
MARIST NEWSLETTER



Marist Brothers • Province of Melbourne

• Volume 41 • Number 6 • July 2010 •



Br Brendan Feehan



Br Oliver Clarke



Br Dacius Reilly

**WE
CONGRATULATE
OUR
JUBILARIANS**

July 11, 2010



Br Justin Guthrie



Br Neil Emmett



Br Bryan Leak



Br Joseph Hughes

Province News - Visit of Br Emili - Br Oliver Clarke - Traralgon Farewell



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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 Marian principle affirms that Mary is the model of faith for all the members of the Church.



The characteristic which Mary brings is that she is the "prototype" of the Church, its "model", from the beginning of her mission, that is, from the event of the Annunciation. "Mary comes before everyone else and, obviously, Peter himself and the apostles".

"The Marian profile is anterior to the Petrine one ... and it is more lofty and pre-eminent, richer in implications for the person and the community".

The Marian principle is, in various aspects, more fundamental than the Petrine principle. In fact, the Marian principle antecedes the Petrine. This means that being a believer is more important than performing a ministry in the Church.

This new slant on Mariology is fundamental in the teaching of the Vatican II Council and is one of the most significant contributions to the renewal of the Church..

Mary is the model for the life of the Christian; she is the prototype that women can contemplate to find their place in the Church; she is the "style" of the ecclesial movements. Mary is, as well, the road that leads to ecumenism and inter-religious dialogue, that makes it possible for Christianity to avoid the risk of becoming inhuman and for the Church to avoid the risk of becoming functionalistic and without soul.

Marist News: June 24, 2010

From our Provincial



23 June 2010

Dear Brothers and Friends,

We know from our Gospels that at the Last Supper, there seemed to be no future except the cross; it all seemed over, and the Supper was indeed their last act together. But just when the end was in sight, Jesus made this extraordinary act of hope and the Last Supper became the first Eucharist.

Every time that we gather as a community for the Eucharist, we are taken back to that dark moment, and that unexpected gift of hope in the future. And so we need never be afraid of the future.

As a Province there is evidence of God's gift of hope at work in us. At the Champagnat gathering of the Montagne Centre, in the presence of our Superior General and Vicar, we celebrated our hope in a most fitting way. We re-connected with so many encouraging friends and associates there and the Mass and function afterwards was a wonderful experience for all concerned. In the display of the work done in the Ministry Centre, the progress of the DOXA School and the preparation for MSA, there was a clear energy and obvious passion for the Kingdom.

Now we are preparing to celebrate the Jubilees of many Brothers and there is wonderment about how God works through our ordinary lives. We are soon to take possession of Nicholson St and Coburg residences and as a result there will be further dialogue for a renewal of community life in those places. Our Ministries are coming to the end of the semester and our Principals and staff are consoled after reflecting on their ongoing work for young people.

In a world that has suffered from the retreat of dreams, we can continue to find energy and hope in opening ourselves up to the God's loving Providence both on a personal and Province Level. The signs are all around us.

Let our dispositions be a source of hope to those we meet.

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



A Further reflection

*If you look at a sunset, you might see only the disappearance of daylight.
If you look beneath, you may see darkness opening the splendour of stars.*

*If you look at illness and disease, you might see only physical diminishment.
If you look beneath, you may see it as a teacher bringing you vital wisdom.*

*If you look at a broken relationship, you might see only a harsh ending.
If you look beneath, you may see the courageous seeds of new growth.*

*If you look at lost dreams, you might see only disappointment and doubt.
If you look beneath, you may see the stuff that new dreams contain.*

*If you look at the death of a loved one, you might see only pervasive sorrow.
If you look beneath, you may see that love lives on forever in the heart.*

*If you look at the planet's pain and creatures' woe, you might see only despair.
If you look beneath, you may see hope woven in the compassionate care of many.*

*If you look at yourself, you might see only tarnished unfinishedness.
If you look beneath, you may see your basic goodness shining there.*

*If you look for the divine being, you might see mostly unresolved questions.
If you look beneath, you may be astounded at the availability of divine love*

Circle of Life, by Joyce Rupp and Macrina Wiederkehr

Province News ...



Br Emili Turú, Superior General, Celebrates Champagnat Day at the Montagne Centre

On June 6th, the Feast of St Marcellin Champagnat, Br Emili Turú, S.G. and Br Joe McKee, V.G., were warmly welcomed to a Eucharist celebrated by Fr John Kearney in the Church of St Ambrose, Brunswick. A large group of Marists, brothers and lay, joined the celebration where Br Julian Casey, Provincial, welcomed Brs Emili and Joe to Melbourne.

During the celebration, Br Emili presented his Annual address to the Marist World on the Feast of St Marcellin.



Br Joe McKee, Maddie Gilbey, Ed Crimmins and Gail Coates read the Prayers.



**Part of the large gathering at
St Ambrose's Church**

After the celebration in the church a large crowd of Marist friends walked across to the Montagne Centre for lunch and an opportunity to meet the Superior General and tour the Centre.

The new Ministry Centre houses the Australian Marist Solidarity Offices, the Vocations/Formation Team, the Remar Team, Marist Young Adult Ministry, the Doxa School and after August Marist School Australia (National Director and Melbourne Office).

Province News ...



Br Joe McKee and Sophie Fenaughty



Brothers Emili Turú, Kevin Hoare and Mark Needham



Br Michael Sexton, on holiday from Algeria, and Kate Fogarty



Joe McCarthy, Br Joe McKee and Carolyn Young



Brother Oliver Clarke celebrates 75 Years as a Marist Brother



I attended a gathering on Saturday, 19th June in Darwin in honour of Oliver Clarke and Joe Hughes to acknowledge their Jubilee Anniversaries. A morning Mass was held at the Parish Church with a large attendance of parishioners and friends. We all celebrated Oliver's 75th year and Joe's Golden jubilee. Br Tony d'Arbon, representing the Sydney Province was able to be present for the occasion and Br Ron Campbell represented the Alice Springs Community. Priests from surrounding parishes concelebrated with Bishop Ted Collins. Bishop Eugene Hurley was unable to be present because of sickness.

SPEECH HONOURING THE 75TH JUBILEE OF BR OLIVER CLARKE

Oliver has gone through celebrations of his fifty years, of sixty years, of seventy years and now of 75 Years (golden, diamond, platinum) and each of those speeches of congratulations bring up the old and humorous stories of his life and testify to the extraordinary esteem which Brothers hold him in. Now, for his sake, I don't want to repeat those tales and myths for fear of trivialising the important role Oliver has played in the Province and with so many Brothers.

