

# 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*



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*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".

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 Tearmann 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**