

# MARIST NEWSLETTER

Marist Brothers • Province of Melbourne

• Volume 41 • Number 4 • May 2010 •



The Annunciation narrative ends with Mary's answer: *"You see before you the Lord's servant; let it happen to me as you have said."*

Coming down from heaven, the wonderful gift of God's son is left in the hands of a young girl favoured by the Holy Spirit, the child taking shape at that very moment.

"

*We may ask: What was the nature of Mary's Yes?"*

At that moment something new and unique took place. The promised child began to take flesh within her, at the same time Son of the Father and Son of Mary, God and man. Through the action of the Holy Spirit this was a new beginning for all who would welcome Jesus: *"To all those who received Him, he empowered them to become God's sons" (Jn 1:12).*

*We are all children of the 'yes' of Mary.*

## THE MONTH OF MAY - THE MONTH OF MARY



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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**



*On April third, Holy Saturday, a Marial paraliturgy: « The Hour of the Mother », has just ended at Saint Mary Major. In the celebration of the liturgy of the word, Byzantine strophes have alternated with verses of Psalm 118, singing of the love, the pain and the hope of Mary - a way of accompanying a mother in mourning. The Church today takes the place of the beloved disciple yesterday. « The Hour of the Mother » is a tradition recovered. This evening, the « alleluias » will return, like the swallows in spring, and we will again sing « Regina coeli laetare ! Alleluia ! »*

*This lets us remember that we are a particularly Marial congregation: for us the mother of Jesus is the « Good Mother », « the Ordinary Resource », « the one who has done everything for us! » The document of the XXI General Chapter tells us this abundantly, and asks us to set our mission at the rapid pace followed by Mary at the Visitation: the first of all Christian missions.*

*With this Marial character of ours, we have our traditions, such as the month of Mary, which comes down to us from our Founder. In many countries, it constitutes a highlight of the presence of Mary in our life as Brothers, lay Marists, and educators: a time of special education for our young people to come to know and love the Mother of the Lord.*

Br. Giovanni Maria Bigotto

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## *From our Provincial*



3 May 2010

Dear Brothers,

With so much talk, doubt and questioning about celibacy in the press these days, I think it would be timely to consider this element of our lives. The distance of the celibate from the model of the typical male portrayed in the media and in society can sometimes serve as a focus for anxiety for Brothers. Living in a world which is predominantly non-celibate and suspicious of any other option, a celibate can feel like a foreigner in our culture, at least occasionally. Just google “celibacy images” to get some idea of how celibacy is viewed from the outside.

There are several different understandings of celibacy and we need to be aware of them, if only to help clarify what “being celibate for the sake of the Kingdom is.”

Sometimes people remain unmarried and live habitually without sexual satisfaction because of circumstances:- perhaps illness, an accident or pre-occupation with other activities. This is simply a circumstantial celibacy. As well, there are some occupations which look with favour upon mobility and availability afforded by being unmarried. The Roman Catholic Priesthood is often understood or misunderstood in this light. Some sectors of the military machine tend in this direction. In Tibet, the preponderance of males made monastic celibacy a convenient means of having enough women to go around. This is more like an organisational celibacy

In those cultures in which meditation has been highly valued, celibacy has often enjoyed considerable esteem. Sexual indulgence has been found detrimental to prayer and there would seem to be some connection between fasting, sexual restraint, vigils and prayer. This is an ascetic approach to celibacy

We understand our Vow of Celibacy is undertaken simply in a response to what is experienced as a divine call. While being quite sure about the fact of the call and maybe of its purpose, it is sometimes difficult to explain to someone about why celibacy is demanded. A Brother’s acceptance of celibacy will last only as long as he remains in awareness of his call. This is a radical dramatisation and witness to all, that human life is incomplete without God. It gives to celibacy a prophetic role in the coming of the Kingdom. This is mirrored in our Constitutions which remind us that in professing the vow of Chastity we accept the gift of the Father. We don’t often realise that it is a gift. To help us in that, I leave the last word to Br Ron Fogarty who taught that our vow of Chastity was “about learning to love well, to love grandly, and to love with sweeping gestures.” He portrayed the vow of chastity as an adventure into self for the sake of others, as giving new dimension to life, breadth to relationships and freedom to the soul and he used to point out that Jesus loved with his whole personality, affectivity, feelings, sensitivity. Don’t believe what you read in the papers!

Yours 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

## Champagnat Day

On Sunday, June 6<sup>th</sup> there will be a special welcome to Brs Emili Turu, Superior General and to Br Joe McKee, Vicar General. The celebration will comprise a number of elements:

- A Champagnat Mass celebrated by Fr John Carnie at St Ambrose's Church, Sydney Rd Brunswick, just up from the Montagne Centre 1 Dawson Street Brunswick. The Mass will begin at 12.00 midday. A special welcome will be offered to Brs Emili and Joe at the Mass and they will be invited to respond.
- Parking details will be included in the Invitations.
- Music from one of the College Choirs
- A visit and guided tours to the Montagne Centre will be given by young people in our Marist network; there will also be displays and music.
- Simple finger food meal will be provided.
- An invitation will be sent to all communities, friends and those associated with our Colleges and Communities. Student representatives from our Colleges are welcome.

