

# MARIST NEWSLETTER

Marist Brothers • Province of Melbourne

• Volume 42 • Number 4 • May 2011 •



*Easter Sunday is God's response to Good Friday:  
life out of death.*

*Richard Leonard SJ*

**Province News - Letter from Br Emili Turú - Easter Reflections - The Gift of Joy -  
The Roots of Forgiveness - Dom Helda Camara - Holy Week at the Red Centre -  
Manziana Musings - The Washing of the Feet: a post-Easter Reflection.**



**Marist Brothers' Province Centre**  
**PO Box 753 Templestowe Vic 3106**  
**7 Tuscany Rise Templestowe 3106**  
Phone: 03 9846 1633  
Fax: 03 9846 5354  
E-mail: [marist@maristmelb.org.au](mailto:marist@maristmelb.org.au)  
Website: [www.maristmelb.org.au](http://www.maristmelb.org.au)

**Marist Publications**  
**Newsletter Office**

Marist Community  
38 Dolomite Court  
Churchlands WA 6018  
Community Phone: 08 9446 9852

**Editor: Newsletter**  
*Br Terry Orrell fms*

Email: [terry.orrell@maristmelb.org.au](mailto:terry.orrell@maristmelb.org.au)

School desk phone with voicemail: **08 9204 9416**  
Mobile: **0438 884 249**

**Printing and Distribution**  
**Newsletter and Marist Publications**

*Br Peter Howes fms*

Printing and distribution from  
Province Centre Templestowe  
Phone: 03 9846 1633  
Fax: 03 9846 5354  
Email: [printer@maristmelb.org.au](mailto:printer@maristmelb.org.au)

*Marist Newsletter* of the Marist Brothers Province of Melbourne is a private publication for the dissemination of news, notices and articles of interest among the Brothers, the affiliated members of the Province and our lay associates who serve on Committees of the Province.

Copies are sent to each of the Brothers' Communities in the Sydney Province as well as to the General House in Rome and to some other overseas Marist Communities.

**The Editor welcomes contributions and suggestions**  
**from our readers**



Our deceased and their families...

- \* **Zack Davey**, Year 12 student in 2010 at Sacred Heart College, Somerton Park.
- \* **Charles George Meier**, aged 99 years. Great benefactor to Assumption College, Kilmore.

For those who are unwell ...

- \* **Br Kevin Hogan**, Netley. General deterioration in health.
- \* **Br Brian McGrath**, Forbes. Continuing treatment for cancer
- \* **Br Charles Howard**, Campelltown.
- \* **Br Austin Stephens**, Netley, Adelaide. Progressing well.
- \* **Br Alexander Moss**, Randwick.
- \* **Br Ken Eaton**, Ashgrove. Ex-student of St Ildephonsus, New Norcia.
- \* **Wayne Dean**, teacher at Trinity College, Lismore. Seriously injured in a traffic accident.

And also for ...

- \* **Christian groups in Pakistan**, fearing reprisals in the aftermath of the death of Osama Ben Laden.



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# From the Provincial



2 May 2011

Dear Brothers and Friends

I wish you a joyful Easter.

With the recent announcement about the Mission Council we can claim that something new is happening. Maybe we have not seen much evidence of change in our own area yet. Most things are going on as before. We hear wonderful stories of collaboration but it usually appears to be happening somewhere else and not where we are. So we may be, like the disciples in the upper room waiting, hopeful but uncertain.

But the disciples locked themselves in the upper room. Fear and doubt kept them locked-up. They had heard that Jesus was risen but had not seen him face to face and so they wait. Is this our story too? What fears keep us locked inside some little space, reluctant to join something new and prevent us from wholeheartedly moving into the Australian Marist mission in this part of the world? Maybe we are afraid of losing the distinctive tradition of our Province, its unique history and stories. Maybe we are afraid that we will try something new and fail. Maybe it's a fear of being swamped. It will indeed be safer to carry on doing what we have always done.

