

MARIST NEWSLETTER



Marist Brothers • Province of Melbourne

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**The recently installed stained glass window in the
Champagant Chapel at Newman College, Churchlands.**

All to Jesus through Mary; All to Mary for Jesus

Province News - Forbes - Rosemary Haughton - Tom Lambert - Marist Family W.A.



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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**

**NEWMAN COLLEGE'S
STAINED GLASS WINDOW**

* The aim for the stained glass window is to present a simple story that is accessible, meaningful and inspiring

* The window endeavours to capture the motto that was Marcellin Champagnat's beacon throughout his life:

*ALL TO JESUS THROUGH MARY
ALL TO MARY FOR JESUS*

* So, in the window, we have the figure of Marcellin surrounded by a group of children representative of all ages.

Marcellin founded the Marist Brothers to teach the children in the poorer French villages so that they would become good Christians and good citizens.

* Marcellin holds out his arm towards Mary, urging the children to have confidence in her as their heavenly mother.

* Mary, in turn, is looking out at us, those involved in Marist ministries today, and gesturing towards her resurrected Son, Jesus.

* Jesus looks back and reaches out to the young people in the care of Marcellin as he does to each of us today.

* Leading young people to an understanding and love of Jesus, and his message of salvation contained in the Gospels, is the basis of education and formation at the heart of every Catholic/Marist school.

* The colour at the heart of the window is the traditional blue associated with Mary over the centuries.

* Around Marcellin and the children the earthy tones pick up the rural setting in which he and the children lived.

* The darker colours at the heart of the window give way to lighter, more transparent coloured glass on the edges to maximise the amount of light passing through from the outside.

* **Newman College acknowledges the generosity of the Melbourne Province and the Champagnat theme in the Chapel at Marcellin College, Bulleen.**

From our Provincial



4 June 2010

Dear Brothers and Friends

I have just returned from the Hermitage at Mittagong where some 16 Melbourne Province representatives, (both Brothers and Lay), attended with a similar number of representatives from the Province of Sydney, the Province of New Zealand and the District of Melanesia. All these comprise the Region of Oceania. Mittagong, with its welcoming hospitality and peaceful environment, was an ideal venue, even though the weather was wintry.

We were so pleased to have Br Emili Turu and Br Joe McKee with us. They made great efforts to be present for this important gathering and to encourage us to take the appropriate steps that will lead us to a “new land”. It will also mean that when the matter comes before the General Council, they will be well informed and familiar with how the recommendation was shaped.

You may have seen some of the communiqués sent from this meeting. The assembled group reflected together on their response to the calls of the General Chapter and then took up the challenging task of looking at the future governance and structures which ensured viability and vitality of the whole region into the future.

The general feeling and consensus was that it made sense for the two Australian Provinces to unite. This consensus is not a decision. We obviously have to work on some details and processes. The formalization of a recommendation for the Superior General and Council will really be in the hands of the two Provincial Chapters to be held in December. Between now and then we obviously have to begin the process of identifying how this union will come about. But the Mittagong meeting has given us significant confidence to push ahead with this development.

The second area under discussion was the future shape of the whole area of Oceania. At the moment there is significant strength and vitality in the District of Melanesia. The Melanesian Brothers represented their region in a most impressive way, giving us all confidence that the Melanesian Brothers, supported by their Lay partners and their founding Provinces, were assuming increasing responsibility for Marist Life and Mission in Melanesia.

New Zealand and its Pacific Islands are seeking to be a part of a total regional unit and there was some significant support for this. If this comes about, it will mean the development of a

From our Provincial



simple regional structure which allows for the autonomy of each part, but which brings together the challenges of Marist life, mission and formation which we have in common. Ultimately, we want the poor children and young people to benefit from any future development and we don't want to get tied up in too complicated an arrangement.

Between now and then the Provincials of Australia, New Zealand and the District of Melanesia will be meeting and, with the aid of other groups, will begin the work to form consensus in the Provinces about the way forward. This would have to be ready by December for the Chapters, after which the final recommendation would be put to the Superior General and Council.

So here we are, on the feast of St Marcellin Champagnat, looking back with gratitude on the grace and challenges we received. This Mittagong meeting was an historic one. Each of the participants, both Brothers and Lay felt privileged to be present for the discussions and to be able to participate in such a gathering crucial to the future vitality and viability of Marist Life and Mission in the Region.

Yours fraternally

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

Br Julian Casey
Provincial



JUNE 6

We are delighted to have Br Emili Turu and Br Joe McKee with us to celebrate Champagnat Day. We welcome them most warmly and thank them for their presence. It will be the first and significant Province gathering at the Montagne Centre and, I hope, the first of many.

VISITATIONS

I have completed visits to Churchlands, Netley, Sacred Heart, North Adelaide, Canberra and Forbes. In Mid June I travel to Darwin to be present for the Jubilee celebration of Oliver (75 years!!) and Joe Hughes (50 years). I will soon be making a schedule to cover the Victorian Houses.

CHAPTER PREPARATORY COMMISSION

The first round of votes will be counted this coming Tuesday. The Mittagong gathering certainly highlighted the importance of this Chapter in determining the future shape of Marist Life in this part of the world.