I am aware that this audience, and the community in Darwin, may not know Oliver's life and times and would appreciate knowing something of his inspiring story.

Oliver was born Dennis Austin Clarke (with the well known initials DAC) in Dandaragan, Western Australia in 1914. His father was a school teacher who imparted so much of his desire for learning to Oliver.

He attended a monastery school run by the Marist Brothers for the Benedictine Abbey at New Norcia. What the Brothers and the Benedictine monks imparted to Oliver, and imbedded in his psyche during

Province News ...

those times, has never really left him: a cultivated mind, a disciplined approach to spirituality, to learning and life, as well as a love of Mary the mother of Jesus. The impact of his association with New Norcia led him to join the Marist Brothers and he entered the novitiate 75 years ago in 1935.

Oliver is a man of natural talent and ability and in no time he was appointed to Mittagong, NSW, where he worked as a teacher in the formation house. (Probably the most important task in the Marist province at that time) He endeared himself to those in formation and provided stability in a world that was at war. There was little or no opportunity for university degrees during these times. Within a short time his qualities of organisation and thoroughness, and his great ability to relate to students, led the Provincial to appoint him as Principal of a College in Rosalie in 1941 and then, after two years, he was asked to be the foundation Principal of Marist College Ashgrove, Queensland. These were difficult times and circumstances because of the second World War. His former students remember him well and quite a few still keep in touch and have always tried to ensure that he was present at their functions.

After Ashgrove, there were Principal-ships at Hawthorn in Victoria, at New Norcia, at Griffith in NSW and in Wangaratta Victoria. Having served with great distinction as leader in these places, he stood down from being Principal and, in his simple way, returned to the classroom, where he pursued his love of English and History, and enthralled and inspired many a student in these areas.

As a leader of a Brothers' community, he is greatly loved and admired for his humanity, his organisation and his consistency. I'm in a position to know and I know of no-one who was not happy to be with him in community. He was a rock of good humour and cheerfulness, of stability, of advice and counsel for the Province, Provincial and provincial Councils, of which he was a member for many years. There is felt a profound gratitude in our Province that he was who he was.

He not only read widely, he could also read people, making observations on their foibles and their capacities, their contradictions and their aspirations. Many the time he helped save people from reproach by the Superior because he understood the Brothers and would come to their rescue, even though the Brothers were unaware of it.



He treats people with immense simplicity and on their level, whether they be cleaners or governors. But he is not naïve; he can also read arrogance, condescension and pretence. He has a kind of sixth sense when it comes to people and this explains much about his length of time as a provincial councillor.

Given his flair for English and History, he

took on the role of Editor of our Newsletter for 20 years. In those days the Newsletter was printed on a Gestetner, requiring much organisation, patience and more patience. Like all things he has taken on, he accomplished much and actually did a lot to help strengthen and confirm who we were as Marist Brothers of the Melbourne Province. So it was more than just a collection of News and articles. It was a way of clarifying our priorities, our characteristics, our identity and our passion.

When he finished his time on the provincial Council he took up the growth of roses. He read every book imaginable and, in no time, he had a great array of roses all wonderfully kept and pruned. As well, he took on the archives and, in typical fashion, went to every possible seminar on archives, read widely on the topic, put our archives in order and soon became chairperson of the Melbourne Catholic Archivists Association.

You can't live with Oliver very long without becoming aware of his simple and manly devotion to Mary, the mother of Jesus. He reads, reflects and prays to her. He always has a flower to accompany her image. This trait goes back to the early days at New Norcia and has influenced his life in such a way that leads him easily to compassion and his great ability to meet people at their level.

He is thought of with fond gratitude in our Province, and as a powerful example of what it should mean to be a Brother. Speaking personally,

I've seen him at the table, at prayer in the Chapel, in the office. I've seen him in meetings with other leaders. I've gotten his quiet and sound advice and I've come to recognise that all the attributes that I love about Marists are resident in him. Above all, I'm proud to be the Provincial of a Province that loves a man like Oliver.

So it gives me great pleasure to ask Br Oliver Clarke to come forward and receive this plaque of recognition of his 75 years of life as a Marist Brother and the wonderful contribution which he has made to making Jesus known and loved to generations of people.

Oliver, your commitment to our Marist Life, to principle; your scholarship, your industry and independence; your impartiality and vast experience in the Marist life; your courtesy, compassion, wisdom and humour are all greatly appreciated by your Brothers and the community.

Thank you for your 75 years of life with us.



Br Julian Casey
17 June 2010

\BUSINESS MANAGERS' & BURSARS' CONFERENCE

The Northern and Southern Provinces have just held the bi-annual conference at the Hermitage in Mittagong from the 20th to the 23rd of June. There were 35 representatives from our Marist School network in attendance. The theme of the Conference was based around Mission & Accountability.

Br Kelvin Canavan was the Keynote Speaker and he provided a great insight into government funding from his perspective as the former Executive Director Catholic Schools in NSW. Br Kelvin reminded us of the ongoing need to keep our school communities reliably informed of the funding that the Catholic system receives at both State and Commonwealth level. This is to help ensure the debate on funding for the private sector is not hijacked during election time.

A key highlight for me was the visit to the John Berne School and meeting Br Darren Burge. Br Darren and the staff at the school are to be commended for the great Marist work they undertake in educating students with a number of behavioural problems. Br Darren made the following observation in his presentation which really resounded with our group.

“For many of them (*Children*) we (*Marist Mission*) will be the only *gospel* they will read”.

On Monday night Catherine Sydes gave us an overview of Marist Youth Care that looks after 120 young people. Marist Youth Care in the spirit of Marcellin Champagnat stands in solidarity with young people at risk in their struggle for wholeness of life. In working with these young people, we are prepared to go beyond recognised limits of care and tolerance and through a variety of programs we invite these young people to work towards social and economic independence.

Out of Home Care (OOHC) Statistics

- In 2008/09 there were 34,069 young people in out of home care
- 76.8 % were aged 11 years
- Most young people in OOHC have multiple placements, some as many as 35
- 30 June 2009: 39.6 % in OOHC for less than 2 years
- MYC looks after children between the ages of 12 – 25.