But like the disciples we need to have our fears and doubts dissolved and be ready to *"be sent"*. Of course we have to remember that *"being sent"* does not always mean travel. Rather we are sent into our communities to make each other strong and give each other life for the Mission that is ours.

Fraternally

A handwritten signature in blue ink that reads "Br Julian Casey".

Br Julian Casey  
Provincial



## **KEVIN HOGAN**

Kevin's general health has deteriorated. His energy levels are very poor and therefore he is very sleepy. Doctors are monitoring his condition. Leo Kavanagh is to have a review with Kevin's doctors on Friday, 6 May. Please keep Kevin in your prayers.

## **BRIAN McGRATH**

Brian continues to undergo treatment for his cancer and is seeing his surgeon in early May. He is in good spirits and continues to manage well, living independently at Forbes.

## **AUSTIN STEPHENS**

Austin is progressing remarkably well and is due to have a review in three weeks.

## **REX CAMBREY**

Rex is attending the International Finance Commission in Brazil and will be away for the next few weeks. You will be pleased to hear that his shoulder is progressing well. He will return to the office on May 23.

## **COMMUNICATION ABOUT THE NEW PROVINCE IN AUSTRALIA**

Communication about developments will, in future, come from a National Committee charged with this task. I expect the first communication about the establishment of various preparatory Committees will be with you soon.

## **CONSTITUTIONS**

There is a new printing of the Constitutions which incorporates all of the changes made by the three previous Chapters. The printing of this is also to ensure that individual Brothers and Communities can take part in the review which will be taking place in the next six years.

It would be a pity if the Constitutions simply gathered dust on the shelves and I am asking Community Leaders to initiate some introduction and community reflection on this important document.

## **EAST TIMOR**

At the last Provincial Council Meeting we agreed to form an East Timor Committee. Membership has been agreed upon and approaches are being made. The task of this Committee is:

*In consultation with the Community at East Timor, to explore ways of implementing the recommendations of the Provincial Chapter and in providing the recommendations to the Provincial Council to include such issues as location of any new work or house, timing, process for implementation and personnel recommendations.*

## **INTERNATIONAL COMMUNITY LEADERS' PROGRAMMES**

This is now eight months away and we are planning to have one Brother at each of the Programmes.

## **INTERNATIONAL MARIST YOUTH MINISTRY COMMISSION**

This Commission has been established by the Superior General and Council and, being aware of the outstanding development of REMAR, have invited Simone Boyd to be a part of this Commission whose purpose is to help the Institute respond in a practical and positive way to the Mission Statement from the General Chapter. We wish Simone well in this significant undertaking.

## **NZ MEETING**

1. During April the Oceania Council and COMS met and moved to form an Oceania Leadership Group, comprising Brothers and Lay headed by Anthony Robinson as the Oceania Regional Co-ordinator. This Regional Group will be helped by 4 Committees: *Solidarity through Advocacy, Formation, Lay Partnership and Finance.*
2. We formally accepted that the name of the Region is to be the Oceania Region.
3. There is one Province in Australia and two Districts, in Melanesia and New Zealand, all operating as three autonomous Inter-Dependent Units with a Provincial and two District Leaders all of whom are Major Superiors.
4. Arising from this there are some further clarifications:
  - a. The naming of the Province is a matter for the Province in Australia.
  - b. Active and Passive Voice for the Brothers are with their respective Units.
  - c. The Superior General and Council will conduct the sondages for leadership and nominate the leaders.
  - d. The Statutes for the Region need to be based on the principles agreed to at the Concurrent Chapters.

## LAY FORMATION

On the Province Website you will be able to see the latest account of Joe McCarthy working with Lay people in Marist East Timor.

## OCEAN GROVE

The work at Ocean Grove has been completed. We needed to re-carpet, to install an air-conditioner, to restore the bathroom, refurbish the laundry and ablution area downstairs, repair the kitchen tiles and some exterior and interior walls. There are still a couple of things to be done, but it is looking good.