NICHOLSON STREET

Delays are still occurring in this project after the negotiations with a neighbour have broken down. It now won't be until mid-July when we will finally take possession of the Building.

JUNE ADVOCACY TRAINING

On June 20th at Lavalla Centre, Rosalie, Brisbane there will be a special Advocacy Training workshop. Representatives will be coming from all areas of Oceania. Br John Horgan will be coming from East Timor. Its aims are:

- To train suitable people from selected Pacific and Asian countries to be advocates for the Rights of the Child using the tools provided by various UN mechanisms.
- To begin to develop a network of regional and in-country based coalitions for the promotion of Child Rights and to gather and research material to support advocacy.
- To promote, within the represented countries, the Rights of the Child according to the Convention on the Rights of the Child.

Preparing submissions of the Rights of the Child is an important part of Jim Jolley's work and he will be present and helping to facilitate this work.

PERSONNEL NEWS

Michael Sexton has returned and was present at the Champagnat gathering at Brunswick. He has now got a good grasp of Algerian Arabic and is immensely satisfied with his ministry and his library contact. He will be at home until the end of July. His mother has declined significantly and his presence at home is most important to all his family.

Tony Paterson will complete his term as Principal at MacKillop College in Swan Hill at the end of this year. He will return to a Province Community and Ministry in 2011. In the meantime, he will lead a MacKillop College contingent to the canonization of Mary MacKillop and will be the Province representative at this great event.

David Blay and Kevin Langley have accepted the invitation to join the Third Age programme in Manziana from 17th October to 13th December, 2010.

John Hilet has accepted to be a participant at the Mid-Life Programme at Manziana from 20th January to 10th June, 2011.

Anthony O'Brien is currently on leave from O'Mara House and holidaying with family in NSW. We would expect him back in mid June.

APPOINTMENTS

At our last Council Meeting we were discussing the community placements for the half-year of 2010 and for 2011. With changes to residences about to take place, there will be a number of different appointments. We also had early discussions about the appointment of those Superiors who were at the end of their three, six or seventh year.

ADVERTISING FOR FINANCE MANAGER

Following the recent discussions we have advertised the position of Finance Manager and will be interviewing applicants for this position in mid June.

ST PAUL'S CHURCH, SOMERTON PARK

At the last Council Meeting we gave the all clear for Sacred Heart College to begin negotiations for the purchase of the St Paul's Church just down the road from the College. The Church has been vacated for some time now.

RESPONSE OF BISHOP PROWSE AND PETER RYAN TO THE TRARALGON NEWS

I enclose copies of letters (below) received from Bishop Prowse and CEO Director, Peter Ryan.

Province News . . .



Bishop's Office
PO BOX 183
Sale, Vic. 3853
Australia

20 May 2010

Br J Casey
Provincial
Marist Province Centre
PO Box 753
TEMPLESTOWE 3106

Dear Br Casey

Thank you for your letter of May 4, 2010 in which you inform me of the new arrangements concerning the Brothers at Traralgon.

Now that the arrangements are public, it gives me an opportunity to thank you in writing for the wonderful contribution of the Marist Brothers in the Traralgon area of the Diocese of Sale over many years.

There will of course be disappointment at the transferring of the Brothers to different apostolates and as a consequence, leaving Traralgon. However, people will be understanding and very grateful for the contribution that has been made.

For many years, Marist Brothers of great distinction have offered their lives, expertise and talents to building up many generations of students in Traralgon and elsewhere.

As Bishop of Sale, please accept my sincere gratitude for the Brothers in Traralgon and pass on to the Brothers our sincerest thanks.

I am delighted that the Brothers still remain with us, especially in Sale, and we look forward to supporting them in the years ahead as we have in the past.

Yours sincerely in Christ

Bishop Christopher C Prowse DD
Bishop of Sale

Province News . . .



Diocesan Catholic Education Office

A Ministry of Service, Leadership and Accountability

10 May, 2010

Br Julian Casey
Provincial
Marist Brothers
PO Box 753
TEMPLESTOWE VIC 3106

Dear Br Julian

Thank you for your recent letter concerning the closure of the Brothers house in Traralgon.

This is a sad moment for the town and, indeed for the College and the diocese generally.

The Marist Brothers have made, and continue to make an enormous contribution to the lives of so many they touch in the Sale diocese.

It is pleasing to note that at least some Marist presence will remain in the town through Brother Mark but clearly the heritage left by the congregation will remain a powerful force for many years to come.

On behalf of the Catholic Education community in the diocese I thank the congregation for its enormous contribution and look forward to maintaining a positive working relationship, even if in slightly reduced circumstances.

May God continue to bless you and your work.

With best wishes

Yours sincerely

Peter Ryan
DIRECTOR OF CATHOLIC EDUCATION
DIOCESE OF SALE

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• Leading Light in Gippsland for 150 Years

*A Message from Br Neville Solomon
for prospective visitors to the Hermitage*



Things are moving slowly along here at NDH. We were given a new email address last week which is ndh42405@orange.fr

I have had a few emails from Melbourne Province connections about staying here, booking, rates etc. It would be better if you informed the ministries and the communities in the Province to email directly to Br Georges Palandre at ndh42405@orange.fr for all that stuff.