MYC is involved in the Affordable Housing for Life Project

- Social Enterprise Program – for at risk youth
- Paid work and on the job training
- Building houses to accommodate young people

It was good for us to have had these opportunities to see Marists in action.

Over the course of the three days we had a number of interesting presentations. The two key ones from my point of view were firstly John Somerset from Somerset Education. John conducted a very informative

Province News ...

session on benchmarking as an effective monitoring tool on the financial health of a College. In the afternoon, Michael Workman, a Senior Economist with the Commonwealth Bank, provided us with a good update on the Australian economy and its outlook, which was most insightful.

Wayne Kerr



The Conference Delegates



**Br John McMahon, Rob Tarraran,
Rex Cambrey, Peter McCabe**

**Br Jeff Crowe, Domenic Giannone,
Winston Fonseca**



Basic Life-support Training

Bruce Houghton - Templestowe

The Council Room at Templestowe was abuzz on 10 June 2010 as 12 Brothers and Lay staff participated in a half day Basic Life Support training program.

This short course focussed on cardio-pulmonary resuscitation.

For some participants it served as a very useful refresher and for some it was their first opportunity to attend a program such as this. Since a cardiac arrest can happen to anyone at anytime, it is incumbent on all of us to have at least some basic preparation in emergency life support.

Over recent years there has been a marked simplification in the manner in which CPR is conducted. There is now less that one has to remember and put into practice in the event they find themselves providing basic life support.



Our merry band of trainees participated enthusiastically, listening keenly to a 60-minute theory component followed by a 90-minute practical session.

With several manikins available for practice, we all had ample time to road test our skills.

A particular highlight of this course was learning how to use a portable defibrillator. These fully automated defibrillators guide the rescuer through the resuscitation process, not only confirming if the patient's heart is beating but whether defibrillation is required and whether it is safe and appropriate to resume compressions.

Feedback from all participants was unequivocally positive. The course was clearly both enjoyable and instructive for all who took part.



The Brothers are farewelled by the Traralgon Parish



Traralgon Farewell Mass

Last Sunday, the Traralgon Parish farewelled the Brothers at the 9.30am Mass.

The Lavalla Catholic College Choir enhanced the liturgy with some beautiful singing, concluding with the “Sub Tuum”.

Erica Pegorer spoke of the determination of the College to continue to be formed by the Marist Charism.

Bishop Christopher Prowse was unable to be present, but sent a letter formally thanking the Brothers for their work in the Parish since 1962. He spoke of the warm spirit of co-operation between the Brothers and surrounding parishes in the Latrobe Valley throughout this time.

Father Peter Bickley spoke with great affection of the Brothers and his relationship with them over many years. He spoke of the inspiration he received, their high standards and their application to our work in education.

“Marist Brothers all, past and present, we thank you and salute you. You will have a permanent place in our prayers and especially in our hearts. God bless and protect you now and always.”



Traralgon Farewell Presentation

Brother Bill received the presentation and responded on behalf of the Brothers.

Bill had two appointments in Traralgon, one commencing in 1963 and one commencing in 2005. He spoke of the mixed feelings we have at a time of departure.. the sadness at saying “goodbye” and the thankfulness and joy at having received many blessings.

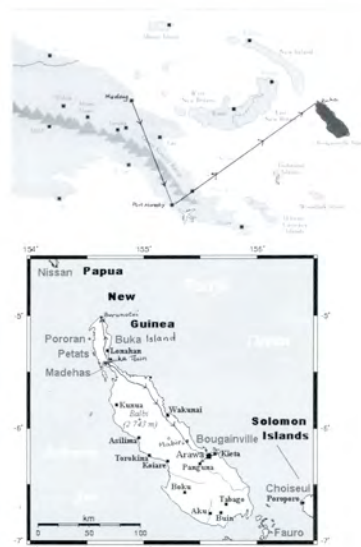


Br Bill Dillon's Farewell Address



David Miringoro on the left of Marcellin Champagnat

*Br Bill
McCarthy takes
us on an
adventurous trip
from Madang*



I departed from Madang on January 8 and, after an overnight stay with the Brothers in Port Moresby, I went to Jackson's Airport for the second leg of the journey.

On the pavement outside the airport building travellers queued in groups according to their flight destination, as the check-in room was too small and chaos had reigned each morning for many months as passengers struggled to get to the counter for a boarding pass; a struggle that often lasted an hour and a half. Even this morning we stood outside for more than an hour. As we did so, a fellow traveller by the name of Ben, who was also going to Bougainville, said to me, "Have you got your ID card?" "No," I said. "I left it at home." "Well, they won't let you on," said Ben. "Didn't they ask you for your ID card in Madang?" "No," I replied. "They know you there, of course. They shouldn't have let you on," Ben continued relentlessly. "I forgot I would need it," I said, "I don't travel enough."

Undaunted by this exchange, I pushed on, hoping for the best. I got my boarding pass without question and came to the final hurdle at the entry to the waiting lounge. "ID card, please!" I gave the attendant a disarming smile and said rather weakly, "I left it at home." He paused for a moment and stamped my boarding pass as 'Checked.' "Hey Ben, I'm on."

On Buka Island of Bougainville I lodged with the Marist Missionary Sisters at Hahela, adjacent to the bishop's house. The next day, January 10, I accompanied the Bishop, who was going to Burunotui located at the northern tip of Buka Island to celebrate the landing of the first Marist missionaries 100 years ago.

From the Bishop's vehicle, I was delighted to see something of the landscape and human habitation of Buka island during the hour and a half trip, at the end of which our party embarked in a banana boat for the landing point of the first missionaries. Surprisingly, the navigator steered for an island where we were met by a small 'sailing ship' which took us on board so that we might re-enact the first landing.





Bishop Henk carried on the litter

On arrival at the missionaries' first landing point, the Bishop was carried on a litter for about two kilometres, despite his protests that he could walk. After Mass, entertainment and feasting, I had time to appreciate the vocational school buildings erected by the Marist Brothers in this remote spot about fifteen years ago. On our return journey, with the overloaded boat low in the water and the sea rough in the late afternoon, we were soaked by the flying salt spray. I learnt the next day that two returning boats sank; no one drowned.

The following day, January 11, I went to Hanahan parish where Br Mark Kenatsi made his final profession as a Marist Brother. My main intention in coming to Bougainville was to celebrate this event, as Mark has been a Madang community member and student of mine for three years. A large crowd had turned up for the event which was followed by traditional dances and more feasting.