## Traralgon Announcement

The following announcement has been sent to the Bishop of Sale, the Catholic Education Office, Lavalla Catholic College and the Parish of St Michaels:

*I am writing to let you know that, at our last Provincial Council Meeting, decisions were made concerning the Traralgon Marist Community.*

*It was confirmed that Br Bill Dillon would be appointed to a Melbourne Community for the 2<sup>nd</sup> Semester of this year. Since 2005, Br Bill has been a wonderful presence in the College and the Parish and many will be sorry to see him leave.*

*Br Anthony O'Brien has been a popular member of the Traralgon Marist Community since 1995 and is held with great affection by the Parish. He has had a very long period of illness and is now on the mend. After a holiday, he also will be appointed to another community for the 2<sup>nd</sup> semester.*

*Br Mark Needham will continue on the staff at Lavalla Catholic College; but will live with the community at Sale. Br Kevin Hoare, who was on temporary placement at Traralgon, will return to the missions; this time at the Santa Teresa Aboriginal Community in Central Australia.*

*As a consequence of these moves, the Brothers' House at Hourigan Drive will be put on the market. Whilst we know that there will be some disappointment in Traralgon with these decisions, we are sure that people will understand the circumstances that make such a move necessary.*

*Br Julian Casey  
Provincial*

## Residences

### Traralgon

Following the changes at Traralgon (see above), the decision has been made to put the Traralgon house and land (5 acres) on the market..

### Bulleen

The Brothers will cede occupation of the Bulleen house and the site will be valued for its best use by Marcellin College.

This will avoid the cost of the College acquiring other property and enable the College to include a significant site for future College development.

### North Fitzroy

North Fitzroy property has been identified as the best possible site for a future senior Brothers Community. Hence we are exploring with the Parish and Archdiocese the possibility of purchasing the property or obtaining a long-term lease with a view of constructing a more suitable residence for Senior Brothers. Should this arrangement not be agreeable to the Parish, we would look for an alternative site.

### Coburg

The development of North Fitzroy will take some time and a house in Coburg has been purchased to provide some ground-floor accommodation over the next few years while North Fitzroy is being developed. We expect to take over this house in July. The house is close to

public transport and is less than 4 kilometres from the Montagne Centre.

### Other residential options being considered.

We are exploring the possible purchase of small apartments or flats, and possible “granny flats” or bungalows on existing property. This would enable some Brothers with special needs to be well accommodated but still to be attached to a Community.

## Provincial Chapter

The Preparatory Commission has met and will soon be in contact with communities about voting for the Chapter which will take place at St Joseph’s Hunters Hill from 18<sup>th</sup> to 22<sup>nd</sup> December. We await the results of the Sondage before the voting can take place. The Chapters of the three Provinces:- Sydney, New Zealand and Melbourne, will take place concurrently and will be preceded by a combined gathering to identify the common recommendations for each Chapter to consider.

## World Youth Day, Madrid 2011.

Some arrangements for this event are now coming to life.

- Young people attending the Marist Festival prior to youth day must for legal reasons be 18 or over. Each Province has received an allocation of five places for

young adults for the Marist Festival.

- The Provincial Council has agreed to make \$20,000 available to assist a small Marist Group go from the Melbourne Province.
- The Young Adult Ministry will be responsible for the selection of our representatives.
- Students currently at school are being asked to join either a school or parish group.

## National E-Conference

- On Tuesday, 18th May, a Conference titled **Mary, the First Disciple** is being hosted by the Australian Catholic Bishops Conference, Commission for Mission and Faith Formation.
- This Conference will be streamed on the Internet, and you are invited to participate as a Community, or individually.
- The good news is that, provided you meet the basic technical requirements, you will be able to join the Conference from the convenience of your own office or home - where ever.
- You need a reliable broadband Internet connection.
- Principals and RECs at our Colleges would also benefit from this.
- This is a live event from 10.30am - 3.15pm Eastern Standard Time. (with appropriate breaks.

You will need:

- A PC or MAC with a reliable broadband Internet connection
- A good set of audio speakers

A data projector, if you want to host a group gathering

The link to the hosting website is [http://  
mary.vividas.com/](http://mary.vividas.com/)

In the meantime, if you have any technical queries, don't hesitate to contact Chris Mirabella (mobile 0419 686 555 or [cmirabella@maristmelb.org.au](mailto:cmirabella@maristmelb.org.au)) to discuss.

Those who have participated in these conferences before, can assure you that it works well. It's not an uninterrupted lecture. Rather there are short segments, discussion time, time for email questions and time for lunch.

## Finance Department

The structure of the Province Finance Department is undergoing some changes. It will involve Rex Cambrey being appointed Provincial Bursar and Director of Business. The current roles will be divided into Finance Manager and Province Property and Schools Administrator and Bursar for Community Affairs. Once the appointments are in place, Rex will fulfil his role on a part-time basis.

## Third Age

We are in the process of finalizing participants for the Third Age Programme. This programme is excellent and those who have attended will testify to its value. The Third Age Programme is intended to offer you an opportunity to come apart from your present life context for a while to review your life journey in gratitude and grace and be nourished for your life and mission in the years ahead. It can be a blessed time of Sabbath rest, personal renewal and openness to

God's transforming presence in your life.

Manziana offers a peaceful atmosphere with many possibilities for reflection, new learning and building a supportive community environment.

