

HISTORY OF MARIST BROTHERS' PRESENCE IN THE WORLD

Marist Brothers' International Website • <http://www.champagnat.org/en/220303000.htm>

Country	Founded	Left	Returned	Left	First House	Country	Founded	Left	Returned	Left	First House
France	1817				Lavalla	Uruguay	1934				Montevideo
Oceania	1836				w. Marist Fathers	Solomon Is.	1936				Marau
England	1852				London	Holland	1937				Almelo
Belgium	1856				Fleurus	Liechtenstein	1937	1991			Vaduz
Scotland	1858				Glasgow	Poland	1937	1940			Poznan
Ireland	1862				Sligo	Zimbabwe	1939				Kutama
South Africa	1867				Cape Town	Malawi	1946				Mtendere
Lebanon (Syria)	1868	1875			Ghazir	Papua New Guinea	1947				Kieta
Australia	1871				Sydney	Portugal	1947				Lisbon
New Caledonia	1873				Noumea	Mozambique	1948				Beira
New Zealand	1876				Wellington	Nigeria	1948				Orlu
Seychelles	1884	1946			Mahé	Philippines	1948				Cotabato
Canada	1885				Iberville	Hong Kong	1949				Hong Kong
Spain	1886				Gerona	Macao	1949	1953			Macao
United States	1886				Lewiston	Singapore	1949				Singapore
Italy	1886				Rome	Malaysia	1950				Ipoh
Denmark	1888	1945			Copenhagen	Indonesia	1950	1959			Medan
Fiji	1888				Suva	Japan	1951				Kobe
Samoa (West)	1888				Apia	Rwanda	1952				Save
Columbia	1889				Papayan	Angola	1954				Sada Bandeira
Algeria	1891	1994	2002		Mascara	ZAMambia	1954				Chassa
China	1891				Peking	Bolivia	1956				Roboré
Aden	1892	1948			Aden	Ecuador	1957				Catacocha
Turkey	1892	1934			Constantinople	Central Africa	1958				Bamenda
Switzerland	1893				St. Gingolph	Congo-Brazzaville	1958	1966			Makoua
Lebanon	1895				Antoura	Costa Rica	1962				Sta. Clara
Brazil	1897				Congonhas do Camp.	Porto Rico	1963				Bayamón
Egypt	1898	1919	1937	1946	Alexandria	Taiwan	1963	1995			Kaohsiung
Mexico	1899				Guadalajara	Cameroon	1965				Bamenda
Iraq (Mesopotamia)	1902	1914			Baghdad	Pakistan	1966				Peshawar
Argentina	1903				Buenos Aires	Panama	1968	1996			David
Cuba	1903	1961	2001		Cienfuegos	Paraguay	1968				Concepcion, Horque.
Palestine	1904	1914			Jerusalem	Ivory Coast	1969				Dimbokro
Syria	1904				Aleppo	Nicaragua	1970				Esteli
Vanuatu	1905	1912	1991		Lololima	South Korea	1971				Seoul
Bulgaria	1905	1936			Roustchouk	Guam	1974	1986			Agana
Yugoslavia	1905	1940			Monastir	India	1974				Trichy
Greece	1907				Athens	Kiribati	1974				Bairiki
Lesotho	1908	1937			Roma	Dominic. Repub.	1978	1981			Santo Domingo
Hungary	1909	1950	1990		Orsova	Tonga	1978	2005			Ha'Apai
Peru	1909				Callao	Ghana	1983				Amakom
Romania	1909	1916	1998		Orsova	Kenya	1984				Roo
Chile	1911				Sta. Rosa d.los Andes	Haiti	1985				Dame-Marie
Madagascar	1911				Betafo	Liberia	1986	1994	1999		Monrovia
Sri Lanka	1911				Batticaloa	Thailand	1987	1992	2008		Phanat Nikhom
D. R. Congo (Zaire)	1911				Kisangani (Stanleyville)	Equatorial Guinea	1988				Malabo
Germany	1914				Recklinghausen	Tanzania	1991				Musonga
Morocco	1915	1975			Larache	Honduras	1992				Comayagua
Samoa (American)	1915				Pago Pago	Chad	1993				Sarh
Monaco	1922	1924			Monaco	Cambodia	1995				Phnom Penh
El Salvador	1923				San Miguel	East Timor	2000				Baucau
Venezuela	1925				Maracaibo	Bangladesh	2007				Bangkok
Tangiers	1928	1929			Tánger						
Guatemala	1932				Guatemala						
Austria	1934	1936			Salzburg						

Transition • a different pace and rhythm

Some excerpts from a letter of Brother Tony Clark, a recent addition to the Marist Brothers' Community in East Timor.