On the morning of January 12, not wishing to face the possibility of rejection on my flight home, I went to Buka township and bought a colourful ID card featuring my own handsome features and a Divine Word University logo. In the afternoon we crossed the narrow Buka

Passage to reach the large Bougainville Island. At about 3 o'clock we left for Mabiri. On the unsurfaced road, we travelled swiftly enough until we began to cross the rivers. I counted thirteen of them. It was evident that rain had been falling from midday on the mist-covered, mountainous backbone of Bougainville, which meant that the rivers would rise. There were no bridges. Crossing the rapidly flowing rivers was an experience not to be missed.

Our driver, David Miringtoro, handled our vehicle skillfully in finding a way across the river beds, each one different and ever-changing with the stones and rocks brought down by strong currents. At one river, I watched a truck just ahead of us make its way through the surging waters that rose to the tray of the truck, crowded with bodies, and I wondered if it would be swept away. We followed. At the next river we literally plunged into swirling water and I saw the bonnet of our four-wheel drive go under and water crash against our windscreen, obliterating everything from view. Oh.... what a feeling!



Br Mark Kenatsi receives the final profession cross from Br Ken McDonald

We detoured briefly to Asitavi and, on arrival at Mabiri at about 6 o'clock, found that there was no electricity on a pitch-black night. A small AA battery-powered lamp I had brought helped me to cope in these unfamiliar surroundings. The next morning, as I breakfasted on a hard wopa biscuit and coffee in the temporary kitchen, a rough bush hut with a fire blazing in the centre of the earthen floor, I watched a chicken come wandering in, and decided that it was welcome, but I would be less tolerant in the case of a straying pig.



Br Bill outside the Chapel at Mabiri

After visiting the school at Mabiri, which was set up by the Brothers to assist young men who missed an education during the civil war of 1988-1998, we set off for Arawa, one-time centre of operations for Rio Tinto when the nearby copper mine was in full-swing. In Arawa we visited Wanbel Haus where the Australian Brothers have established their Sunkumup Project, designed to help teachers of Bougainville. We then went to Kieta where, at the wharf, I noted a Japanese ship unloading machinery and equipment to build bridges, a move destined to end the exhilarating river-crossings. Alas!

On we went to the famous Rigu High School which had been the top school in Bougainville until the civil war, when it was destroyed by fire. Skeletons of buildings remain, now largely overgrown with creepers, vines, shrubs and trees. Past students lament its demise and plead with the Brothers for a re-building, but landowners would create too much trouble.

Our next visit was to the Panguna mine. David, our driver, obviously well-known and liked in Arawa, was able to gain easy access to the mine, now controlled by the formidable, militant Mekamui force, which on occasion obliges visitors, especially white ones, to pay \$100 for entry.



Road block to the Panguna copper mine

We ascended by four-wheel drive to the rim of the crater-like mine and, when inside, descended by tracks known to David and few others until we reached a suitable point to survey the interior of this famous RioTinto copper mine that had tragic consequences for Bougainvilleans.

Rusting buses, decaying water tankers and dump trucks, still neatly lined, as though for tomorrow's work, stood silent like ghosts of the past. The frameworks of long buildings spoke



Brothers Bill and Fred inside the Panguna mine

of a busier time. Far below our vantage point, a vivid blue lake, attractively coloured by copper, and the perpetual roar of water racing down a tunnel to the sea, provided further evidence of industrious times now long gone. On this dull afternoon, wisps of cloud rose from the interior and hung about the rim of the mine encircling us.

The light was fading fast, and I thought of those rising rivers, but David wasn't done yet. Undeterred by another road block, David took us to Loloho wharf, the copper mine port, where an Asian ship was siphoning off oil that had been sitting in a tank for the past twenty-five years. No photos, thank you!

Before leaving Arawa we booked a ride on a Public Motor Vehicle for the next day's return to Buka and then headed for Mabiri. Forty-five minutes from Arawa, we encountered the first swollen river in full flood, preventing further progress. There was nothing for it but to return to Arawa, but immediately we had trouble. In fact, we had it all day. Four times we had to push-start the four-wheel drive, as David, by way of explanation, declared that the starter motor was still damp. Twice we had punctures, and once David had to go in search of a tyre, which he got on discount, meaning that a hole

had to be patched before it could be used. Now, at this turbulent and turgid river, battery trouble and falling rain. In order to conserve power, we returned to Arawa slowly, with the lights sometimes on and the windscreen wipers off, and at other times with lights off and windscreen wipers on.

Sleep did not come easily, as a band on the ground floor below practised till midnight. We had to be up shortly after 3.00 a.m. as the PMV was due to depart at 4.00 a.m. It arrived at 5.00 a.m. and we were away. Miraculously, it seemed to me, the rivers were down and there was little difficulty in crossing. On our arrival at Buka by 9.00 a.m. I hastened to confirm my flight for the next day. That done, I felt the need for rest. I can't understand why. Maybe it's old age.

I was at the airport by 7 o'clock next morning, January 15, much relieved to receive a boarding pass, my ID card having passed the test. As I sat there, awaiting the arrival of the plane, the only one for the day, I heard a heated argument at the counter; probably someone who had bought a ticket couldn't get a seat on this over-booked plane. A moment later, we passengers in the waiting room were stunned by a fellow shouting at us to run out onto the tarmac and stop the plane from landing. 'Blokim! Blokim!' he shouted. That was the last thing I wanted.

Fortunately, as he was speaking, the plane roared onto the tarmac. End of 'discussion' as passengers crowded towards our exit to the plane. Amazingly, there was no hitch as I arrived in Port Moresby in time for the connecting flight to Madang.

That was quite a trip.

Brother Bill McCarthy

Jean Vanier - The Wisdom of Tenderness

Br Mark O'Connor



“Open my eyes to what is really important; all those delicate movements of Your presence that go unnoticed by me,” wrote English mystic Evelyn Underhill.

In the contemporary Church there are few better spiritual guides for a Lenten journey than the French Canadian layman (and many believe living saint), Jean Vanier.

We live in a culture and a Church too often brimming over with aggression and even worse ‘passive-aggressiveness’. Many people sadly succumb, all too often, to the ‘sweet’ temptation of inner resentment and hostility. Vanier stands out in our Church as a free man, a close friend of Jesus – the One whose power is shown forth in vulnerability and weakness.

