race days. **Judy Mathews**

We had about 150 children the first year. It was a very small school but a lovely environment because all the children knew each other. Serpell had a very strong Parents' Association. We had a representative from both (schools) who liaised and they worked together to put on combined functions.

One of them was our annual picnic. Everyone would get together on the oval. The fathers were wonderful. They organised activities for the kids. **Corrina Marasco**

We didn't have a canteen, so to make money the mothers used to cook sausage rolls and cup cakes. Once a month we'd bring sausage rolls, cup cakes and drinks from home and sell them to the children. We borrowed a pie warmer from Serpell and set up a stall. In those days, nothing was a problem. We just worked it out. We sold them for a couple of dollars and it was all profit. I don't think any mother asked for re-reimbursement. You were told, "Oh, you're up for four dozen." You just made them and came and sold them to the kids. **Judy Mathews**

We were trying to raise funds for simple things like overhead fans because the poor kids were sweltering in these portables. We didn't have something as basic as a guillotine. Even things like shade cloth for the pergola for the children to sit under.

For the library we were lucky enough to have the money the State school had so we were having to make sure that we kept our side of the library up. So buying books for the library was a big expense.

Corrina Marasco

There were luncheons with guest speakers and a school recipe book. Cake stalls were regular money raisers.

*Four houses were chosen for cooking days. In each house three of four ladies spent all day cooking one type of cake e.g., chocolate or orange. Luckily, I had a double oven at that stage. We cooked all day and took the cakes down to the school to sell to the parents at home time. All the ingredients were donated by local businesses. We even received eggs from a farmer at Lilydale. The last one I was involved in raised a fantastic amount. **Martha Clarke***

In 1987 a walkathon raised \$1800. This was very exciting from the community spirit point of view. All the children from both schools walked together and then everyone sat together for lunch provided by the mothers.

At the annual fashion parade Judy Mathews was the compere, mothers and fathers were models and fathers in bow ties served the chicken and champagne supper.

*This was our first function without the guys having to go down to Saint Kevin's to borrow everything and then take it all back again. To make money, we had to spend money. The schools combined to buy the trestle tables and chairs, tablecloths and crockery. **Judy Mathews***

*Another successful social event was the tennis tournament. It was mixed with husbands and wives and the children came along. We had four private courts; Pat Frost's, Judy Ryan's, Marg Murray's and Joyce Nixon's. Joyce kindly offered her place for the Grand Final and for drinks and eats afterwards. We had lunch at each venue and then moved on to Joyce's and had a night time meal. We only did it once but it was very successful, socially and financially. **Kathy Shady***

Joyce Nickson got the Art Show off the ground and put a lot of work into it and it was a very successful night. It started on a Friday night with a cocktail party and it was manned for the whole week-end. The parents served food and drinks and looked after it. It was a big commitment and raised a great amount of money.

Fran Rice and Julie Howard got together at the time when cabbage patch dolls were a craze. They started producing cabbage patch clothes, including the St. Charles uniform. We even had a Cabbage Patch Parade. Then people placed orders.

*“Glad Rags” was devised by Julie Howard and Helen Pahn. You cleaned out your wardrobe and took out anything that you couldn’t use but was still in good condition and others bought them. You received a commission. **Corrina Marasco***

During 1987, the first year of “Glad Rags”, sales totalled \$909, giving the school \$601 and returning the remainder to those who placed clothing with the shop.

*The joint fathers’ breakfast was a wonderful concept because the fathers weren’t involved in a lot of the events and this was especially for them. It was a fund raiser and an annual event. We always had guest speakers. We had the cricketer, Max Walker (whose children attended). We had it in the community room on a Sunday morning. It was very well attended and we used to cook up eggs, bacon and toast and every year the fuses would blow. **Kathy Shady***

We were trying to raise funds for simple things like overhead fans because the ppor kids were sweltering in these portables. We didn’t have something as basic as a guillotine. Even things like shade cloth for the pergola for the children to sit under.

*For the library we were lucky enough to share the building with the State school so we had to make sure that we kept our side of the library up. Buying books for the library was a big expense. **Corinna Marasco***

In a newsletter, December 1987, the amount of money raised was \$12 846 and the library book stock we had to contribute had gone up to \$2 000, carpet \$3 040, video camera \$2 199, projector screen \$189, t.v. trolley \$289, cassette recorders \$385, curtains for Unit Two \$475, new equipment for Unit Six \$800, blinds for Unit Six, \$1 023, ceiling fans for Unit Six \$450. With the telephone system that made the grand total of \$12 846. **Kathy Shady**

*“The following items will be purchased in the next few days to get us off to a good start for 1988; six two drawer filing cabinets \$1 000, two mobile tote containers \$790, four cassette players \$400 and six fixed rubbish bins \$570.” **Newsletter, December 1987.***

*In 1996, there’s an element of fund-raising for each school, separately. Both parents’ associations do their own fund-raising and there’s a little bit of fund-raising for the joint schools from the canteen. Any money raised there is spent on joint facilities. Over the last couple of years, we’ve computerised the library through fund-raising from the canteen. **Sheryl Roach***

Canteen

This is where the community between the two groups grew

*We were using part of Serpell's kiosk at first. At that stage it wasn't combined. Then when the core building opened up we had a combined canteen committee. **Corrina Marasco***

*This is where the community between the two groups grew. Each day there were three St. Charles mothers and three Serpells mothers and we worked together and it didn't matter which child came in, they were all served by both. The community then was absolutely fantastic because we were trying to get this off the ground. There was a combined Catholic State School in Adelaide prior to us. That was the first one and that was successful, but we were the first in Victoria. The teething problems were probably major but everyone worked so well together. **Judy Mathews***

*When Sister Pauline entertained all the principals the mothers cooked an exotic lunch for them with limited resources. **Martha Clarke***

*The Principal from Serpell was a carpenter and he made the sandwich-making bench for the canteen because we were having problems finding a proper area to make the sandwiches, even though there was an enormous amount of bench space. **Corrina Marasco***

*There was a combined Canteen Committee and as it got bigger we paid a person to run it and still had voluntary help from the mothers. **Judy Mathews***

Working Bees

Eventually the maintenance committee took over.

Working bees were combined too, because we were trying to get the gardens established around the core building. We paid the students from Holy Cross to do the garden and the cleaning.

*When we finally got the portables the gardens outside had to be done by the teachers and students and some were better than others. Eventually the maintenance committee took over. The brickwork was put around the portables. Then we supplied the timber for the windbreak. The wind used to blow through between the portables and the core building and it was icy and the rain used to beat through. **Judy Mathews***

Uniforms

We didn't want to be saying, "You're different from us."

*We decided on the board to have the same uniform as Serpell. We thought that we were sharing this fantastic core building facility and we didn't want to be saying, "You're different from us." The only difference was the name on the logo. One has "St. Charles" and the other one has "Serpell". We decided on blue and gold. It was totally different from what each school had before. **Judy Mathews***

*Previously Serpell's was green and gold. We had a navy windcheater and the dress was burgundy and blue and white check. We had grey and blue in the skirts with the pale blue skivvy. Both schools had their own uniform shop and that was a terrific money raiser for our school. The mothers who were involved in running that did a lot of hard work. Julie Howard and Helen Pahn started that and they actually made some windcheaters. Then Desma Livy and then Pat **Corrina Marasco***

In the 2000s St Charles' uniform was made distinctive again. Dresses are green, blue and white check. Windcheaters are bright green with dark grey shorts or skirts.

Combined Fete

We divided the money right down the middle.

*One of the major fundraising events that involved both schools for the longest period of time was the community fêete. Beth Bolton from Serpell was the main instigator of that. She was the Serpell President and I was the St. Charles President but it was certainly Beth who gave the momentum to the idea of the fete. It took from March right through to the 8th November. Both committees met once a month. It was a joint project for the two schools and we divided the money right down the middle. For community spirit that was an invaluable experience. We made \$15 000. Each school got \$7 500. It went all day. At 10.30 the Doncaster Templestowe Municipal Band turned up and events were taking place right through the day until after 2.30. **Kathy Shady***

*Afterwards we'd just stop. All our group would just sit in the canteen afterwards and have a drink. **Judy Mathews***

*The change rooms and the oval were used by the cricketers and footballers and the core building was hired out so we always had to have it cleaned up immediately after the fêete finished. **Corrina Marasco***

*That's where the dads were wonderful. They knew we worked hard and they worked hard. They used to all get in and move the tables and chairs back. **Judy Mathews***

*As far as I can remember, there was only that one combined fêete in 1986. **Kathy Shady***

*When we did start having functions of our own, Serpell would have a table or two and so when they had their functions we'd always try and make sure we supported them. They had a luncheon every year and we would always go to that. But it wasn't an effort because we always felt part of it. **Judy Mathews***

Contentious Issues

Boom gates were put in and it was closed off.

In November, 1987, one of the more contentious issues for the Mothers' Association was when there was a lot of resistance towards donating funds to what they felt was a core building facility, rather than something for our school or for the benefit of our children. This was office equipment, but it was essential. It was a second hand telephone system worth \$8 500. We contributed \$2 000, Serpell \$2 000, Ministry of Education \$2 000, and the Committee of Management, Serpell School Project \$2,500.

*The closing of the car park was another issue because you were there every day delivering something. It was imperative for me to drive right up to the office door and run in and I could leave the baby in the car. **Kathy Shady***

You'd go in through Serpell's entrance and drive up to the core building and then drive out past St. Charles but the teachers were worried about the risk to the children, so boom gates were put in and it was closed off. Also at the week -end people were using it to cut the corner.

*In the early days the car park in winter was diabolical. There were pot holes everywhere and you'd be weaving in and out and the kids of course would find every muddy patch to jump in and poor Maree spent her life getting a change of clothes because the children would come in covered in mud. We were quite grateful when they actually fixed it up. **Corrina Marasco***

*Joyce Nixon had a lot to do with that. She and her husband were very generous. They helped supply a fair bit of money to help us get it going. Joyce and Frank were fantastic. She was a grandmother and she used to do canteen for her grand-daughter. **Judy Mathews***

Sport

The parents would take on a team and they would be out there coaching them after school.

*On Friday afternoon they had netball, basketball, football or tennis in inter-school sport. When we first started the schools joined but later they got too big and they had separate teams. **Judy Mathews***

*I remember playing cricket and football against other schools in grade 6. When we returned to the classroom a rep. from each team talked about how the team went. **Matthew Rice***

*Wendy Meiklejohn was a great basketball organiser. Serpell and St. Charles combined for the basketball. There used to be boys and girls playing on a Saturday. The parents would take on a team and they would be out there coaching them after school. **Corrina Marasco***

*I organised the swimming program and used Maureen Matthews' swimming pool and my father and mother-in-laws' swimming pool to train them. They were close to the school so the teachers and I used to walk them round the block. We had a day when we selected the team and after that we used to do the training at Doncaster Pool. We were actually against Serpell in those days. We were too big to combine. It was up to the parents to drive the children to training. We used to have a few who represented our school in the State Swim Centre. That went on with athletics, cross country and tennis. **Judy Mathews***

*The Council provided funds for the Serpell Tennis Club, so it was a community thing. **Corrina Marasco***

*They had after school training and I remember my son playing with Serpell when we didn't have the numbers and against them later on when it was too big. This was part of the sports program. They had a tennis coach and James Gold was the Phys. Ed. teacher. **Judy Mathews***

*A great help to the children's athletic ability was running around the oval every morning. We were fortunate to have an entire oval to run around. This helped in the cross country too. They always did very well in the cross country. **Kathy Shady***

Youth Group

There was a need for the community to get together.

We thought there was a need for a youth group. The Whelans were very good. They had a couple of older children who went as leaders. Tony Matthews did it on Friday nights and then Desma Livy came in and helped out.

We also had the students from Holy Cross to help us and they were a good influence. They used to set up the room beforehand. We used to do the supper. We let the young people decide what they wanted to do. We had snow trips, games and a disco. There was a need for the community to get together because we all came from different schools. It was really good for the seventeen and eighteen year olds to be leaders.

*They had two groups. The junior group still wanted to run around and play chasey, so they were picked up well before the senior group who wanted to sit down and talk and listen to music. They were all secondary children, formerly from St. Charles. Unfortunately when Tony and Desma retired nobody else took it on. **Judy Mathews***

2007

It was a great opportunity to develop an up-to-date modern educational facility for our children

Gunnar Rasmussen was appointed as Principal of St Charles in 2000.

When I came to St. Charles, I knew a little about the school from my years as a member of the St. Kevin 's Parish Education Board in the late seventies, when I was teaching at St. Kevin's. However any in depth knowledge was absent, apart from knowing that the school was part of the Serpell Community Project with Serpell Primary School.

The principalship at St. Charles is my third appointment and working in this 'shared environment' is certainly a very different and sometimes very complex experience. We are the 'small partner in this project, Serpell Primary School being more than 800 students to our 200, and a staff ration of 74 to 18, When I arrived in 2000 we shared a common staff area, Where we felt a little like visitors and only seldom made announcements concerning our staff or school.

As we shared an entry foyer it was very difficult for the school to make a visual statement of who we were, as no religious symbols were displayed in this area. It was of great concern to me that our Catholic ethos as a school was almost invisible.

Many misconceptions existed in our local community about the nature of the project, mainly caused by the difference in size. 'Serpell Primary is taking over St. Charles, Is it not the same school?' were just a few of the misconceptions we had to deal with on a daily basis.

Timetabling of the Core Building which the two schools shared equally, also presented huge difficulties. Specialist areas such as the library, art room and school hall were in huge demand and we often felt that Serpell encroached on our space and time despite the timetable in place.

As staff goes, we all got on very well. I developed a good working relationship with Mrs. Wilma Culton, the principal from Serpell Primary School right from the start and we have been able to maintain this to date. The two staff groups provided many opportunities for professional sharing and they have always been able to maintain these professional relationships.

Serpell Primary School was largely re-built in 2001-2002 as a result of a 3.4 million dollar government grant. This development saw a huge change in the day to day operation of the two schools as Serpell Primary School 's administration and staff room moved into the newly developed facilities, leaving the old staffroom and administration area to the sole use of St. Charles. However in regard to joint project and the effort to keep that alive and well, this new development created a huge void, as our daily communication all of a sudden came to a stop. Suddenly, it became almost impossible to organise and to get support from staff for shared projects such as our Peer Mediation Program and Drug Education Programs. The Serpell Community Project in many ways became a name only. The sharing of our joint facilities - the Core Building- continued, but the quest for developing the educational potential for the project had come to an end.

The re-development of Serpell Primary School completed in 2002, put renewed pressure on St Charles Borromeo regarding the now outdated school facilities. Our Parish Priest, Fr. Chris Toms very early formed the opinion that refurbishing the old portable classrooms to the tune of a million dollars would not be the right decision. Instead, he saw the development of a permanent structure as the future for both school as well as parish and encouraged myself and the School Advisory Board to take on this challenge and develop a blueprint for the future.

Regarding the funding of such a project we faced an uphill battle, as the school and its community is rated as one of the more affluent areas of the Melbourne Diocese and as such don't attract Government funding for projects such as this. Hence we had to look elsewhere for building capital and Fr. Chris and the Board commenced looking seriously at redeveloping our land and optimising this valuable asset.

We proposed to sell 2 acres of land adjoining Serpell Road and with a valuation in hand of 1.6 million dollars we approached the Diocesan Building Commission and applied for a Supplementary Grant to help us finance the project.

As this funding application went ahead, the Architect Smith & Tracey was employed to develop the new school and parish facilities. It was a great opportunity to develop an up-to-date modern educational facility for our children, flexible in layout and able to cope with the technical requirements now and into the future. Fr. Chris wanted the new facility to encompass a multipurpose room, which could be used for celebrating our school Masses as well as a meeting place for our parish community. The building also saw the inclusion of administration and staff facilities and as such created a whole 'school package'.

The children moved into their new school in July 2006 and the building was officially opened on 16 October by the Most Reverent Bishop Hilton Deakin and the former Deputy Director of Catholic Education in Melbourne, Mr. Peter Annett. It was a wonderful occasion and one of which the whole Parish of St. Kevin 's can be very proud. When I speak about the new school, I often mention the importance of Fr. Chris as without his vision, courage and determination it would never have happened.

*As to where the Serpell Community Project goes from here has been raised with the governing departments - DEST (Department of Education, Science & Training) and the Catholic Education Office of Melbourne. The legislation passed in the Victorian Parliament in 1981 to make way for this unique project might have to be re-visited by the responsible authorities for them to find the best use of the unique facilities existing as part of our school. **Gunnar Rasmussen (Principal from 2000)***







Secondary Schools

In the senior years there was always a great sense of anxiety for the parents of both boys and girls.