I am very happy to be cc'd in those emails at my address which is njosephsolomon@gmail.com but you need to tell everyone...ministries and communities to try ndh42405@orange.fr as the first port of call.

With every best wish in JMJ,
Neville



“Greetings from Red Bend, Forbes, where the year is progressing well.”

Living up to our Calendar description as “a house of hospitality for the inland traveller”, we have been happy to share our humble and healthy board.

Bruce Haughton, in a recent visit to gain insight into the lives of the local species of ‘active aged Brothers’ and associate in training, John Hilet, shared the expedition to Forbes with his wife Catrina and son Nick. Following a sumptuous feast of food and banter, our guests were serenaded by our resident minstrel, Aidan, who can be seen holding their rapt attention, as well as his squeeze box.



More recently we welcomed back to Red Bend aspirant Gerard Barklmore. He was delivered from Sydney clutches by Brother Thomas Hughes from the Ryde community. The culture of the west, and Gerald’s bus driving, added to his list of memorable experiences.

Joining them at the meal gathering were Brother Mark Paul and Russell Smith. These intrepid explorers are examining the prospects, in the spirit of solidarity, of establishing an outreach community of young Marists within the Red Bend College community. They were very warmly welcomed by staff and students.

Grasshoppers have descended, devoured and departed since Ash Wednesday, no doubt leaving the eggs that will hatch into the next plague in spring.

COME and SEE again – same location as our recent assembly – visitors welcome.



Brother Ken, maintaining his commitment to community involvement that earned him the recognition as 'Forbes Citizen of the Year', was prominent in the Anzac Day services. He is pictured at the Dawn Service with ex-student Justin Huggett who was recently awarded the Australian Gallantry Medal for his bravery in Afghanistan



Justin is pictured with his parents Lionel and Dianne and current student George North.

Ken is also pictured with the flag bearers who led the large contingent of students and staff who marched on the day.



Update from Br Bryan Leak

Below: Flourishing table fellowship lavished on all who visit the Forbes community



Rosemary Haughton and The Catholic Thing

Br Mark O'Connor

After listening to recent talks by prominent 'neo-atheists' I was struck by how narrowly dogmatic and lacking in poetic imagination they often are. In contrast, one feels proud to be a Catholic Christian where imagination, gentle humour and grace are a common feature of our best thinkers.

Outstanding among such Catholic thinkers has been Rosemary Haughton, a British-born Catholic lay theologian, now resident in the US. Rosemary was born in 1927 of a Jewish-English mother and an American father. Brought up in England, Rosemary's education was patchy due to the war. She studied art in Paris and in 1948 married Algy Haughton, with whom she would raise 10 children and a number of foster children.

Rosemary began writing, at first for children and then adults, on theological subjects. She gained a reputation as a theologian and has received five honorary degrees from colleges and universities, including the University of Notre Dame. In 1967 Rosemary began to lecture widely and has given workshops and retreats internationally. Her interest in small local communities led her to Wellspring House in Massachusetts, a community that is committed to a mission of hospitality and shelter for homeless families, and the development of innovative projects for low-income housing and education.

Rosemary's most famous books are *The Passionate God* and *The Catholic Thing*. I am particularly fond of *The Catholic Thing*. Not only is it a telling argument against atheistic bigotry – it is also a wonderful



Rosemary Haughton

antidote to equally narrow-minded versions of Catholicism that can sometimes foster mean-spiritedness and division in our community.

In contrast, reflective and generous-minded studies like *The Catholic Thing* attract and deepen the possibilities of faith in our culture. Rosemary Haughton's profound gaze into the world of Catholicism is utterly beautiful. Nothing human – or non-human – is alien to Rosemary Haughton. She is truly Catholic in all senses of the word 'catholic' in her attempt to "love everything until everything is

transformed into the kingdom of God”, as she describes the true Catholic enterprise.

She narrates the thrilling stories of a motley cast of characters stretching from St Augustine to such figures as Baron von Hugel – whose studies on mysticism are still remarkable reading – to Heloise and Abelard – bruised in their tragic and tender glory – to a host of political and artistic wisdom figures who lived the joy of the Gospel and took the kingdom of heaven by love. Love, for Rosemary Haughton, has definitely pitched His tent in the ‘mess’ of human existence. This includes our Church!

I especially love her approach to the mystery of the Church. Her method is to describe the Church as having two very complementary roles: Mother Church, which (to oversimplify) is the ‘left-brained’ and very necessary institutionalised part of the Church, and Sophia, which some describe as the ‘right-brained’ mystical aspect of the Church. Haughton explains in detail not only what these aspects are but what cultural/social/political forces engendered them, and how we desperately need both.

The heart of her message is: “A Catholic Church must ... include people of all kinds. If it includes a number of saints and sages, it will

also include a number of hypocrites and cynics... It must reach people where they are, in their own cultural milieu.” A spirit of serene acceptance, not bitter divisiveness, informs her writing.