Jean Vanier was born on 10 September 1928. His father was Governor General of Canada. Jean trained at the Royal Naval College at Dartmouth. After serving as an officer in the Royal Canadian Navy, he left active service in 1950. For the next six years he lived in the lay Community L’Eau Vive, near Paris. He spent a year at the Trappist monastery at Bellefontaine in France, a year on a farm and two years in Fatima, Portugal. He was working to become a doctor of philosophy. After that he taught theology and philosophy at the University of Toronto for a



short time. In 1964 a Dominican priest, Père Thomas Philippe, invited Jean to live at Trosly-Breuil, north of Paris.



Vanier met many people with learning disabilities who lived in institutions. He was very moved by the difficult lives they lived. He bought a small house in Trosly-Breuil. He had decided to arrange a home for the sort of people he had met. Vanier welcomed Raphael Simi and Philippe Seux. They were the first members of L’Arche. With Vanier they created a home where they could learn to live together as friends. They called their little Community L’Arche, French for ‘The Ark’. The ark was Noah’s boat of salvation.

The new little community was simple and poor but it soon attracted support. Other people came to help. Some of them came from abroad. More people with learning disabilities came and made it their home. The idea inspired other people and new houses opened and new communities set up. New countries were included. L’Arche now has 130 Communities in 30 countries around the world.

One of the best ways to come to understand Vanier is to read his wonderful autobiography, *Our Life Together: A Memoir in Letters*.



There are many aspects to Vanier's greatness. Shining through these letters is an inspiring love, peace, humility, integrity and passion for justice.

Vanier was a close friend of Pope John Paul II, and in these letters, many written during his annual retreats and on planes, we also meet his other friends and heroes: Jesus, Francis of Assisi, Charles de Foucauld, the Little Sisters and Brothers of Jesus, Dietrich Bonhoeffer, Etty Hillesum, Dom Helder Camara, Oscar Romero, Mother Teresa, Dorothy Day, Brother Roger of Taizé, Archbishop Rowan Williams. And countless little people – Catholics, the Good Samaritans, Pentecostals, Buddhists, whoever – who practise selfless love to serve the helpless, the poor and the oppressed.

Here is a man of God who opens our eyes to what is *really* important.

“My experience today is much more the discovery of how vulnerable God is. You see, God is so respectful of our freedom. ... So, if God is love, it means that God is terribly vulnerable. And God doesn't want to enter into a relationship where He's obliging or She is obliging us to do something. The beautiful text in the Apocalypse, the Book of Revelation: 'I stand at the door and I knock. If somebody hears Me and opens the door, then I will enter.' What touches me there is God knocking at the door, not kicking the door down, but waiting. Do you, will you, open? Do you hear Me? Because we're in a world where there's so much going on in our heads and our hearts and anxiety and projects that we don't hear God knocking at the door of our hearts. So I'd say that what touches me the deepest, maybe because I'm becoming myself more vulnerable, is the discovery of the vulnerability of God, who doesn't oblige.” –

Jean Vanier

. Article by Br. Mark O'Connor, fms.



'I'm sure Karkom is the real mountain of God,' Prof. Emmanuel Anati declares. 'Israel should be proud.'

It has taken him more than a decade, but Italian-Israeli archeologist Prof. Emmanuel Anati now believes his controversial view that the biblical Mount Sinai is in Israel's Negev desert rather than Egypt's Sinai Peninsula will soon be adopted by the Vatican.

On Friday, he presented his theory in the form of a new book at a seminar at the Theological Seminary in the northeastern Italian city of Vicenza.



Karkom - Negev desert

"Actually it's not a theory, it's a reality. I'm sure of it, Anati told The Jerusalem Post by telephone from his home in Capo di Ponte. "My archeological discoveries at Har Karkom over many years and my close reading of the Bible leave me with no doubt that it is the real Mount Sinai. I'm now sure that Karkom is the real mountain of God."

In 2001, Anati published the English edition of a book that was first issued in Italian two years earlier and titled *The Riddle of Mount Sinai – Archaeological Discoveries at Har Karkom*. In the book, he postulated that Karkom, 25 km. from the Ramon Crater, was probably the peak at which Moses received the Ten

Commandments – and not the summit in southern Sinai where Santa Catarina (Saint Catherine's Monastery) stands.

"I know this is revolutionary," he conceded. "I'm not only changing the location, but I'm moving Mount Sinai to Israel, and I'm sure it will anger the Egyptians. But Israel should be proud of this. The Negev is empty and should be developed."

"I'm also changing the date of the Exodus from Egypt to some 1,000 years earlier than previously thought," he added. "I know this will drive everyone crazy. But I am right. I'm sure of it."

Anati reasoned that if the account in the Book of Exodus was historically accurate, it must refer to the third millennium BCE – and more precisely to the period between 2200 and 2000 BCE.

Jewish tradition puts the Exodus around the year 1313 BCE. According to Catholic tradition, Helena of Constantinople – the mother of Emperor Constantine credited with finding the relics of Jesus's cross – determined the location of Mount Sinai and ordered the construction of a chapel at the site (sometimes referred to as the Chapel of Saint Helen) in about 330 CE.

According to Anati, however, an abundance of archeological evidence showed that Mount Karkom had been a holy place for all desert peoples, and not just the Jews, which substantiated his case.

He said more than 1,200 finds at Karkom – including sanctuaries, altars, rock paintings and a large tablet resembling the Ten Commandments – indicated that it had been considered a sacred mountain in the Middle

Bronze Age. In addition, he said, the topography of its plateau perfectly reflected that of the biblical Mount Sinai.

Finally, he concluded, the biblical tale clearly backed up his geographic argument.

“When the Children of Israel left Egypt, they reached the Arava. They couldn’t have been in Santa [Catarina], because it says in the Bible that they reached Nahal Tzin, and moved on to Hebron,” Anati said. “The whole story of receiving the Torah must have taken place in the Negev. The Children of Israel wandered in the north and not the south, in the Negev and not the Sinai.”

He was just as certain that the Holy See would officially sanction his stance, and that millions of Catholic pilgrims could soon be visiting Mount Karkom instead of Mount Sinai.

“Actually, they have already accepted my theory,” he said. “They are already organizing pilgrimages. There is already a plan, and I have meetings scheduled with theologians and others, including the Vatican pilgrimage office. They want to start pilgrimages to Karkom as soon as next year.”