It became increasingly difficult during the 1970s and 1980s for children to enrol in Secondary Catholic Schools. This was so, despite the re-location of C.L.C. to Eltham and of Parade College to Bundoora.

In 1976, only 150 out of 300 Catholic primary school leavers were able to find places at Catholic secondary schools serving the parishes of Doncaster, Doncaster East, Bulleen, Montmorency, Eltham and Templestowe.

*We had the opportunity of getting the Blessed Sacrament Fathers' place. We had to clear their debt with the Archdiocese which was \$263 000. We could've had that building, but the Archbishop insisted that we weren't allowed to take it, unless we had permission to build a school there. So they formed a committee. **Father McCann***

On December 6, 1976, an Application for Planning Approval for Christ the King Regional School was sent to the Shire of Eltham. It was intended to commence the school in 1978 with 140 Form 1 students.

*Plans for a new Catholic secondary school at Lower Plenty have received support from Eltham Council. But a final say on whether the project can go ahead rests with the Board of Works. Council decided to apply to both state and federal grants for funds to construct nearby Bonds and Rosehill Roads. Pupils would be drawn from the Bulleen, Templestowe, Doncaster, Montmorency and Lower Plenty areas. Rapid growth of these and nearby areas had caused overcrowding in existing Catholic Secondary Schools. **Doncaster East Yarra News, February 1. 1977.***

The Board of Works rejected the plan.

Catholic primary school leavers in Doncaster and Templestowe face a tough battle to get places at local Catholic secondary schools in the future.

This follows the Board of Works rejection of a plan to convert the Blessed Fathers Monastery in Lower Plenty into a co-educational Catholic secondary school.

It was refused on the grounds that the land belonging to the monastery forms part of the Yarra Valley Metropolitan Park.

About 100 Lower Plenty residents objected to the conversion proposal. One of them said it was a complete contradiction of the board's planning policy for the area.

*Most people in this area are interested in horses, and this was one of the last places where they could ride safely. "A school would have disrupted the fauna and bird life." **Doncaster and Templestowe News, July 26, 1977.***

*One hundred and eight residents in the vicinity of the Monastery lodged objections against the building being used for a school. They stated that it would cause too much traffic on the dirt roads which they were unwilling to have sealed. **Lyn Murphy***

In September, 1977, the parishes of Doncaster, Doncaster East, Bulleen, Montmorency, Eltham and Templestowe decided to appeal against the rejection.

Appeals to the Supreme Court and the High Court were both dismissed.

*We had a Professor of Town Planning from the University who came out and gave us some advice. He said there was no way you could get around what the Government was on about. They wanted it and, as he said, "They've blocked you." So the Blessed Sacraments got a million. Once it was sold the residents wrote to me and asked if we'd re-apply for the school. **Father McCann.***

Father McCann and Kaye Byrne were asked by the Catholic Education Office to research and compile a report on the feasibility of a new Catholic Regional College in the area. The project was carried out on behalf of the Parish Priests of Bulleen, Doncaster, Doncaster East, Templestowe, Eltham and Montmorency.

For six months in 1983 Father and Kaye studied census figures and population projections, interviewed the six Parish Priests and the Principals of ten Secondary Colleges.

*At the time our students were not getting into Catholic Secondary schools. I can remember the pressure on the parents to get their children into the local schools which couldn't handle the numbers. In the senior years there was always a great sense of anxiety for the parents of both boys and girls. So that survey was conducted when those pressures were on. **Kaye Byrne.***

In the conclusion to their report, Father and Kaye recommended that there was no need to build a new Catholic Secondary School to serve the six parishes, saying, "The existing schools can cope with the numbers, now and through to the 1990's". In a letter to Father Doyle at the Catholic Education

Office, Father wrote, "The results are not as expected, so there is always a bit of anxiety in making recommendations which are contrary to the prognostications of the professionals. However, it becomes obvious when you study the figures."

*The finding was that it wasn't needed and that's turned out to be right. So we didn't proceed with a Regional School. Looking at the demographics and given the numbers, generally schools were saying, "No the need wasn't there." And that's turned out to be exactly right because that pressure is now well and truly off. **Kaye Byrne***

Finance

The First Sacrificial Giving Campaigns

Only sixteen contributors are giving five shillings or more a week

*Today I want every family and wage earner to sign their names on one of the cards provided - indicating they are prepared to take a set of weekly envelopes for the Church. I want a weekly gift to this church which is a sacrifice to each family or wage earner. This gift and the envelope in which it is placed will be the second collection. If we are to face the future these weekly gifts to the Church must come well into double figures. **Green Book June, 1960.***

Father Spillane organised the first Sacrificial Campaign himself. The people collected the envelopes at the church, records were kept and donations were now tax deductible. The first Sunday twelve pounds were collected. During the next two and a half years the envelope collection ranged from nine pounds to thirty-nine pounds at an average of twenty-one pounds each week.

*On New Year's Day, 1961 Father Spillane said, "We have ninety families. Only sixteen contributors are giving five shillings (fifty cents) or more a week. I appeal to all to be generous. I am grateful for everything each one has done so far." **Green Book.***

*For the second campaign in July 1962 Father asked for assistance. A meeting of the men will be held at Mr. Sheahan's home this coming Friday at 8.00 pm. The intention is to give out envelopes to every wage earner. **Green Book.***

Dad and I went out collecting pledges for the envelope system. Some parts of Templestowe were hard to get to. Some of the drives were very long. You didn't even know if you were going to see a

*house at the end of it or be confronted by some wild animal. We walked and walked and some people were very rude. He hated doing it. **Moir Casey.***

Each quarter a statement of Parish Finances for Templestowe was read out. The following three were found in the Green Book.

Statement of Church Moneys at Templestowe for Period October to December, 1960.

- Receipts £233
- Expenditure £377
 - Water Rate £36
 - Interest not paid by previous owner £205
 - Interest to Provident Fund £81
 - New Seating £40
 - Sundry Items £15

Statement for July to October, 1961.

- Receipts
 - Envelopes £324
 - Loose Money £14
 - Rent for Land £50
 - Total £388
- Expenditure
 - Interest £322
 - Water Rates £40
 - Extras £19
- Total £381

Statement of Finances for Quarter July to September, 1962.

- Receipts £421
- Expenditure
 - Interest Payment to Provident Fund £306
 - Sundry Expenses £ 7

- Credit for Quarter £107
- Working Credit Balance £56

This credit of £107 reflects against a deficit for the last quarter of £41.

In those days parishioners would not have had calculators to hand to check on the figures.

Sacrificial Offerings – Phase Two

Father Fraser was a great organiser and rallied support through personal contact and many meetings.

When Father Fraser took over the new parish, the debt in Bulleen was £42,400 and for Templestowe £22,300.

In December, 1963 money was raised through a car raffle and in February the following year Paul White, a Programme Director from the Fund Raising Service from St. Patrick's Cathedral organised the first formal Sacrificial Giving Campaign.

The Appeal Committee was formed with men from both sections of the parish as was the Hostess Committee of 100 ladies who visited every home to invite parishioners to the dinner.

Mr. Ted Sheahan and Mr John Carman, both from Templestowe, were the Chairman and the Vice Chairman, Mr. Michael Meehan was the Teams Chairman for Bulleen and Mr. Ron Window, the Teams Chairman for Templestowe. Mrs. Nell Mathews, from Bulleen and Mrs. Margaret Oliver from Templestowe were the President and Vice President of the Hostess Committee.

The campaign was launched at midday one Sunday with a dinner in the Heidelberg Town Hall. The Guest of Honor was Archbishop Tweedy. After the speeches, brochures were distributed and during the next month the twenty teams worked in their allotted districts seeking pledges from everyone in the parish.

*It was a hard sell operation for everyone. Father Fraser was a great organiser and rallied support through personal contact and many meetings. **Leo Morison.***

The Committee Guide stated that visits were made to those who had fallen behind in their pledge. "it is found that three or four visits to a pledger either induce him to commence paying regularly, or

clearly indicate that he has no intention of paying. The purpose of the contact is to have a fruitful discussion with the parishioner, rather than to collect a debt at any cost.”

At the end of the campaign £15,145 pounds was pledged to Saint Kevin’s for the 1964/67 period. The weekly pledge was £97 pounds, an increase of 285%. This was described as a “satisfactory result”.

Templestowe Sacrificial Offering Campaigns

Finance will determine the progress and development during the next three years.

February 1967 was the time for the Sacrificial Offering Renewal. The Templestowe campaign was organised separately from Bulleen’s with its own teams, booklets and brochures.

The dinners to launch the campaign were held on separate nights at Kew Town Hall and Father Fraser organised the baby-sitting. He personally asked ladies from the Templestowe section of the parish to baby sit for those attending the Bulleen dinner. The favours were returned on the night of the Templestowe dinner.

Budget for 1967-1970

- Reduce Debt - \$3,450
- Pay Interest - \$1,200
- Subsidise School Salaries - \$1,110
- Contribution to Extension Funds - \$375
- Erection of a Church Hall for Sunday Mass – estimated \$60,000
- Stage One St Kevin’s School – estimated \$50,000

Weekly income required to meet these projects \$320

It is not expected that in three years we will have completed all our plans, finance will determine the progress and development during the next three years.

For later campaigns, the Sacrificial Offerings were then organised through the Parish Priest and a few people got together as a committee. Tony Anderson was given the job of organising the brochures and the general structure of the appeals and going around visiting people. They did have a couple of

*dinners but no more than two of those and then they used to just bring out the brochures and have the talks. Later on they called in the diocesan group to organise the Sacrificial Offering. **Bill Finnigan***

Budget for 1973-1975

- Annual Repayments
 - Catholic Schools Provident Fund - \$13,000
 - City of Doncaster & Templestowe - \$1,400
 - ANZ Bank - \$8,500
- Other Annual Expenses
 - Church Operating Costs - \$4,000
 - School Operating Loss - \$5,100
- Income
 - Fete Profit - \$5,000
 - Required Envelope Income - \$27,800

Budget For 1975-1977

- We Owe
 - Catholic Schools Provident Fund - \$320,000
 - City of Doncaster & Templestowe - \$2,500
 - A.N.Z. Bank - \$50,000
- Annual Repayments
 - Catholic Schools Provident Fund - \$36,000
 - City of Doncaster & Templestowe - \$1,400
 - A.N.Z. Bank - \$6,700
- Other Annual Expenses
 - School Operating Loss - \$2,000
 - Church Running Costs - \$4,000
- Our Income
 - Fête & Raffle - \$9,000
 - Building Repayment Programme - \$8,000
 - Required Annual Envelope Income - \$33,100

There are 600 families in the Parish. Only 339 families contribute to the Sacrificial Offering, giving an income which averaged \$546 per week.

1979-1981 Campaign

- OUR PRESENT DEBT - \$391,000
- OUR ANNUAL REPAYMENTS
 - Catholic Schools Provident Fund - \$40,000
 - A.N.Z. Bank - \$8,000
 - Serpell's Rd (Future Parish Development) - \$2,700
- OUR PRESENT PROJECT
 - Loan to St Kevin's Tennis Club for parish tennis courts construction - \$6,000
- OUR INCOME
 - Sacrificial Giving - \$868 per week
 - Fête & Raffle - \$11,000
 - Combined State & Federal Govt. Grant - \$240,000
- OUR FUTURE PLAN
 - Serpell's Rd. Catholics Share of Costs - \$52,000
 - Refugee Family Support - to financially support Vietnamese family in our community
- OUR TARGET
 - Sacrificial Giving - \$1,500 per week

1991 CAMPAIGN

- RECENT ACHIEVEMENTS
 - Refurbishment of Senior Building at St Kevin's - \$24,000
 - Repainting of St Kevin's School, parish house and church - \$18,000
 - Computer for Parish & Schools- \$18,000
 - Debt Reduction - \$189,000
 - Support for 22 ministering groups with the parish.
 - Support for the wider church and Diocesan Services
- THE FUTURE
 - New Carpets, infant building, St Kevin's - \$20,000

- Partial refurbishment of parish house - \$10,000
- Holy Cross Chapel refurbishment
- Toilets at St Charles Borromeo - \$8,000
- IN THE LONGER TERM
 - Aged Hostel to begin in 1992, land donated by parish.
 - Consideration of a church of St Charles Borromeo
- OUR PRESENT FINANCIAL SITUATION
 - Weekly Thanksgiving Income is now - \$3,000
 - Present Weekly Expenditure is - \$3,364
 - Current Parish Debt - \$385,932



Figure 50 : Brochure for Thanksgiving 1991

Finance Committees

The central committee which reviews the overall financial operation and development of the parish

Father Fraser had separate committees for the two parts of the parish. Father McCann continued with the group Father Fraser had for Templestowe. Some members of the group were Lou Steinfort, Tom Klem, Lance Reardon, Bill Carew, John Dixon and Mike Robinson. We always hit our targets.
Michael Robinson.

*Father Fraser was here when I came. At first all the book work was done over in Bulleen. The Sacrificial Offering was all done there but they had the two separate sets of books. Then when we were made a parish Father Fraser wanted me to come over this side and work. **Fay O'Toole***

Fay recorded all the Sacrificial Offering donations for St. Kevin's before we became a separate parish and for ten years afterwards. She also did the counting and the banking.

Later, for the counting of the weekly collections Father Ranson set up a team: Jim Hannan, Jim Gannon, Marie Britton, the late Michael Keeghan, Dick Goold and Mary Jeans. Marie Britton no longer lives in the parish and the team have been joined by Bernadette Saunders and Karl Haussegger. The group have faithfully carried out this task which is vital to the financial running of the parish.

In the seventies, Bill Finnigan was the president of the Parish Committee and David Marburg was the treasurer. With Father they discussed finance and the general running of the parish.

*The Parish Committee is the central committee which reviews the overall financial operation and development of the parish. Meetings are held on the first Tuesday of each month, and any parishioner may attend to raise any matter relating to the operation of the parish." **Parish Pamphlet***

A group of parishioners was invited to come along. We had a president who was myself and David Marburg who was the treasurer and Father. We discussed finance and the general running of the parish. We used to get about twenty at the meetings.

Lots of meetings went on about the building of the senior school. John Driver was involved with the Senior School. It was a very controversial issue from the educational angle and the cost of it ran out quite alarmingly. They had to modify the whole thing. There was a lot of debate going on between Father and the committee.

*This committee ran for a few years, mid-seventies until the very early eighties. Then because we didn't have anything new on the agenda it gradually dwindled away and at that stage Father took leave. When he came back it didn't start up again. **Bill Finnigan***

After Catherine was born I came back in 1984 as a support person for the parish in administration. When St. Charles Borromeo opened the parish had to support two schools and I helped with that. This involved the total financial management of the parish; the finances of the two schools, the

*payrolls, maintenance of the church and the schools and general parish activities. This was full-time for two years but now I'm not here as much. **Kaye Byrne.***

When Father Chris came in 2002, he re-formed the Finance Committee. Every three years the Diocesan Organiser had been organising the Sacrificial Campaign in the parish and this continued in 2003 and 2006. Previously 50% of the Sacrificial Offerings were allocated to the two schools. This ceased in July 2006. The schools are now completely responsible for the own finances.

On March 14, 2004, the committee organised a Parish Forum for parishioners to discuss the future capital development of the schools, the church and the presbytery.

At the Parish Annual General Meeting on July 29, 2007, a summary of the Finances was presented. There were 1,366 families in the parish. 580 people attended Mass each Sunday. 281 people contributed to the Sacrificial Giving Campaign at an average of \$8.69 per week. From the \$2,400 per week received, \$500 was spent on property, \$1,200 on administration and \$460 went to the Diocese.

At this meeting, the committee announced that the new St Charles School was completed and two one-acre blocks of land on Serpell's Road were sold. Plans for the renovation of the Church and St Kevin's School, for the building of a Parish Administrative Centre and for the sale of land on the eastern side of the parish block were presented.

Catechetics

Much trouble is being taken with the catechising of the children.

Catechetics has a long history in Templestowe. In the 1890s Ted Sheahan and his brothers and sisters walked to Heidelberg to prepare for the Sacraments with the Parish Priest.

*My family went to the Templestowe State School, but they walked to Heidelberg on a Saturday afternoon to get their instructions for First Communion. Then, when they were older, they walked in again, three and a half miles, for Confirmation instruction. Kevin and I made our First Communion together at St. John's. **Carmel Sheahan***

*Mrs Jim Cashen who lived on the corner of Atkinson and Mc Lachlan Sts. prepared us. We used to walk up there at night. **Dawn Shine***

From October, 1960, Father Spillane gave short catechism lessons to the children each Sunday after Mass. In March 1961, he made these announcements,

Much trouble is being taken with the catechising of the children. Classes will begin at the State School this Wednesday and each Sunday after Mass. Parents must see that the children are at classes. They will be interested at home, helping with the prayers and going over the lessons in the children's book. The children will be given a book, "My Way to God", costing 7/6.