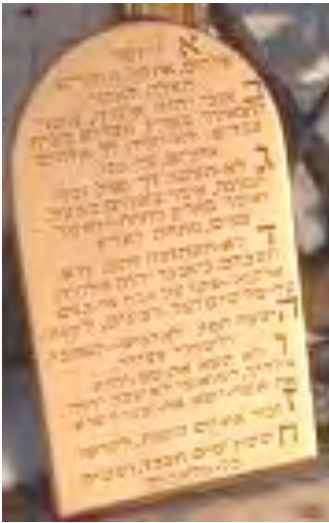
Years ago, another wonderful writer, Peter van Breemen SJ, spoke of our need for acceptance in the Church. He wrote: “Acceptance means that the people with whom I live give me a feeling of self-respect, a feeling that I am worthwhile. They are happy that I am who I am. Acceptance means that I am welcome to be myself. Acceptance means that though there is need for growth, I am not forced. I do not have to be the person I am not! Neither am I locked in by my past or present. Rather I am given room to unfold, to outgrow the mistakes of the past. When God loves me, I must accept myself as well. I cannot be more demanding than God, can I?”

The Catholic Thing breathes this spirit of acceptance and Christian humility. It does not ‘rush to condemnation’ but seeks to understand, accept and love. In Rosemary Haughton we have a ‘treasure’ – a balanced, wise, lay woman theologian. Thank God the gifts of lay women theologians are being increasingly recognised in the Church.



A POSITIVE LOOK AT THE TEN COMMANDMENTS

1. *My child, I am the God who created you and this whole world for you. I am the God who guards and protects you and now I invite you to live and work with me, as my child, to help build my Kingdom upon earth. Will you follow only Me and work with Me for My Kingdom.
Father, this I wish to do, but what is your Kingdom so that I may know what I must do?*
2. *You do well to ask, My child, for I alone know what My Kingdom is like and so I alone can guide this work. Listen then carefully when I speak to you and honour my words as you honour me.*
3. *My Kingdom is a place where people gather together regularly to listen to My word and to receive comfort and encouragement and to grow in understanding of My Kingdom and their task within it.*
4. *My Kingdom is a place where all honour parents, recognising the great task I have given to parents to work with Me in bringing children into this world and teaching them to live as My sons and daughters.*
5. *My Kingdom is a place where all life is honoured as holy, for all life comes from Me, and where people do not turn on each other to kill and maim, but offer help and support to each other so that all may grow in wisdom and grace.*
6. *My Kingdom is a place where all recognise the holiness of fidelity in the bond of marriage and where there is no adultery, no betrayal, but all bear with each other, supporting each other in good times and bad.*
7. *My Kingdom is a place where there is no stealing, for all know that I have given the world for the benefit of all, and so my children, strive that all may receive what they need for life and happiness.*
8. *My Kingdom is a place where all people stand in their full dignity as My sons and daughters; where there is no denigration of one another, no harking back to past mistakes, but all honour each other and help each other grow in grace.*
- 9/10. *My Kingdom is a place where all my people are wanted and cared for, where all have the things they need and so there is no jealousy of one against the other, for all share together and work together for my Kingdom. "*



I conclude with this reflection on the Ten Commandments. It fits in with a Christian fundamental option while at the same time demonstrating a positive approach to the Christian life derived from the relationship model and based on the notion of building relationships.

If, when I approach the commandments, I approach them as a set of laws, then all I will hear is that certain actions are demanded or forbidden by God. However, if I note that these commandments are phrased in direct speech, which means that God is speaking directly and personally to God's people, then I will realise that I am not merely dealing with certain actions which are demanded or forbidden, but with true revelation, which will always hear, not ten laws, but the Decalogue, the ten words. And these ten words are words of invitation, which a loving Father is speaking to his child.

Extract from a talk on models of Sin and the Sacrament of Penance given by Br Charles Gay fms as part of the Adult Education in Faith Programme of St Peter's Parish, Glasgow, Scotland.

Champagnat: January-March, 2010, pp 78-79



L to R: Danny Noonan, Anna Poole, Moira Duncan, Brian Poole, Redmond & Dorothy Hickey, Basil Hickey, Carmel Poole.

Some of the Hickey clan at the Marist Family Day

Annual Marist Family Day at Churchlands, Western Australia



Br Richard Spain with Dianne Grinbergs and Judy Boss

Pentecost Sunday was the occasion for our annual Marist Family Day when family members and friends of Brothers, current and past, living locally, interstate or overseas, came together to celebrate the Eucharist celebrated by Marist priest, Fr Stephen Truscott in the Champagnat Chapel at Newman College Churchlands.



Rita, Tony and Pauline Murphy



Peter Morellini with Don and Rosemary McBeath

Many expressed admiration for the newly-installed stained glass window behind the altar.

After the Mass, over 70 people crowded the staff room as they renewed friendships and acquaintances and swapped stories from the past during a lavish morning tea provided by Jenny Doherty, assisted by a group of Remar Red students.