Anati said he was aware that he had his detractors, especially among archeologists in Israel, several of whom were interviewed refuting his claims on a Channel 1 Mabat Sheni documentary aired on Wednesday night.

“I know there are all kinds of people – including professors – who resist my theory, and it’s natural that this occurs,” he said. “I urge them all to read my book and study the evidence before criticizing me.”

Tel Aviv University’s Prof. Israel Finkelstein, a world-renowned expert on the subject, said he could not accept Anati’s hypothesis.

“I do not see any connection between the third millennium BCE finds at Har Karkom and the Exodus story. The latter was put in writing not before the 7th or 6th centuries BCE, and as such depicts realities which are many centuries later than the finds of Har Karkom,” Finkelstein told the Post. “Roaming the desert with the Bible in one hand and the spade in the other is a 19th-century endeavor which has no place in modern scholarship.”

Anati said it had taken the Catholic Church several years to be persuaded by his argument, and recognition had been a slow process.

“About three-and-a-half years ago, I had a telephone call from the Vatican that a priest of high standing wanted to meet with me, and he arrived here with a driver. I live 500 km. from Rome, and he sat with me for a whole day and asked me a lot of questions,” Anati recalled.

“Then he disappeared, and after about a year, a group of theologians from the Catholic Church appeared and wanted to investigate the matter more deeply. Seven theologians sat here for the whole day, and I later met with them four times.

“Six months ago they spent four days with me at Karkom, and as a result of this, the Vatican publisher – Edizioni Messaggero Padova – asked me to write up my findings. I revised and updated my book, and they have now published it in Italian, changing the title to *The Rediscovery of Mount Sinai*.”

“Twenty years ago, I had a hunch that Har Karkom was the real Mount Sinai,” Anati said. “Three years ago I was convinced I was correct. Today I know I’m right.”

There was no official Vatican response to Anati’s claims, nor was there an immediate reaction from the Egyptians.

The Jerusalem Post - June 11, 2010

A Turkish Experience

Br Harry Prout

Crossing and driving through the fertile plains of the Tigris and Euphrates Rivers was a rich reminder of the earlier life of our Hebrew forebears in Turkey. Visiting sites of possible community life of Abram and of his tribal clan and seeing evidence of civilizations before Roman imperialism brought an awareness to me of the richness of history of this land of Turkey.

Current strife and tension along the borders of Iran and Syria and the presence of the Kurdish separatist group who still conduct raids in those areas speak of a people still affected by borders not described by generations of land possession and tribal location but by political decisions.

Obvious tension along the border with Georgia reminds travellers of the cruel genocide of the Christian Armenians, now rarely spoken about.



Turkey is a land generations have travelled through as traders, conquerors and as seekers. To be able to visit sites of the early establishment of the Christian communities and to be led in that by scholars such as Marcus Borg and Dominic Crossan and as tour guide, the Head of Archaeology from the University of Istanbul, was a treat.

The voice of the influence of Paul is rich in my awareness now. Even to see modern day tents, still used by many and based on those of generations before, reminds one of similar tents made and repaired by Paul whose trade, it is

easy to see, could put him in touch with "God fearers/seekers" on the edges of many Jewish communities of his day.



The west of Turkey is modern, lively and fast moving and becoming very European. Large cities built on and around ancient monuments tell of generations past. I found, to my agreement, that systems - transport, postage, communications - in Turkey work very well and efficiently.

In the east many have to work hard in manual labour and with environments that seem demanding. Hilly and rock slopes are cultivated as intensively as fertile river plains and valleys. Where irrigation is available much land produces four crops a year.

Throughout the country, as I travelled for a month in small tour groups, I was met with hospitality, welcome and a desire to please. High priority was given to the welfare of the guest. Many were keen to speak English and there were delightful moments with school children on excursion during their last month of the school year.



My final visit was to Gallipoli where I was moved by the now peacefulness and beauty of the place. It seemed like I was not visiting for the first time: the place has a familiar feel. I was surprised by the relatively small size of the area that took so many lives and I became strikingly aware of the difficulties faced by the Australian and New Zealand men, not only by the landscape, blunder of landing and presence of Ottoman troops, but also by the extreme heat. I was there at the end of May and it was uncomfortably hot.

As I travel I am aware of the privilege of the opportunity and offer thanks and blessings for all who have enabled and allowed this time of rest, learning and regeneration of spirit.



The Healing Power of Forgiveness

Br Mark O'Connor, fms.

“Hope for a great sea - change on the far side of revenge. Believe that a further shore is reachable from here. Believe in miracles and cures and healing wells.” Seamus Heaney

One is struck at times at how much anger and resentment there exists today in the Church and society, at so many levels. The tragedy is that if we do not forgive those who hurt us - we actually destroy ourselves and are paralysed - unable to move forward in discipleship.

But forgiveness and healing are possible! I was reminded of this a few years back, when in 2008, a brief but moving report about a "tragic terrible accident" featured in the Sydney Morning Herald .

It concerned the forgiveness extended by a Samoan family to a young man who had gotten into a fatal fight with their son outside a Sydney pub.

In an extraordinary scene inside the King Street court complex following an 'accidental death' verdict, the family of the dead man - wept and embraced the young accused rugby player, in an expression of forgiveness, some kissing his cheek. One female relative who did not want to be named told him after kissing him that she hoped his life would change for the good: "You will always be in our prayers."

The accused young man shed tears as he embraced the deceased's sisters and nieces and a

nephew who had travelled from Samoa and New Zealand for the trial that ran for seven days.

These Samoan relatives also embraced and kissed the Australian defendant's parents and relatives, who were weeping as the jury brought in their verdict. Both families were like two sporting teams leaving a playing field, embracing, hugging, weeping and kissing.

The Sydney Detective Sergeant investigating the matter throughout said of the Samoan family: "They are simply the nicest family I have ever encountered. "They are a deeply religious and loving family who have heard the evidence - who had prayed constantly throughout the trial for not only the defendant, but his family the judge, jury, the legal counsels and police.

"I have never seen anything like this in my career as a police officer. The ability of people to accept and forgive," he said.

Before leaving the court, the family joined hands in a room and held a collective prayer for the young man who accidentally killed their son.

How is such forgiveness really possible ? It defies belief at one level, given the human desire for revenge, which is so deep in all of us. Clearly, the remarkable love and compassion of this Samoan family can only have come from a divine source.