The First Communion class is the major work for the Templestowe section of the parish for this year.

*My gratitude to those good young ladies who are helping on Sundays after Mass. I hope to enlist a helper to work with me at the school on Wednesday. **Green Book.***

The "good young ladies" were Rosemary Wilkinson and Sue Wills. Margaret Oliver and Evelyn Mangan helped at the school. With Father they taught three small classes in one of the empty classrooms in the original Templestowe State School building.

Archbishop Tweedy celebrated a special First Communion Mass for the children at 9 am on Sunday, 5th November, 1961.

In 1962, a Catechist Training Scheme was announced.

"There are large numbers of Catholic children attending State Primary Schools, not only in country areas of the Archdiocese, but also in the metropolitan area. The situation is even more critical at the secondary and technical school level. The survey indicates that a large number of pupils leaving leaving Parish Primary schools at the end of 1961 for further study moved into State schools this year. Many individuals are already engaged but the help of more volunteers is needed and those in this apostolate should be adequately trained.

*After their period of training, the lay people will be engaged either as catechists in the State schools or to take charge of parish classes organized where the need arises." **Advocate, March 8, 1962.***

More People may enrol this Thursday for the ten lectures to give a basic training for teachers of religion in the State Schools. Our lady of Sion Convent in Whitehorse Road, Box Hill is the place and Thursday at 7.45 is the time.

*I was edified by the number and enthusiasm of those who attended. In Melbourne already 500 have offered their services. **Green Book, 18th June, 1962.***

Evelyn Mangan was in the first group to complete a catechist course at Box Hill. Four hundred and sixty-eight people were presented with certificates by Archbishop Simonds in St. Patrick's Cathedral on August 30, 1962.

During the mid to late sixties, Isabella Lewis-Williams organised the Catechetics. She asked Marie Britton and Lyn Murphy to help with classes at Templestowe and Templestowe Heights Primary Schools and Margaret Mangan to teach on Sunday mornings in St. Kevin's School.

*Mrs. Lewis-Williams asked me to do Catechetics at Templestowe State School. I suppose I did it for five years 1966 - 70. I went on my own and I had eight children of all ages. Not being a teacher I didn't feel adequate at all. I found it very difficult. Then the other religions didn't go to do it any more so the Catholics weren't allowed in and I was relieved. Some children didn't relate to the lesson at all because they had no background in it. I just feel that was one of my failures. I enjoyed the children. There were times when we got on to every subject under the sun. It was still religion but not perhaps as formal as it should have been. We did have nice talks and a good relationship that reflected the love of God. **Marie Britton***

Mrs Lewis-Williams co-opted me. I had three children. I said I didn't have a car. She said, "I will pick you up." I remember her Volkswagen. I don't know how I survived. I was absolutely terrified. I took my own children with me and I had to look after them. I used to take the First Communion class at Templestowe Heights. She had a class as well.

*Then we did it in what used to be the Church of England in Foote St. It is now the Community Centre. This was in Fr. Fraser's time. We used to take the classes in there from the Templestowe State School and then it all finished because you couldn't go into the State School, unless the other religions were going there too. I used to be frantic. I don't know what I ever told those kids. We had nothing to work with at all. Chris Kendall also used to do that because her kids were at the State School. **Lyn Murphy***

I began with a small class of children of different ages. We had a portable record player and some 45" records of children's hymns with catchy tunes and the children loved to sing them. We began with "My Way to God" but later we used the "Let's Go Together" series. A different magazine was produced for each week and it contained photographs and stories which related to the topic for the day. Teachers' notes were also supplied.

As the classes grew other teachers helped. Pat Cowsley and Pat Rowland taught for many years. From 1972 students from the Passionist Monastery took classes. Kathleen Rose, Lorraine Wigraft, Bev Barry and Kathleen Gleeson also assisted.

The classes went for one hour on Saturday mornings from March to November. The children were divided according to grades and there were also First Communion and Confirmation Classes. It was difficult to cater for the wide range of knowledge when the Marcellin boys attended the ten Confirmation lessons. I felt sorry for them having to give up their Saturday mornings when they already knew most of the content. The other difficulty occurred with the rule that children in Catechetics classes were to receive their First Communion one year later than those in Catholic schools. Parents and children found that hard.

*However I found it very rewarding for thirteen years, especially since, because I taught in a local State School, I could talk to the children about their schools and teachers and even saw some of them during the week. **Margaret Mangan***

In 1984, Pat Rowland and Kath Rose were joined by younger volunteers, Larissa Boyhan, née Cohen, who taught while studying at school and Teachers' College and when teaching at Mill Park. They were later joined by Nicholas Boyhan.

Later, Pam Cohen, Brother Jeff Daly CP and Pina Alcide ran the program which was now solely for First Eucharist, Reconciliation and Confirmation. Using "Listening to the Spirit" as the text, children from Catholic and State Schools could now be separated for Confirmation. Numbers in the First Communion groups slowly grew from ten to more than twenty.

In 1989, as a fifteen year old school girl, Sally Andreatta caught the bus after school on Wednesdays from Our Lady of Mercy School to St. Kevin's to teach the Reconciliation and First Communion Classes. Diana Dal Santo, an older student taught with her.

After a couple of years, Sally and Pina Alcide, to encourage the children to attend Mass and in order to gain access to the church for some of the lessons, changed the time to Sunday mornings. Other volunteers who taught with Sally Andreatta were Ayne Richardson, Sally Kearney, Lisa Barry and Jodie Fitzsimons.

In 2000, after giving her last lesson at the end of October, Sally was married on December 2.

*I told Father I expected Long Service Leave! However, I enjoyed spending time with the children. I wanted the lessons to be fun and to be related to the life the kids knew about. We used to play games like holding hands in a line. If one hand is broken, we don't have the support of our friends or of God who is in the family as well. **Sally Andreatta.***

In 2002, Ayne Walsh-Richardson and Sally Kearney prepared the State School children for Confirmation and Eucharist and Reconciliation. Novella Peirera and Pam Cohen prepared the children who attended Catholic Secondary / Private schools for Confirmation.

Until the end of 2005, Wendy Hope, Ayne Walsh-Richardson, Pam Cohen and Novella Peirera prepared the children who attended State Schools for Reconciliation, First Eucharist and Confirmation.

From 2006, Geraldine Williams liaised between the two parish schools, the catechists and Father Chris. During the year Geraldine prepared the children for Reconciliation and Confirmation and Katie Bryan, a student from ACU took those children who were preparing for First Eucharist. Geraldine prepared all the classes in 2007 but was assisted by two students from ACU in 2008.

Since 2005, during the Sunday 10am Mass children have been invited to join a special group for the Liturgy of the word. The number of children who attend regularly has grown. The Group is coordinated by Geraldine Williams with the help of five leaders, each with an assistant. A roster operates over the four school terms.

The Choir

We had meetings about making an impact through Liturgy.

*At the Memorial Hall they had this old harmonium which they transported on the back of a truck every Sunday morning from the Fitzsimons.' Caz Fitzsimons played it then I gradually took over. That was the same small organ that we later had at little Saint Kevin's. **Carmel Sheahan.***

The first reference to a choir at Saint Kevin's is an abbreviated note in Father Spillane's "Green Book" in October 1961. *Choir practice for 1st Communion about 8 PM. at the home of Miss Sheahan.*

*Father Spillane celebrated a special Mass in the little church each year on the feast of Saint Kevin. On Sunday June 3 in 1962 there was a sung Mass. Gratitude to the choir for their help in the festival of the patron saint of the district of Templestowe. **Green Book.***

*Barbara Gurry and I were in a choir up at little Saint Kevin's. Carmel Sheahan played the organ. We sang at the 10 o'clock Mass on special occasions. This was in Father Fraser's time when we had two Masses each Sunday. We used to go and practise a bit, but we were all too busy raising a family to practise a lot. We knew all the songs. We weren't introduced to new ones. They were the songs we grew up with: "Faith of Our Fathers." We were down at the back of the church and after we'd started everybody off, they'd all join in. **Kath Bonser***

After Bulleen Templestowe was separated from East Doncaster a parish choir was formed.

We used to go to Bulleen for the choir. That choir was invited to join a combined choir formed from five surrounding parishes by a Polish man, Zig Novack. We used to go to Heidelberg and to Macleod to practise and whenever a big thing was coming up in any of those parishes the choir took part. At Christmas they would have a wonderful Carol Service. That was a lovely choir.

*The Ceremonies were down at Bulleen in the Church School. Every Christmas and Easter Father Fraser used to hire a double manual console. It was an absolute monster with two keyboards and four octaves and the choice of stops! You really needed to be an organist to play it. I remember one dreadful occurrence on a Holy Thursday night. A carload of choir members and a carload of Passionists went down to Bulleen. I thought I'd try this console beforehand. The Passionist boys were all down there beside it and I could not get the right combination of stops. It sounded dreadful. **Carmel Sheahan.***

A year after Templestowe became a parish, Cecilia Jacobs, prepared the choir.

*Cee just went around and bulldozed all the blokes. Then many of the women came. **Lyn Murphy.***

*Cee came in 1972. At that stage we were practising every Monday night at our place. We had about 28 people and they'd make a night of it and have a cuppa afterwards. It was then a bit of a novelty. Everybody participated much more on a social level which doesn't happen now. If you have a practice at St. Kevin's on a cold frosty night it's awful, but if you have that in a home it's altogether different. A lot of the young marrieds came along, and they used to say, "Oh, it's a night out." That probably brought them, and they enjoyed it. **Carmel Sheahan.***

*I was the descant with Denise Pianezze. The choir sang once a month at the 10am mass and for First Communions, Confirmations at Christmas and Easter and other special occasions. Cee listened to people and put them in the right spots. She was really good with the choice without being pushy. Carmel and Cee had a good understanding. Cee would only have to say one thing to Carmel and she would know exactly what she meant and how to do it. Then Pat Harrison started a youth choir with Julie, her daughter, Frank and Chris Van den Boom and me. **Moira Casey.***

*I remember going down to Carmel Sheahan's and practising in the front room around the piano. That was when Cee oversaw the choir. Some nights we were around at Brian Murphy's place. Carmel was always the accompanist and Cee was in charge. The men used to give her a hard time as I recall, always mucking around. **Tony Byrne.***

*The members of the choir all used to put in \$1.00 for the music. The only words we had for the congregation were roneoed sheets which were put on the seats and then after Mass we'd have to go and collect them. Then they all got dog-eared and I'd iron them. I can remember renewing some of the sheets typing on an old typewriter at home. The Parish had this terrible Gestetner thing. The sheets would go all blotchy. One of my cousins said to me one day, "I don't like those sheets at St. Kevin's." **Carmel Sheahan.***

During the Eucharistic Congress held in Melbourne in February 1973, a special Mass was celebrated on one evening in each parish. Cardinal Rugambura from Tanzania who was staying at Saint Clement's came to Saint Kevin's. The choir sang during the Mass and everyone present, including inter-state visitors agreed that the singing was of an excellent standard. Parishioners were proud of the choir whose participation in the liturgies helped to make the Masses and ceremonies uplifting experiences.

*We also entertained. I remember once there was an Inter-Church Progressive Dinner and St, Kevin's had to do the dessert. As they all got out of their cars we were singing "Seventy-six Trombones" and a friend of mine said the whole atmosphere was terrific. **Carmel Sheahan.***

When Cecilia left the parish Denise Pianezze prepared the choir.

*One night at the practice somebody said that they were sitting near Jan Sheehan at the Parish Picnic and it must have come up that she was a musician. So I rang Jan up and asked if she would help and she said, "Oh, I'll come and sit but I won't conduct!" **Carmel Sheahan.***

I did come and sit. There was somebody else in charge. That was in 1976. I sang for a while and when the other person left I took over. We used to have some practices at Nola Tebaldi's and Joan Scott's.

After Vatican 2 we had a glut of new hymns and we chose them by just looking through the Hymnals. I never knew which verses we were going to do. I used to fly by the seat of my pants. With Liturgy the way it is you can't dominate. The music has to be subservient. So if the priest is waiting you have to cut something short. But once they start singing everybody likes to keep going. Mass has to be over in the hour!

I remember collating those Green Hymn Books with Bill Finnigan. We collected the hymns and Bill had them printed. We asked for volunteers, and we had to put them together with those screws.

*The books had to go out every Sunday. The first thing you had to do was to tell the congregation to pass the books along. Otherwise, you'd start off the first hymn and nobody would be ready. That was the beginning of the change-over from the choir performing to more participation from the congregation. At the end of Mass, we had to pack up all the books and put them in boxes. **Jan Sheehan.***

*Greg Armstrong always wanted to know exactly what was happening. We were about to start, and Greg would say, "What note do I start on?" Right on the death knock he'd ask which verses we were going to do. **Carmel Sheehan***

*I never knew which verses we were going to do. I used to fly by the seat of my pants. With Liturgy the way it is, you can't dominate. The music has to be subservient. So, if the priest is waiting you have to cut something short. But once they start singing everybody likes to keep going. Mass has to be over in the hour! **Jan Sheehan***

*I wrote out the names of the hymns we were singing for the Entrance, the Psalm, the Offertory etc. I used to do about twenty of them and get sticky tape and run along and stick them on the seats before Mass. **Carmel Sheehan.***

*The Catholic Hymnal came out. We didn't buy it because we used the overhead. We used to buy books and choose ones that we thought were interesting and that everybody would enjoy doing. The words were largely scripturally based which the old ones weren't. They wrote music to passages of Psalms or Gospels or Epistles or Old Testament readings. You could relate these hymns to the readings. **Jan Sheehan.***

There was a lot of discussion before we introduced the overhead because we hadn't had the books all that long. I remember Kaye saying she had had some experience with overheads over in the west and that it made for some mirth when it was crooked.

*It's a far cry from the Holy Name Sunday for men, the Sacred Heart Sodality for women and the Children of Mary Sunday. The same old hymns were used and the people didn't mind. They were all predictable and had nothing to do with the Scriptures. **Carmel Sheahan.***

I remember talking to Chris Wilcox about this. We used to have a pack of approximately sixteen hymns which you churned out in those days. Now we have hundreds.

*I remember the Holy Saturday night when the Passionists acted out the Resurrection. They had the tomb at the side of the altar and the lights wouldn't go on and Brian Murphy was crawling under the seats. It went on for two and a half hours. Vianney always did the lights and Julian Gannon did the microphone. That was in the years when Liturgy was going through enormous changes and you tried to be different. We had meetings about making an impact through Liturgy. **Jan Sheehan.***

At its peak the choir had twenty-eight members. They choir sang at the Mass to celebrate the twenty-fifth anniversary of Father McCann's ordination and at Greg Light's ordination to the diaconate with Bishop Perkins. They also sang at a Requiem for Max Weston, one of the choir members.

Nancy Amalfi took over while Jan was away during most of 1980.

As the congregation singing grew the necessity for the choirs diminished. We are one of the few in Melbourne that's been maintained. We've always been able to continue because the choir was able to teach and lead and give general support instead of always singing on their own.

The ideal became a hymn where the choir would do the verses and the congregation would join in the chorus which the choir would sing in parts. Everybody was involved. The choir was doing its part and supporting the congregation at the same time. So those stages gradually evolved.

But everybody was so busy. They were interested but I almost felt that I didn't want to coerce people. In the earlier days you had a lot more people who probably found the role of the choir more specific.

Occasionally I used to have practices at my place and at Nola's, but not anything like Carmel used to have. Now they're all at the church. The role of the choir I suppose now is more clinical, not social. Everybody's rushing.

We've actually gone through all those changes: the choir, the choir and congregation, the congregation and now the Leader of Song has taken over.

*Cee was the first. She doubled up as a cantor and leader of song. When Father Peter Howard invited Clare Johnson to the choir she was our first Leader of Song. Then we had Juliana Cleal. As our resources fell away it was expedient to have a Leader of Song instead of a choir. I still maintain that the Parish can run by itself but its handy to have a Leader of Song when you're doing something new because they teach the congregation. **Jan Sheehan***

Father Howard, priest in residence, formed the Emmaus Group in 1992. This group prepared the 5pm liturgy each week. According to the 1994 Annual Parish Report, "The group is very aware of the needs of young people, 18 to 25, and has responded with creative liturgies targeted to capture the imagination of this group of young adults." Amy Clews and Hamish Purdey were the leaders and people of all ages went to these Masses which were always very well attended.