Newman College Principal, Bernie Boss and wife Judy



Ian & Gwen Howlett, Alwin Barbara, Sr Anne-Marie Hughes



Morning tea in the College Staff Room



Brendan, Aileen & Sue Kinsella and great-grand children



Celebrant Fr Steve Truscott with lead singer, Thea Hanson



Bob Stanley



Kevin McLaughlin, Mary Manton & Bernadette McCormack



Liz Lambert & Betty Morellini



Br Max Middleton, Wendy & Les Norrish



Laurentia Stanley, Pam & Bernie Clarke, Reg McManus



Del Eaton, Br Noel Hickey



Br Terry Orrell, Br Matthew Clarke, Maria & Genevieve Outtrim

A year with the Notting Hill Carmelites

Mark Greaves meets the director who came to admire the dignity of the Sisters and their candour about their faith

9 April 2010

At the end of the 1990s Michael Whyte put a note in the letterbox of the Carmelite monastery at Notting Hill asking if he could make a film about the Sisters there. The reply, a few weeks later, was cryptic: it was an interesting idea, it said, but now was “not the right time”.

About nine months later he dropped another note in the letterbox. The correspondence continued for 10 years until he received a call, out of the blue, from the prioress. He thought for a moment it was a friend winding him up. She asked him to visit the monastery to explain his plans in more detail; and, after being interviewed twice, he was given permission to start filming.

Except, he says, he did not know exactly what the film would be about. He knew very little about the Sisters’ lives. He had originally put the note in the letterbox because he lived nearby and his curiosity had been piqued by the tolling of the bells. After a few days’ filming, he started to panic. He says: “Nothing happened, basically. They were just praying.”

Whyte is telling this story in a wine bar at King’s Cross station in London. His words are mixed with the scraping of chairs, the clatter of plates and the sound of departures being announced.

During this panic, he explains, he thought seriously about scaling back his ambitions and

making a 10-minute film instead. He would save face, the Sisters could keep a copy of it and “everyone would go away happy”.

In the end, he spent a year filming what the Sisters did each day – praying, going to Mass, cleaning, gardening, and making altar breads. The experience, he says, had a profound effect on him: it made him question his beliefs and his sense of self and awakened a side to him that had “lain dormant”.

Whyte sits in the wine bar in a smart blue suit without a tie; his head has a healthy, waxy glow and a thick rug of hair. It’s nearly rush hour, and the atmosphere is far from contemplative; commuters and pulley bags flash past.

Each day he went into the monastery, he says, he would arrive before Lauds at 6.45am and leave after Compline at about 8pm. Every time it was like “stepping into a different world”.

He says: “It’s a very, very different atmosphere. There is a sense of peace and tranquillity. It’s extremely comfortable – almost like a home.” The monastery is only a few minutes away from Ladbroke Grove tube and the weekend crush of Portobello Market. But it is surrounded by a 22ft wall, and the sounds of the city are only heard very distantly. “It’s almost as if there’s a gauze or a sound filter” cutting it off from the rest of London.



He jokes about how hard he found it to fit in initially – he struggled not to say: “Hi Sister, how are you?” when he walked past people in the corridor (the Sisters are expected just to nod when they see each other). And he found the two hours of silent prayer difficult. “I’d sit there and think half an hour must have gone by and I’d look at my watch and in fact I’d been there just two minutes.”

He is also not a Catholic; in fact, he was raised, as a low-church Protestant, to have an “inherent suspicion” of Catholics. (When a Polish family moved next door, his mother told him: “You don’t want to have too much to do with them.”)

Gradually, though, he began to adjust to the monastic rhythm of life, and to find a “wonderful strength” in it. The silent prayer, he says, became “one of the best parts of the day”. He says: “You end up not thinking about trivial things. It’s quite a profound silence in that sense.”

He enjoyed it so much that he thought he would try and keep it up at home. But that proved impossible. “My house is a very lively place,” he says. (His wife works at home too and their grown-up children still use the house as a base.)

Whyte is pretty unassuming when he talks about the making of the film. He says it was an “organic” process, not planned, and that he thought he would broadly structure it around

the course of a day as well as of a year. “There’s no point in being too clever about it,” he says.

Although the film is mainly observational, it includes brief interviews with some of the Sisters. And it is remarkable how frank they are about their doubts, their feelings towards death, and the intensity of contemplative life.

Whyte says he did the interviews at the end of the year, when the Sisters were comfortable in front of the camera. At first they were a little wary and, when he set up his camera on the main corridor, would go the long way round rather than walk past him. But he spent hours filming them each day so that, eventually, they got used to his presence.

He says the Sisters’ candour about their faith – “about sometimes being on your knees talking to nobody, or going into this darkness, or losing belief in the presence of God” – gives them a “tremendous dignity” in the film. “It shows, I think, how strong their belief is, that they’re not scared to discuss these questions.”

Whyte clearly has a lot of admiration for the Sisters. He talks about their warmth and generosity and says they “could probably cope a lot better in our world than we are coping”.



And the experience of working in the monastery, he says, had a powerful effect on him. “You can’t spend a year in the company of people like that and not have your perceptions changed or your spirituality questioned. It had a profound effect on me – it opened up a world that I not been unaware of, but had put to one side. It made me question my own sense of self, my own beliefs.”