I spent the first 24 hours or so in Dili with the Carmelite Community at Fatuhada (suburb of Dili), as John Horgan was busy on the Friday with commitments at the College. I knew some of the East Timorese Carmelites from my work of facilitation and formation with the Carmelite Friars in Australia across a number of years.

This pre-novitiate formation community gave me a very warm welcome, including the bestowing of the traditional Tais (a locally woven cloth) on arrival at their house. A very humbling experience!

After the formalities were over and a bite to eat, I landed into an English lesson with 4 young Postulants (the other 2 were away getting medical attention for suspected malaria!).

In the course of the lesson I discovered that most of them were around 22 years of age and came from different parts of the East Timor. Like most Timorese they came from large families, have completed secondary education (mostly by the Salesians) and chose to join the Carmelite fraternity because of what they see as the strength of fraternity and the spirituality of the Carmelites.

I calculated that for most of these guys, English was at best their 6th if not their 8th language they knew. Not bad eh?



It was very good to finally meet up with Br John Horgan on Saturday morning. After shopping for grocery supplies and other items at various places we headed back to Baucau in the early afternoon.

The scenery along the road from Dili to Baucau is very beautiful, with sweeping views along the coastline, steep mountain valleys and river plains with rice paddies. In stark contrast to when I made my visit in November, the countryside is now tinged with green and good grass cover. Quite a transformation! At least this is the view from the passenger's seat.

The driver on the other hand has to deal with narrow blind bends around the mountain sections of the drive, as well as numerous potholes and speed humps through some villages. Hence, the trip has also its element of danger to it. You never know whether there is a truck, van, motorbike or car approaching in the other direction as you come around the next bend.

So the two and a half hour trip to Baucau is quite an adventure .. and usually quite tiring not

only for the driver who needs to pay constant attention but also for the passenger too.



As I adjust to a very different pace and rhythm of life, I can tell you that we rise at the ungodly hour of 5 am on the weekdays (Saturday and Sunday are only marginally later) to get to Mass by 6 am.

Naturally Mass is in Tetun, accompanied with plenty of melodic singing from a sizeable congregation of people, comprised mostly of young women.

After our community prayer and breakfast, the working day starts at 8 am at the Teachers' College. We usually come home for lunch at 12 noon and return to the College at 2 pm and then work through til 6 pm. I'm trying to make the most of the break in the middle of the day.

We have dinner usually around 7 pm prepared by Miranda, a diminutive woman, who speaks little English, but is a superb cook.

I have also taken to reading rather than watching satellite TV after dinner.

Because of the early rise I'm trying to get to sleep by about 10 pm at the latest ... which is very early compared with my accustomed routine sleeping time in Australia!!

So, the way of life here, at least at the present, is providing me with plenty of space and time to just be, to think and contemplate and to pray, which

Brother Tony Clark with two of the teaching staff, Domingas and Mariano, who are working towards their Masters in Education. Catholic Teachers' College Baucau, East Timor.



I'm really valuing in this time of transition.

The weather, as you would expect, is mostly warm and humid. At this time of the year the temperatures are usually in the high 20's or low 30's and therefore reasonably comfortable.



One of the things that has begun to strike me more strongly as the days progress is just how difficult life is for the Timorese people, including those employed at the College.

Even before the sun begins to rise on the horizon, women and children are out looking for firewood to heat water.

As we return from morning Mass I see people walking up the steep slopes of the town near our place carrying water containers or returning from the bathing areas carrying their towels over their shoulders.

Yesterday the woman who runs the crèche was saying that some of the children only have rice and water in the morning because the family cannot afford anything else until later in the day.