## **Oceania Regional Assembly (ORA)**

This Assembly is a major historic gathering and it will be an important stage in our discussions about developments in Oceania. Please keep the fruitfulness of this gathering in your prayers.

The details are:-

### Dates and Venue

- To be held at the Hermitage, Mittagong, 30 May - 2 June 2010.
- There will be 60 participants (15 from each Administrative Unit)
- The Superior General, Br Emili Turú, and the Vicar General, Br Joseph McKee, will be attending. Br Pau Fornells from the Bureau of the Laity will also be in attending.

### Facilitator

- Professor Anne Cummins is our facilitator.

### Desired Outcomes

- A shared vision for Marist Life and Mission in our Region;
- Further clarify the commitment with regard to governance and shared structures; Greater vitality for the Region.

### Areas of Content

- Supporting and encouraging authentic modern consecrated life within our region; Lay Marists within our region - sharing in the charism and mission of Marist life in our region;
- Options for governance and shared structures for the future.

### Attitudes to further develop

- International Mindedness;
- Brothers and Lay together;
- Through the eyes of a poor child;
- With Mary;
- A sense of urgency.

## **Michael Sexton**

We will be able to welcome Michael back in the Province from the end of May to July. He will be staying with his parents.

## **Kevin Hoare**

As noted elsewhere, Kevin has done a great job in preparing the house and land at Traralgon so that we can sell it. He will take up residence at Santa Teresa at the end of Term 2

## **Sunday 12<sup>th</sup> December at Bulleen**

We have booked the Chapel and Functions Centre at Bulleen for December 12. Given that Pat Connell applies for profession later this year, this booking will be in place. You might like to pencil in the date.



# *Gathering to farewell Tom Smythe*

**Friday 30<sup>th</sup> April** saw a gathering of friends and family come together to acknowledge and honour Tom's contribution, not only across the Melbourne Province, but also Oceania and Internationally.

This farewell marked the end of Tom's full time employment with the Marist Brothers and the beginning of more leisure-filled days.



**Maureen Smythe reads a surprise toast from their daughter**



**Toast and vote of thanks from Br John McMahon**

An entertaining and relaxing evening was enjoyed by all, with an innovative right of reply to John McMahon's toast and vote of thanks, including a surprise toast by Tom's daughter, who was unable to attend (this was read by his wife, Maureen).



**Presentation by Br Julian**

We thank Tom for his immense contribution and presence to the Marist community over the years and wish him well in the future.

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# The Song that Ena Zizi Sang

As usual one story will have to serve for one million stories.  
That is the way of stories.

You might think that a lone story  
Cannot possibly do that, and you would be right and wrong.

So here is Ena Zizi. She is seventy years old. The house fell  
Down on her when an earthquake hammered Port-au-Prince.  
She was there in the dark for a week, her leg and hip broken.

In the beginning she talked to a man who was buried nearby.  
He was a priest, he said. After two days he fell silent so Ena  
Talked only to God, she said.

After a week, she was rescued  
By a team called the Gophers. They slid her out on plywood.

Ena sang all the way out of the rubble: she had begun to sing  
When she heard the scrabbling of the Mexicans' search dogs.  
No one can remember if there were any words in the singing,  
But everyone remembers the lady singing.

Ena says she does  
Not remember what song she was singing. I was very thirsty,  
She says. I sang and sang.

Everyone there wept, and clapped,  
And they went back to work.

But Ena is still singing the song.

That's what I wanted to tell you.

You can't not hear her song.

I think perhaps that's a song that once it gets born never ends.

I think maybe there are more songs floating than we can hear.

I think we all know that and we all get a little tired and forget,

But look, there's Ena rising from the dead again, and singing!

Brian Doyle: editor of Portland Magazine  
at the University of Portland, Oregon



*Superiore generale dei Fratelli Maristi*

Rome, 4 May 2010

**TO THE BROTHERS OF THE PROVINCE OF MELBOURNE**

Dear Brothers,

I want to extend warm personal greetings to each of you. We have just concluded a week-long program with the thirteen new provincials from throughout the Marist world. Our time together has been an experience of fraternal dialogue, shared learning, renewed commitment to the future of the Institute and a reaffirmation that Marcellin's charism is needed today more than ever.

It is in this same spirit that I am pleased to announce that the General Council and I have appointed Brother Julian Casey to a second three-year term as Provincial beginning on 19 December 2010. We are grateful to him for his ongoing service to the Province of Melbourne and to the Institute and we appreciate his willingness to serve in this capacity. The results of the recent province sondage clearly indicate that Julian has the strong support of the brothers in the province and your confidence and trust in him will serve as a significant source of support for him in the years ahead. His love for the brothers and for the Institute has always been characteristic of his many years of service in leadership and your comments in the consultation process reflect this, as well.