He finds it hard, though, to pin down exactly how his beliefs have been changed. He believes there is “something greater than ourselves... a sense of love and grace and understanding” that society would benefit from if it was able to tap into it. But he finds it difficult to “talk about a God”.

Yet being in the presence of the Sisters, he says, was “absolutely wonderful”. He picks out two moments in particular. One was very early in the morning when he walked into the choir where the Sisters had been praying silently for about 45 minutes. “There was this atmosphere

– it was tangible, it was extraordinary. I cannot explain it. It was this intense and profound atmosphere coming from the nuns themselves.”

Another moment was the night before Good Friday when the Sisters kept a vigil before the Blessed Sacrament. “I stayed with them for quite a long time and you just got a sense of going back through the ages, you felt a connection through the centuries.”

And he seems to have caught something of a Catholic bug: his next film, he says, is a documentary about the tour of the relics of St Thérèse of Lisieux. And he has another Catholic-themed project that he does not want to reveal just yet.

He admits that *No Greater Love* is not a “pacey, jump about, action-packed” thriller. But he says: “I think if you are patient with the film, and give it time, then actually you get into the [monastic] rhythm yourself.”





A TRIBUTE
To
Thomas Wesley Lambert

Principal, Sacred Heart College
Middle School
1981 to 1985
By
Terry O'Brien

Tom was appointed the first lay Principal of the Marist School, Mitchell Park in 1981 and I was invited by the Marist Brothers to apply to be his Deputy. Tom had worked in the SA public education system since 1966. During this time he was senior master in English at Keith, then Principal of Quorn and Ceduna.

Typical of Tom's managed and considered approach to a very new challenge for him, he closely monitored the lie of the land at the beginning, but there were changes on the horizon. I consider I was very fortunate to be appointed his Deputy, because I was to be carried along on an exciting new educational endeavour. It gave me a fresh outlook on education in general and Middle Schooling in particular. I will always be grateful to Tom for sharing that experience with him.

Middle Schooling, the education of students in Years 6 to 9, was up until Tom's intervention nothing more than a convenient division of the educational enterprise at this time. The South West Region of Catholic schools in SA began in 1976. It consisted of three tiers of schooling: co-ed Years 1 to 5; single sex Years 6 to 9; and co-ed Years 10 to 12.

Tom saw an opportunity for a major new approach to middle schooling. With the support of senior staff, some of whom were a little reticent at first, we launched into an educational revolution. We became trail blazers in the use of vertical grouping of students according to their educational ability and interest.

At the beginning this was confined to what might be called elective subjects (modules of work), and it was confined to our Year 8 and 9 students. Students under the advice of parents and teachers were to select their educational pathways – now that was different. All students would still have to study the core subjects of Religious Education, English, Mathematics, Science, Social Sciences and Physical Education.

Tom saw that there was no time to waste to get this going by the beginning of the 1982 school year. Modules of work in the Arts and Crafts, Music, Language, Social Welfare and the above core subjects were developed, involving countless meetings with staff and parents. Tom was the driving force. By the end of 1981 students going into Years 8 and 9 in 1982 were able to make choices from up to 30 different modules of work and were grouped vertically. He also introduced computing as an elective – a

bank of Commodore 64s was purchased for this purpose. To fit it all into the timetable we had in the beginning a ten-day program of eight lesson days: four lessons per day on core subjects, and four per day on electives. It was a timetabling nightmare but it worked.

The development on this exciting new initiative continued apace and was always being reviewed and fine tuned. It was necessary to see such a major change well bedded down before any further major changes were envisaged. It was an inspirational educational shift, and is still being employed at this school today with appropriate adjustments.

The three-day residential professional development in-service for team building and reflection each January the week before school commenced each year was introduced by Tom. This included not only the teaching staff, but all support staff including the groundsman. I might add this was not universally popular; a small minority found it a bit threatening I think. It was a great way to approach the new academic year.

Tom also saw the need to provide a big enough assembly space for the whole school and an indoor sporting facility. Plans were drawn up in 1985 for Marist Hall and work was completed the following year. Being a lover of music and performance, Tom upgraded the music faculty facility and continued with the annual Revue at the Flinders University Theatre. The Revue was begun in 1978 by Brother Leo Kavanagh, the previous Principal. This was an opportunity for students and staff, including Tom, to display their hidden talents. Tom had a great tenor voice and performed in later years in many musicals including "Les Miserables" – the signature tune of which was played at his funeral liturgy. These revues were a resounding success, but a lot of hard work for all those involved.