There is also the limited health care available; locals have to rely on traditional remedies.

The unemployment levels here in Baucau are significantly high with little or no prospect of employment developing in the near future. Therefore I regularly see the same young people, particularly young men, sitting around on street corners and outside houses watching life pass by with nothing to do.

So life is always very difficult, yet this doesn't seem to dampen the smiles and positive spirit of the Timorese. As a people they have endured much throughout their long and rich history.

I'm very conscious that being a malai (foreigner) and having financial security makes me/us very privileged people in relation to the local people, no matter which way you look at it. •



Comunidade Maristas
C/- Correios Apartado 249
DILI, EAST TIMOR



Congratulations are still in order for actor-manager John Bell of the Bell Shakespeare Company following his appointment as an Officer in the Order of Australia. Bell is more generous about his background than the coverage given to his award.

In the coverage (The SMH Jan 26) there was reference to, 'the English teacher at his Maitland high school' who was, 'a Shakespeare scholar and football coach:

Shakespeare scholar and football coach? Who was this paragon? The coverage did not say. Yet in his memoir, *The Time of My Life*, Bell is specific that his school was Marist Brothers, Maitland and his 'first truly inspirational teacher' Brother Elgar (who published poetry under the name RD Murphy).

A similar omission occurred in coverage of the Australian of the Year award to Professor Mick Dodson. He was reported (The Australian, Jan 27) to have attended, 'blue-riband (sic!) Monivae

boarding school in the Western District of Victoria

Make that, 'Hamilton, Victoria' and make it, 'Monivae, a school run by the Missionaries of the Sacred Heart'. Catholic? Is the Pope?

How relevant is such information? Given deadlines and space-constraint subbing, difficult to say. But if Catholic identification is necessary amid scandal, for balance it should also be used about positive achievement.

Graham Greene in one of his essays remarked on the rarity of Catholic minor characters in 1930s popular fiction. Earlier GK Chesterton saw a tendency in obituaries not to mention the deceased's Catholic religion, remarking that it might not be important to the obituarist, but it could be important to the deceased.

In another essay, GKC suggested that every great actor in the theatre had Celtic bloodlines. Add to the list John Bell.

Annals Australasia Jan - Feb 2009

In Rome, a priest and a taxi driver died on the same day and went to heaven.

The taxi driver was given a room in the Heaven Hilton while the priest was put up in a motel on the fringe. The priest was upset and asked God why this was.

"Well", said God, "when you gave sermons, your parishioners all fell asleep. But when they got into his taxi, his passengers all started praying furiously".

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Lessons in empathy for racist Australia

TIM KROENERT • MAY 07, 2009 • Eureka Street

Home » Vol 19 No 8 • FILMS

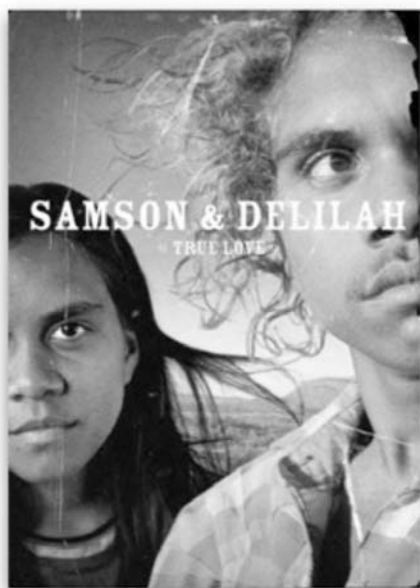
From a friend's porch in Larapinta, a suburban pocket west of Alice, we witnessed a domestic dispute break out among the family next door. At first it was a bit of shouting and shoving. When one man appeared on the scene wielding a golf club in one hand and an axe in the other, we called the cops.

More than 20 minutes elapsed before they arrived, by which time the dispute had subsided. We were perturbed. It could be the police were busy attending another call-out. But their laconic attitude gave the distinct impression they weren't all that concerned. We couldn't help but wonder if the response would have been different had it been a white family.

'The funny thing about Alice Springs is that it runs on a much more dangerous racism,' says Warwick Thornton, filmmaker and lifelong Alice local. 'I don't see any racism, because I'm Aboriginal. The racism is white people talking to white people. It's that latent racism you don't see.'

