

# MARIST NEWSLETTER

Marist Brothers • Province of Melbourne

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*God speaks ...*

When your Easter comes  
I shall be around you  
I shall be through and through you  
And I shall steal your body  
And give you to your love

*Mechtild of Magdeburg - the Rhineland Mystic*



**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: 03 9846 5354

*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

*The Editorial Team*  
*wishes its avid readers a*  
*holy and inspiring Easter.*



"It is in the communion of the Church that we encounter the person of Jesus Christ, who was himself a victim of injustice and sin. Like you, he still bears the wounds of his unjust suffering. He understands the depths of your pain and its enduring effect upon your lives and your relationships, including your relationship with the Church. I know some of you find it difficult even to enter the doors of a church after all that has occurred. Yet Christ's own wounds, transformed by his redemptive sufferings, are the very means by which the power of evil is broken and we are reborn to life and hope. I believe deeply in the healing power of his self-sacrificing love - even in the darkest and most hopeless situations - to bring liberation and the promise of a new beginning."

*Pope Benedict XVI: Section of his*  
*Pastoral Letter directed to the victims of*  
*abuse and their families in Ireland*

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## *From our Provincial*



29 March 2010

Dear Brothers and Friends ,



Today we mark the Feast of Easter. Each year, we listen to its readings, participate in its rituals and perhaps now and then promise to take its meaning seriously. The fact that we may celebrate Easter year after year as individuals and as a Province, but show little appreciable change in ourselves, suggests that its message has yet to find a place in our our lives, in our actions, and in our hearts.

The General Chapter is really re-echoing the Constitutions, in calling us to be Easter people. It is a call to conversion and to start taking the steps necessary to make it happen. This can frighten many of us because we sense its implications. The conversion that the Chapter is calling for entails a conscious choice, and a break from what may have become a familiar and comfortable lifestyle. But on the positive side, it can awaken your spirit to a new adventure.

Easter reminds us of the price that each of us and our Province will pay if we are serious about making this process of conversion our own. It's hardly going to be "business as usual". So I urge you to hold nothing back. As Sean said in one of his circulars: *"Marcellin Champagnat learned to appreciate the mystery and message of Jesus. And he did so because he approached the Lord with Mary's heart and mind. Like her he understood that while Lent is a time for pledging a change of heart, Easter is the moment to stop talking and to start taking action."*

So a special Easter Blessing for you all. May we become more conscious of the unconditional love of the Lord, and may we soon be at ease with a new Chapter rhythm and learn the courage to act like the Easter people we are called to be.

Fraternally

A handwritten signature in blue ink that reads "Br Julian Casey". The signature is written in a cursive, flowing style.

Br Julian Casey  
Provincial

## **SABBATICALS**

I saw Tony Caddy recently and he is enjoying the Formation Programme at the Mercy Marymount Centre in Castle Hill. There are three other Marist Brothers there, Ted Fernando from the Philippines, Jean Marie Batik from Melanesia and Jone Seduadua from Fiji.

Allen Sherry left to begin a Sabbatical which will include time at the Teermann Spirituality Centre in Glendalough, Ireland and the Summer Institute in Theology for Ministry at Louvain in Belgium.

Harry Prout leaves at the end of this month for a visit and Pilgrimage to Turkey and some time in the USA.

## **THE CHAMPAGNAT PILGRIMAGE**

The Pilgrims left on Saturday, 27<sup>th</sup> March with Paris as their first stop before heading to the Hermitage and La Valla for Easter. They move on to Rome in April before visiting Guatemala and Salvador.

## **NICHOLSON ST REFURBISHMENT**

The refurbishment is being well done and we are hopeful that that the end result will meet all our expectations. As the picture shows, there is some way to go and it won't be ready by the end of April as we had hoped.



## **MARIST SCHOOLS AUSTRALIA**

Discussions have been continuing about the development of Marist Schools Australia. The Interim Director, Br Michael Green recently spoke at the Principals' Meeting at Shepparton and brought Principals up to date with the direction and spirit of MSA. The top floor of the Montagne Centre has been made over to MSA and will accommodate the MSA Director, together with the Regional Director and the Assistant Regional Director of MSA Melbourne. From 2011, the Professional Development Programmes of the two Provinces will be operated on a National basis. The Animation groups of the Provinces will come together to plan this in May.

## **TOM SMYTH**

Tom has indicated that, based on medical advice, he will resign from his position of Assistant Director of Champagnat Education. Given Tom's long and fruitful history with the Brothers, this has not been an easy decision. Tom will take accrued leave and his last day with us will be on Friday, April 30<sup>th</sup>.



I have accepted his resignation with considerable regret. He has been a wonderful support and assistant to John and shouldered many responsibilities and tasks on behalf of the Province. At all times he has acted with integrity and professionalism whilst always being conscious that he represented the Marist Brothers.

I have assured Tom of our gratitude, our blessings and our prayer.

## **SOME MINISTRY ACTIVITIES**

### **YOUNG ADULT EASTER**

Marist Young Adult Ministry is joining Jesuit and Mercy Groups in creating a full Easter programme in Melbourne. It includes Holy Thursday at St Carthage's, the Way of the Cross at various centres and a gathering at the Montagne Centre on Easter Saturday.

### **REMAR GATHERING**

Last weekend the Remar team hosted a very successful leadership training weekend at the Bulleen Monastery. This was a special opportunity for the post-school rowers to get together in a relaxed environment and to learn about small and large group facilitation in order to feel comfortable about helping to lead Retreats and Camps during the year. Like all Remar activities, there was also a pronounced emphasis on participants' continuing their personal faith development and nurturing their prayer life.

Remar is in an encouraging transitional phase of its development under Simone Boyd's leadership and some attention was given to exploring and developing post school options for Remar participants. Paul Chalkley (Marist Young Adult Ministry) and Joe McCarthy (Lay Leadership and Partnership) were present for these discussions, along with Mark Paul, Doug Walsh and Steve Bugg.

The group was youthful, enthusiastic and thoroughly imbued with our Marist spirit. There were 31 participants in the pre-lunch session on Sunday.