Figure 51: St Kevin's Choir in St Patrick's Cathedral for Confirmation 1993

*At first when Confirmation was at St. Kevin's the children used to do the liturgy for Confirmation, Reconciliation and First Communion with Margaret Broderick. In 1988 the adult choir took over when the emphasis in liturgy was on the Parish rather than the children's liturgy. The children would join in the parish so the emphasis became the Parish welcoming them rather than the children doing it on their own. We've been going to the Cathedral for Confirmation since 1991 to 2001. **Jan Sheehan.***

Carmel Sheahan moved from the parish in 1990 but often returned to play the organ at Easter and Christmas and for other special Masses. She had been involved in music in the church and for social occasions for nearly sixty years. Parishioners remember Carmel's faithful commitment to the musical life of the parish over those many years. They remember, too, the very warm hospitality which always greeted them at the Sheahan home.

The 1995 Parish Report described the Music of the Liturgy Group as having had a year of consolidation in some areas and development in others:

Music has been a highlight at both mass centres. Clare Johnson and Gwen Carbone play and lead us in song at 10am and 11.30am (Holy Cross). Cathy Ryan, Marg Hogan, Dominic Marasea, Maurice Molan, Barbara Ward, Bernadette Dobeli and Phil Byrnes help at 8.30am (Holy Cross). Robyn Horner and Julie Morgan assist at 5pm. The choir has continued their great work, especially at Christmas, Easter and Confirmation.

After the Easter Ceremonies in 2002, Jan Sheehan retired from the position of organist and choir leader.

*Jan is a mistress of her trade., an utterly professional teacher of group singing. Again and again, against all odds, she has got us up to a respectable level in time for some scheduled choir performance. She has even led us to perform at St. Patrick's Cathedral without disgracing ourselves and our parish! **Some comments from the speech Greg Armstrong made at her farewell dinner***

James Meese was the organist and choir leader from 2002. In 2006, Sriyani Jayamanna became the organist and Ami Miers the leader of song. In 2008 Dominic O'Brien leads the singing with guitar accompaniment and Andrea O'Loughlin plays the organ and leads the singing once a month at the 5.00 pm Mass.

Charles Balnaves has installed PowerPoint to replace the transparencies and the old projector.

The choir sings at Christmas and for the Easter Ceremonies. On Christmas Eve in 2008, the choir was accompanied with a violin, flutes and drums and Trish Wilson and Brian Murphy who sang that night have been members of the choir since the days of Cecilia Jacobs and Carmel Sheahan in the 1970s.



Figure 52: St Kevin's Choir St Patrick's Cathedral 2001. Back l to r: Patricia Wilson, Kevin Meese, Barbara Ward, Greg Armstrong, Vianney Shiel, Claire Ryan, Irma Kruzelnicki, Joan Haussegger, Maurice Molan Front l to r: Jan Sheehan, Dominic Marasea, Doreen Merrett, Father McCann, Pauline Wright, Shirley Lui, Claudia Raiola Sitting: Mary Jones

Social Functions

In the early days it was a great social parish.

For most of last century fund-raising events for church and school, such as balls, concerts, fêtes and Queen and Princess Carnivals with their house parties and card nights, formed a large part of the parishioners' social lives. It is interesting to read an advertisement in St. John's Parish Gazette of July, 1928.

Ball and "At Home"

All the parishioners are requested to make this official opening of the new buildings a memorable success - worthy of the school and themselves. On the occasion let there be no missing friends. Fine floor, good music, generous catering, by the ladies of the parish, efficient organisation by an experienced committee.

Nothing to argue about. Come to the ball!

The Rev. M.F. McKenna, P.P. of Elwood, will give an address on the occasion.

Mr. H.P. Brennan, J.P., president, Messrs. Dan Sullivan, Dan Downey, W. McRedmond, Ted Murphy, Bob Sheridan, M.C.s ; J.J. Tyrrell, L. Arthur, Jun., Hon. secretaries.

Ladies Refreshment Committee; Mesdames Mangan, J. Kelly, C. Neander, B. Smith; Misses Mary Cashen and May Baynes.

The "Eureka" Jazz Band has been specially engaged for the occasion.

The committee will provide a card tournament and other attractions for the enjoyment of non-dancers during the evening.

Parishioners from Templestowe worked hard on fundraising for the Heidelberg Parish. Many events were held during a Princess Carnival in the early fifties for the church school at West Heidelberg which became a separate parish in 1953.

In the three years when Templestowe belonged to the Doncaster Parish, socials were held in the Templestowe Memorial Hall and picnics were held in the East Doncaster grounds. Father Spillane wished to break the link between church fund raising and social activities. He was endeavouring to build a community and the dances and get togethers held at Doncaster or Templestowe were purely social occasions.

*I want to preserve the envelope system as the means of parish finance. Social activity, religious inspiration urging it on, need not affect the envelope system. **Green Book, August 28, 1962.***

Socials were held in the Templestowe Memorial Hall and picnics were held in the East Doncaster grounds.

*One Sunday in the Little Saint Kevin's Church Father Spillane announced, "On Friday 21st October, 1960 from 8.00 pm. in the local hall at Templestowe we will hold a social night for the people of the Doncaster parish to meet and enjoy one another's company. No money will be involved. Two requests: all to come, ladies bring a plate for the supper." **Green Book.***

The Bulleen Parish used to organise car rallies which ranged around the Templestowe and Warrandyte area and concluded with a parish picnic. Sports days for the children were held at Saint Clements'.

After the formation of the Templestowe Parish, Cecilia Jacob, the Parish Worker, ran a social night about four times a year in the undercroft. The choir presented items, but it was a social night for everyone

*The choir did special items at the Musical Evenings. I remember doing "Seventy-six Trombones" and the Ascot Scene from "My Fair Lady". At the Melbourne Cup Night the lady opposite the church made a horse's head surrounded by a wreath. **Cecilia Milne, née Jacobs***

*Cee was great at organising social functions like that. They were great fun. For the Ascot Scene I wore my wedding dress with big, black, paper flowers over it and a sun hat decorated with white crepe and black roses. **Pauline Wright.***

Wonderful nights were held by Jack and Eileen Smyth to raise funds for the St. John of God Brothers.

One year John Dixon organised an Italian Night. At the entrance to the car park young teen-ages were dressed in Italian costumes and presented arms as the cars drove in. There were Italian items and Italian food was served

In the early eighties Ian Hall was the leader of the Parish Ball Committee. The ball was a fund raiser but was also the social event of the year. It ran for some years and then ceased. During the "Renew" discussion groups a Social Committee was formed with Maree Butler, Geraldine Williams, Kathy Shady, Margaret Pangrazio and Catherine McCormack

*The first year when it was held again at Argenti's a few people were unhappy because we had so many attending. It was very successful and quite a few people missed out. So the next year it was moved to the Heidelberg Town Hall. **Tony Byrne***

*For four of the balls at Heidelberg we had debutante sets with girls from Catholic Ladies College and Our Lady of Sion schools. The young ladies and their partners were presented to Father Charlie and Father Peter. In 1995 it was decided not to have debs and the format was changed to a dinner dance. **Maree Butler***

In 1997 the dinner dance was cancelled but the following year it was held at Plenty Ranges Arts and Convention Centre out at South Morang. Raffles in aid of the Bethlehem Support Group and other worthy causes were always held at the balls and dinner dances. That year \$100 was donated to Bethlehem and \$100 to the New Guinea Disaster Fund.

Some couples travelled out by bus and it was a lively group who returned in the early hours of the morning.

*The trip home was very musical with several new recruits being discovered for the choir. **Maree Butler.***

And that was the last of the dinner dances.

*In the early days it was a great social parish. When we were young we didn't have money to go out and pay for baby-sitters, so our social life revolved around the parish. When the core group went through, the young ones didn't need social activities. They have more money, I suppose and nowadays we're all so busy. **Maree Butler***

Youth Activities

No matter where they went to school after St. Kevin's they could always come back and meet their friends

During the 1950s dances were regularly held in St. John's Hall and in the Templestowe Memorial Hall. They were family affairs in which parents prepared the hall and cleaned up afterwards. Fathers manned the door and compered and mothers provided suppers of sandwiches, pies and sponges, followed by tea, coffee and soft drinks. They joined in the fox trots, waltzes and progressive barn dance.

*"The young people from Heidelberg were brought out to Templestowe in a furniture van. Mum and Dad had decorated the hall with bails of hay and lanterns. We made a scarecrow from Dad's old shirt and trousers and a pair of rubber boots. During the night two men got inside a hired cow skin and danced around the hall. **Sister Kathleen Mangan.***

*My parents drove me from Ivanhoe to the furniture van in Heidelberg, followed the van in the car to the hall and stayed for the dance. They then followed the van back and drove me home. **Sylvia McIntosh, née Cleary.***

Fr Spillane organised socials, sports afternoons and barbecues that were suitable for young families.

By the 1970s the young people themselves began to organise their own social activities. Judy Hughes, neé O'Toole, directed two plays.

*I was at university and there was a group of teen-agers who were still at school. The first production was of three one act plays. The second one was "Pollyanna". We met after the 10 am Mass and rehearsed in the open area under the church. Father McCann promoted them and we advertised by putting up signs. The audience was mainly parents of the people involved. **Judy Hughes***

A group of teen-agers organised dances in the school but encountered difficulties with gate crashers.

*Frank Van den Boom was one of the leaders and Jane Carman. We used to have dances at St. Kevin's, under the church in the classrooms. The dads used to have to come and patrol the area. I think the Heidelberg boys used to come and give a bit of drama. People would bring records and things. We'd dance and socialise and all the girls would try and look beautiful. I was still at school. It went on for years. **Marie Burgo (nee Lokan)***

I'd been involved as a youth leader at school and just after I left school, so Kaye Byrne and Charlie McCann said, "What about trying to do something with a youth group here?" Kaye said she'd help out. I think there might've been some parents pushing Charlie to do something for the youth in the area - Mary Coyle was one. Charlie told me there had been a youth group operating with Anita and Ben Van den Boom, Marie Lokan, Jane Carman, Jenny Harrison. They used to run dances which were crashed a few times by the hoods from Heidelberg. Charlie told me stories of getting a golf club out and going down there to shift these hoods on. I think it'd been defunct for about twelve months so I went around to talk to these kids and find out how they had organised their group and see if they'd be interested in leading younger kids in a youth group.

The initial planning meeting was up here at the Lokans back in May, 1975. We started small and operated at St. Kevin's on Friday nights. We didn't just have dances, although the focus of the activities was fairly social. We always went to Charlie's for take-away food in the early days. It just grew from that. We started off with years seven and eight. Some of those we started with were Tony Murphy, Piers Armstrong, the Robinson boys, Brendan Shine, Craig Boyhan. Later we maintained it up to about year 11.

Father always wanted it to be a meeting place. No matter where they went to school after St. Kevin's they could always come back and meet their friends. We held most of the activities in the senior building of the school. We used to use one side of the building which the teachers packed up for us which I realise, now I'm a teacher, must have been an absolute pain in the neck. We'd come in and

run functions there and then they'd have to get all the kids to put the class areas back together again on Monday morning. We'd do bigger functions at the school, but often we'd run home nights. We'd break up into smaller groups and meet in the kids' homes.

Part of the program was leadership training. About that time Greg Light and Paul Traynor, two of the Passionist seminarians came down to Charlie and said that they wanted to work in the parish with the youth. So we connected with them and that was where I first met Tony Byrne who was a seminarian there. Greg Light and Paul Traynor got heavily involved with leading the youth group with us. Tony helped more with an older group in training the leaders. Apart from Benny and Anita Van den Boom, Marie Lokan, Jane Carmen and Jenny Harrison, we also had Matt and John Bunsmer, Jenny Merrett and a couple of others I can't remember, as leaders.

Very quickly we had a fairly large group of leaders, so we ran some training week-ends up at Mt. Evelyn at Charlie's sister's place. We also ran one or two camps for the kids. In the end after a few years we recruited leaders from the kids that had actually moved through the youth group. So that's where we got one of the young Harrisons, Peter, who went to do teacher training in P.E. at Rusden. Bernadette Shine who helped us out for awhile went into teaching as well. Then there was Chris Seeber who went on and did teaching and his sister, Lisa, John Barry and Steve James and Kathy Bone who later married. We had a few youth group marriages. Andrew Lee and Louise Dyson met through the group. Other leaders were Sue Noonan, Stephen Rowlands, Ben Frawley, Carolyn Curren. In the final years Larissa Cohen and Nick Boyhan were the two key leaders. They also later married. Danny Della Vecchia was involved in the early times. The other people who used to help out as leaders were the teachers at St. Kevin's: Gunnar Rasmussen, Geraldine Butler, Maree Lynch. It was kids like Steve James who really took over and did the bulk of it in the end.

*We had to supervise all the dances. We patrolled both inside and outside. Tony Anderson was terrific at sniffing out the grog, no matter where the kids hid it. We'd ring up and tell him we had a dance coming up and he'd come to the planning meeting. We used to have regular planning meetings, usually once a term to set up the program for the following term. Tony was terrific for the practical details, so he used to organise the security. He'd contact all the parents. We always had dads: a couple on the door and a couple patrolling outside. This was down at St. Kevin's in one wing of the senior building. Without fail, we'd always find grog every night and Tony would find a bottle of whisky or something stashed away, sometimes three blocks away. We also had people who'd try and crash the dances. **Paul Ryan***

Trying to “police” the drinking of alcohol is a difficult task and those kids sought out some amazing hiding places. Despite the men having to keep on their toes, no major troubles occurred. The St. Kevin’s discos were always well attended and the youth of the parish looked forward enthusiastically to the next function. Two of the youth leaders were Clare Bennetto and Jenny Rath. **Tony Anderson**

Father went off after one girl one night to drive her home and she swore when she saw it was only the priest picking her up. **Fay O’Toole**

Then we moved the dances up to the Memorial Hall for a couple of years. This saved the teachers having to set up the senior building for us. We always charged and we always made money on the dances. That was how we funded the Youth Group. We were charged a fairly nominal fee for the Memorial Hall. It was Mrs. Rose Mullens who was in charge of the Hall. Later on it was the Council.

One night we had a bikie gang roll up there and crash it. We always notified the Police when we were going to have a dance. I knew a guy who used to coach me for football; Clem Goonan who was the sergeant up there at Doncaster. I used to contact him and he’d always make sure that the police would include it on their round. They’d just walk through the dance and the kids would see them there. Our kids were always O.K. It was all the ring-ins you’d have to worry about.

Later on we moved the dances up to the hall at St. Greg’s. We used to get bigger crowds there and there was always trouble because it was closer to Shoppingtown and the pub. The kids would get the grog and roll up with that.

At first in 1975, 25 or 30 young people attended. At its height in the late 70s and early 80s we had over 100 regular members. Dances would bring in 200 or 300 people at times. We had lots of weekend trips, snow trips, a Puffing Billy trip every year. Greg Light was the main one organising the Luna Park trip. We ended up taking 600 or 700 kids to that in buses.

They came from other parishes, too: from St. Clement’s and St. Greg’s. A few other parishes had heard we were a successful youth group and came across to pick our brains. We organised activities on most Friday nights. In the end we tried to work it every second Friday night.

When I started organising the youth group I was still a student, so the time commitment wasn’t too bad. Later when I was teaching I can remember teachers saying to me, “Why don’t you come and have a drink on Friday night?” I said, “Oh, I’ve got to go home and run a youth group.”

The youth group ran for fifteen years. We even had a couple of functions after we (Lorraine and Paul) came back from overseas in 1990. My son, Luke was part of it then. When we started the youth group

*Luke wasn't even born. We always said it was for the kids in the area but our own kids never got to be in it. Luke and Ben Dalla Riva were in year eight and they came along to the nights but we found that probably, unlike the earlier times, the kids weren't really attracted to a youth group any more. They had other things they could do. By then there weren't as many kids; the area had aged. At the height of the youth group St. Kevin's School had nearly 500 kids. When we finished it had dropped down to 200. **Paul Ryan***

In 2005, in response to a need identified at a Parish Annual General Meeting, Frank and Daniel Castellano formed a Youth Group with children from years 7, 8 and 9 who had attended St Kevin's Primary School. They combined with a similar group organised by John and Carmel Chubb at Our Lady or the Pines Parish at Donvale. Interesting activities were organised, and the participants were very enthusiastic. Unfortunately, the group ceased after 2006. For some reason the next group or grade six children didn't become involved, but the group fell apart when parents didn't take on the role of leaders. Without the support of the parents the group was unable to continue. Frank hopes that at a later date a youth Group will be organised by the parishes of the local Deanery i.e. Templestowe, Donvale, East Doncaster, Doncaster, Bulleen, Heidelberg, West Heidelberg and Ivanhoe.