Thornton's debut feature *Samson and Delilah* is an ode to his town and its extremes. It's an ethereal love story between Aboriginal adolescents, that takes place against a backdrop of addiction, violence and displacement. Racism is not an explicit presence in the characters' lives, but it is there, like a foul breath that muggies the air around them.

Samson and Delilah are young teenagers from a remote community. Samson sedates the grinding tedium of his life by sniffing petrol. Delilah lives a somewhat more comfortable existence - her artist grandmother makes a reasonable living off her painting sales.



Soon Samson's cumulative boredom and frustration leads to a violent altercation with his older brother, while Delilah incurs blame and a beating from the local women when Nanna dies in her sleep. The two are outcasts, and they embark on a pilgrimage to the town, where they take up residence beneath a bridge on the dry bed of the Todd River.

Samson and Delilah barely speak to each other, except with gestures and body language. But a bond formed out of necessity grows into a love borne from the fight for survival. And just as their love remains largely unspoken, so do many of the film's salient themes.

The exploitation of Indigenous artists; the largely ineffectual but pervasive presence of Christianity, residual of the region's missionary history; the disinterest of white tourists, for whom the homeless teens are a nuisance or barely glimpsed spectres; all are referenced briefly but matter-of-factly in the film. Thornton reserves judgement and lets the audience decide how to respond.

Other elements of Territorial life are conspicuously silent. The absence of Government foot-soldiers highlights how little the Intervention has benefited those it purports to help. The exclusion is intentional: Thornton told *The Big Issue* recently that the Intervention 'will come and go, and Aboriginal communities will be the same'.

And despite the role of addiction in the story - which proves to be both relentless and contagious, as Delilah, battered by the hardship of life on the streets, begins to share Samson's self-medicating - there's no mention of the low-aromatic Opal fuel, the introduction of which is, to date, the most radical attempt to combat petrol-sniffing in the Territory.

Of Opal, Thornton says 'it's worked, but it's made a darker side ... Now when grog runners take alcohol out to communities to sell, they take out jerry cans of petrol too.' In short, the Opal program has addressed the symptom, but not the root problems such as boredom and alienation. 'If as well as bringing Opal in you actually built a youth centre and created a diversionary program for these kids, maybe you wouldn't have a problem.'

On this, Thornton and the experts are of a voice. Chris Warren, who works in substance abuse prevention with an Alice Springs based council (who were, incidentally, part of an alliance that lobbied to bring Opal to the Territory), says a recent senate report on Opal 'strongly supports

our campaigns to capitalise on the opportunity of Opal'.

'Opal has created a massive reduction in sniffing and related social disruptions and harms, which allows positive work to be done in a 'calmer' context. But it is widely acknowledged that this lull will not last as people develop alternatives in supply or substances ... Much work needs to continue and develop in demand reduction to prevent recurrence of petrol sniffing and/or substitution to other substances.'

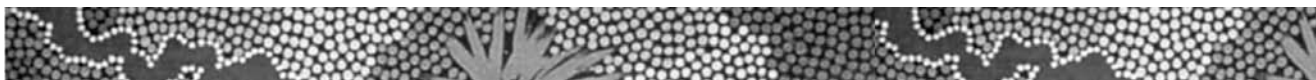
Samson and Delilah's strength is its stark realism, balanced with an emotionally engaging story. Thornton's choice of non-professional actors Rowan McNamara and Marissa Gibson as the title characters underscores both. Aspects of their world are reflected in their characters', and they bring authenticity and youthful cheek to their roles. If empathy and understanding were Thornton's goals, his actors and story are up to the task.

Post script: Of course, Alice doesn't have the monopoly on racism. I recently wrote a letter to my local paper, to voice my concern that residents of a local suburb were protesting the construction of a healing centre for Indigenous people impacted by family violence. It seemed to me that their objections, based largely on fear of an increase of violence and crime in the area, reflected inherent prejudice, even ignorance.