Anyone who knew Tom would appreciate the fact that he was a great host and enjoyed

socializing with confreres and friends. What follows is not an exclusive list by any means, but includes:

- The "happy" hours after school on Fridays were a great way to wind down after the feverish pace we worked at during the week (frowned upon these days with OHSW regulations)
- The "betting" syndicates were legendary, the trips to Broken Hill St Pat's Day races, and to Melbourne for the Victorian Derby weekend. The general arrangement for the Broken Hill trips was: make sure the half dozen staff going, could get away promptly at 3.00pm in a ready-packed van (including an esky of course); get to Broken Hill (500km distance) in time for the Calcutta out at the track that evening; retire to the Marist Brothers' school and catch a few hours sleep in one of the classrooms; breakfast with the Brothers; traditional walk along Argenta Street – main shopping precinct; out to the course for the first race; catch another few hours sleep Saturday night; breakfast with Brothers: Racing Mass at Cathedral; out to Silverton for a 'green' beer in the famous pub; then drive home and be ready for action early Monday morning. It makes you tired now thinking about it. But at the time we were younger and enjoyed every minute.
- The regular card nights playing poker with a select group of "gamblers" – a group of us continue the tradition started almost thirty years ago but maybe only a couple of times a year now, playing poker with rules according to Tom. Whenever Tom came to Adelaide he would always want to fit in a card night.
- Some of us had the privilege of going on the "May" camps to the Flinders Ranges with Tom and his family and their friends and relatives from Teachers College days. Tom's organizational

skills were legendary, but came to the fore especially on the trip up the Strzelecki Track to Coopers Creek – about seventy people (including 30 children) in a fleet of vehicles of all shapes and sizes were on this memorable trip. All went like clockwork, thanks to Tom.

- Tom loved a drop of “red”. One of his very favorites was a red from Hugo Winery in McLaren Flat. He introduced me to the Beef and Burgundy Club there. Monthly meetings were held as priorities, and school commitments circumvented them whenever possible. These were great fun, with superb meals and sampling up to eight or nine wines per night to match the menu. It was running the gauntlet for me to get back to Brighton after these meetings. Wouldn’t chance it today.

Word was spreading about what Tom had achieved with the Middle Schooling concept. Unfortunately for us at Mitchell Park, he was invited to give a talk about it in Brisbane at a Catholic Education conference about the middle of 1985. Reference was made about this by the Brisbane Catholic Education Office representative at Tom’s funeral on 28th April 2010. He said that Tom had convinced the powers that be in Brisbane at the time that they really couldn’t do without him – so he was offered a position which he took up before the end of that year.

Subsequently the SA Registration Board was high in their praise of what Tom had instigated at Mitchell Park for Middle Schooling and other schools were encouraged to find out how it worked. Tom has left a legacy beyond worth to the educational enterprise at Sacred Heart College Middle School. His contribution there is ongoing.

At the Brisbane CEO he firstly worked as a Senior Secondary Consultant. When he left this

appointment to take up the position as Principal at Kingaroy (an amalgamation of two schools), three positions were required to fill his job at the CEO – further indication of his energy and willingness to accept new challenges. Tom then moved to Gladstone as Principal, but with the onset of some health problems he decided that it was a timely reminder that life is short. So he decided in 1998 to “pull the pin” in order to do those things that he imagined he would like to do in retirement, i.e. light farming and in particular breeding horses. He always dreamt of bringing in a Melbourne Cup winner.

However, with the onset of further health problems about three years ago while he and Sue were caretaking the Larne property near Elliston SA, this was not to be fully realized. I remember the day clearly in January 2008 when he came to our front door – you guessed it – to organize a card night. He was breathless just from walking from his car. This was not the Tom I had known. I was devastated. But typical of Tom he was very philosophical about it all.

Shortly after this Tom and his wife Sue moved back to Kingaroy so he could access appropriate treatment from the Mater Hospital in Brisbane. This treatment was not successful.

It was difficult for me to watch how his illness shaped the last three years of his life. Tom and Sue were very courageous in taking the decisions about the inevitable outcome of his illness which took him from us on 21st April 2010. As Tom himself put it recently – he ran out of puff. Over his last six months Tom was so blest to have such a loving carer in Sue.

I am very grateful that Tom has touched my life and I had the opportunity to work with him. He remained a faithful friend and a great mate for thirty years. We shared many great times together.

Vale, Tom, and thank you.

WATER MY CLAY
By Tom Lambert (circa 1989)

*When I look at my life,
At the peaks and the dull times,
Through the crises and troubles
And changes I've made,
Though I thought I was changing
Myself through decisions,
It was God who was kneading
This clay, every time.*

*When I think of the people
Whose lives have touched my life,
The sad ones, the glad ones
And the ones that I've loved.
Can it really be chance
That placed them in my way
Or were they the waters,
The waters of change.*

*If our clay dries and hardens,
Becomes cracked and brittle,
The Lord cannot mould us
And help us to grow.
And like earthenware pots
Fired before their completion,
We might shatter whenever
The winds of change blow.*

*But prayer is the water
That keeps our clay supple,
Able to bend in God's gentle hands.
So we must learn to open
Ourselves to his shaping
So that one day completed,
Before him we'll stand.*

•





The wardens at St Mary's Cathedral Sydney say they are "entertained" by questions asked by the occasional visitor to the basilica ... such as one last week who, looking inquisitively at the painting of Our Lady of the Southern Cross, asked: "Is that a picture of Mary MacKillop?"

"No, sir, that is a picture of the Virgin Mary. But there

is an Australian touch to it ... she is titled Our Lady of the Southern Cross."

Impressed, the visitor then asked "Oh ... when did she visit Australia?"