It was the late Jewish philosopher Hannah Arendt who once said that Jesus of Nazareth introduced forgiveness into the human condition. For Arendt, the power to forgive constitutes the true content of Jesus' miracles. So often Jesus proclaimed : 'Your sins are forgiven - get up !'

A blessing of our Catholic Tradition is that forgiveness, healing and mercy are readily accessible in the Sacrament of Reconciliation. We also need to understand the importance of community reconciliation as families and groups. The Samoan family forgave both individually and as a family. John Paul II also acted for all Catholics when he led our entire Church in asking for forgiveness and reconciliation for errors and sins Christians have done over the centuries - disfiguring both humanity and the Body of Christ.

In that regard Bishop Willie Walsh, an Irish bishop, is particularly inspiring. His story is recounted in a wonderful book : *Facing Forgiveness*. Bishop Willie modelled a unique way of attempting to concretely foster reconciliation in the wake of the sexual abuse scandal. In December 1999 - in preparation for the new millennium - he made a "Pilgrimage of Reconciliation" across the diocese in an attempt to begin a process of reconciliation and healing, and to beg pardon not only for the sins of sexual abuse committed by those acting in the name of God and of the Church, but also for all the hurts that people had experienced in and from the Church and its leaders.

His journey lasted three weeks and wound its way through forty towns and villages. Bishop Willie, who was in his mid-sixties at the time of this pilgrimage, walked from church to church in the diocese in the cold, rainy December Irish weather. He took no umbrella and simply carried a plain wooden pastoral staff, the symbol of his role as shepherd. The members of the

parish where he had just presided over a healing and reconciliation liturgy would accompany him half way to the next parish, where he would be met by members of the parish where he was next going. They would then begin the journey of penance with him to their parish. When he arrived at the parish he would celebrate a sacramental reconciliation service.

A poignant moment in this pilgrimage is recounted. One of the priests of the diocese had been erroneously accused of sexual abuse. During the Sunday liturgy at which the falsely accused was re-installed, Bishop Willie stopped in the middle of his homily, set aside his prepared text, and said to the congregation, "How difficult it is to be a priest today". At that point he began to cry, and a young teenage girl emerged from the congregation with a tissue in hand to dry his tears. Bishop Willie Walsh is one of the most human and compassionate bishops in our Church.

May we too in our own journeys follow the witness of these fellow Christian disciples - for there is no more powerful witness to the Good News than to see divine forgiveness and compassion gracing human hearts.

Recommended Reading

Facing Forgiveness: A Catholic's Guide to Letting Go of Anger and Welcoming Reconciliation

by Loughlan Sofield, Carroll Juliano and Gregory Auymond (Ave Maria Press, 2007)



GOOD NEWS FROM PAILIN, CAMBODIA

Brothers Brian, Francis and Bernhard



On Wednesday 31st March the Marist Brothers in Pailin moved from the house that they had been renting for 12 months to the new Catholic Church Pastoral Building in the Village of Ou Ta Puk on the outskirts of Pailin Town. This was accomplished with the help of the extended Catholic community in Pailin.

The church building itself does not yet have electricity and the water comes from a 6000 litre tank behind the house. Water comes in a truck pumped from a nearby river at roughly \$5 for 5000 litres.



Work is being undertaken in clearing the land around the new church here in Pailin. Large machines moved in, boulders were moved and large areas overgrown with tall grass were cleared. The result is that the shape of the church compound is now clear. The next stage involves the building of an ornamental pond in front of the church and the supply of electricity to the church.



Planting corn

Br Francis preparing the ground for the corn seed with the help of local children. They come from very poor families and enjoyed the chance of a hearty meal of rice and pork and the end of the morning.



Students and teachers from the Collège Saint Laurent de Langy sur Marne in France visiting the Marist learning centre in Pailin. They brought gifts for the children and a donation of money to help the continuation of the programs being run at the learning centre.



Year 10's cope with exams

Q. Explain one of the processes by which water can be made safe to drink.

A. Filtration makes water safe to drink because it removes large pollutants like grit, sand, dead sheep and canoeists.

Q. What are steroids?

A. Things for keeping carpets still on the stairs

Q. Name a major disease associated with cigarettes

A. Premature death

Q. What is a seizure?

A. A Roman Emperor - Julius Seizure,

Q. Use the word 'judicious' in a sentence to show you understand its meaning.

A. Hands that judicious can be soft as your face.

Q. What does the word 'benign' mean?

A. Benign is what you will be after you been eight.

Q. What is a turbine?

A. Something an Arab or Shreik wears on his head.

Q. Give an example of a fungus. What is a characteristic feature?

A. Mushrooms. They always grow in damp places and they look like umbrellas.

Q. What is a terminal illness?

A. When you are sick at the airport.

Q. Give the meaning of the term 'Caesarean section'.

A. The caesarean section is a district in Rome.

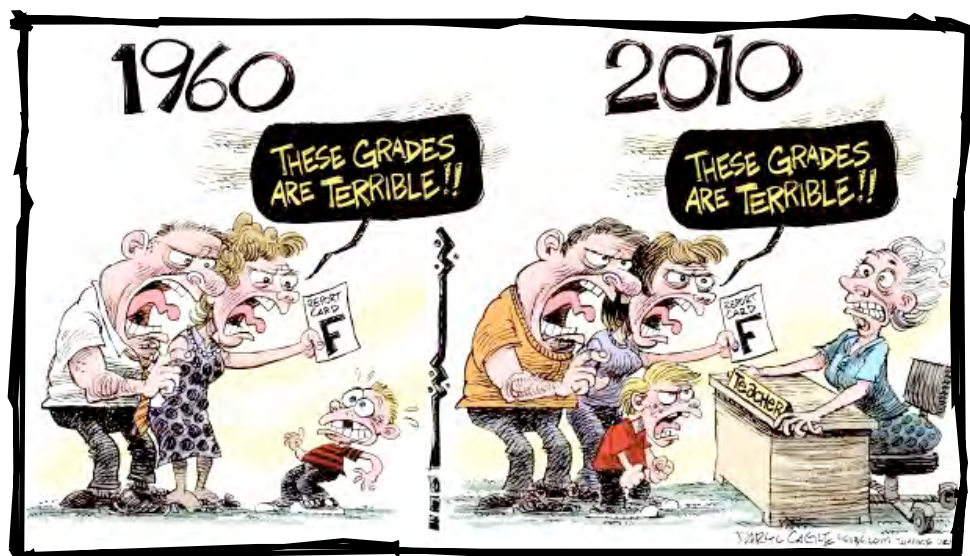


A bloke walks into a Glasgow library and says to the prim librarian,

'Excuse me Miss, dey ye hiv ony books on suicide?'