## CHANGE OF NAME: ... "MAPS MELBOURNE"

Given the development of Australian Marist Solidarity, it has been agreed that the Marist Solidarity Office (MSO) will now be known as "**MAPS Melbourne**". MAPS stands for **Marist Asia Pacific Solidarity**. Both Allen Sherry and Chris Wills from the Sydney Province have been working together for some time and will now have the same basic reference. It will require some adjustment to the Solidarity Reference Group and this will be dealt with soon.

## FR JOHN CARNIE CSSR

John Carnie is an Affiliated Member and recently celebrated his Golden Jubilee of Ordination. It was his desire to have a small, low-key celebration with a Mass and light luncheon afterwards. Br John McMahon and I attended the Mass and function. Half of John's 50 years has been spent at Marcellin College. As well John has been very available to the Brothers' Community and the Province on many occasions. We offer him our warmest congratulations, our prayers and our thanks .



## REGIONAL ASSEMBLY PREPARATION (30 MAY – 3 JUNE: 2010)

The work of the Marist Oceania Regional Assembly has begun with the arrival of the first "stimulus" paper.

The following people will be our Delegates at this Assembly.

Br David Blay  
Br Steve Bugg  
Br Julian Casey  
Mrs Gail Coates  
Mrs Marie Dorrington  
Br Paul Gilchrist  
Mr Shane Hennessy  
Br John Hilet

Br Paul Kane  
Mr Darren McGregor  
Br John McMahon  
Mr Mark Murphy  
Br Mark Paul  
Ms Erica Pegorer  
Br Peter Walsh  
Ms Carolyn Young



A REMINDER FROM REX  
IT'S TIME  
TO CHANGE THOSE SMOKE ALARM BATTERIES!!!

## **MONTAGNE CENTRE AND DOXA TRANSITION SCHOOL**



Recently the DOXA Transition School hosted a light luncheon to thank the various groups who have helped the school through its first six months. Like all new ventures, it had its challenges and Megan Moore and staff are looking forward to the holiday break.

## **PROVINCIAL CHAPTER**

The Chapter Preparatory Commission will have its first meeting on Tuesday, April 13<sup>th</sup> to begin the preparation. We expect to be electing delegates in May and a Steering Committee in June.

## **VISITATION SCHEDULE**

I have a proposed Visitation schedule for those Communities not in Victoria.

29 March – 1 April:	Adelaide Communities
15 – 18 April:	Central Australian Communities
4 – 10 May:	Perth Communities
16 – 19 May:	Canberra Novitiate and Forbes
16-20 June:	Darwin Community - celebrating Oliver's 75th and Joe's 50th Jubilees
9 – 14 August:	East Timor Community

## **GATHERED AROUND THE SAME TABLE**

Joe McCarthy will be introducing this document to groups of lay people during the course of this year and I shall try to introduce it to the Communities during the Visitation.

## **DIARY DATE: 6 JUNE 2010 ~ CHAMPAGNAT DAY**

There will be a function in Melbourne on Sunday, June 6<sup>th</sup> at which we will celebrate the visit of Br Emili Turu, Superior General. Please mark this date in your diary. Brothers not in Victoria will be welcome to travel to this function. Br Emili will leave early morning on Tuesday, June 8<sup>th</sup>. Further details will be forwarded in due course.

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# *Moves afoot for the Sale Diocese*

The Catholic Diocese of Sale plans to move its administrative headquarters from Sale to Warragul, possibly within a year, to consolidate staff in the one office closer to the demographic centre of the diocese.

Bishop Christopher Prowse will also move his principal residence to Warragul but St Mary's Cathedral in Sale will be retained as the liturgical centre, said a statement from Catholic Media Gippsland.

Bishop Prowse said the changes were intended to consolidate the diocesan staff on the one site, co-locating with the Catholic Education Office which occupied at the former Sion College site in Warragul.

The Bishop's Office, Catholic Development Fund and Media offices in Sale would relocate, as would the Marriage Tribunal and Youth Ministry offices at Newborough.



**Bishop Prowse** said that while Sale was still geographically the centre of the diocese which stretched from Hallam to the NSW border, the demographics had altered dramatically since it was created in 1887.

The rapid expansion of Melbourne's outer eastern suburbs into the diocese meant that most of the population was now concentrated at the western end, with 92.7 percent of the diocese's Catholic population living in or to the west of Sale parish.



St Mary's Cathedral, Sale

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# It starts at dawn and lights the world for all time

*Gerald Collins, SJ*



The four gospel writers tell essentially the same story when they report the death, burial and Resurrection of Jesus. Yet attentive reading of their texts will catch various details and insights that are special to each of them.

In the liturgy this Easter, Mark, Luke and John have it all over Matthew. From the Easter Vigil service on Holy Saturday and right through the Easter Octave, Matthew will make only one appearance at Mass – supplying the short gospel for Easter Monday (Matthew 28:8-15). Yet in Matthew’s Easter chapter (28:1- 20), a varied cast of characters, obviously along with the risen Jesus himself, can illuminate our world and give direction to Christian discipleship.

There are five sections in that chapter which invite close reading: the coming of two women to the tomb of Jesus; the descent of an angel; the appearance of the Christ; the bribing of the guard; and the great commission to evangelise the world.

Matthew opens his Easter chapter by introducing the theme of light in a way that recalls the start of Jesus’ ministry. It is “as the first day of the week was dawning” (28:1) that Mary Magdalene and another disciple, also called Mary, approach the tomb of Jesus. Careful readers will remember that Matthew has used “the dawning of light” to characterise the time when Jesus began to proclaim the kingdom of God: “the people who sat in darkness have seen a great light; and for those who sat in the region and shadow of death, light has dawned” (4:16).

The end of Jesus’ story more than confirms the beginning. With his Resurrection, the light of the divine kingdom has definitively dawned and will never be dimmed. The two women are walking into a day on which the sun will never set.

Mary Magdalene and her companion, just as they had faithfully followed Jesus to Calvary, “looking on” him on the Cross (27:55-56), now want to be near his body and “see” his tomb (28:1). Instead, they are present when the tomb is dramatically opened, receive from an “angel of the Lord” the message of Jesus’ Resurrection, and can witness for themselves that the tomb is now empty (28:6-8).