The General Council and I have carefully reviewed your responses to the several questions that informed your participation in the consultation process and are grateful for your thoughtful reflections and the attention and care you invested, always looking for the best for the Province. I would like briefly to highlight the most prevalent responses to the first question regarding "...the positive aspects which have most contributed to the building of the Province on its path of fidelity and re-founding." Many brothers stressed the following:

- ✓ The positive attitude of the brothers in the Province...a spirit of fraternity, prayer, service, and commitment
- ✓ The efforts to facilitate collaboration between the brothers and our Lay Marists
- ✓ The continuing commitment of the brothers to missionary activity
- ✓ Efforts to work toward a unified region

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I believe that these strengths, and others that are abundant in your Province, will enable you creatively to address many of the significant challenges that you indicated in your responses. Among the most frequently cited among these were:

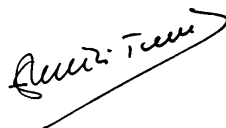
- ✓ The aging of the brothers
- ✓ Lack of vocations
- ✓ Diminishment of direct involvement with young people
- ✓ The quality of community life
- ✓ The identity of the Lay Marist and encouraging laypeople to be co-responsible for Mission
- ✓ The importance of collaborating with the other provinces in the region to restructure and work together as a region.

The challenges you highlighted are significant ones that demand the participation and commitment of each brother in the province. They are difficult but I am confident that you will meet them with courage, fortitude and confidence in the future.

Our General Chapter documents call each of us to a renewed sense of consecration firmly rooted in the Gospel, urging us to new ways of being Brother... Brothers among Brothers, signs of the Kingdom by our simple style of life, by sharing life and faith, with a renewed spirit of prayer and mutual forgiveness. As a brother among brothers I want to assure you of my gratitude for everything you do and have done to bring Marcellin's charism to life in Australia and the General Council and I promise our prayers and support for you.

Once again I want to express my and the General Council's appreciation for your participation in the consultation process and for the wonderful contribution you make to Marist life.

Sincerely,



*Emili Turú*  
Superior general

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# *Marist Pilgrimage 2010*

**Reflection from a Pilgrim - Rob Crothers,  
Dean of Curriculum, Newman College, Perth.**



**Pilgrims pictured above at Fr Marcellin Champagnat Place:**

**From left: Caroline Murphy, Maria Windsor, Paul Herrick, Peter White, Robyn Eaton, Adrian Drane, Lyn Shields, Adrian Mitchell, Robyn White, Terri Driscoll, Shane Reid, Alannah Darmody, Mark Murphy (partly hidden), Andrew Balkwill, Carolyn Young, Br Michael Herry, Marie Dorrington, Di Grinbergs, Rob Crothers, Adriano Di Prato, Paul Hine and Gail Morgan.**

**Front: Br John and John Markota.**

I had the fortunate experience recently to join with a group of 24 staff members from various schools within the Melbourne Province to participate in a pilgrimage to France, Rome, Guatemala and El Salvador. The pilgrimage focused on developing our knowledge of Marcellin Champagnat, broadening our experience of the Marist mission at an international level and providing us with an

opportunity to witness the work of the Marists in a third world country.

Our journey proved to be rich in experiences and left us with much to reflect upon and to ponder about. A somewhat unexpected outcome for me was a much more developed sense of “Marist family” within Australia.

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Our group seemed to “click” on a personal level and a great sense of camaraderie was able to develop. People changed groups readily for various activities and interacted easily on shopping forages and during meals. A strong sense of humour emerged, as did a willingness to be of help to each other and to the group. Many of our liturgies were “home grown” affairs and were thoughtful and often moving.

Being a little isolated at Newman College in Western Australia, I have taken great delight in the fact that I now know very well, twenty three other family members in various locations throughout the Melbourne Province. Even though I may not see these folk often, the pilgrimage has established a strong bond between all and a friendship that will be warmly welcomed whenever we do have the opportunity to meet.

Another unexpected, yet very positive outcome was the witness of the various brothers whom we met, to the life that they live. We met brothers in Paris, at L’Hermitage, in Rome, Guatemala and El Salvador. It didn’t matter who or where we met – the experience was the same. The welcome usually said it all. It was a welcome to their country, a welcome to their home and a very special family welcome to one who shares in their vision. The welcome was always followed by whatever could be done to make our visit more enjoyable. However, the witness was more than the welcome and included the richness of faith and vision as the various Brothers shared their stories and perspectives.

Seventy eight year old Br Louis, who was with us for some time in France, touched us deeply with his love and passion for his vocation. On one occasion he was standing next to a granite statue of Marcellin whilst waiting for the group to gather. As he waited for the group he was tenderly stroking the statue as if he was greeting an old friend. His love and connection with the

founder was obvious and touched the group deeply.

On other occasions the witness was the interactions between the various Brothers that gave evidence of their common bond and understanding. At another time, it was the commitment to be of service to humanity in very challenging situations and conditions that made you stop and think about your own level of commitment in living out the Gospel call.

We felt very humbled in Rome to be able to share a meeting with the Superior General of the Marist Brothers, Emili Turu and the Vicar General, Br. Joe McKee.



**Br Emili and Rob Crothers**

In typical Marist fashion, Br. Emili was initially more interested in hearing about our role as Marist Educators as well as our experiences on this pilgrimage. When questioned about the role of lay Marists, Br. Emili stated that, “Being a Lay Marist is a movement of the spirit and it is not up to us to control this.”

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In El Salvador we met a brother who was one hundred years old. He had a zest for life and complained of a hunger to be working and the frustration of being told to go gently!



**Pilgrims chat to a Marist centenarian, Br Julián Goñi, who turns 101 in June**

Perhaps one of the strongest witnesses was in the cemetery at L'Hermitage. Here, the silent crosses bore testimony to lives lived selflessly and in the interest of others right to their very end – it was hard not to be impressed.