The Passionists and the Marists

Passionists

A wonderful atmosphere of prayer and community spirit

*Holy Cross Retreat is the name given to the new monastery of the Congregation of the Passion on Serpell's Road, between Templestowe and East Doncaster. It will be blessed and opened by His Grace Archbishop Simonds on Sunday May 23 at 3 p.m. **Advocate, May 13, 1965.***

In 1965 Holy Cross was primarily a house of studies for Passionist students for the Priesthood and priests and students lived an enclosed life. When they began to have a monthly "Family Mass" for their relatives, local people and friends also attended and during these Masses there is a wonderful atmosphere of prayer and community spirit. From the early seventies the people have been fortunate to have contact with Priests and students who have participated in parish activities: Easter Liturgies, Catechetics, the Choir and Pastoral work and In-services for school staffs.

The Passionists now use the monastery for retreats, conferences and seminars.

The children from St. Charles use the chapel for school Masses, paraliturgies and reconciliation. They visit the outdoor Stations of the Cross and come together with St. Kevin's children in preparation for Confirmation. Parents' workshops are often held at the monastery.

In 1984 the chapel at Holy Cross became a second Mass centre for St. Kevin's. Parish Masses were celebrated there at 8.30 and 11.30, until the end of 2001.

Marists

The brothers participate in parish activities

On November 7, 1968, the Marist Brothers bought a property in what is now Tuscan Rise, Templestowe. They began building in 1974 and moved in on April 25, 1975. This is the Marist Province Centre for the Melbourne Province which takes in Victoria, South Australia, Western Australia, Northern Territory and Forbes.

The brothers participate in parish activities as Lectors, and Ministers of the Eucharist. They sometimes take Prayer Services on week days and Brother Ronald Fogarty has given Lenten Lectures.

Renew and Parish Groups

Parish Participation

When Saint Kevin's Parish was about ten years old, a pamphlet was put out by the Parish Committee to "outline the activities of the various groups for the purpose of informing all the parishioners and also by way of encouraging even greater participation within the parish."

The groups listed were

- Parish Committee (overall finance and development): Bill Finnigan and David Marburg
- Education Board: Peter Sheehan and Kathleen Rose
- Community Renewal: Terry Randall and Maureen Fitzsimons
- Fete: Peter Lansbury, Tony Whelan and Russ Healy

- Liturgy: (Choir, Jan Sheehan, Readers, Vianney Shiel, Catechists and Ministers of the Eucharist: Margaret Mangan)
- Works: Wally McCormack and Bill Finnigan
- Parish Ball Committee: Ian Hall
- Sporting: (Basketball, Eddie Williams, Little Athletics, Harry Clack, Football, John Langley and Tennis, Gary Ficus)
- Tuck Shop: Kath Kelly
- Uniform Committee: Maree Butler
- Monday Social Group: Ba Wighton
- Youth: Kaye Byrne
- Sacrificial Giving Committee: Tony Anderson

The Community Renewal Group aimed to build up greater involvement and contact among parishioners, by organising parish picnics, fashion parades, new parishioners' nights and spit roast nights. Nights were held at the presbytery so new parishioners could meet Father and members of the group.

*The first Welcoming Group was really the Mothers' Club broadened. The idea was to make everyone feel welcome. We held New Parishioners' Nights at the presbytery where supper was served and the new people met Father and the group. We also had a Spit Roast Night. The meat was cooked outside the presbytery. **Maureen Fitzsimons***

*All these groups deserve your support. The best way to give this support is by direct personal involvement. The momentum of spiritual renewal brought about by the Scripture Study Programme can be enhanced by your participation in the more mundane but nevertheless essential activities of our parish of St. Kevin's. **Parish Committee Pamphlet***

The first Parish Committee Pamphlet omitted the Church Cleaning Group. This group had continued with different volunteers since the days of Little St Kevin's. The coordinators in 1995 were Maureen Whyte for St Kevin's and Helen Dennis for the Monastery.

In 1995, the group of ladies was acknowledged in the Parish Ministry Reports.

Many of the team members have been contributing for a considerable number of years; Pat Rowland for 25 years, Merryl Brennen and Dianne Carnell for 21 years and Joyce Nickson, Pat Rowe, Mary Waddick, Shirley Barnes and Corrina Marasco have been involved at the Monastery since 1988.

After 1996, the church having been renovated and a new carpet having been laid, the work became too onerous and a commercial firm was hired to do the cleaning.

Scripture Study Programme

That was really involving and many people still talk about it

In 1982, a Scripture Study Programme had been run with the help of Alice Miller who at that time was the Principal at St. Kevin's.

*The whole parish was involved when we had those Gospel discussion groups. The staff from St. Kevin's were leaders and we used to go around to the homes. That was really involving and many people still talk about it. **Novella Peirera***

*Father Jerome Crowe from the Passionists did a series of talks that were followed by small group activities where people did Scripture studies. So we'd had a good effort at parish-wide adult education program in small groups. I think that was why Fr. Charlie was keen to go with Renew. He'd seen how successful that had been and over the three years Renew was also highly successful. **Tony Byrne, Coordinator of Ministry Groups***

Renewal Groups

The groups worked through that program over a period of six or eight meetings per season.

Renew was an initiative of the Diocesan Pastoral Formation Centre that was being led at that time by Fr. Peter Nicholson. They had the idea from a diocese in America. They studied it over there and they decided to introduce it to the Melbourne Diocese.

We started in 1987, the first meeting was either in late '86 or early '87 when Father Charlie invited myself and Bill Kendall to a meeting over at St. Martin de Tours where the whole renew program was introduced to us and we were asked to establish a group of coordinators who could run the program.

We had a number of meetings with the existing groups, advertised it quite heavily and around the parish established in the vicinity of thirty groups. We followed the material that was put out from the central office.

I became the coordinator of the program in the parish and had to attend a number of regional meetings to report on what was happening, to outline what we were doing, as well as to run the parish level activities. The first season ran in the parish in the second half of 1987. There were two seasons in 1988 and two in 1989. Generally we maintained the level of involvement in the parish.

The leaders of Renew were meant to have gone through a process of extensive formation. They concentrated on content and then on group leadership so that in the discussions there wasn't anyone dominating a program and so one particular viewpoint didn't dominate.

Booklets that were handed out started by asking people for their reflections on a life experience. Then they read a piece of Scripture often associated with the Sunday readings for that time and reflected on that. So it followed what is known as the four point plan which is a catechetical program which has been running in Catholic schools for about twenty years. They go through the process of an experience shared where there's some aspect of life to reflect on, then they explore their faith through looking at Scripture or the teachings of the Church and look at how that can be incorporated into everyday life. The groups worked through that together over a period of six or eight meetings per season.

The booklets described a process that involved an organising committee, part of whose responsibility was to break the parish up and invite people to join small groups in those areas. One of the activities was meant to be an outreach activity which was really about going out to other parishioners. I'm not sure that we did that as well as we might have. A lot of our people were a bit shy and weren't keen on the idea of reaching out to people. They were a bit reluctant to visit people.

*However we still managed to get a number of groups to co-operate in that process. One group didn't last after the first year because they wanted a priest to lead the group and we didn't do that. We had lay people leading all the groups. All the others remained to the end. One group continued to meet socially for some years after the formal discussions ended. **Tony Byrne***

Ministry Groups

We wanted to give these groups a co-ordinated focus.

Probably the results of Renew are still seen today because half way through the program those who were meeting to run the program agreed to the establishment of an on-going group that would broaden the activity of parishioners and start building a series of ministry groups. I remember having a meeting before Renew finished. It was in the second year in 1988. We looked at what we thought were the needs of the parish. We invited people to do a brainstorm activity to identify needs and to try and establish a number of groups that could work to address those needs.

One of the main needs that was identified was the need for further communication. I think people would still say that's the case. That resulted round about that time in the establishment of a parish newsletter. Father Ian Ranson, the assistant priest, was one of the people behind that. Liz Mullen was involved in the start of that newsletter. She was fairly keen about the idea and did a lot of the work for it for the first couple of years. She typed it up and made sure it was distributed. Now it's run at the parish centre and typed up on a Friday.

When we did that brainstorm to try and identify the areas of needs we came up with a number of things: communication, youth, liturgy, support groups, adult education and faith sharing, some sort of coordination of these activities, focus on community life which involved a number of things but particularly a welcoming type group and a number of other smaller activities. That led to the establishment of what we call the Ministry Groups which tried to take into account some of the existing groups, eg the liturgy group, the youth group and the community group.

It was said at the time that the idea was to try and involve as many parishioners as possible in the building up of the life of the community around a number of key focuses: communications being one, liturgy being another, adult education and formation being another, welcoming and community life being another and the support group being another one.

The success of the groups varied, I suppose, right from the start. One of the ones that took off very well initially was the Welcoming Group. That was due to the work of Tom and Anne Barry. She also worked in the parish on the finance group. She had been heavily involved as a secretary and in finance in the parish where she'd been in Queensland, so she was a good support in that area as well.

*There was an outreach activity that didn't continue except through the Bethlehem Group that has been associated with a number of activities in the inner city of Melbourne. Jenny and John Barnes were associated with that. They worked with Mother Therese's Sisters **Tony Byrne**.*

After Jenny and John Barnes moved from the parish, two appeals per year for food and clothing for Bethlehem were organised by Margaret and Garry Clews. They are now (2008) run by Geraldine Butler-Webb and Leo Holt.

Other groups that grew out of Renew were the Care Group and Adult Education Group. The Liturgy Group continued and there was a focus on youth. Catechetics had already been going but we tried to expand and support it more. There was an attempt to run a Rite of Christian Initiation for Adults. Fr. Ian Ranson was keen on that and there was a small group established to run it. A Social Group was established and a Play Group or Young Mothers' Group. In the first few years a number of groups were highly successful. The Social Group, for example, ran the Parish Ball again.

*Some groups have continued since that time, some have dropped away and some new ones have started eg. groups like those that take Communion to the sick. Part of that group's activity was to take Communion to the people in the private Hospital in Foote St. There are two people who did that for a number of years and Fr. Charlie will tell you they just transformed the place and the staff down there sang their praises. **Tony Byrne***

In 2002 six parishioners were taking Communion to forty people in Nursing Homes or in private homes.

To increase the loving spirit in the Parish Community, Family Groups were formed under the direction of the Passionists in August 1993. Members in five groups are developing new and deeper friendships through the enjoyment of simple social activities.

The idea was also to try and bring together the two parts of the parish. We were conscious that with the opening of St. Charles Borromeo School a lot of people who moved into the area identified with that part and didn't identify with the western end of the parish or with the Parish Centre itself. So in establishing the Family Groups the idea was to make the groups up with people from both ends of the parish to get some connections.

Fourteen groups started originally. The first coordinators that we asked to run the groups were keen to be involved in the parish and were quite pleased to be asked and did a lot of good work in getting that started. That was John and Jenny Fox and like Tom and Anne Barry they moved out of the parish. The Family Groups have been very successful.

Another group that's gone very well is the Bereavement Group. It was identified as an area of need at the time of Renew in '89 but it wasn't established at first. We knew that there were in some parts

of Melbourne a couple of groups whose work was to assist people and support them at the time of a bereavement and for the first twelve months.

We spent a good twelve months exploring this and looking at it as a possibility and a number of people were asked if they wanted to be part of it. Joan Haussegger had originally been involved in the Bulleen Community and then they'd moved to Templestowe. Joan was interested in the bereavement area and she became the first leader of that group. Through that group Rainbows was established in the parish and in both schools. This is the program for young children in families where parents are separated or where one of the partners had lost their life. That group has been one of the successes.

*The Ecumenical Group had been in some way or another going before Renew. Again Joan had been involved in Bulleen because the local area had a number of inter-church activities. **Tony Byrne***

*I asked Father McCann if St. Kevin's could have a couple of reps. on the Inter-church Council and firmly he told me that it would be me. Each year the group organises an inter -church progressive dinner and plans an ecumenical service. Manningham City Council and Westfield Shopping town appreciate the display the group arranges before Christmas and Easter. Members also attend Citizenship Ceremonies and give out Bibles to the new Australian citizens. **Joan Haussegger***

We wanted to give these groups a coordinated focus, bring them all under one umbrella, pass on information to other parishioners about what was happening and give it support of some kind. It's surprising that it's more than ten years since it started.

In those first years of enthusiastic activity what we tried to do for the group leaders was have activities at the beginning of the year where we had speakers who gave a talk and had afternoon tea. We commissioned leaders of groups to show that they had the blessing and support of the parish for the activity. Over the years that's dropped off a bit but we do have a couple of activities a year, particularly the end of the year celebration where we thank those ministry leaders who've been involved.

*That's where the Ministry Groups started, although it is important to recognise that in the parish there had been various bits and pieces of activity going on all along before, with different people leading them. **Tony Byrne***

In 1995, the Friendship Group was formed by Patricia Keeghan to cater for the social and spiritual needs of mature aged parishioners. The group took part in many stimulating and enjoyable outings.

In 2007, the Parish Groups had increased to the following:

- Service Groups
 - Counters
 - Tennis Club
 - Communication (including the Parish Website)
 - Bethlehem Support
 - Visitation
 - Care
 - Master Plan
 - Thanksgiving
 - Driving
- Pastoral Care Groups
 - Social Justice
 - Welcoming
 - Baptismal Preparation
 - GodStart
 - Ministry to the Sick and Aged
 - Bereavement
 - Family Groups
- Outreach Groups
 - Yarra Deanery
 - Interchurch Council
 - Australian Church Women
- Spiritual Formation Groups
 - Guest Speakers
 - Catechists
- Liturgical Groups
 - Liturgy Planning
 - Liturgy Environment
 - Lectors
 - Extraordinary Ministers of the Eucharist

- Children's Liturgy of the Word
- Music
- Adoration

Parish Advisory Board

When Templestowe was part of the Bulleen Parish, there were Templestowe representatives on the Bulleen Parish Council.

During the 70s, 80s and 90s there were an Education Board and a Finance Committee.

On April 14, 2003, an Interim Parish Advisory Board met at the Presbytery. Father Chris invited parishioners to form this board and the first chair was Dr Michael Doyle. The Board's purpose was to determine the needs of the parish and establish foundations for those needs to be met.

Members drafted a Mission Statement and put this to parish members for approval. A Parish Conference was held on Sunday, March 28, 2004. At the conference parishioners discussed areas of the parish that could be improved or introduced and areas they considered valuable or life-giving. These were to be considered and implemented by a new elected PAB.

In June, 2004, after a joint meeting of the Finance Committee and Parish Advisory Board some members resigned and others joined. The PAB meets monthly and members now have two year terms and are elected annually at the Parish Annual General meeting.



Parish Advisory Board 2009
Pierre Serret, Michelle Wans, De-anne English-McAdams, Fr
Chris Toms, Peter Norman, Anni Miers, Charles Balnaves, Paul
De Oleveira. Absent Gunnar Rasmussen

Figure 53: Parish Advisory Board 2009



Parish Finance Committee 2009
Paul De Oleveira, Tony Robinson, Anni Miers, Nick Whyte,
Mick O'Brien Fr Chris Toms, Gavin Clifford,
Absent Matt Finnigan, Joe McNamara, Gunnar Rasmussen

Figure 54: Parish Finance Committee 2009

At the Parish Annual General Meeting in 2007, Father Toms paid tribute to Tony Byrne who had retired as the Chair of the Parish Advisory Board. Father said, "It is impossible to acknowledge fully the contribution given by Tony and Kaye Byrne to St. Kevin's. Tony was closely involved with the Youth, the Renew Program and the Ministry Groups, in particular the Liturgy Group. Tony and Kaye selflessly supported Father Charlie in his life and especially during his final years. Tony's deep commitment was shown as a member of the Parish Advisory Board from its inception in 2003 until 2007. They have both left an enormous legacy to our parish."

Tennis Club

Building the Wall

We've got to build this stone wall up there first

At first parishioners used to play tennis on the courts at the Passionist Monastery. Mothers took their children who were able to play in the surrounding grounds.

The Tennis Club was a result of Father's vision. He realised it was going to be a way of getting people together. It really had a great effect on parish unity. It was an example of not too many people agreeing with him and, even if they did, of not working with him. But he just kept saying, "Let's keep going."

*Dave Kelly knew the labour that would be involved in putting up the bluestone wall. They were cutting into the side of the hill. It was hard back breaking stuff. There was quite a team of experts really: plumbers, electricians, those who could get materials, John Rowland, and Jim Bone. They all had expertise. Tony Whelan had the equipment. It was quite a work putting up that social club. Father keeps telling the story that he nearly kicked them because they didn't know each other until they got the tennis courts. **Michael Doyle***

In 1978 St. Kevin's Tennis Club was formed and the building of facilities commenced. An area had been bulldozed out during the construction of the sports oval and this excavation was to be the site for tennis courts.