In Matthew’s narrative, an earthquake had marked the death of Jesus and opened the tombs of many holy people (27:51-3). Now a “great earthquake” works, with the angel “descending from heaven”, to roll away the massive stone blocking the entrance to Jesus’ tomb and reveal his Resurrection. “The angel of the Lord” acts with the divine power and authority that overcome death – a theme symbolised by the way he removes the stone and “sat on” it. The majestic angel is also a kind of stand-in for Jesus; his radiant glory reflects something of the beauty of the risen Jesus himself.

The two women run from the tomb with “fear and great joy” (28:8). The astonishing news of the Resurrection calls for some holy fear as an appropriate human reaction. Yet “joy”, even “great joy”, must have the last word.

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Once again Matthew's choice of language should prompt the reader into recalling some other persons at the beginning of the gospel: namely, the wise men from the East, who "were overwhelmed with joy" when their star led them to find the newborn Christ Child (2:10). The birth of Jesus and his Resurrection from the dead trigger the same overwhelming delight in friends of God – in the wise men at the beginning of the story and in the holy women at the end.

When they are on their way to announce the news of the Resurrection to the male disciples, Jesus appears to the two Marys (28:9-10). The holy women have already received the angelic message of the Resurrection, and have seen the empty tomb for themselves. Now a personal encounter with the risen Jesus himself confirms what they know. Matthew says that "Jesus *met* them". This is the only text in the whole of the New Testament that speaks of Jesus himself "meeting" anybody else; it suggests how highly Jesus values the two women and their mission. Like the wise men with the Christ Child (2:11), they kneel before Jesus and worship him – the appropriate reverence to be paid to Jesus during his earthly life and, even more, after his Resurrection.

When Jesus speaks to the two women, he seemingly repeats what the angel has already said to them: "tell his disciples, 'he has been raised from the dead, and indeed he is going ahead of you to Galilee; there you will see him'" (28:7). But a lovely change in two words carries a wealth of meaning. Jesus himself tells the women to announce this same message to "my brothers" (28:10). The disciples of the risen Lord are now even more than "mere" disciples: they are "my brothers and sisters" in the new family of God.

Matthew next slots in a story about the bribing of the soldiers (28:11-15) who had

been posted to watch over the tomb of Jesus. They had thought they were guarding a corpse, and then – with delicious irony – they had been so terrified by the glorious angel of the Lord that they had fallen down and "became like dead men" (28:4).

While the women are on their way to tell the male disciples about the Resurrection, the guards also go into Jerusalem and report to the chief priests "everything that had happened" (28:11). But then they receive a large sum of money to spread the false story that the disciples had come by night and stolen the body of Jesus.

Apart from the parable of the talents (25:18,27), Matthew nowhere else mentions money except in connection with Judas (26:3-24; 27:3-6) and with the soldiers who had been at the tomb. The Resurrection of Jesus from the dead prompts a second betrayal for money. Judas had been "bought" to make use of what he knew: namely, where Jesus would be found when the Temple police came to arrest him.

**The impact of Christ's  
Resurrection,  
the evangelist indicates,  
affects everyone  
and everything that make up  
the entire cosmos**

The soldiers are "bought off" to suppress what they know through the startling intervention of the angel of the Lord at the tomb. Something sadly venal about Judas and the soldiers serves

as a negative foil to highlight the sheer grandeur of Jesus' self-sacrificing death, his glorious Resurrection from the dead, and the status of the two holy women who become the first witnesses to the Resurrection.

The male disciples keep the rendezvous in Galilee and are commissioned to evangelise the world (28:16-20). The gospel of Matthew ends by emphasising the authority of the risen Jesus: "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and

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of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.”

In this way Matthew concludes his account of the Resurrection of Jesus by putting it into a perspective that embraces not only the whole world but also the entire universe (“heaven”, as well as “earth”) – as we might say, all space and all time.

The impact of Christ’s Resurrection, the evangelist indicates, affects everyone and everything that make up the entire cosmos

and its total history. It is no wonder then that he introduces here the rite of Baptism in the name of God, now known to be the Father, and the Son, and the Holy Spirit. The tri-personal God, who has created all things and rules all things, is revealed in the new Creation, initiated by Christ’s Resurrection from the dead and disclosed through the life and worship of the baptised faithful.

Matthew’s final chapter has spiritual treasures that can enlighten our faith in the Resurrection of Jesus. If we take time to ponder prayerfully that chapter, it too can enrich our sense of the unique blessings

■ **Gerald O’Collins SJ is a research professor at St Mary’s University College, Twickenham.**

This article comes from **THE TABLET** 11 April, 2009



**A detail of Caravaggio’s *St Matthew and the Angel*. Photo: Bridgeman**

## MARIST SOLIDARITY IN ACTION IN EAST TIMOR

I first heard of the Shepparton East Timor Action Group (**SETAG**) in the town of Baucau, East Timor last month. The realities there for me, on my first visit, were very different to life in an Australian city and especially for people with disabilities.



**Gerry, a Timorese worker of the NGO Katilosa, helps a child with a disability to walk.**

**SETAG**, I discovered has recognised this according to Laurentino Guterres, the 5 foot 4 inch high, energetic Timorese director of a local Non-Government Organisation (NGO).

This NGO, called KATILOSA, works with children with disabilities and their families and villagers in the district of Baucau. They offer simple physiotherapy in a method

called Community Based Rehabilitation (CBR) to aid the movement of those young people who, in the past due to cultural expectations, were often hidden and confined to their homes.

East Timor is the poorest country in Asia and I was amazed as a university student at the commitment and generosity of the people of Shepparton through **SETAG**. They have changed the quality of care available to over 140 people by providing roofing for a new centre and a co-sponsorship of a low-tray truck called locally an “Angunna”.



**The new truck for patient transfer. One third of the cost was provided by Shepparton donors to SETAG**

Now children with disabilities can be visited more regularly and transported to the centre for more intensive care when foreign or Dili specialists visit. The small centre also serves as a place to bring families and fellow villagers to teach them the basics of CBR. In a traditional rural village society care is a communal responsibility and not just that of a family.

The Katilosa Centre is located in the village of Durasula, 10km outside Baucau, the second largest town in East Timor (population 21,000). It's here, due to the generosity of the local village chief recognising the value of Katilosa among his people and other villages nearby, that he gave them communal land on which to build.