**Cemetery at L'Hermitage**



**The renovated Hermitage nearing completion**

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# Renewal of the spirit of the Hermitage

**On Monday 29 March a new step was taken in the 'renewal of the spirit of the Hermitage', announced by Br. Seán Sammon at the General Conference in Sri Lanka 2005.**

The renovation of the physical structures of our 'Motherhouse' – symbol of this spiritual renewal – has received the approval and blessing of the French civil authorities responsible: the house is considered habitable and officially recognized for receiving the thousands of pilgrims who will make use of it in the coming years.

We leave it to Joan Puig-Pey, the architect responsible for the renovations, to give us his impressions:

*"I have the great joy of being able to share this unique moment with you. What a joy after so many efforts and difficulties! The final examination today, with all the commissions, has given us the approval with an 'Excellent'.*

*The firemen have praised the architecture as well: space, light, materials, beauty: all in the service of the person.*

*Tools for making resonate the sensitivity that all we Marists carry inside.*

*Few thought it possible. Only the more "crazy ones"... like Marcellin.*

*Today the Mother house, Our Lady of the Hermitage, can officially turn to receiving people.*

*Certainly we have some weeks of review and putting the finishing touches, to reconstruct the new 'historial' and getting it going... But the dream today has been converted into a beautiful reality.*

*This spring afternoon proves, once more, that faith moves mountains. How our boldest dreams and projects succeed when we believe in them and involve ourselves in them with all our efforts, when we love passionately what we are and have, when we are non-conformist, creative in the work, and meet companions on the way who want to share the risk of going to the limit.*

*Our strength is that of the God of little things, of Elias, Mary, Marcellin... the 'Abbà' of Jesus!"*

This publication (*Noticias Maristas*) rejoices with Joan and with all those who have worked these last years side by side to be able of the French authorities, a necessary step towards the official inauguration which will be celebrated within a few months.

For the moment, the new international community of the Hermitage is taking possession of the house, and the participants in the Provincial Chapter of L'Hermitage (6-10 April) are going to be the first pilgrims to make use of it.

Thanks be to God!

Our Lady of the Hermitage, pray for us!



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# Marist laity

## The Structure of the document

### “Gathered around the same table”

The structure of the book is relatively simple: besides the Presentation and the Introduction, the book consists of six chapters, followed by an Open Letter to the Marist world. The book ends with a series of questions referred to each chapter with the title “Study Guide”.

With the help of what I call structural questions, we can show the general structure of the book.

Thus, **Chapter 1** tries to answer the question:

***“Who is the Marist Lay person?”***

In other words, when can a man or woman be considered a *Lay Marist*?

“The Lay Marist vocation is a personal call to a specific way of being disciple of Jesus” (§13).

**Chapters 2, 3 and 4** answer a question that can be put as follows:

***“Which are the constitutive elements of the life of a Marist Lay person?”***

“Our life becomes unified around Christ in the three dimensions of the charisma: spirituality sends us to the mission and engenders shared life; communion strengthens us in the mission and deepens spirituality; the mission discovers for us new facets of spirituality and makes us live brotherhood” (§123) (cf. §34).

**Chapter 5** gives the answer to a question frequently raised by some lay people to the Marist Institute:

***“Which are the forms of relationship and the links of belonging of a lay Marist to the Marist Institute?”***

This chapter is of great importance, answering as it does to the many questions raised about various levels of belonging and link to the Institute of the Marist Brothers. In this regard the text is very open and refers to almost every kind of group related to the Marist Institute, from Associations of Former Students to other lay Marist groups (cf. §§123-139).

The same openness applies to forms of linking up with the Marist Institute: This includes a formal link recognized by the Brother Provincial to inform relationships not requiring any form of recognition (cf. §§140-143).

**Chapter 6** answers this question:

***“How does the lay Marist person grow in his or her vocation?”***

It offers useful ideas for discovering and living WAYS OF GROWTH IN VOCATION. Every vocation needs nourishment by processes of formation and assimilation as life proceeds. Otherwise, the sense of call can weaken and even die. The book lays great emphasis on the importance of ongoing formation (§§163-169), whether of lay persons alone or of these together with brothers. Such formation either at provincial or international level will make us look

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beyond our groups and discover new horizons for our faith” (§164).