When leaving the university car park, a lecturer asked one of his students to check if one of the indicator lights on his car was working properly.



"Certainly," said the student. The lecturer got in the car, switched on the engine and turned on the indicator.

"Is the light working?", he called to the student.

"Sort of," the student replied.

"What do you mean?", called the lecturer.

"Well, it's going on and off!".

One fine spring morning, not long after he was transferred to his new parish in Texas, Father O'Malley walked to the window of his bedroom to get a deep breath of the beautiful day outside. He then noticed there was a jackass lying dead in the middle of his front lawn. He promptly called the local police station. The conversation went like this:



"Good morning. This is Sergeant Jones. How can I help you?"

"And the best of the day te yerself. Dis is Father O'Malley at St. Ann's Catholic Church. Dere's a jackass lyin' dead on me front lawn."

Sergeant Jones, considering himself to be quite a wit, replied with a smirk, "Well now Father, it was always my impression that you people took care of the last rites!"

There was dead silence on the line for a long moment. Father O'Malley then replied: "Aye, 'tis certainly true. But we are also obliged to notify the next of kin."



ONCE A PUN A TIME

A man rushed into a busy doctor's office and shouted, "Doctor! I think I'm shrinking!!" The doctor calmly responded, "Now, settle down. You'll just have to be a little patient."

Two hydrogen atoms meet. One says, 'I've lost my electron.' The other says, 'Are you sure?' The first replies, 'Yes, I'm positive.'

Did you hear about the Buddhist who refused Novocain during a root canal? His goal: transcend dental medication.

A vulture boards an airplane, carrying two dead raccoons. The Stewardess looks at him and says, 'I'm sorry, sir, only one carrion allowed per passenger.'

Mahatma Gandhi, as you know, walked barefoot most of the time, which produced an impressive set of calluses on his feet. He also ate very little, which made him rather frail and, with his odd diet, he suffered from bad breath. This made him (Oh, man, this is SO BAD, it's good) a super calloused fragile mystic hexed by halitosis.

Evidence has been found that William Tell and his family were avid bowlers. However, all the Swiss league records were unfortunately destroyed in a fire, so we'll ever know for whom the Tells bowled.

Two Eskimos sitting in a kayak were chilly, so they lit a fire in the craft. Unsurprisingly, it sank, proving once again that you can't have your kayak and heat it.

WISDOM FROM MILITARY MANUALS

'If the enemy is in range, so are you.'

-Infantry Journal-

"Whoever said the pen is mightier

than the sword,

obviously never encountered

automatic weapons'

-General MacArthur-

'You, you, and you ... Panic.

The rest of you come with me.'

-U.S. Marine Corps Gunnery Sgt.-

"Any ship can be a minesweeper. Once."

-Maritime Ops Manual-

'The only time you have too much fuel

is when you are on fire."

-Unknown Author-

'If you hear me yell: "Eject, Eject, Eject!",

the last two will be echos.

'If you stop to ask "Why?,"

you'll be talking to yourself,

because you're the pilot.

-Pre-Flight briefing from a 104 Pilot-



On a day like this, 170 years ago, Br. François had the sad duty of informing the Institute that their loved brother and friend was dead: "On Saturday 6 June, at half-past four in the morning, our good Father Superior went to sleep peacefully in the Lord, after a serene decline of three quarters of an hour... In these sad circumstances, we invite you, very dear brothers, to unite your tears and hopes to ours. Mourn for a good father, a worthy Superior and Founder, a holy priest of Mary, our support, our guide, our tender consoler. Mourn because death has taken from us one who knew so well how to share our sufferings and to direct our steps on the path of salvation... It falls to us now to recall and follow attentively his last and most influential teachings; to bring them alive in one each of us, imitating the virtues we admired in him, and, more than ever, coming closer together around our good and tender Mother".

Br. Emili Turú,
Superior General



Our deceased and their families...

- * **Br Thomas Lynch**, St Paul's College, Auckland.
- * **Norma Kellow**, Bendigo. 8 May, 2010; aged 82 years. Friend to many of the Brothers over the years.
- * **Kevin Irwin**, Ballarat, 27 May, 2010; Marist Brother for a short time who maintained close contact with those with whom he trained.
- * **Nathan Cameron**, former student at MacKillop College, Swan Hill. Died of a heart attack while playing football, aged 19.
- * **Mrs Nancy Scally**, Perth. Mother of Tom Scally, a former novice.
- * **Mrs Sheila Reid**, May 2010. Wife of Frank (dec.) former teacher at Champagnat College, Wangaratta, and affiliated member.

For those who are unwell ...

- * **Br Majella Fitzpatrick**, Sale.
- * **Br Kevin Hogan**, Netley. Suffering irreversible spinal arthritis.
- * **Br Henry Spinks**, gravely ill. Former Provincial of the New Zealand Province.

Thanks expressed...

- * **From Geoff and Neville Colvin**, on behalf of the family, for prayers for the repose of the soul of their mother, **Joan**.

Contact details for Mrs Margaret Dwyer
(Eugene's mother):

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Northcote. Victoria 3070.
Personal Phone: (03) 9481 5831
Reception: (03) 9489 8444



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