I left East Timor with many great memories after 11 days working there with the Marist Brothers' Solidarity Office (MSO). One memory though is very clear for me: the people of Shepparton through SETAG,

have a wonderful partnership with the Timorese and lives are being changed by that. I hope this can continue as it speaks to me of global solidarity as a young Australian.

*Andrew Romanin  
Intern MSO  
February, 2010*

Contact for further information or donation:  
SETAG - George Heneghan (5831 6997)  
or MSO ([mso@maristmelb.org.au](mailto:mso@maristmelb.org.au))



**Durasula, the new centre for Katilosa. The roofing was provided by Shepparton donors to SETAG in 2009.**



**The author, Andrew Romanin, with one of the children and a helper at the NGO Katilosa**

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*Marist Music visits  
Western Australia*



In Perth, they conducted evening Music Workshops in the Parishes of Lesmurdie and Morley, invited by the Archdiocesan Centre for Liturgy.

During the first two weeks of March 2010, **Br Michael Herry** and **Kath Richter** brought their Marist Music Ministry to West Australia.

They worked with Parish and School Groups in the Archdiocese of Perth, and the Dioceses of Geraldton and Bunbury (Dawesville).

Michael describes himself as a Pastoral Musician and he and Kath form an effective team who work with Parish and Liturgy Groups, and teachers and students in schools.

Michael promotes the music he writes and the songs he has composed. Much of this music has a scriptural theme and is well suited for Masses, Liturgical Celebrations and Religious Gatherings.

He is happy to sell CDs and music books of his albums. Check out the website:  
<http://www.maristmelb.org.au/marist-music/>



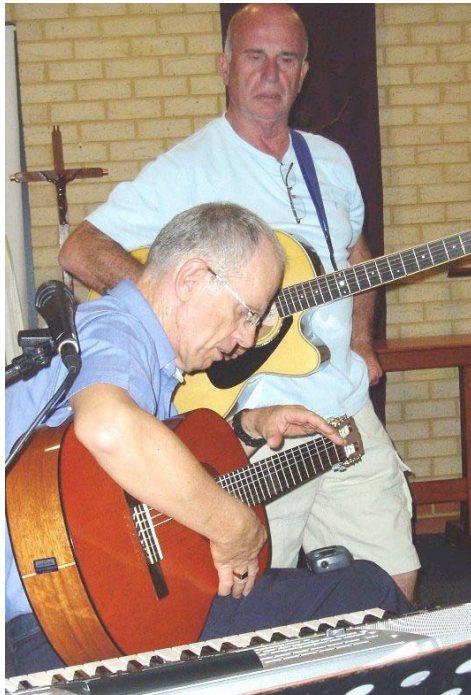
**Michael meeting with Shirley Spencer, a stalwart of Morley Parish. He also caught up with Antoinette Wernicke (on the right); both were Floreat Parish choir members back in the late 1980s**

In Geraldton, they led a three-hour evening Retreat for 50 Teachers. Many had travelled a good distance to attend.

At Dawesville they stayed as guests of the Parish Priest, Fr Leon Russell, who has a young and thriving Parish. They worked with parishioners in the evening and next morning held 3 school sessions for students and their teachers from Dawesville Catholic Primary School.



**The Church at Mullewa, designed by Mons John Hawes (aka Fr Jerome)**



**Michael and Alan at a school workshop**

While in the West, Kath and Michael took the opportunity to do a little sight-seeing and also took time out for some R&R at the Brothers' House at Falcon, south of Mandurah and not far from Dawesville.



**Michael attempting to score the music in real-time as Br Noel Hickey sings the Magnificat of Dom Moreno (OSB, RIP)**



**Gabriel Mercer, organist at the Abbey Church in New Norcia, showing Michael the Organ's keyboard**



**Kath catches up with Ansa Cabral, a year 11 student from Baucau, East Timor, on a boarding scholarship at St Hilda's College in Perth. They met in East Timor where Kath worked for a time.**



# When sitting is subversive

SUZANNE HEMMING MARCH 10, 2010

It's surprising what you notice when travelling to other countries. I always notice the things that are missing. This was true during a recent trip to Singapore what I noticed was that there were virtually no seats.

In Singapore's vast monuments to international consumerism, the malls, you won't find those strategically-placed seat clusters you might find in your average suburban Australian shopping centre; seats just to rest for a moment, to take a load off. Instead you have to go to a coffee shop or noodle emporium and spend money in order to sit down and rest your wearies.

Sometimes that is not what you want. You don't feel like a double-mocha grande latte or a plate of black pepper prawns, with service charge plus GST. You just want to take five, regroup, sort your bags, and be on your way.

Apparently the Singaporean government doesn't like the idea of people congregating: they find it subversive. They have heavy fines for antisocial behaviour such as spitting and swearing. It works for them, and creates a pleasant and safe environment for tourists. But the lack of seats suggests something more: a form of social control.

The lack of seats encourages people to be purposeful, to be either in a shop, or making their way to a shop. Spending money and filling coffers. Not just sitting there, daydreaming and being unproductive. This is probably economically sensible but struck me as a little mean-spirited.

I barely had time to notice the seatless platform on the MRT — Singapore's mega-efficient underground rail system. Trains appear as if by magic behind glass doors every three minutes.

In order to keep to a tight schedule the doors snap shut with barely enough time to disgorge passengers, let alone board new ones.

I wondered what would happen if you had a stroller, or were old and frail. Strangely enough, everyone seemed young and unencumbered.

It makes sense — no need for seats on the platform, since you won't be waiting long. Still, after a long walk in the humidity, a seat would have been nice, if only for two minutes.

How different to Australia's train systems where the plethora of coffee and cake outlets acknowledge that no, we can't run an efficient train service, so you might as well have something to eat while you're waiting. A seven-course degustation menu could be consumed waiting for the 7.49 to Flinders Street, but that is another story.

On returning to Australia I observed how many benches, seats, stools and places to perch we have in our big cities. Even my local strip shop has a bench, just the one, in case the 50m journey from the newsagent to the gift shop becomes too much.