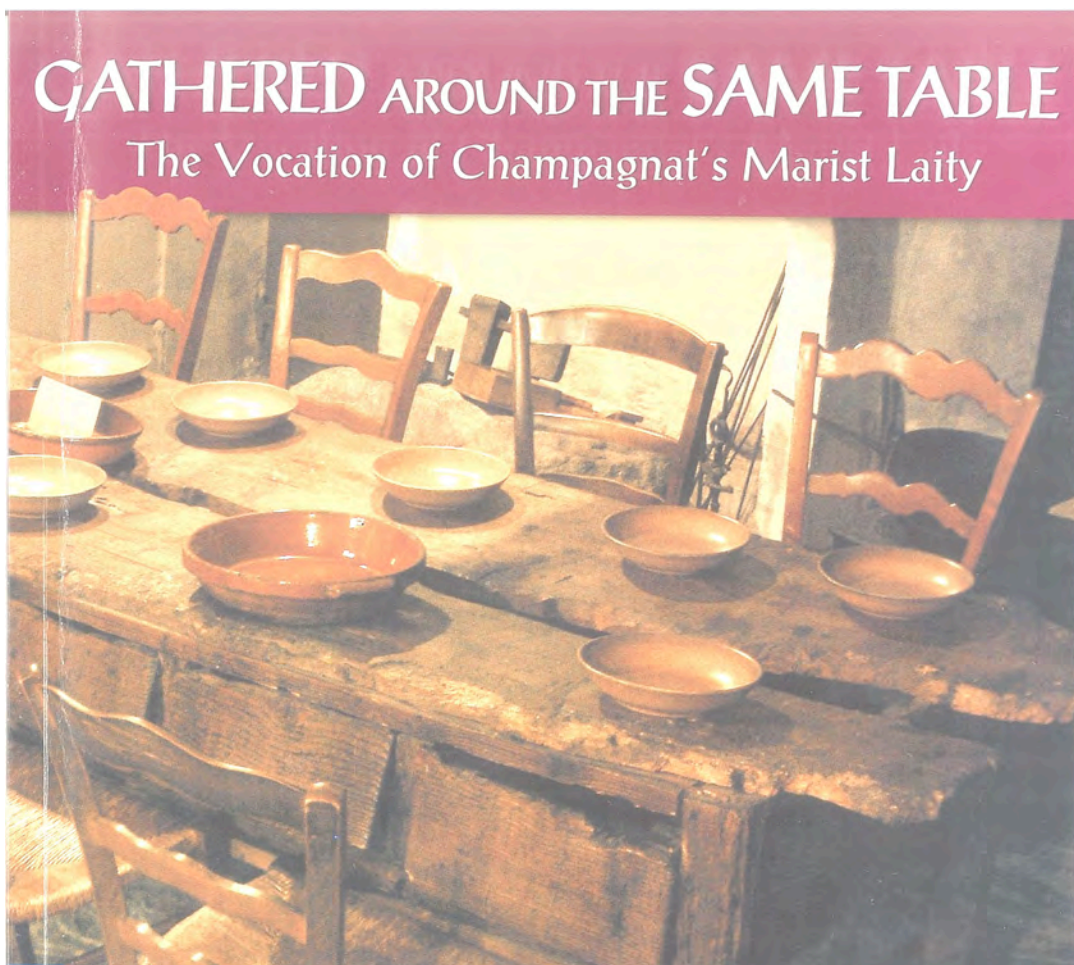
The **Open Letter** winds up the document in the best possible way. Within the style of an epistle, without keeping aside the familiar and friendly tone, the lay people speak of the Marist lay vocation as a gift from God; they dream, as well, of the Marist mission going out towards the needs of the children and of the youth; they reaffirm that they want to live in the Spirit but in a Marist way; and they state again that they want to walk along with the Brothers to revitalize the Marist charisma.

The Letter brings back again some themes that were already in the Presentation and in

the Introduction, These themes appear and are developed, in some way or other, in the different chapters.

We could speak, as well, of the vocational call or of the vocation as a gift; of the three fundamental themes to be lived by the Champagnat’s Marist Laity, namely: mission, shared life and spirituality; the vocational, spiritual and apostolic journey is to be accomplished together by Brothers and Lay people, in a journey where we should find the seal of Champagnat and the Marian dimension.

**Br. Teófilo Minga**  
**Marist News Year II – Number 100 – April 2010**





The Hermitage - La Valla

## 12th MACEDON JUNIORATE REUNION

### *The Hermitage, Mittagong*

April 13 - 16: 2010

Thirty-six attended this reunion, including Brothers Maurie Bambridge, Red Casey, Gerard Rush, Doug Walsh, Julian Quinlan (Sydney Province), and Monsignor John Murphy (brother of Maureen Philp). It was lovely that Lois Lane, wife of Kevin Lane (RIP), also attended. Twenty-three apologies were received.

We were accommodated in the newly constructed and refurbished conference centre which was at the Novitiate site where some of us trained. Our meals were served in the dining room that we were familiar with back in the 1950's. The catering was of a high quality – no 'corbona' (sic). It was after the meal each evening that we got the chance to chat at length and reminisce. On the last evening the songs we had learnt at Macedon were sung with gusto – led by Mike Doherty, Brian Greaves, Brian Philp, and Br Maurie.

Br Austin Redden (Osmund to those he taught at Macedon and Wangaratta) now aged eighty-three, sent a letter of greeting and reflection to those gathered for the reunion. It was a delight to receive it and was avidly read by all who know him, and some that didn't. His familiar copy book hand writing has not changed a lot in all those years.

On Wednesday 14<sup>th</sup> we were treated to a bus trip through the spectacular rainforest areas around Robertson and Fitzroy Falls. We did the Tree Top Walk at Robertson which is rather stunning, lunched at Fitzroy Falls and walked to the various lookouts in the area. Some of us had done a rather long walk to the Fitzroy Falls from Mittagong when we were Novices. The jury is

out on how far it was – but it took us all day (according to Google Maps it is about 20 kms one way). Before the evening meal, we celebrated the Eucharist with Monsignor John in the beautifully refurbished "Chapel of the Visitation" (the old chapel). Here we remembered confrères who had died since our last reunion at Leeton: Kevin Lane, Mary Emery, Brothers Hilary Peterson, Ronald Fogarty, and Des Crowe. We concluded the liturgy with the singing (cum laude) of "Salve Regina" and "Sub Tuum".