To which she stops doing her tasks, looks at him over the top of her glasses and says,

'Boogar off, ye'll no bring it back!'





An elderly man on a Moped, looking about 100 years old, pulls up next to a doctor at a street light.

The old man looks over at the sleek shiny car and asks, 'What kind of car ya got there, sonny?'

The doctor replies, 'A Ferrari GTO. It cost half a million dollars!'

'That's a lot of money,' says the old man.

'Why does it cost so much?'

'Because this car can do up to 320 miles an hour!' states the doctor proudly.

The Moped driver asks, 'Mind if I take a look inside?'

'No problem,' replies the doctor.

So the old man pokes his head in the window And looks around.



Then, sitting back on his Moped, the old man says, 'That's a pretty nice car, all right... but I'll stick with my Moped!'

Just then the light changes, so the doctor decides to show the old man just what his car can do. He floors it, and within 30 seconds the speedometer reads 160 mph.

Suddenly, he notices a dot in his rear-view mirror. It seems to be getting closer! He slows

down to see what it could be and, suddenly, WHOOOSSSHHH! Something whips by him going much faster! 'What on earth could be going faster than my Ferrari?' the doctor asks himself.

He presses harder on the accelerator and takes the Ferrari up to 250 mph. Then, up ahead of him, he sees that it's the old man on the Moped!

Amazed that the Moped could pass his Ferrari, he gives it more gas and passes the Moped at 275 mph, and he's feeling pretty good until he looks in his mirror and sees the old man gaining on him AGAIN!

Astounded by the speed of this old guy, he floors the gas pedal and takes the Ferrari all the way up to 320 mph.

Not ten seconds later, he sees the moped bearing down on him again!

The Ferrari is flat out, and there's nothing he can do!

Suddenly, the Moped plows into the back of his Ferrari, demolishing the rear end.

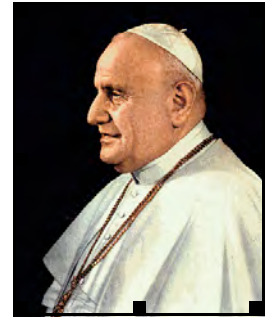
The doctor stops and jumps out and, unbelievably, the old man is still alive.

He runs up to the banged-up old guy and says, 'I'm a doctor.... Is there anything I can do for you?'

The old man whispers, 'Unhook my braces from your side view mirror!'

Tips for Living a Better Life

From Pope John XXIII



1. Only for today, I will seek to live the livelong day positively without wishing to solve the problems of my life all at once.
2. Only for today, I will take the greatest care of my appearance: I will dress modestly; I will not raise my voice; I will be courteous in my behaviour; I will not criticise anyone; I will not claim to improve or to discipline anyone except myself.
3. Only for today, I will be happy in the certainty that I was created to be happy, not only in the other world but also in this one.
4. Only for today, I will adapt to circumstances, without requiring all circumstances to be adapted to my own wishes.
5. Only for today, I will devote 10 minutes of my time to some good reading, remembering that just as food is necessary to the life of the body, so good reading is necessary to the life of the soul.
6. Only for today, I will do one good deed and not tell anyone about it.
7. Only for today, I will do at least one thing I do not like doing; and if my feelings are hurt, I will make sure that no one notices.
8. Only for today, I will make a plan for myself: I may not follow it to the letter, but I will make it. And I will be on guard against two evils: hastiness and indecision.
9. Only for today, I will firmly believe, despite appearances, that the good Providence of God cares for me as no one else who exists in this world.
10. Only for today, I will have no fears. In particular, I will not be afraid to enjoy what is beautiful and to believe in goodness. Indeed, for 12 hours I can certainly do what might cause me consternation were I to believe I had to do it all my life.

*Huffington Post in the Religion section.
Gretchen Rubin•Writer, The Happiness
Project•Posted: June 14, 2010*

PROVINCE STAFF APPOINTMENTS

Rex Cambrey will take on the role of Province Bursar and will reduce his workload to three days a week. Although understood in Church circles, the title "Bursar" can be sometimes misunderstood in the commercial world. Hence, Rex's new title will be **Director of Business**.

Mr John Greaves has been appointed the **Manager of Finance and Administration** for the Province.

John has been Business Manager for the Sisters of Mercy Melbourne Congregation and comes with a wealth of experience and understanding of the needs for financial management of Religious Orders and of investment.

He will take up the position in early August.

Wayne Kerr has been appointed as **Property and Schools Administrator**.

Proposed changes at North Fitzroy, Coburg, Bulleen and Traralgon will mean significant time needs to be allocated for these property developments. Moreover, during these difficult financial times, there is a continuous need to be in touch with schools, their current operation, their ICT and their Capital Planning.

SANTA TERESA COMMUNITY

Please note the new postal address for the Santa Teresa Community:

Marist Brothers
Santa Teresa Catholic Church
PMB 216
Alice Springs NT 0871



Our deceased and their families

- **Mrs Dympna Smyth**, mother of Tom Smyth. Died 9/6/'10.
- **Fr Boniface Mannes**, died June 25 at 99 years of age. Three of his brothers were Marist Brothers - Augustine, Paul and Sylvester

For those who are unwell ...

- **Brother Kevin Hogan**, Netley.

And also for ...

- Blessings on all our **Jubilarians** on this significant milestone in their religious lives.
- Success of the **Marist Oceania Partnership 20/20 Vision Conference** to be held in Brisbane July 4 - 8.





Volume 41 * Number 6 * July 2010

CONTENTS

PAGE

- 3 From our Provincial
- 4 Province News
- 7 Traralgon Parish Farewell
- 11. Journey from Madang - Br Bill McCarthy
- 18. Jean Vanier - Br Mark O'Connor
- 20. Search for the true Mt Sinai
- 22. A Turkish Experience - Br Harry Prout
- 24 The Healing Powers of Forgiveness - Br Mark O'Connor
- 26. Good News from Pailin, Cambodia
- 30. Tips for Better Living - Pope John XXIII
- 31. *Please Pray for ...*