It's a lovely bench, with green wooden slats and cast iron trimming. Over the years vandals have tried to remove the wooden slats, and occasionally succeeded, but the slats have always been replaced. Now they leave it alone. It sits on a narrow footpath, facing the road.

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And yes, there is nearly always someone sitting on it, a mum with kids or an elderly gentleman, just watching the traffic go by.

I'm glad we have a generous smattering of seats and benches that have no real purpose, other than to say, have a rest, sit a while, reflect a moment. Enjoy the sun, shelter from the rain.

Have a think, have a nap. Our park benches are used as beds by homeless people, as dining tables by those quaffing a quick takeaway, by couples, friends, strangers. People chat, eat their lunch, make phone calls, or just enjoy sitting. When the music stops you will always have a seat.



*Suzanne Hemming is a librarian and occasional freelance writer who works at a Catholic Girls School in Melbourne.*

## *You know you're Australian if...*

1. You know the meaning of the word "girt".
2. You believe that stubbies can be either drunk or worn.
3. You believe the "L" in the word Australian is optional.
4. You still don't get why the "Labor" in "Australian Labor Party" is not spelt with a "u".
5. You believe that the more you shorten someone's name the more you like them.
6. You understand that "excuse me" can sound rude, while "scuse me" is always polite.
7. You believe that the phrase "smart casual" refers to a pair of tracky-daks, suitably laundered.
8. You know that it is not summer until the steering wheel is too hot to handle.
9. You understand that all train timetables are works of fiction.
10. You believe that it makes sense for a country to have a \$1 coin that's twice as big as its \$2 coin.



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## *Still reflecting on the Mission Plan and Being Brother to the Ones still to be Liberated by the Gospel.*

*Tom Kearney, C.F.C.*

Things are stirring among us as Brothers. We are thinking and praying about our Mission and Ministries. We are beginning to question what we are doing, why we are doing it, and how we are doing it. We are thinking too about our Formation, Training and Preparation for our essential call to be Brothers 24/7 for all.

We are doing this as a Province because our 2008 Chapter calls us to prophetic action through advocacy and works of justice and to allow the charism of Edmund to 'fly free' with freshness into finding new expressions. (Munnar Chapter document p 13)

In the past week, a letter from the Province Leader and the District Leadership Teams affirmed the basic "guiding paradigm" of the "Church of the Poor" for our Mission. The letter went on to say, "We are convinced that this model is a truly gospel approach to mission and ministry. It respects the dignity of each person, treats them as equals and engages us in the lives, hopes, joys, fears and aspirations of the communities whom we serve."

I was pleased to read this. It has given a stronger push to something I have gradually been sensing. My experiences at Kibera and Ruben (Nairobi) and Venter (Lusaka) and some recent reading of a book entitled, "DEAD AID" by Dambisa Moyo were leading me in this direction. They seem to be coming along at the same time. There is a moving from Aid (Charity) to Development (Empowerment).

Many people will say that the underpinning of the Ministries of Edmund – caring for the young, visiting the prisons, feeding and clothing the poor, advising and counseling people, writing letters of encouragement – is the virtue of COMPASSION. They say that he learned

this from his experience of being with his wife, coping with her early death and caring for his daughter. The longer he stayed with these people, and prayed about his experience, he began to realize that it is not charitable works alone that change the situation. It began to give a reason and purpose to what he was doing, during and leading up to, his eventual decision to leave his business interests and begin the lifestyle of a Religious Brother, empowering people, especially young men, through education, teaching them in practical ways, with a curriculum that gave them employable skills.

There are also many who say that the Nature of God is COMPASSION. Jesus talks of his God in many stories (e.g. Prodigal Son) and his teachings about how God calls to repentance, how God offers forgiveness many times, and that God makes "his rain to fall on the just and the unjust equally". If this is so, then the Passion of God is JUSTICE for all – justice in a fair distribution of resources and equality of opportunity for all. All of us as humans have these equal rights. We need to claim them for ourselves and also make sure that they are accorded to others. Unfortunately not everyone is prepared to accept this. Hence we, as BROTHERS, must be working towards making this happen. When we see something not happening in this way, then we must do something to change the situation. This is getting involved in the Mission of Jesus directly. Remember Luke 4: 18, where Jesus claims his Mission as one of bringing the good news that God wants liberation for all people. He not only proclaims the message, he does things that bring it about.

Jesus said to us that he had come to fulfill the Law and the words of the Prophets. He gave examples. The law said, "Do not kill", but I say to you do not get angry. Then he went on, at

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another time, to say that we must love our neighbours, but even beyond that to LOVE even our enemies. That is fulfilling the Law, going way beyond “not killing”.

The law says, “Do not steal” but then he goes further, to sharing what you have with others, then “Sell what you have, give the money to the poor, and COME FOLLOW ME”. That is fulfilling the Law, going way beyond “not stealing”.

From this context in Matthew 5:17-19, we have taken the Congregation motto, *Facere et docere*, to carry out and to teach (to carry out by direct teaching, and by example).

Being compassionate Brothers and doing justice give all of us a greater sense of our worth and of our purpose, as together we promote the kingdom of God. We are operating from a solid base in our lives. We have begun to enter into the mystery of life with the encompassing compassionate Presence of our God. Not only will we become “on fire” to be hope for the world (Cf Munnar P 11), but we shall also strengthen our growing relationship with our God.

This will be a big step towards bringing a new consciousness in our world, as our Province Leader reminded us during last year: “the same new consciousness, that Jesus lived and breathed but which has become lost in a world and church of individualism, legalism, alienation, acquisitiveness, power, control and fear”. We would be releasing the charism of Edmund into this world. It can fly freely, and we shall never even know the difference that this will make. It can happen in many ways – in our teaching, in our social work ministry, in working with youth, in helping people in the difficulties that they encounter, in our just Being Brother to all.

The ‘church of the poor’ concept recognizes that all of its members are dependent on this

compassionate God, for our giftedness, as well as our life. It requires an approach to mission, and to each ministry, reflecting a theological perspective which focuses on engagement with the community served, and uses a methodology designed to ensure community empowerment and project sustainability. It requires us to move towards some structures through which the people will be making the decisions to develop themselves and their community.

Some of the implications of these thoughts are challenging.