During the evening meal we had a discussion about future reunions – when and where. The consensus was that we have one next year, and that it be in Victoria. There was an indication to return to Mittagong again some time. The committee will investigate the possibilities and let people know about September this year.



Thursday 15<sup>th</sup> was a free day for groups to organize as they wish. However we did have a photo session after breakfast, and a wine tasting of the local produce by Brother Peter before the



Back Row: Mike Doherty, Ken Rolls, Tony Alonco, Les Jones, Peter Lawler, Tom Lawlor, John Kunde, Terry McDonald, Brian Philp, Ken Keating, Terry O'Brien, John Kelly.  
Front Row: Brian Greaves, Br Red, Br Gerard, Kevin Irvin, Br Maurie, Br Doug, Barry Hansen.  
Absent: Br Julian Quinlan

evening meal. All the open bottles were donated by Br Peter for the evening meal, and Peter Lawler provided two very nice ports to share. At this meal we acknowledged two significant anniversaries: Golden Wedding Anniversaries: 30<sup>th</sup> April – Kevin and Margaret Irvin; 30<sup>th</sup> July – Mike and Pat Doherty.

This year's committee (particularly John Kelly) is to be commended for a great reunion at Mittagong. Much appreciated by the alumni and wives. Keep in our prayers Brian Philp and Kevin Irvin both of whom are experiencing health problems.





## A REFLECTION ON MARIST LIFE IN THE 1950'S AND IN 2000'S

**Br.Doug (Peter Walsh - Macedon 1952- 1954)**

I have just spent a few days with a group of my friends who were a part of my life in Year 10, 11 and 12 between 1952 and 1954. It should be noted that, in this time of the Catholic Schools' history in Australia, boys and girls received their secondary education in single-sex schools. All of us had a great interest in the life of the Marist Brothers. In those days our only teachers were Marist Brothers, so we wanted to find out more about the Brothers' life so some went to a special Boarding School at Macedon where we could experience a modified version of the Prayer Life of the Brothers, study the life of Marcellin Champagnat and devote more time to enrich our Faith as well as complete our secondary education.

Some of us spent three or four years at Macedon; others left at various stages along the journey. I know this is a very simple way of describing what in the 1950's was known as a "Juniorate ". I have done this deliberately because I want to make some comparisons between this era and the era of the emerging Remar Movement and its effect on Marist Life in Australia.

Today the majority of the schools in our Province that we regard as Marist Schools are co-ed. In some of these schools, the Remar Movement is alive and well. Students in Year 10, 11 and 12 are invited to begin their Marist



journey to learn about Champagnat, Discipleship, Prayer and to enrich their Faith. This is now done in their home location and the days of "Juniorates" have long gone.

As I met with these guys ,who were a part of my journey in becoming a Marist Brother, and have now been happily married for 50 years and are as "Marist" to-day as they were as teenagers, I reflected on what a Lay Marist is.

I had the new book "Gathered around the Same Table" with me. These were guys who had caught the Marist spirit through their days at Macedon, had passed it on to their wives and children to such an extent that every eighteen months the group comes together for a three days live-in to share Eucharist and to reflect with their mates who are still Brothers about our shared Marist Life . The Group always does this in a Marist setting, a Marist School or a

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Formation Centre. This year it was at Mittagong.

These gatherings would not be as enriching without the wives and partners of these guys, who as teenagers embraced the Marist Brothers Charisma, shared it with their families so that now the wives and partners are as much a part of the Marist Family as they are.

In the 1950's and may be until the 1970's a Lay Marist Vocation was not even conceived, let alone talked about, and yet this group has been living it all these years.

I shared my thoughts with them and proposed for their next reunion I introduce them to some

of our young people who have experienced Remar so that a group of lay Marists, coming from the 1950's, will be able share with a group of Young Marists beginning their journey in the 2000's.

I thanked two mates of mine whom I met when I first went to a Marist School for being with me during the time I was discerning whether to become a Brother or not. I followed them to the Juniorate . They are Lay Marists to-day and I am a Brother. My prayer is that if, through the Remar Movement, young men and women are being called to Religious Life, they will have the life-long friendships that these guys and their families have given me.



Brothers and Juniors, Kilmore, 1952.

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# New bend in the road

## Reflections at the end of life

Maria Boulding

**Dame Maria Boulding had been a biblical scholar, a writer, a novice mistress and a hermit before being diagnosed with terminal cancer at the age of 80. Urged by others, she set down her thoughts as she approached death. She found that her last days were a time that bore the marks of Easter**

I was on a journey, a joyful journey full of interest, beauty, friendships and happiness. I knew I must be getting near the end, and was filled with gratitude for all that had been given to me on this journey that had been my life. At every stage along the road, I had been convinced that my experience made sense only in the light of Christ's Cross and Resurrection. I had been born in Eastertide. Later I received the monastic habit in Easter week, made my first vows in Easter week the following year, and took solemn vows for life in my community three years later, again at Easter.