I was actually building an extension for a guy who was in the parish and he was telling me, "Oh, they're having a meeting about wanting to build a tennis club." I pricked my ears up and I said, "Hey, that sounds pretty neat." The kids were young and I thought I'd like to see something like that because there was absolutely nothing up there, in the sporting sphere for youngsters.

*I went to a Finance Committee in July, 1978. The tennis club side of it only came right at the end of the meeting and I thought, "What the hell am I doing here anyway?" Eventually someone brought it up and said, "Is there anyone interested?" and I said, "Yes, I'm interested in it. That's why I'm here." Barely a breath was taken before someone said, "Well, will you do something about it?" I said, "Oh, okay, I'll do something about it." **Dave Kelly***

Fifteen to twenty people came to an inaugural meeting. A committee was formed and Dave was elected president. He bought some books and read up about constructing tennis courts. Realising that they needed to be financed, he asked Faye O'Toole for a list of people in the parish.

*Faye was marginally reluctant to to hand it out but I explained what it was for and what I was trying to achieve. **Dave Kelly***

The committee sent a letter to approximately 130 people, telling them that tennis courts were to be built in the parish and by taking out a Foundation membership for \$100 per family they would receive a membership of three years. 60 people responded and \$6,000 gave the committee confidence to begin.

So I was telling Father Charlie what I was doing. He said' "Well, we've got to build this stone wall up there first." **Dave Kelly**

We got some bluestone blocks from Whelan, the Wreckers. Half were from Pentridge and half were from C.L.C. in East Melbourne.

Every Saturday morning, I'd say Mass and I'd take the cement mixer and drive the truck over. This was a ritual every Saturday morning. "Good morning, Dave." "Where the bloody hell have you been? I've been buggerising around here since 6 o'clock this morning. Where're all these bludgers who reckon they're gunna help us?" "Good morning, Dave." "That's got nothing to do with it."

We had to get a front end loader. The biggest blocks were over 800 pounds. Bluestone is over twenty-nine pounds the cubic foot, so some of those stones were huge. We have four surveyors in the parish and very quickly, it was all finished. **Father McCann**

It was a nightmare. We set up working bees. Some of them were successful, some of them were absolutely disastrous to the extent that there was Charlie and me there on our own doing it. We stuck at it, the pair of us, and got the majority of it done.

He put it over at Mass that there was a working bee and a couple more'd come along and when they knew they had to lift these bluestone boulders they dropped off like flies, but, in general, people tried to help. Two people would have a problem lifting up the large ones. We moved them with a machine, eventually, and got them lifted up and then juggled them into position. They were all cemented in. It was quite a job, quite a feat. We worked every week-end, Saturday and Sunday. **Dave Kelly**

Father McCann used to bring his front end loader and hoist up the big bluestone blocks. I remember many of those bluestones being put down and I can just about go and point to quite a few of them and say, "Yes, I did help to put those in," not by myself, of course, but with able assistance. Many a time we had to make sure that fingers were removed very quickly when the bluestones came down.
Paul Polidano

Building the Courts

People became more interested and membership increased when they started seeing something happen

Father McCann thought that three courts were needed and a fourth area could be allocated for a basketball court. After heated argument, for once in the history of St. Kevin's, Father McCann lost.
Paul Polidano

Dave designed the courts and measured out the net posts. He organised the holes to be drilled into the rock.

I tried to involve different people in the parish. Some people were just fantastic. I just got to know as many people in the different industries that I could. There was one gentleman by the name of Benetto who helped us out with all the pipe works around the courts, all the railing.

That was a terrific bonus, but most else we pretty much paid for as we went along, and the good part was people became more interested and membership increased when they started seeing something happen. **Dave Kelly**

Contractors were hired to put down the crushed rock, the bitumen and then the surface.

Originally the surface of the court was Plexipave. There had been some talk of en tous cas but because of the maintenance required, it was agreed we would spend more money and avoid the need for maintenance. We used Plexipave for about ten years. **Paul Polidano**



Figure 55: Mrs Stella Sheahan at the opening of the tennis courts

Dave put the posts in and organised someone to put the netting and the gates in.

*Suddenly we had some tennis courts. When I think back it was a massive effort. You sort of do these things and you roll along. I think Kath almost would have left me. I think we put them up in nearly twelve months. **Dave Kelly***

The courts were officially opened in March 1980. Father McCann and Mrs. Stella Sheahan were the patrons of the club. Mrs. Sheahan was the oldest member of the parish and a long-standing pioneer.

We had Mrs. Sheahan to open them. She walked up and cut the ribbon and the spring-loaded gate flew back. She declared the courts open and said, "God bless all those who play on them." She was just beautiful, really dignified as usual with a beautiful smile.

*I had to go and serve the first ball. I threw it up and aced Kelly and he said, "You bugger." We played another point and I beat him, and I've never been back on those courts since. **Father McCann***

*It was a huge effort, but it was done at a minimum of cost and that was the best part. The four courts cost about \$20 000 to put up. It would cost you about \$25 000 to put up one court today. **Dave Kelly***

Building the Clubhouse

You're not going to build a little tin shed, are you?

*We were sitting on logs outside the tennis courts and having a great time. Many guys from that early era would tell you what great times we had up there just sitting on a log talking about what we were going to do. Then I said to Charlie, "We need a club house and I'd like to design and build it." Charlie was very good. He had his hand on everything that happened in the parish, but I must admit he gave me an awful lot of leeway. He just said, "You're not going to build a little tin shed, are you?" I said, "It'll be about a sixteen square clubhouse. I'll show you the design if you like." **Dave Kelly***

A plan was drawn up by the architects Lawrence J. Atley and Partners in August, 1981 and the building began.

Now the club was financial. Along with the Foundation Membership there was Family, Single and Child Memberships. All was well organised and members were full of enthusiasm and excitement.

Money was needed for the clubhouse. The committee set up a Loan for which people were asked to lend the club \$100 for three years. This would be re-paid after three years. After three years the committee sent letters saying the money was due to be re-paid, but that the club would appreciate it greatly if they'd like to donate it. About 75% donated that money.

\$6 000 was borrowed from Fr. Charlie. That was the only loan we ever got from the parish and after two or three years we paid it all back. So, we were never a burden on the parish, much to the disbelief of some up there who were critical of it, thinking we were sucking parish funds and, in actual fact we never did, not one cent. The clubhouse would probably be worth \$150 000 now and we built it for \$35 000.

*Jimmy Bone was fantastic. He was a plumber and did an enormous job and only charged for the materials. People helped in all sorts of areas. For example, all the paint for the whole place, all the equipment, the brushes, everything came from one person who was running a company that did maintenance of buildings. I spoke to this guy, and he said, "Yes, I can get you paint, I can get you this and that." **Dave Kelly***

The clubhouse was officially opened by Father McCann on February 27, 1983.

It was completed when the area was landscaped with gardens and bitumen and the lights were installed.

Once the courts were in, then people were very helpful. and it was just a matter of putting the hard word on them and in most cases they responded magnificently. Then, too, I had my own workmen.

*I became very absorbed with building the courts, so much so that my own business went down. One night at a meeting I was saying, "I can take care of this," and "Don't worry about that. I'll do that," and one woman ripped into me and then one of the others started too, and I said, "What's the matter with you?" and they said, "You never let us do anything." So I had to learn to delegate. **Dave Kelly***

Building Membership

You see the terrific facilities that people have and very few people know how it all started and who put the effort in initially to get these things going.

As soon as they saw the courts and the club house people were eager to join. It was decided not to restrict membership to parishioners. This turned out to be a good thing.

I was working up there on my own one day and a couple came up from down the hill and said, "What are you doing?" I said, "We're building tennis courts. Would you like to join?" They said, "Love to. How much is it?" I said, "Give me \$100 and you're a Foundation Member." They joined and that couple are still members and they're not Catholics.

*I told that guy we needed some really heavy Oregon beams. I was saying to him, "This is going to cost a fortune, these beams for the ceiling." He said, "Look, I can help you there." He was in shipping, and he brought those beams from the U.S. and it cost me \$500, probably about \$6 000 worth of timber. He said, "We'll just pay for the shipping costs, and we'll get them across for nothing." **Dave Kelly***

To arouse the children's interest in tennis Dave set up an activity at the annual fete. In his own words, he was "a bit sneaky". At a fete meeting he said, "Why don't you do something for the kids, some sort of sporting activity, like a tennis competition." He was asked to organise it and did so for two years.

*At the beginning of the tennis club, there was a social committee who organised lots of fund-raising events which were very popular. We organised winery tours and trots nights. We used to hire a bus because so many people went. It was very busy. **Elizabeth Polidano***

There were round robins and competitions for senior men, senior ladies and junior competitions at nighttime and at week-ends.

Dave Kelly was president for six years, secretary for another four or five years, then on the committee for a couple of years.

I keep in touch with it now because I have friends who still play up there and I'm always curious as to how the place is.

*It amuses me now when you go to different clubs and you see the terrific facilities that people have and very few people know how it all started and who put the effort in initially to get these things going, because those sorts of people do it because they want to do it and they're not looking for accolades. **Dave Kelly***

Later Developments

One visiting team member was heard to say that it was just like going to a holiday resort.

The club grew so quickly that more courts were needed. So those up at the Passionist Monastery were used before two more courts, the "top courts" were built in 1984/85. Once again this was done with voluntary labor. When the court surfaces needed replacing, rather than repaint the surfaces it was decided to go for synthetic grass cover.

*It was said that it extended the playing life of the older veterans by about ten years because it wasn't so hard on the back and on the legs and in the summertime the court didn't get so hot. With the Plexipave after a bit of rain you had to mop the court straight away because it was very slippery and dangerous to play on, whereas with the synthetic grass, you can play with safety, even though it rains for one or two hours before you play. **Paul Polidano***

The first four bottom courts were resurfaced in 1994/95 and the top courts in 1997. In 1998 lighting was installed around the top courts. This was an enormous undertaking which was once again completed largely by voluntary labor.

At first the committee asked for quotations but when the cheapest was \$35 000, they decided to do the work themselves. They were fortunate to buy some second hand light poles for a quarter of the cost.

*With the help of three or four committee members we dug the holes which had been professionally designed. The Templestowe area is solid shale and the holes were about a cubic metre and they were all done with a Kango electric jack hammer. This was done over a few Saturday and Sunday mornings and somebody suggested we were looking for gold. **Paul Polidano***

Members poured the concrete and in Paul's words, "using coerced voluntary labor" the poles were mounted. Threaded rods, a metre long and 20 mm in diameter were embedded into the concrete. Fifteen men were on each pole as a mechanical elevator raised the poles which were then tightened up with nuts. An electrical company did the wiring and installed a coin operated meter. All this took ten months.

*St Kevin's Tennis Club's facilities are regarded very highly, so much so that we've had visitors coming from other teams to use our facilities and most of them have commented on the layout and the location and one visiting team member was heard to say that it was just like going to a holiday resort. **Paul Polidano***

The Club in 2002

On Tuesday night you just can't get a car park spot anywhere near the club.

In 2002, the club has almost reached capacity. There were one hundred and ninety-two memberships either junior, single, adult or composite family units. Land rent and electricity costs as per meter reading are paid out of membership fees. Competition takes place everyday, with the exception of Friday. On Friday nights, Carlo, the coach has about twenty players for "squad": general fitness training.

There are inter-club competitions for men's, ladies', mixed and junior teams and times for social games. Carlo Barbaro is the present coach. The first was Merrilyn Millar, followed by Sal Valentino.

People don't socialise so much any more. I think everybody's so busy with their own social life. Mothers work. They don't really have the time. We still try and have a Christmas party for the adults, but we only get about twelve people these days or maybe twenty.

Even with the children it's the same. I try and have a Christmas Party with the Juniors. For the first couple of years, everybody was there and the last couple of years I had about twelve children that

turned up. Even they have other activities. We don't need to run fund raising activities anymore.

Elizabeth Polidano

There are times, however, when some very good socialising takes place.

We have men's Tuesday night inter-club where we have about four or five teams who play Home and Away and on Tuesday night you just can't get a car park spot anywhere near the club. They put on a bit of a supper with a few bottles of beer. It's well behaved and well run. There's good camaraderie

Every last Thursday of the month we have a bit of a social called a "Red Ned Night" for the men. People bring in a bottle of wine, if they want to and we generally put on a few sausages on a barbecue. It's mainly an interaction for a bit of chit chat afterwards.

Although it hasn't happened lately there were times when some people were getting nasty phone calls from the wives saying, "When are you coming home?" because they were staying drinking in the club house until the early hours of the morning. One o'clock in the morning has been mentioned. This doesn't happen very often these days, thankfully, but we do enjoy the tennis and the social activity afterwards. The guys sit back and talk about things, true or untrue, but it's what happens when people have a bit to drink.

*The courts are also used by the Parish Family Groups. That's something that we thought we could contribute back to the parish. We have used the club house for gatherings after funerals and for progressive inter-church dinner. We decided that because the parish donated the land, even though we do pay rent for it, it would be helpful to make the club house available to the parish whenever required. **Paul Polidano***

2007

It's been a good activity for us as a family.

The tennis club continues to thrive Russell Cornell has appointed co-coach.

Competitions take place for mixed adults on Saturday afternoons, for juniors on Saturday and Sunday mornings, for men on Tuesday nights and for ladies on Wednesday nights. The ladies' social groups on Monday nights and Wednesday mornings are extremely popular.

*It's been a good activity for us as a family. All our children played until they left school. Paul and I have been quite active and made lots of friends. It's amazing the number of people you get to know by being involved. It's been a good activity for us as a family. **Elizabeth Polidano***

Father McCann's vision of bringing people together was realised.



Figure 56: Tennis Courts

25th Anniversary Celebrations

On Sunday February 18, approximately 300 people gathered at St. Kevin's to celebrate the 25th anniversary of the formation of Templestowe as a parish.

Father McCann commenced the Mass by reading a congratulatory letter from Archbishop Little who linked our church with Glendalough in Ireland where St. Kevin lived. He congratulated Father McCann and the parishioners on their achievements.



Figure 57: 25th Anniversary Mass - Marie Britton, Jim Hannan, Dawn Shine and Tony Fitzsimons (hidden)

In the Offertory Procession the gifts were carried by Dawn Shine and Tony Fitzsimons, descendants of pioneers and by long-time residents Marie Britton and Jim Hannan. Marilyn Finnigan, Lector, and Mary Hitchens, Special Minister have been parishioners since the time when the area was still part of the Heidelberg Parish. Jan Sheehan led the choir, some of whose members have been singing regularly since Cecilia Jacobs started the choir soon after the parish began.

At the end of Mass Greg Armstrong, Geraldine Dalla Riva and Michael Doyle gave speeches of congratulation and appreciation (see below).

It was fitting that as we celebrated the past, we also looked to the future. Immediately after Mass, a new project was begun. Father Charles donned a hard hat, climbed into an excavator and turned the first sod of the Templestowe Pioneers' Village which was built in the church grounds by Southern Cross Victoria Aged Care.

The day continued with people picnicking on the oval and visiting the historical display where they reminisced and renewed friendships.

[Fr McCann's Letter to Parishioners on the Occasion of the 25th Anniversary of St Kevin's](#)

Dear Parishioners,

We have nearly completed 25 years as a parish. January 24, 1971 was the day when Archbishop Francis Little D.D. made the declaration. All of us who are parishioners today should be grateful to those who co-operated with the late Father John Fraser and the excellent team he had built up in this area working from Bulleen (St Clements).

The pioneers - Sheahans, Fitzsimons, Mullens, Cashens, Mangans, among others, made sure there would be land available. Father John Spillane who was Parish priest of East Doncaster, then 35 square miles of territory before Doncaster and Bulleen were made parishes in their own right, encouraged them at the time. We should be grateful to all of them for their wisdom and vision. Their balanced judgement has enabled us to cater for the needs of 1,250 families at the present time. The services by way of buildings and land are superb. This has been possible, not only because those pioneers acted so effectively, but those who followed on capitalized on their responsible decisions, found the finance and used their skills to "read the play" in order to cater to the constant developing trends of education and formation of the young and the changes in the Church.

The next few decades are going to be more of a challenge because the responsibilities of leadership will shift dramatically. Our experts in town are indicating that by 2010 there will be 80 parishes in Melbourne Archdiocese that will not have priests. The youth have answers to that of course; by that time, fourteen years down the track, a great number of priests could be trained by that time. Jesus told us to pray to the Father to send labourers into the vineyard. We should all be doing that.

In the meantime, immense gratitude for your consistent generosity.

With every best wish,

Yours sincerely,

Charles A McCann P.P.