If racism is a rash on the skin of society, both in Alice and to varying degrees across Australia, then empathy and understanding are the best salve going. And every Australian would do well to see Sampson and Delilah. •

Tim Kroenert is Assistant Editor of *Eureka Street*. His articles and reviews have been published by *The Age*, *Inside Film*, the *Brisbane Courier Mail* and *The Big Issue*.

Ed: Margaret Pomerantz and David Stratton in the ABC's *At the Movies* both awarded this film five stars.



The REMAR Team descended on Alice Springs in May, conducting a Red Caravel Day in Our Lady of the Sacred Heart College with Yr 10's and the Blue Retreat with Yr 11's on the weekend (Mary 8-10). The retreat centre "Campfire of the heart" proved a wonderful setting with the MacDonnell ranges forming an imposing backdrop.

Last year's REMAR Team were all in attendance, and so, along with this year's team, decided a photo opportunity was called for, with a gathering of no less than eight REMAR Gap Team members present, ably supporting Simone Boyd, the REMAR Coordinator. •

JAPANESE banks in lots of trouble due to FINANCIAL CRISIS

In more bad international finance news & in the last 7 hours Origami Bank has folded, Sumo Bank has gone belly up and Bonsai Bank announced plans to cut some of its branches.

Yesterday, it was announced that Karaoke Bank is up for sale and will likely go for a song, while today shares in Kamikaze Bank were suspended after they nose-dived.

Samurai Bank is soldiering on following sharp cutbacks, Ninja Bank is reported to have taken a hit, but they remain in the black.

Furthermore, 500 staff at Karate Bank got the chop and analysts report that there is something fishy going on at Sushi Bank where it is feared that staff may get a raw deal.

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Sargodha Catholic High School Pakistan

Excerpts from a note 7 May 09 to Mr Rex Cambrey, Melbourne Province Business Manager

Yesterday was our School Day. It was on 6th May in 1988 the Brothers moved into the present location with about 22 boys and two teachers from St. John's Academy which was at the Parish Church premises. At present the school has 970 students with 51 tutorial and ancillary staff.

We remember with gratitude the pioneers of the school especially the late Brother Tom Kelly of USA, Brother Campion of New Zealand and the late Brother Walter Smith of Australia. Br Tom was the first Principal of Sargodha Catholic High School.

While invoking God's blessings on all the members of the Sargodha School Community, we also remember with gratitude our dear friends and benefactors who have been very close to us from the day we started the school. According to our records money to build the school came largely from Misereor and the German government. Additional funds had come from the Marists and individuals in the USA, Ireland, Australia, New Zealand and Japan.

I am writing this short note to express our heartfelt thanks to you and all those generous students, teachers, parents and well-wishers of Marist Schools in Australia as well as other Australian benefactors.

We thank you for the concern all of you have been showing during these turbulent times. Despite the troubles which convulse the country your encouragement and generosity has allowed us to continue our apostolate here in Sargodha.

We sincerely hope that the quality education we provide at Sargodha Catholic School will enable our students to become dynamic leaders who will serve their country with all the potential God has given them.

We did not celebrate the school day in a grand scale today because of the prevailing situation in the country. However in commemoration of this important day a special prayer service was conducted. The children were given sweets and the tutorial and the ancillary staff was invited for a tea party.



On Friday 8th Holy Mass will be offered for Peace and Progress of the Sargodha school Community. We shall also remember with love all those who were part of the school and those who are directly and indirectly connected to our school. There will be combined celebrations on 6th June along with the feast of

Marcelin Champagnat, the Founder of the Marist Brothers.

We have been having pleasant weather after a heavy drizzle or two in the past two days. Let us hope for more pleasant days before we begin to experience the scorching heat.

Please say a prayer for all of us here in Sargodha and for the people of Pakistan. There are safety concerns amidst violence and destruction. Let us get together and ask God to grant us Peace and Justice so that everyone irrespective of their nationality, social status, language or creed will live in harmony like brothers and sisters of God's family.

Please convey our loving regards to the Brothers and our friends.

May God bless you!