Prayer is the first of these. My personal prayer will make me more aware of the God whose nature is compassion, and who loves me deeply and calls to me for a response in my fidelity to this developing relationship and a response towards the people of this world, especially the ones most in need of liberation. I have to give up something to find the extra time and to give it my energy.

My relationship with the people who most need to be liberated will be crucial to what happens. I need to accord them the dignity that is their right. I need to be with them, listen to them, help them to identify needs and try to assist them to work towards satisfying these needs. It uses up my time and my energy. It troubles me as I try to understand and learn their language. The struggle goes on, but it must continue.

All of this requires courage. It requires a change of my thinking and acting. I can no longer do things for them, I have to help them, even require them, and maybe resource them, to do things for themselves. This is all new territory for my age mates and me. May the all-encompassing God provide the strength for the positive response. May all of God’s people be liberated.

**Tom Kearney is an Australian Christian Brother, currently Director of Novices, Lusaka, ZAMBIA. He is a fellow graduate of the Editor at the 2004 autumn session at Sangre de Cristo, NM.**

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# Romero: faith and power in hard places

ANDREW HAMILTON MARCH 24, 2010

*Andrew Hamilton is the consulting editor for Eureka Street. He teaches at the United Faculty of Theology in Melbourne.*



Thirty years ago today Archbishop Oscar Romero was shot as he celebrated Mass. His blood and the chalice were spilled together on the altar. His anniversary will be remembered around the world, for he provides one of the universal images of

what living faithfully as a Christian might look like today.

For all its universal appeal, Romero's inner journey was Salvadorean. Just how much so, I began to appreciate only when I was in El Salvador as the civil war was drawing to a close.

I was in the back of a ute travelling to celebrate the 15th anniversary of the murder of Rutilio Grande, a Jesuit priest and a close friend of Romero. Also bumping around in the ute was Grande's brother and some of his relatives. They were simply devout, and spoke in the warm Spanish of rural villages.

As we walked along the dusty road, retracing Grande's last journey to the village of Paisnal, passing the place where he was shot, I saw how big a step the pious and scrupulous Grande had taken to live in solidarity with the oppressed of his parish. Like Romero, he had grown up in a country where at the corners of each main square were located the town hall, the police

station, and the church. The administrative, coercive, commercial and Catholic life of the country were intertwined; the town arrangement conveyed powerfully the image of the divine and the human order harmoniously united.

The image was in the blood. Grande necessarily came by a long and painful road to see that the human order was broken and brutal, and that the image of its harmony with the divine order was consequently blasphemous.

I also began to see what Grande's death may have meant for Romero. They were both men of a traditional faith taken into hard places. The murder near Paisnal persuaded Romero that the heart of this faith was under attack. It was the decisive step in his conversion that enabled him to imagine a new way of being an archbishop in a fractured society.

The next day Archbishop Romero went without government authorisation to celebrate a Mass at Paisnal, spent the day listening to the *campesinos* in the area, and next day announced that



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he would take no part in government official events until the death was investigated.

He also cancelled all masses in the archdiocese in favour of a single mass in the Cathedral.

These were all events of rupture. Seeing that the political order was based on the violation of human dignity of the many for the profit of the few, Romero built his ministry as Archbishop on the assertion of the human dignity of each human being, beginning with the least resourceful. The Church had to proclaim God's love for each human being, and so to call the systematic abuse of human dignity for what it was. This inevitably led him to be joined with other simple Christians in being murdered for their faith.

In this divided society some Catholics described Romero as leftist, communist, liberationist and atheist, and projected onto him their own view of a church at war with itself. It was a pity that this view fell on well-prepared ground outside El Salvador.

But that kind of labelling did not do justice to Romero. He remained a devout Catholic, committed to regular prayer, and with an instinctive view of the Church and its authority that were grounded in Catholic tradition. What had changed in

him since taking office as Archbishop was not his understanding of Catholic faith, but his understanding of society in El Salvador and of the way in which the Church was used to validate the oppression of human beings.



Archbishop Romero's statue, together with those of Martin Luther King, Elizabeth Romanovna of Russia and Dietrich Bonhoeffer, now stands on Westminster Cathedral. All were killed. Each death pointed to the fracture lines and the brutality of a society that procured the killing. Each death also pointed to the different ways in which Christians could be called to be faithful in hard places, under governments of any persuasion.



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# Food for thought on boat-borne asylum seekers heading for Australia.

An extract from the Newsletter of the Brigidine Asylum Seekers Project  
February, 2010.

**Myth 1: The recent increase in boat-borne asylum seekers is a result of reforms to Australia's asylum policy.**

**Fact:** The number of boat-borne asylum seekers arriving in Australia follows global trends. In the past 2 years there has been a worldwide increase.

This indicates that the increase is not due to receiving countries "going soft" on asylum seekers. It is due to violence in countries like Iraq, Afghanistan, Somalia, Sudan and Sri Lanka.

Some refugees flee as far as Australia because it is the first country they come to that can offer protection. Very few countries between Afghanistan and Australia offer real protection or durable solutions. Most are not signatories to the Refugee Convention.



**Myth 2: Harsh policies against asylum seekers will stop people smugglers and unauthorised arrivals.**

**Fact:** Temporary protection visas were part of a harsh policy, but after their introduction in 1999 unauthorised boat arrivals increased. They only decreased in 2003 when global asylum seeker numbers decreased.

It is illogical and unfair to punish refugees and asylum seekers in the hope of deterring people smugglers.

The only way to stop unauthorised boat arrivals is through regional and international co-operation to resolve conflicts and to create durable solutions for refugees so that they no longer need to undertake perilous journeys to find safety.

**Myth 3: Refugees who get to Indonesia should stay there and not come to Australia.**

**Fact:** Very few countries between the Middle East and Australia provide real or permanent protection for asylum seekers. Australia represents the first reasonable opportunity to apply for protection.

Indonesia does not offer real protection or durable solutions. Observers have described Indonesian detention centres as "hugely overcrowded" and conditions as "horrendous". On average, the waiting time until a claim is finalised by the UNHCR is 10 years. And even after they are registered, refugees cannot seek employment, send their children to school, apply for family reunion or apply for residency.