Speeches on the Occasion of the 25th Anniversary of St Kevin's

Greg Armstrong

When this church was built we were still part of the Bulleen Parish. Then in 1971, we were told that St Kevin's was to become a parish in its own right. To mark the occasion, a dinner was held for the men of the parish. I was asked to make a speech of appreciation for our departing Bulleen pastor, but I declined on the ground that I didn't appreciate him. However I was happy enough to make a

speech welcoming the first Parish Priest of St Kevin 's Templestowe about whom most of us knew nothing.

This week I've been remembering that speech of twenty-five years ago. Let me remind you that 1971 was only six years after the end of the Vatican Council and there had been an extraordinary amount of change and modernization in the Catholic Church - most obviously that by then we had the Mass in English rather than in Latin. But when a priest was to be joined to a parish, the old traditions still applied in full. In the speech I gave then, I compared the joining of a priest to a parish to a marriage - in both cases the union is intended to be for a long time and in both cases it is for better or worse! When getting a parish priest, I remarked, our situation was rather like that in some highly traditional societies in other countries where marriages are arranged, where the bride and groom do not choose each other (and indeed hardly know each other before their wedding), where it is felt that wiser people than the immature ones actually being married should make the choice of partner. Still, I added, sometimes these arranged unions did work out well in the long run, and I expressed the hope that this might prove to be the case in the union of Father Charles McCann with the Templestowe Parish.

Well now the parties who were joined together in 1971 are celebrating their twenty-five years as a partnership. How has it gone, this arranged union? Happily, it has gone very well indeed. Others will speak of the development of the parish under Father McCann 's stewardship, which has been a remarkable achievement. I want to mention, rather, the extraordinary affection in which he is held by the members of the parish. Also, twenty-five years on he has lost none of his speed. In the two Sunday races held each week (events known as the Creed and the Our Father), he still finishes ahead by a clear margin from the congregation.

I want to conclude with a serious, even solemn point. Thinking about him, I believe that what Charlie McCann says is less important than what Charlie McCann is. In my view, the three most important things about our first and only Parish priest are these - that he is a good man, that he is a humble man and that he is a loving man. In him we can see what it means to strive hard to be a follower of Our Lord Charlie McCann has taught us in the most powerful way - by' example, and I believe that he has been a more successful teacher than he realizes. To have him as a pastor for a quarter of a century has been a major blessing and I thank God for it.

Excerpts from a Speech by Dr Michael Doyle

Father Charles is a man of vision. This vision of all the things that he had to do has never been emphasised enough. Father Charles is a passionate man and he shows that in his sermons when he gets so excited and loses his congregation in his excitement. But what you 're surely left with every single time is the example of a man who loves God. He is passionate, so he achieves his aim. The tennis club is an example, and also all the bureaucracy he had to go through with the State to set up St. Charles' School.

Father Charles is passionate because he's a feeling person. He also felt the agony of wrestling with himself. Was he doing right? Would he succeed? He was well aware that at times people didn't agree with what he was doing. His drive and power to get there sort of pushed people aside and he was aware of that.

He shows his passion and his love for everybody. Everybody realises he is a shy man and has difficulty expressing that love. He would die for them really. worked out a way of talking with people, bantering and joking (and when he got up and said, "Strewth!" at the end of the speeches, it was absolutely spot on what was talking about). He can 't look at it face on. He's got to get around and around it. It's the same with people. He can't say, "I love you," or "I'm concerned about you. He'll say, "Not you again!" But he really wants you to stay and have tea with him.

With the young people he was always very straight. He doesn 't feel that awkwardness with them. That's because they 've grown up with him. He's baptised them, given them their First Communion. They went to the school in the parish. In many cases he'd married them. So that affection for them is very open. Always in some way or another we come to realise that he does love us and is very concerned.

This day, the 25th Anniversary, is like the Seventh Day of Creation where God looked back on the work that had been completed. He would be pleased with what He had been able to achieve at Templestowe through the people and this man called Charles. On this great day we are reflecting on what has been achieved and we are able to thank Father Charles for what he has done, thank him for his labours, for bringing to us the face of God. He is a vehicle through which God is able to show His love for us. Thank you, Father.

Geraldine Dalla Riva

When I was asked if I would say a few words today reflecting on twenty-five years of St Kevin 's, one word leapt to mind - community. It is that community Spirit that has flourished here over the last twenty-five years that has enriched my life and that of my family so much.

When we came to this parish twenty-three years ago I decided the best way to meet people was to join the Mothers' Club. My first meeting was in the Prep area below the Church. It was a very hot night and I arrived knowing no one. I sat next to another mother and said, "It 's hot, isn't it?" "Yes," she said- end of conversation. "Oh well!" I thought and volunteered for a working bee to clean the windows in the senior building which had just been built. On the day of that working bee, fifty mums turned up with babies in baskets, babies on the breast, toddlers in nappies, kinder kids and all the paraphernalia that goes with them. We washed windows, fed kids, compared notes on babies and husbands and at the end of the day I went home knowing more people in the parish than I could shake a stick at. The generosity that these people exhibited that day has never waned.

In 1976, 100 preps started school for the first time; the largest intake before or since. What do you do with 100 crying children and mums? But those amazing teachers did it. Those children are now beginning to start their own families.

Over the past twenty-five years Mums have manned the tuck shop, helped with the reading, and organised the fundraising. Dads have built buildings, dug trenches, planted gardens, ridden tractors and had numerous working bees. These roles have also at times been reversed.

Who will forget those marvellous fashion parades with standing room only; the night the hairdresser cried and the car, belonging to a certain teacher's husband, that was found teetering on a submerged log outside the senior building at 3am in the morning, the efforts of the sometime models trying to rock it off the log in the middle of a tropical downpour, the mums who were the models and the dads who did the waitering and enough food to feed an army donated by dozens and dozens of willing helpers?

There was the This generosity of spirit was engendered by so many people. friendly rivalry between the Mothers' Club, the Fte Committee and the Tuck Shop leaders who all believed their fundraising functions were the best.

Our children benefited too, forging friendships that still exist twenty years on.

Presiding over all this was Father Charlie, still arguing with some of us over the place of women in the world, but always loving us, no matter how "those sheilas" drove him crazy and continually giving of himself, sharing our joys and coming for us in our grief.

To those new members of the parish, especially the younger families, it is one of the most enriching experiences to become involved because in giving even a small amount of time to the parish family, you will be rewarded a thousand fold by wonderful lasting friendships for your whole family.

It has been a privilege for our family to be part of this wonderful community. Long may it last!

Templestowe Pioneers Hostel

Care for a wide range of aged and frail people in the district.

It was a dream of Father McCann's to cater for people "from the cradle to the grave" and this dream was fulfilled with the opening of the Pioneers' Retirement Village. This is owned and operated by the Knights of the Southern Cross and is built next door to the Church on land donated by the parish.

*For the Pioneers' Hostel they met on Saturday mornings at the presbytery for ages to discuss the plan. Father always had that vision of catering for all from the time they were born, right through their lives. He always had as an ideal that it would be great to have a hostel. We set up a committee and Lou Steinfort chaired that in the initial stages. Graeme Brennan, Tim Brown and myself were at the initial meeting. After a study it was realised that the parish itself couldn't cope financially and so Southern Cross took over. **Kaye Byrne.***

*Southern Cross Homes has accepted an invitation to develop and manage the proposed Templestowe Pioneers Hostel. **Southern Cross News. December, 1992.***

The Hostel would not be just for parishioners but would provide care for a wide range of aged and frail people in the district.

Bishop Perkins and Mr. Brian Quinn were the Patrons of the Hostel Development Project. The Campaign Appeal Committee was chaired by Barry Plant. Kevin Lee was his deputy and Des Saunders was the Treasurer. The Commonwealth Government committed \$1.55 million but this left a shortfall of \$2.5 million needed to build and equip the premises.



Figure 58: Launch of Templestowe Pioneers' Hotel, May 16, 1993. Descendants of Pioneers: L to R: Helen Finn, Ivy Sheahan, Molly Sheahan

A public launch of the fund raising campaign took place in February, 1992. A large marquee was erected on the site of the future hostel and descendants of Templestowe Pioneers wore pink carnations.

*Recently Saint Kevin's Hostel Development Committee requested Father McCann to approach Miss Carmel Sheahan to ask her to accept the suggestion that the proposed aged Hostel be named after her late father Ted Sheahan. While she was proud that her father's commitment to the development of Saint Kevin's Parish was to be publicly recognised, Miss Sheahan politely declined. She was adamant that the name of the Hostel should reflect the involvement of the original Templestowe settlers whom she referred to as the "Templestowe Pioneers". **Southern Cross News. December, 1992.***



Figure 59: Pioneers' Retirement Village. After turning the first sod, Fr Charles McCann and Mr Peter Berwick

During the Saint Kevin's 25th anniversary celebrations on Sunday, February 18, 1996, Father McCann officially commenced the hostel's construction when he turned the first sod of soil.

Residents moved in at the beginning of 1997. On the 20th of April, 1997, the Hostel was officially opened by the Federal Member for Menzies, Mr. Kevin Andrews MP, and blessed by Archbishop Pell DD.

Warm weather and a sunny sky provided the ideal conditions for celebrating the Official Opening of Southern Cross Victoria Aged Care's eighth aged care hostel, the Templestowe Pioneers Village on Sunday, April 20.

Highlights of the afternoon included the blessing of the Village by His Grace, The Most Reverend George Pell DD, and the unveiling of two plaques by the Federal Member for Menzies, Mr. Kevin Andrews MP.

The event was well attended, with over 250 invited guests and local dignitaries gathered together in an outdoor marquee to watch Mr. Andrews officially open the facility. Guests also had the pleasure of listening to musical performances by the Marcellin College String Quartet and the Veneto Choir.

*Praise was expressed for the magnificent support of various sectors of the local community, including the Parish of Saint Kevin's which provided the land upon which the facility is built, and the Doncaster/Templestowe Branch of the Knights of the Southern Cross. **Southern Cross News, Spring 1997.***



Figure 60: After the Blessing and Opening of the Pioneers' Retirement Village Archbishop Pell and Father McCann

Five units for independent living were built in 1992.

*A roster of parishioners take residents to Mass each Sunday and a Support Group of people work to raise money with film nights and other functions. The staff determine what the needs are: a bus, for example, or automatic beds. This group aims to make the residents feel as though they are at home and that they are free to do what they wish. The bus gives this flexibility. They can go to the shops or to play the pokies or if it is a beautiful day they could go on an excursion. **David Perrin.***

Father McCann's Retirement

Father McCann retired in November 2001. A Mass and celebration to mark the occasion was held at 10 am on Sunday, November 18.

When Father arrived at the church and made his way towards the sacristy, he was met by six hundred people, sad at his leaving but enthusiastic about showing their gratitude to him as a leader, priest, pastor and friend. Past parishioners had come from many parts of Victoria and from interstate.

Fathers Ross McKenny, the new Parish Priest at Saint Kevin's, Bren Donoghue, PP at Bulleen, Patrick Fitzpatrick PE, Tiernan Doherty CP and Jim Elmore CP concelebrated with Father. All joined in the Mass wholeheartedly and proceeded to the classrooms under the church for finger food and drinks.

The speech given by Dr Peter Sheehan

Father Charlie, the time has come to say goodbye!

Every one of us, gathered here has been touched by you in some way. There are the young, and very young people here whom you would have baptised, there are the middle-aged, whom you would have married, and there are the 'oldies' who have grown old with you over your thirty years here at St Kevin 's. We have all been touched by you in some way.

We come, today, to acknowledge your influence on our lives, and to thank you, profoundly and sincerely. for what you have done for us. We want, today, to celebrate your life and achievements here, with us and for us, in St Kevin 's Parish. Already we have offered Mass to God to thank him for sending you to us and for all that you have done.

Thirty years ago, you came to Templestowe to take over this new parish. You came very much as a pioneer. All that was here was the Church, without the undercroft and part of the lower wing of St Kevin 's school. You even had no presbytery and stayed in these early years with the Passionists and so began your lasting friendship with the Fathers and Brothers of that Order.

In 1971, you developed the undercroft of this Church, so that it could be used for the school.

In 1973, you built the presbytery; in 1975 the senior section of St Kevin 's school; in 1980, the oval and tennis courts.

In 1983, a second school, at the other end of the parish, St Charles was opened; and in 1997 the Retirement Home, just here above the Church.

It was truly a magnificent span of caring facilities and activities, that you developed, that looked after us from 'The cradle to the grave'

Today, with all these facilities in place, it is easy for us to take them for granted. Our children have been formed in these schools. We adults enjoy ourselves, get to know one another better on the tennis courts and forge a greater unity in the parish. Now many of us are heading towards the time of needing the Retirement Home! We have been cared for, by you, through these facilities. You, on the other hand, had the labour and worry of getting them built and maintaining the loans.

But it was not only in land and buildings that you were a pioneer. In search for what was best for our children, your mind was extraordinarily open to the most advanced ideas in Education for the parish schools. You supported the introduction of the 'open classroom' at St Kevin 's and 'vertical streaming' at St Charles. With unerring judgment, you saw the value of these approaches to education which now are taken for granted, but then were at the cutting edge of educational practice.

You cajoled us parents and bullied us into modernity, for most of us would have been quite happy to have had our children taught as we had been in our school years, thirty to forty years previously. Even the combined Catholic and State school complex, providing such exceptional facilities for the students, was way ahead of its time, both in vision and implementation, and required so much work on your part to bring to fruition. Again, thank you.

All the time, whilst all this was going on, there was the more directly spiritual care that you gave us your people:

- *the more than 10,000 Masses you said on our behalf (and this is a highly conservative figure, based on the assumption of only one Mass a day)*
- *the 1781 recorded Baptisms (a Baptism every six days of your thirty years),*
- *the 234 marriages (a wedding every two months of those thirty years),*
- *the thousands of First Communions and Confirmations.*

It is these Baptisms, Marriages and Confirmations that will probably be your most lasting on-going effect for your people, for these are people who are now under God's special care for the rest of their lives.

And then there are all the parish families that you nourished by your visits:

- *the youth, over whom you watched, as a real father,*

- *the sick and the dying for whom you had a special care and empathy, and to whom you gave so much comfort and support,*
- *and finally those funerals, where you prayed that God our Father would take to Himself these people whom He had especially entrusted to your care. Truly and wonderfully, you looked after your people from "birth to death". Thank you, thank you!*

But what you accomplished was dependent on what you are. You have qualities that greatly endeared you to us. You have passion and emotion and these gave you the great energy and drive to forge your achievements. Your mind is single focused in getting jobs done, in the service of the God whom you showed us you loved so much.

We could see you, like St Peter, impetuously jumping out of the boat, on the Sea of Galilee to walk across the water to your Lord. We could hear you telling Jesus that, if it was necessary for your feet to be washed, then let him wash you from head to toe. We could see you, still like St Peter, exclaiming three times to Jesus that of course you loved him and listening so well to what Jesus replied, "then feed my lambs, feed my sheep". Like St Peter, we knew that you were willing to die for each one of us. Your love and enthusiasm and excitement about God shone out to us and in fact, often caused the words of your sermons to run away from you. In your passion and excitement about God and in your commitment to Him, you showed us "the face of God." Father Charlie, thank you.

And now we sincerely wish you a very happy retirement. We suspect that initially it may not be easy. You have been a very active man and your whole life has been centred around this parish. But with so much toil for us, you have earned a more restful time; a quieter pace in life, in which you can focus on doing the things that you want to do and, even those, only one at a time, unlike your rushed life in the parish,; and a more reflective time, in which you can savour all that you read, especially maybe your favourite, Karl Rahner. We, for whom you toiled so long and so valiantly, want to wish just the best of everything.

We pray that God will bless you with good health, that he will bring you ever closer to Himself and that He will reward you for having so well accomplished the task that He gave you of caring for "his lambs and his sheep".

Father Charlie, thank you. Our very best wishes and deep affection go with you!

The speech given by Sally Stoikos nee Andreatta

Well Father Charlie, this is the moment we have spoken about many times, and I can't believe it is truly here. I was asked to come and speak today of my relationship with Father Charlie and quite honestly all I have to do is cast my mind back, just a little way. Like all good schoolteachers, if I may, I would like to tell you a short story.

Once upon a time, not so long ago, there was a little town. There were lots of trees and orchards all around. Even though it wasn't far from the city, some roads were unmade and the buses wouldn't travel there at night. Within this town, there was a Church. Within this Church there was a priest named Father Charles McCann. It didn't take long for this town to grow, as did the popular priest's congregation.

I first met Father Charlie at the Baptismal Font, twenty-five years ago. I remember it well. I was six months old, quite cute I'm told and looking rather impressive in long flowing white gown. Father was sixty something years old and he too looked rather splendid in his long white robes, I had a little less hair and Father, well, he had a little more. From recorded photos, the day went well for both of us.