Brother Shanthi Liyanage [mailto: broshanthi@yahoo.com]



Bro. Desmond P Kelly, fms

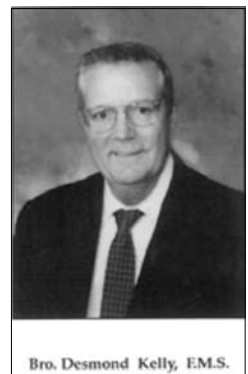
Received the Breath of Life
6 December 1934 • County Sligo,
Ireland

Called to Accept the Marist
Brotherhood 26 July 1953 •
Tyngsboro, MA

Was Commended to God
15 January 2009 • Bronxville NY

Mass of Christian Burial
19 January 2009 • Mount St Michael Academy Chapel

Interred 20 January 2009 • Marist Brothers Cemetery
Esopus, New York



Brother Kelly, affectionately known as 'Des' used several names during his lifetime. He was christened Desmond Kelly, and assumed the name Brother Thomas Aidan when he took the Marist Habit in 1953. When the practice changed to not assign names at the time the candidate took the Marist Habit, those with both names often moved to a combination of family and religious name. So Des was known as Bro Desmond Kelly, Brother Thomas Desmond Kelly, and Brother Thomas P Kelly.



Hi Bro Gerry

I am very sorry to hear of the passing of your dear friend Des. I always thought of Brother Thomas Kelly as a Gentle Giant. While I wasn't very smart in his Honors Chemistry and Honors physics classes (Junior & Senior years at Marist, 1966 & 19567) I shall always re-

member what a 'cool' teacher he was. Like you, he Brother Thomas displayed the most awesome (in a 'mad scientist' sort of way) sense of humor.

I'll relate to you three of my most cherished memories of his classes

1.) He snuck a piece of dry ice into his mouth while we weren't looking, and the next thing you know, here's this giant "mad scientist" with tons of smoke emanating from his mouth. We didn't know whether to laugh, or find a fire extinguisher. I never saw anyone do that before or after that day!

2.) He's up at his 'giant' lab desk, demonstrating a "Vandergraph" Generator. We don't know what the heck a Vandergraph is — never saw one before — never heard of one before. Next thing there's Brother Thomas, left hand resting on the ball part, with a "lit" green light bulb sticking out of his right ear. Next thing you know, now he's also got a blue bulb sticking out of his mouth, and it lights up. The guy was a riot!!! We were all rolling on the floor — what a HAM !!

3.) This is the "biggy" that I'll never forget. Right in the middle of one of his Chemistry lectures, Brother Thomas picks up a meter stick, and whacks it down on a teeny little pile of some kind of powder — KA BOOM !!!!! FLASH !!!!! I swear, Bro G, I almost soiled my pants.

Like I've told you before, Jim G was the only student who ever got Brother Thomas' "goat". I always said, Jim must have been either a "masochist" or just plain stupid to be messin' with that "Big Guy"

Well, we both know that Bro Tom is up with Jesus now — no more cancer — no more diabetes — just eternal happiness!!



Shining Stars • Central Catholic High School

Kevin Comtois, Chairman of the Social Studies Department.

Ryan knows a career in music is tough. But I believe he has the talent, perseverance, energy and intelligence to make it in a very competitive industry. One of the accomplishments Ryan is most proud of is helping found *Mission Aman*, which raises money for a Marist high school in Pakistan. Aman in Pakistani means peace.

Ryan corresponded with a Marist Brother from Sargodha Catholic High School to find out the greatest need. Campus Ministry spearheaded a fundraising campaign that raised \$3,200 in just 3 months to help pay for Sargodha Catholics' dinner program. For many of their students, this meal is the only food they eat all day, Ryan said.

Ryan doesn't do things because he's looking for the recognition; he does them because there are teenagers his age who need help, said Campus Ministry's Elizabeth Desjardins. He's got this gift of words and music and he uses them.

Emblem: Central Catholic High School is an independent Catholic co-educational secondary school in Lawrence, Massachusetts. It has been under the direction of the Marist Brothers since 1935. Central Catholic admits academically qualified students without regard to race, color or ethnic origin. PRESIDENT Br. Rene D. Roy, FMS, '59 • PRINCIPAL David M. DeFillippo '66.



Territory footy legend dead at 102

CathNews: June 01, 2009

The Northern Territory's longest serving missionary, MSC Brother John Pye, and the man known as the Top End's "Father of Football" has died in Darwin aged 102.