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**Myth 4: Boat people are "queue jumpers," stealing the places of "genuine" refugees waiting patiently in camps for their turn at orderly processing by the UNHCR.**

**Fact:** A "queue" - where refugees have their names recorded in an organised database and "wait their turn" - is completely untrue.

Many asylum seekers come from countries like Iraq and Afghanistan where there is no UNHCR office and no Australian embassy. In countries with a UNHCR office, a refugee might not physically be able to register because of roadblocks, curfews and travel restrictions. Sometimes, simply expressing a desire to leave is enough to put your life at risk.

Many refugees believe taking refuge in a camp will not increase their chance of escape or survival. Camp conditions can be as dangerous as the situations from which people have fled. In many countries, Australian officials do not visit refugee camps to see if people need protection. It is wrong to say that asylum seekers arriving by boat "steal" the places of people who could come via the off-shore Humanitarian program. There is no logical reason to link these two separate pathways.

**Myth 5: Getting rid of Temporary Protection Visas (TPVs) sent a "green light" to people smugglers. We should bring back TPVs.**

**Fact:** After the introduction of temporary protection visas in 1999, unauthorised boat arrivals continued to increase.

TPVs caused great hardship including inability to apply for family reunion, to get adequate settlement assistance or achieve the stability and security of permanent protection. Many who drowned in the SIEV X tragedy were the wives and children of TPV holders attempting to reunite their families.

**Myth 6: Boat people are not "genuine" refugees because they pay people smugglers.**

**Fact:** Asylum seekers who use people smugglers are mostly desperate people whose options have run out. They see this route as the only way to safety for themselves and their families. Extended families may sell everything and live on tiny incomes for years to send one person to safety.

But you do not have to be poor or uneducated to be a refugee. Many people are persecuted because of their educational, professional or political backgrounds. Sometimes even refugees in camps have to pay large bribes to processing officials to have their refugee claims assessed.

**Myth 7: People who arrive unauthorised are not "genuine" refugees. They are illegal immigrants.**

**Fact:** Asylum seekers are not illegal immigrants. Under Australian and international law, a person is permitted to enter Australia to seek asylum. A refugee's claim for asylum has nothing to do with how they arrive in a country.

In order to justify "getting tough" on unauthorised arrivals, some politicians have inaccurately labelled asylum seekers as "illegal" and "not genuine." However 84% of those who arrive unauthorised in Australia seeking asylum are found to be refugees.

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**Myth 8: If we abolish mandatory detention we will "open the floodgates" and be "swamped" by unauthorised arrivals.**

**Fact:** There is no evidence that mandatory detention deters boat arrivals. Australia has had a mandatory detention policy since 1992 and since then there have been increases in asylum seeker arrivals due to "push" factors in source countries such as Afghanistan.

Mandatory detention is inhumane and in breach of international law as it is arbitrary, non-reviewable and discriminates against people for their mode of arrival regardless of the legitimacy of their claim. Australia has the right to protect its borders and its security, but it also has the responsibility to uphold its human rights obligations.

**Myth 9: Without mandatory detention, boat arrivals are a health risk to the community.**

**Fact:** On average, 1,180 people arrive in Australia every day. Most are tourists and not required to have health checks. Asylum seekers who arrive by plane are not detained and are allowed one to two months to get a health check. The government knows there is minimal risk to the community. There is no reason to treat asylum seekers who arrive by boat any differently.

**Myth 10: Refugee advocates want unrestricted entry of refugees, which will allow terrorists into Australia.**

**Fact:** No credible organisation who speaks on behalf of refugees advocates a policy of unrestricted entry.

People who arrive without authorisation have their claims for asylum scrutinised at length. Most are found to be genuine refugees. There is zero evidence that any asylum seekers who have arrived in Australia by boat have connections to terrorism.

**Myth 11: Refugees have no right to come here and expect us to help them.**

**Fact:** "Everyone has the right to seek and enjoy in other countries freedom from persecution" - Article 14, Universal Declaration of Human Rights.

Australians are lucky to live in a country where human rights are respected. Others are not so lucky. But they still have the same human rights as we do and they have the right to seek safety in a country that upholds human rights.

**Myth 12: Refugees are too "culturally different" to fit in with the Australian way of life.**

**Fact:** That has been said of just about every immigrant minority group since white settlement in Australia began. But Australian multiculturalism is an obvious and demonstrable success.

[The article was forwarded by the Marist Solidarity Office (MSO) Reference Group after they discussed it at their March meeting and sought a wider distribution of factual material.]

**S**inaka Goava became a member of the public service in Port Moresby, during that delicate period after WWII when the United Nations was insisting on decolonisation. Ever since the beginning of the colony, the colonists regarded the native population as pagan savages, deficient intelligence and subject to serious delinquent tendencies. In taking up his work, Sinaka was subjected to paternalism, sneers and obstruction by those who saw him as a threat to their easy superiority. He was articulate and courteous, and gradually he won esteem of Sir Donald Cleland and others. He was knighted for service to the community and he served his country in almost every position available to Papuan.

But his family, his father and his own community at Hanuabada were always a major concern.

His life crusade was the release of his father Goava Oa. Goava who had served twenty devoted years as guide and interpreter but was dismissed by Sir Hubert Murray, for disobedience and insubordination when he insisting on requesting long leave. Shortly after he jailed for the term of his natural life for the, murder of a sorcerer.

This book relates the painful crossroad to justice of Sinaka as he tells the story of his struggle for the release of his father against prejudice in the colony.

Perhaps more importantly it provides evidence and invites the reader to answer the question, "Was colonial Justice in Papua just?" or was the court decision driven by colonial attitudes, fear, gossip and ethnic prejudice.

Sinaka Vakai Goava, MBE  
Patrick Howley fms

**DWU**  
press



## Crossroads to Justice

*"Colonial Justice and  
a native Papuan"*

Sinaka Vakai Goava, MBE  
Patrick Howley fms

I note that in the recent Marist Newsletter there is mention of the book Crossroads to Justice as a "good read"

I can say amen to that.

If people want to buy it they can send me a cheque for \$A30 at Divine Word and I will send them a copy

I am sending the advertising page of front and back cover for their appreciation.