Of course my high opinion of Father Charlie only increased as a pupil of St Kevin's. At five, how many priests did you know who drove a trendy four wheel drive, mowed the church lawns with a tractor, played golf, loved the Kangaroos with a passion, told us all about his wonderful family and went off to a far off place in the bush called Mount Evelyn to visit his sister. Although of course there were many meetings in between, my next important occasion with Father Charlie was my First Reconciliation. Father sat at the front of the church and the children were in awe of this kind, gentle and pleasant man who was going to forgive us for our past sins. How much is too much I thought. Should I bring up hiding my brother's favourite trucks, raiding his show bags for goodies I liked or forgetting to feed the pet rabbit? I should have had no fear, for Father soon alleviated any problems I may have had. I didn't have to bring up the trucks, the show bags or the rabbit, he forgave simply everything and I thought to myself, "Isn't he great?"

I also remember my First Communion, the fear I would get fuzzy on my fist sip of wine. What happened if I couldn't swallow the bread and I choked? Then again, why should I worry? The man of the hour, my hero, was there reassuring and comforting. Once more photos were taken of Father Charlie and me. He looked nice and secretly, I thought we made a pretty good-looking pair.

My Confirmation Day passed. The problem of being slapped seemed to fade significantly, as I was comforted and assured by Father Charlie that I wouldn't be knocked to the ground. Father must have

been very good at this job, for in 1989 I began teaching Communion and Confirmation classes here at St Kevin 's to the children attending State Schools. I can proudly say that association has only recently ended, after ten years of teaching numerous children. I learnt many things from Father over that time and also picked up a few habits. He lovingly keeps photos of the weddings he officiates at, in his room. I lovingly keep photos too, of my past St Kevin 's students in my room.

Communicating with children has always come easily to Father Charlie. One morning, several years back whilst I was teaching Grade One, who should appear at my school? Of course. Father Charlie had come for a visit and couldn't possibly leave St Francis without a "Hello". Many childhood memories were brought back to me that day, as he sat among my class of twenty-eight eager faces. They too were in awe of MY priest who had come to visit THEIR teacher.

Nothing had changed. He spoke of all the things I had heard of when I was little and my class hung on every word. He was kind, caring, loving and shared with my children the most wonderful morning. Such was the impression; they spoke of it often in later times. I don't know who was prouder that day; Father Charlie of me with my class, or me with my priest.

Years seem to pass very quickly in this Parish and last year I was married. Of course there was no one I would have wanted to ask to marry me except Father Charlie. He immediately offered, told me on the day of my engagement that he would be free on the day of my wedding and to inform St Patrick's that he would be officiating. Despite the fact that THE DAY was eighteen months away, he would be marking it straight into his calendar and to be truthful, his name appeared many times in my diary through the following months.

It seems no time at all since I first sang in the choir, participated in my first offertory procession, the first time I was a Special Minister. For all these firsts, Father Charlie has been there. For many of you here today, these would be experiences you could also relate to, and for that reason, we will all have our own special firsts to look back upon.

When asked to talk about what I most admired about Father Charlie, I just looked at my own life and knew those around him would do likewise. I am only one with these sorts of memories. The lives you have touched, the impressions you have made, how lucky we are to have had you chosen for our Parish Priest. May tomorrow be the first of another beautiful chapter in your life. I can only say what an absolute honour it is and has been, for us to be invited into your life.

A few weeks later Father McCann commented,

Looking back on that final celebration that morning, all of us realised what we had accomplished together over that particular period of time. The spirit engendered comforting and inspirational. It showed that we were able to open ourselves to the Grace of God. It was a heartening and warm experience. This is what we all experienced.

Father McCann

Father McCann's Funeral

Father McCann died on Wednesday, January 8, 2003. A Vigil Mass was celebrated at St Kevin's on the Thursday night.

The Solemn Mass of Christian Burial was celebrated by Archbishop Hart at St Patrick's Cathedral on Friday, January 10. Rev Fr Paul Kane PP gave the homily and Kaye Byrne and Raymund McCann were the Readers. Father was buried in the Templestowe Cemetery where Bishop Hilton Deakin was the celebrant. On this sad occasion, it was good to realise that our gratitude, appreciation and love for Father had all been expressed to him in person at his retirement.

TESTIMONIAL TO FATHER MCCANN GIVEN BY DR PETER SHEEHAN AT THE END OF THE VIGIL MASS

Brothers and sisters of Father Charlie McCann,

What can I say to salute the life of our beloved friend and pastor? How can it be that an apprentice motor mechanic from North Melbourne touched countless lives, built many communities and came to be loved by people from all walks of life? A thousand people who have known him would respond in different ways. I can speak only from my own experience, and that of our family and this community.

For me, the hallmark of fifty years as a priest was Charlie's remarkable openness, and the love to which it gave rise. This openness, to new ideas and new ways but above all to people, made Charlie very good at relating to people at different stages of life.

He loved the kids, and they loved him. To see Charlie surrounded by the shining faces of young children was a very moving experience. But the same shining faces could also be seen in the ninety-

year-olds that he visited in the nursing homes. One Christmas, Charlie came and blessed the family in the front pew. The seven-year-old said excitedly to her mother, "Mummy, the Pope said 'Peace' to me". The ten-year-old said sharply, "He's not the Pope silly, but we would all be better off if he were". While the idea of Charlie in a senior ecclesiastic role beggars the imagination, they recognised that he was very special.

While he loved the kids, his work with couples about to be married and the families they created was also very important. Nothing gave him greater pleasure than to baptise a child, to see it come to school and to grow up, to perform the marriage ceremony and then to baptise the new child.

But his work with the sick and the dying, and with bereaved families, was perhaps his most extraordinary ministry. It certainly took a lot of his time and much of deeply the sufferings involved. I remember, for example, the pain he felt when he, as a celebrant was the only mourner present at a funeral.

Charlie 's faith was simple and direct, but in its own way profound and open to new ideas. In spite of leaving school early, he had a great interest in theological ideas, as witnessed by his passion for the theologian Karl Rahner and for conversation with scholars such as John E Kelly. Not that three pages from Rahner was always the ideal Sunday sermon!

Many of you know about his heart attack on the third tee at Huntingdale and of his painful walk back to the car park. He told me later that he thought he was going to die on the first fairway, but that he felt peaceful about it; "If it is time, Lord, I am ready to go" Such faith, aced with the ultimate test, is rare and precious.

Charlie was a deeply humble man, with no sense of pretentiousness whatsoever. Everything that he had achieved had come from God, and from those who worked with him.

Last Monday, about thirty-two hours before he died, I had a short conversation with him. After thanking him for all he had done for my family and this community, I said, "You have been a truly wonderful great man". Suddenly the eyes were wide open, the head was up and shaking, even the finger was wagging slightly, fired up that such blasphemy should be uttered in his presence. For a moment it was as if he were talking again of Vin Arthur and the YCW, of dinner with Frank and Noma, of his approach to the ninth green, of the joys of Mt Evelyn or of the latest achievements of students in the schools.

We live in an age of fame and of greatness determined by the media. Many so anointed quickly prove to be venal fools or just plain idiots. In a much deeper sense Charlie McCann was a truly great man and a genuinely good one. His openness and faith affected very many and his deep humility was a true sign of his greatness.

Charlie loved his family very deeply and was inordinately proud of them and their achievements. But Charlie created another family of faith through the communities he built and the people he nurtured. This family enlivened, nurtured and supported him. He was dependent on them and could be vulnerable or lonely when they let him down. That they did not often let him down is due to two people, Kaye and Tony Byrne.

One standing joke at St Kevin 's was that Charlie would thank Kaye and Tony after every major liturgy. It was a joke because it occurred so often, because Kaye was known to have forbidden it and because she scurried into the sacristy as the embarrassing moment approached.

But for Charlie it was a necessary acknowledgement of a deeper reality. These two people were the human glue at the centre of the world of faith that he had created. His achievements were their achievements, and they will be deeply affected by his passing. On behalf of this community I would like to thank them for what they have given to him, and to Us. In particular, their support for him right to the end was inspiring.

In the end, when his beloved M Evelyn and the generous hospitality of Kath and Stan had run its course, Justin Villa provided a wonderful home for him. Like his family, this community is deeply grateful to the nuns, staff and priests at Justin Villa for providing such loving care to our pastor in his final illness.

Two Thousand years ago a carpenter brought a message of openness and love, of faith, of simplicity and of humility to the world and changed it forever. It has been our privilege to witness an apprentice motor mechanic bring that same message to our world, following in the footsteps of his master. Caught up in the trappings of pomp and circumstance, we so easily forget the essential message of the carpenter. For those who have eyes to see, this message was revealed anew in the life and work of Charlie McCann. In his openness and humility, he stands as a beacon to a troubled world and to a troubled church.

May our beloved friend and pastor rest in peace.

May his spirit stir us to action to love one another, to be open to all, irrespective of race, creed or social position, and to walk humbly with our God.

Father McCann's Memorial Garden





The garden is a place to sit and reflect or read. Children have been seen to hug Fr Charlie' rock. The elms show the seasons and that some plants die. The seasonal nature of the garden helps children understand the life and death cycle. Anni Miers

Father McKenny & Father Fitzpatrick

Father Ross McKenny was appointed Parish Priest of Templestowe in November 2001. He resigned as a result of ill health during the following January.

From the time Father McKenny resigned until Father Toms came to St Kevin's, Father Patrick Fitzpatrick affectionately known as Father Paddy, travelled each day to celebrate Mass, attend meetings and plan and celebrate the Easter Liturgies.

Father Paddy was a familiar figure at St Kevin's. He was the Parish Priest at East Doncaster from 1971 to 1980. After times as a Parish Priest at Essendon and at East Brighton, he retired in 1993. He then lived in a unit in Forest Hill and helped in many parishes by celebrating Mass. Sometimes he celebrated five masses in different parishes in the same weekend. He regularly drove across to Templestowe to celebrate one of the Sunday masses and considered St Kevin's to be the centre of his pastoral work.

After moving to Justin Villa, he continued to drive across to celebrate a Sunday Mass at St Kevin's and weekday masses when Father Chris took his annual holiday.

Father Paddy was due to celebrate the 6pm mass on the evening of June 7, 2008 but he died suddenly during the day. Members of Father's family came from Ireland for the vigil and Funeral Masses which were celebrated at St Kevin's.

Father Paddy was well loved and made an invaluable contribution to our Parish.

Father Christopher Toms STL Med MACE

In April 2002 Father Christopher Toms was appointed Parish Priest of St Kevin's.



Figure 61: Fr Chris Toms

Father Toms was ordained a priest on 24 May 1975 for the Archdiocese of Melbourne. From 1976 to 1985 he served as Assistant Priest in the Parishes of Sunshine, Preston (hospital Chaplaincy at PANCH hospital), Mount Waverley and Greensborough. During this time he conducted Retreats for the Josephine and Mercy Sisters, Brothers of the Sacred Heart and Marist Congregations.

In 1986 he was appointed to study at the Pontifical Gregorian University, Rome for a License in Sacred Theology in conjunction with study at Boston College for Masters in Education. On completion of these studies he returned to Melbourne in 1989 to work at the Catholic Education Office. During this time, he was a member of the Religious Committee of the National Catholic Education Commission (NCEC) and Secretary of a Working Party of the Catholic Bishop's Education Committee.

Father Chris was Coordinating Chairperson for Catholic Community Support within the Catholic Education Office, Melbourne and a member of the Coordinating Group of the Catholic Education Office.

The NCEC commissioned Chris and Sr Barbara Hateley MSS to co-author “Emmaus – Sharing Our Christian Story”. He has also co-authored and assisted in the editing of “Handing on the Tradition – Catechism of the Catholic Church” and “Christian Families”.

Apart from his pastoral work which included three weekend Masses and monthly visits to six nursing homes for Mass, Father formed the Parish Advisory Board, held a Parish Forum and a Parish Conference, re-introduced the Sunday Parish Mass at the Holy Cross Monastery, introduced the Parish Annual General Meeting and re-formed the Finance Committee.

He met weekly with the two school Principals and regularly with School Coordinators.

Father Chris was appointed Deanery Coordinator for the Yarra Deanery in November 2005 and in this role promoted to Counselling Service, the newsletter and Adult Faith Education.

He oversaw the renovations of St Kevin’s Primary school, the building of a new school at St Charles and the selling of the surplus land there. Under his guidance, plans were commenced to sell land at St Kevin’s, renovate the church and build a new parish administrative centre.

Father Chris resigned from the parish in July 2009. He returned for a farewell Mass and morning tea on September 13 when parishioners and children had much pleasure showing their appreciation to him with speeches and presentations.

Father Gerard McKernan

Father Gerard McKernan was appointed Parish Priest at Templestowe in October 2009.

Father grew up in Balwyn, going to Deepdene Parish School for primary and to St Patrick’s in East Melbourne for secondary education. He has a brother, lots of grand-nieces and one grand-nephew.

Father says, “My first parish appointment was to Werribee where I discovered all sorts of new possibilities (like two priests could live in the one house and have only a love of sport in common!) East Doncaster (the wise and compassionate Paddy Fitzpatrick was PP at the time), Austin Hospital chaplaincy, Belgrave, Mordialloc, Mulgrave, Wattle Park, North Dandenong, Endeavour Hills, Vermont South and Templestowe have all been wonderful places of love and nurturing.

I have been a priest for thirty eight years, and I still get goose bumps when I think of People's goodness to me. I am really a fortunate human being."

Father Gerry was welcomed to St Kevin's community at a sausage sizzle after the 10am mass in October 11. The parishioners look forward to working with Father to realise the Parish Missions Statement by

- being a welcoming community,
- promoting prayerful, vibrant liturgies;
- working with other churches and groups in the community;
- providing opportunities for faith development for all;
- respecting the dignity of each and every person, and identifying and providing for those in need.



Figure 62: Fr Gerry McKernan and Fr Charles Balnaves

Priests at St Kevin's

Parish Priests	Father Charles McCann 1971/2001
	Father Ross McKenny 2001/02
	Father Christopher Toms 2002/09
	Father Gerard McKernan 2009-
Assistant Priests	Father Terry Pidoto 1982/83
	Father Leo Gilfedder 1983/84
	Father Peter McCartin 1984/86
	Father Ian Ranson 1986/91
Priest in Residence	Father Peter Howard 1992/95

School Principals

St Kevins	Denise Morris	1970
	Lindsey Castree	1971 - 1973
	Kaye Fox	1974 - 1981
	Gunner Rasmussen (Acting)	1981
	Alice Miller	1982 - 1987
	Sheryl Roach	1988 - 1993
	Kaye Byrne	1994

	Michelle Connellan	1994 - 1997
	Phillip Byrne (Acting)	1998
	Sue Chamberlain	1998 - 2005
	Anni Miers	2005 -
St Charles	Sister Pauline Nicholson RSC	1983 - 1985
	Maria Kirkwood	1986 - 1993
	Sheryl Roach	1994 - 1999
	Kathleen Rose (Acting)	2000
	Gunnar Rasmussen	2000

Timeline

1850s	Catholics Attend Mass at Heidelberg
1942	Mass in Memorial Hall
1946	Little St Kevin's Transported to Atkinson St
1956	Blessed Sacrament Chapel Opened
1960	Templestowe becomes part of East Doncaster Parish
1960	Land bought in Herlihy's Rd

1963 Templestowe becomes part of Bulleen parish

1965 Passionist Monastery opened

1968 Church Opened

1970 St Kevin's School opened

1971 Parish of Templestowe formed

1971 Area beneath chrch enclosed for classrooms

1973 Presbytery opened

1975 Senior school opened

1977 Extension to infant teaching area

1980 Tennis courts opened

1983 St Charles' School Opened

1997 Retirement Village Opened

2001 Father McCann retired

2001 Father McKenny appointed Parish Priest

2002 Father Toms appointed Parish Priest

2006 St Charles permanent school built and land sold

2007 Junior school refurbishment

2008 St Kevin's school renovations

2009 Father McKernan appointed Parish Priest

Acknowledgements

Many people over the years have contributed to the life and growth of St Kevin's. It has been an uplifting experience to interview parishioners, past and present who spoke so enthusiastically about their involvement. It was apparent by the light in their eyes that despite the hard work and frustrations, they were re-living happy and enriching times. These reminiscences, however, show a deeper meaning As Father Charlie said, "They are a celebration of St Kevin's Parishioners relationship with God."

Facts have been checked where possible, but most of this history is in the form of reminiscences of the parishioners themselves. Other parishioners will have their own memories. These would be valuable if recorded and sent to the presbytery to be filed in the parish archives for future history.

I am grateful to those who agreed to be interviewed and who searched for photos and other records. Complete interviews are preserved on disc and will be kept in the archives. The following people have provided valuable insights into St Kevin's Parish:

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