Br Pye worked on Catholic missions in the Northern Territory for almost seven decades, beginning his work there in 1941, ABC News reports.

He was born in the Riverina region in New South Wales in 1906, joining the Missionaries of the Sacred Heart in Sydney when he was just 20.

He then spent the war years in Wadeye, before moving to Bathurst Island where he spent the next 16

years, except for a year's posting to the Channel Island Leper Station.

When Br John arrived in the islands, the Tiwi people played a traditional form of football, which had the aim of running or kicking the ball over the line, The Age says.

But his initial efforts to establish the Australian game were thwarted by war.

In peacetime, he tried again, using an old World War II airstrip, with sticks at each end, as a football field.

In an ABC television interview, Br John said he could see the Tiwi were an "athletic, spritely and springy" people.

The name John Pye will continue to be remembered each year during the Tiwi grand final, when a medal in his honour is named for the best afield, The Age says.

"It's a great honour, the John Pye Medal," Br John told the ABC in 2006. "Everybody likes to be remembered, sort of thing. Each year they bring that up."

Darwin Bishop Eugene Hurley has paid tribute to Brother John, saying he committed his life to serving others.

Bishop Hurley described Br John as an "icon" of the territory, who won the love and respect of Indigenous Australians.

He is expected to be buried on the Tiwi Islands. •

Recognition for Brother Kelvin Canavan fms

Marist Brothers, Sydney Province

CATHEDRAL MASS

St Mary's Cathedral was packed last night with well-wishers to acknowledge Brother Kelvin Canavan and to give thanks for his leadership of Catholic Education in Sydney.

All the schools from the Archdioceses, systemic and non-systemic, were represented, with students carrying in the school banners at the beginning of the ceremony. It was an extraordinary display of the strength of the system today.

The beautiful music was provided by the Catholic Schools Performing Arts group - an orchestra and choir.

Cardinal Pell flanked by the Archbishops of Melbourne and Canberra and ten other Bishops presided.

Included in his words of thanks to the Marist Brothers and generations of Brothers and Sisters who bore the burden of Catholic schools before State Aid, of thanks for the healthy position of the schools today, and of hope in a future of quality Catholic education under lay leadership.

As Kelvin moved down the Cathedral at the end of the Mass, the congregation rose in applause. A great display of affection for a simple Marist Brother! Marcellin would be very proud, Kel.

Br Jeff Crowe



Thank you, Br Kelvin

Editorial • The Catholic Weekly • May 17, 2009

BROTHER Kelvin Canavan is a humble man. It isn't surprising; a Marist Brother who began teaching in 1960, he is typical of so many of those dedicated religious who were the mainstay of Catholic schools up until the 1970s.

These men and women taught classes of up to 60 and 70 students without complaint; they got by on what parents could afford to pay by way of school fees, their only 'State aid' the provision of a Department of Education roll book in which to record pupil attendance.

After coping with their charges through the school day, of an evening they trooped off to university - for years - in a hard-slog endeavour to earn a degree which would serve to make them 'better' teachers in an age of an increasing need for academic qualification.

In 1967 Br Kelvin took on the extra responsibility of being a school principal - again with all the hardship that resulted from meagre resourcing and rising student and parent expectations.

He proved both a gifted teacher and an adroit administrator, becoming first the Director of Primary Education, and then Deputy Director of Schools before being appointed Executive Director of Schools in 1987.

In the meantime, and indeed since then, Br Kelvin became heavily involved in the struggle for realistic funding for Catholic schools, striving to make a quality education available to Catholic students at the lowest cost.

Quality has always been paramount in his aspirations for Catholic schools, their teachers and students. Even the secular press has been high in its praise for his achievements in raising standards.

On Thursday, May 7, a capacity congregation joined 12 bishops and more than 40 priests in celebrating a Mass to farewell and honour Br Kelvin who has retired from his position.

It was a fitting tribute to a remarkable educator, a wonderful man.

Typically, Br Kelvin eschewed the praises heaped upon him, insisting that the occasion be a celebration of Catholic education itself. We should not forget, however, that without Br Kelvin there would be a whole lot less to celebrate. •