## OTHER INTERNATIONAL PROGRAMMES

For your information, this is the list of English Language Programmes, being prepared by the International "*Brothers Today*" Committee.

February March 2012	Community Leaders Programme 1 Manziana
April/June 2012	Community Leaders Programme 2 Manziana
October/November 2012	Third Age Programme Manziana
September 2012	Inter Congregation Programme on the Identity of the Religious Brother Rome
February-June 2013	Midlife Renewal Manziana
October November 2013	Third Age Programme Manziana
July-September 2013	Preparation of Formators

## PROVINCIAL CHAPTER

Each Community will soon be receiving a summary of the deliberations and discussions which occurred at the last Province Chapter. This is simply for your information.

## THE PILGRIMAGE

The Pilgrimage which featured on our Province Website is completed and Peter Walsh has arrived home safely after weeks of absorbing the spirit of Champagnat in our special places.

## **THIRD AGE PARTICIPANTS 2011**

Joe Hughes, Bill McCarthy and Terry Orrell have each accepted an invitation to take part in the Third Age Programme commencing in October this year. We wish them well.

## **VISITATION**

I am well into my schedule of visits and interviews. At our last Provincial Council we decided that each Councillor would visit nominated Communities in order to bring people up to date with the development of a New Province in Australia, to hear any reactions, to answer any questions and to help communities be fully informed.



## **Annual Retreat for Senior Brothers**

at The Hermitage, Mittagong

Sunday October 30, 2011 – Thursday November 3, 2011

Bookings to Br Anthony Robinson (Drummoyne)

T 02 9819 6622 or E [arobinson@fms-sydney.org.au](mailto:arobinson@fms-sydney.org.au)



## **COMMUNICATION TO BROTHER PROVINCIALS AND DISTRICT SUPERIORS**



Dear Brothers,

Cordial greetings to each and all of you from Rome, where nature appears to be reawakening and exploding in a thousand colours with the arrival of spring. The days are gradually becoming lighter, and the weather, already mild enough, is making itself more agreeable. Although it cannot be seen in a simple glance, winter contains all the potential of life that is only now manifesting itself in a splendid way. Although the cycle of seasons is not experienced the same way in all the regions of the world, I am sure you all have some experience of it.

Using this same experience, many are asking today if in the Church we are not passing through a long winter as ecclesial community and, consequently, as religious life. Although we all know that after winter spring always arrives, there is a sense that the winter is very harsh and unduly long. It is true that there are small signs of life here and there, but things are not as we imagined. As a fruit of all this, we come across people who are content with these small signs of life, and this fills them with hope, but also, others who are weighed down by the adverse conditions.

Perhaps Europe may be one of the continents where this experience is quite strong. In fact, a few weeks ago, at the meeting of the "Extended General Council" for Europe, we recalled the promise of the Lord: "See, I am doing a new deed, even now it comes to light; can you not see it?" (Is 43:19), aware, at the same time, that there is a clear perception of many things dying.

The liturgy of this season, as we move towards Easter, often makes use of the images of darkness/light, death/life, reminding us that both are part of the normal process of all that exists. Is not death a necessary step for the resurrection?



Yes, something new is coming to life in the Church and in religious life, but this will only be possible with the death of a particular way of being Church, with the death of a concrete model of religious life. I believe that our Chapter affirmed the same thing in dreaming of "a new consecrated life which promotes a new way of being brother". Indeed, in order that "the birth of a new epoch of the Marist charism" may take place, we need to accept that something will die: "This presumes a willingness to move on, to let go of the familiar, to embark on a journey of both institutional and personal conversion over the next eight years".