# Calling ACR Old Collegians

Another school year has begun and with it the launch of Assumption College's Quarterly Publication "Shandon Calls" which will keep you up to date with current events at the College and within the Old Collegian Community.

An update of our Old Collegian Database is under way in preparation for the first issue and we would be delighted to receive your current contact details. Below please find a contact details template for your completion.

Upon completion please return this form to the attention of:

Sarah Crozier  
 School Development Officer  
 Assumption College, PO Box 111 Kilmore VIC 3764  
 Fax: (03) 5782-1902  
 Email: [sarah.crozier@assumption.vic.edu.au](mailto:sarah.crozier@assumption.vic.edu.au)

On behalf of Assumption College and the Assumption College Old Collegians Association I thank you for your time in completing this form and look forward to keeping you in touch with the College going forward.

Yours sincerely

Sarah Crozier  
 School Development Officer

<b>First Name:</b>	<b>Surname:</b>	<b>Maiden Name:</b>
<b>Mailing Address:</b>		
<b>Tel:</b>	<b>Mobile:</b>	<b>Email:</b>
<b>Class of:</b>	<b>Occupation:</b> <b>Place of Employment:</b>	
Were you a College Leader? <b>Yes/No</b> Position Held: _____	Are you willing to assist with College Career Information Days? <b>Yes/No</b> Are you willing to be contacted to assist with our School Based Apprenticeship Program? <b>Yes/No</b>	

**Michael O'Callaghan** may be contacted at:

220 Best Street  
Sea Lake VIC 3533  
Ph: 03 5070 2018



**The Montagne Centre**

**The OFFICIAL information**

**1. Address**

Montagne Centre  
1 Dawson Street  
Brunswick Vic 3056

**2. Phone**

**a) Montagne Centre**

Phone 03 9389 3100

Fax 03 9388 2396

**b) Doxa School**

Phone 03 9389 3150

Fax 9381 0417

**c) Marist Schools Australia**

Phone 03 9389 3175



Our deceased and their families

- \* **Br Emile Grogan**, St Joseph's Community, Sydney Province.
  - \* **Br Julian Hakumin**, District of Melanesia. Died on March 17 in Madang hospital. Spent some time with us at Parkville.
  - \* **Joan Colvin**, died early March, 2010. Mother of Neville and Geoff.
  - \* **Brian Smith**, died March 6, 2010. Brother of Br Walter (Dec.) and Br Aiden (Forbes).
  - \* **Frank Ehlers**, died February 28, 2010. Great supporter of Marist/Newman College, Churchlands. The driving force behind the building of the Olympic Pool at the College.
  - \* **Jacqueline Cashmore**, died early March. Mother-in-law of Br Matthew Clarke's sister, Bernadette.
  - \* **Denis Carty**, (formerly Br Peter), died peacefully at Geelong hospital on March 22. He was 79.
- For those who are unwell ...
- \* **Tom Lambert**, previous Principal of Sacred Heart Middle School. Suffering from severe lung problems but maintaining a manageable level of equilibrium, according to wife Sue.
  - \* **John McVeigh**, suffering from cancer of the blood cells. [Submitted by Br Leo McVeigh].
  - \* **Br Tony O'Brien**, Traralgon Community. Recuperating.
  - \* **Michael O'Callaghan**, former Br Thaddeus; quite unwell at the present.
  - \* **Sr Rosalie Hanley**(Sion Sister), cousin of Br Bernie Riley. Unwell. Caritas Christi, Kew.

And also for ...

- \* Those taking part in preparation for the Regional Assembly.

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# *Some Grist for the Lexophiles... (Lovers of words)*

1. A bicycle can't stand alone; it is two tired.
2. A will is a dead giveaway.
3. Time flies like an arrow; fruit flies like a banana.
4. A backward poet writes inverse.
5. In a democracy it's your vote that counts; in feudalism, it's your Count that votes.
6. When a chicken crosses the road it's poultry in motion.
7. If you don't pay your exorcist you can get repossessed.
8. With her marriage she got a new name and a dress.
9. Show me a piano falling down a mine shaft and I'll show you A-flat miner.
10. When a clock is hungry it goes back four seconds.
11. The guy who fell onto an upholstery machine was fully recovered.
12. A grenade fell onto a kitchen floor in France resulted in Linoleum Blownapart.
13. You are stuck with your debt if you can't budge it.
14. Local Area Network in Australia : The LAN down under.
15. He broke into song because he couldn't find the key.
16. A calendar's days are numbered.
17. A lot of money is tainted: 'Taint yours, and 'taint mine.
18. A boiled egg is hard to beat.
19. He had a photographic memory which was never developed.
20. A plateau is a high form of flattery.

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21. When a short fortuneteller escapes from prison look for a small medium at large.
  22. Those who get too big for their britches will be exposed in the end.
  23. When you've seen one shopping centre you've seen a mall.
  24. If you jump off a Paris bridge, you are in Seine.
  25. When she saw her first strands of grey hair, she thought she'd dye.
  26. Bakers trade bread recipes on a knead to know basis.
  27. Santa's helpers are subordinate clauses.
  28. Acupuncture: a jab well done.
  29. Marathon runners with bad shoes suffer the agony of de feet.
  30. The roundest knight at King Arthur's round table was Sir Cumference. He acquired his size from too much pi.
  31. I thought I saw an eye doctor on an Alaskan island, but it turned out to be an optical Aleutian.
  32. She was only a whisky maker, but he loved her still.
  33. A rubber-band pistol was confiscated from algebra class because it was a weapon of math disruption.
  34. The butcher backed into the meat grinder and got a little behind in his work.
  35. No matter how much you push the envelope, it'll still be stationery.
  36. A dog gave birth to puppies near the road and was cited for littering.
  37. Two silkworms had a race. They ended up in a tie.
  38. A hole has been found in the nudist camp wall. The police are looking into it.
  39. Atheism is a non-prophet organization.
  40. Two hats were hanging on a hat rack in the hallway. One hat said to the other, 'You stay here, I'll go on a head.'



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Man: God?  
God: Yes?  
Man: Can I ask you something?  
God: Of course!  
Man: What is for you a million years?  
God: A second.  
Man: And a million dollars?  
God: A penny.  
Man: God, Can you give me a penny?  
God: Wait a second.