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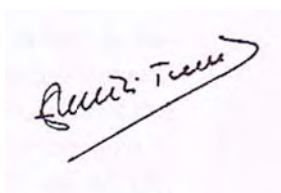
In our role as leaders of the Institute there falls to us, at this moment in our history, the arduous task of accompanying our brothers in the acceptance of losses very difficult to accept and, at the same time, of inviting them to embrace a hope that for many is almost impossible to welcome. Before the denial of evident realities of death, to proclaim truths that people do not wish to hear; before the discouragement, to announce a profound hope that they display resistance in accepting.

We have the privilege of serving the Institute in an exciting time in its history, experiencing in our own surroundings realities of life and death with extraordinary harshness. I believe that it is a clear invitation from the Lord to “go in haste to new lands”, to uproot ourselves, to live as deportees in a situation of exile. Only in this way will the birth of the new be able to take place among us in a creative and audacious manner.

Marcel Légaut saw it somewhat similarly at the end of last century: “The time is coming when the signs of this time will be better understood. I foresee an immense intellectual and religious effort needed to leave behind modes of thinking, ideals, certainties, both uncontrolled and implicit, which nourish our intellectual life, our constructions and our judgments. We must not become settled. A religious and intellectual deportation is required, an exile which in former times was sought in the desert, a change of situation which formerly we sought by going away. We have become terribly settled in life. The privileged situation of the official, sure of his daily sustenance; family; old age; social role; our class; our nation; our epoch..... all these sources of stability, which so often lead to a state of stagnation. Nothing great, or new, or creative can come from those who are unable to live here below as deportees.”

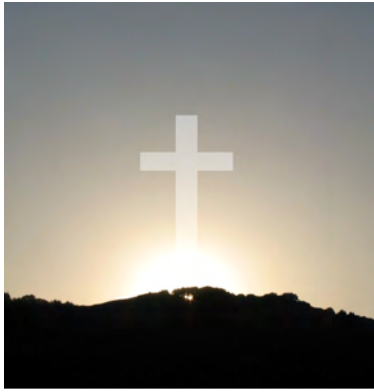
“Go in haste”, live like deportees in a situation of exile, uproot ourselves... what losses must we be ready to accept to come to know “new lands”? What deaths do we need to accompany so that the new can be born?

Fraternally



Luis Tress





For most of Christian history the question that has vexed many believers seems to be, **‘Why did Jesus die?’** I think it is the

wrong question. The right one is **‘Why was Jesus killed?’** And that puts the last days of Jesus’ suffering and death in an entirely new perspective. Jesus did not simply and only come to die. Rather, Jesus came to live. As a result of the courageous and radical way he lived his life, and the saving love he embodied for all humanity, he threatened the political, social and religious authorities of his day so

much that they executed him. But God had the last word on Good Friday: Easter Sunday.

The human search for meaning is a powerful instinct but I think spiritual sanity rests in seeing that in every moment of every day, God does what he did on Good Friday: not allowing evil, death and destruction to have the last word, but ennobling humanity with an extraordinary resilience and, through the power of amazing grace, enabling us to make the most of even the worst situations and let light and life have the last word. ***Easter Sunday is God’s response to Good Friday: life out of death.***

**Extracts from the book “Where The Hell Is God?” by Fr Richard Leonard, SJ.**

*This is the day the lord has made; let us rejoice and be glad*

The resurrection is like this:  
It’s like the glimmer of forgiveness after the deep hurt;  
the success that brings a smile of self-esteem and a quiet glow of pride after endless failures;  
the touch of a hand after an argument;  
the little laugh after prolonged grief;  
the strength of character to start again after the loss of almost everything;  
the courage to face the world after the shame of sorrow and remorse;  
the hug of acceptance after the damage is done;  
the force of healing which overcomes the despair of being mortal and frail;  
the new beginning after every ending and the love and friendship that makes living worthwhile.  
Resurrection is faith when there is nothing to believe in;  
hope when hope is gone.  
Resurrection is love when our heart has broken.  
Resurrection is life’s triumph—always!  
Because of Jesus, resurrection keeps happening to us in our life, in our day.



***Church Resources 24/04/2011***