Another certainty emerged in the years that followed: it was to do with my name. I had been baptised as a baby with the name Mary. Nothing else was added, though suggestions about a second name had been pressed upon my parents. For some reason, my father insisted that his first daughter (he had two sons already) was to be called simply Mary. As I came to love the Scriptures and find inspiration in them, I identified first with Mary, the mother of Jesus, and then with other Marys in the gospels. There was already someone called Mary in the monastic community, so eventually I edged as close as possible with Maria. I came to glimpse something of the function of these Marys as symbolic figures as well as flesh-and-blood



**Dame Maria Boulding**

people. In their several ways, they represented something of the reality of the Church in relation to Christ. My prayer and my life became centred on the Scriptures, an endless source of inspiration and joy along the way. I could understand my vocation only as somehow "being the Church".

My last years would, therefore, have been in any case a time of thanksgiving, but something unexpected appeared round the corner: terminal cancer. There was to be a different journey ahead, a journey in weakness, pain, dependence on other people for ordinary things that I had always controlled myself. I had no idea how to face it, but I was certain that, though the road might be rough and I would have to let go of cherished independence, God would be in charge. "Make me walk in your truth, and teach me..." (Psalms 25:5, original Grail translation).

During my illness, my loving carers, closely in touch with experts, have been deploying a bewildering variety of medication for pain control and relief of other symptoms, and have achieved a good measure of success in reducing them to manageable levels. Yet those who are

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caring for me have always respected my freedom, and understood my wish to keep my mind clear. With a little time left, I could therefore reflect and pray over the meaning of my journey through life and through cancer. It could be a time of grace and discovery. Personal and private discovery, or so I thought, should not be spoken of except to a few very close and trusted friends. But one whose judgement I highly valued urged me: "Write about your journey." I did not want to hear that, and turned a deaf ear, but the prompting came again. And again. The question refused to go away: could such reflections be of help or interest to others?

Certainly I had no intention of writing an autobiography. But I had met and walked with people who had inspired me and many another, and I came to see that some of those whose stories had meant much to me had themselves been drawn by God into long and often painful journeys. The more I thought about this, the more I came to see that their journeys bore the marks of Easter, the signs of Cross and Resurrection, of achievements that owed nothing to human cleverness or self-sufficiency. On the contrary, they were stories of weakness, failure, the humbling of human pride, reliance on the power of the risen Christ and the outpouring of his Spirit on all believers through his Easter victory. Moreover, the "pioneer and perfecter of our faith" (Hebrews 12:2) is Jesus himself, he who had made the dark journey through death to glory. About this I could perhaps write.

These months of illness have become for me a journey of discovery. The first thing that happened was a flood of loving messages, from people whose paths have at some time crossed mine. There have been beautiful letters, cards, flowers, emails and visits. People have simply told me that they love me, leaving me repeatedly puzzled, because unable to see how

I have ever deserved it. These communications have continued throughout what I have come to recognise as a blessed time. I have discovered that suffering and happiness are by no means incompatible; on the contrary, my weakness seems to help. New understanding of friendship, love and tenderness has been given. There is a way to walk, even as I grow weaker. Love is communicated at levels of shared suffering, tenderness and bodily care that I have never touched before, and my weakness has been needed to open them. The sacramental reality of Christ's Body has become tangible.

I am being shown the depth of love in those closest to me, and discovering in new ways what Christian community is. I am able now to accept the love of others, and believe in it, like a helpless child who has nothing to give except its need. Now, when I am useless, can do little in the way of work and cannot make a difference, all I can give is my need of other people. Somehow, the love is not a one-way street, not trapped or held up. It is for us all, within the Body, within God's people. It flows round us and through us, for us all.

It is new every day. There are good days and bad days, but there is always a new discovery, a new bend in the road, a different view, a new landscape. The new discoveries are mirrored by the changing views from our new monastery in North Yorkshire, as the seasons unfold.

The key point now seems to be acceptance. This is another name for obedience, for saying "yes" to God. All the people whose journeys I considered in my book presumably had their own plans about what kind of life-journey they were going to make. Mary must have looked forward to a happy marriage, with Joseph and a batch of children. She had to let go of her own plans when a different kind of journey was indicated to her. "Let it be with me according to your word," she replied (Luke 1:38). One

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translation proposed for this text is: “All that you have said, I accept.”

Paul’s journey, once he had accepted Christ and his place within Christ’s body, might have been foreseen as a triumphant progress around the Mediterranean world, with all his powers of eloquence and energy used to the full. Instead, he had to live with his “sting of the flesh” and experience weakness, in order that the weakness of Christ crucified and the power of Christ risen from the dead might be shown forth in Paul’s mortal flesh. He accepted.

Any Christian community, including the first tentative community in Jerusalem, has to let go of euphoria and make the journey to acceptance of themselves and others as a community of weak, sinful human beings, with plenty of forgiveness and mutual washing of feet.

Everyone who perseveres through the inner journey of prayer will have to let go of his or her ideas about how the journey should work out, and accept another, far more baffling, itinerary. The two disciples who walked with Jesus on Easter evening certainly had their journey plans: “We had hoped that he was the one to redeem Israel” (Luke 24:21). They found themselves on a more wonderful journey, very different from the one they had envisaged.

Augustine presumably envisaged his life’s journey after accepting Christ, as one of scholarly service to the Church against a background of community life and

contemplation. Instead, he was asked to undertake a very lengthy journey as a pastoral bishop, caught up in controversy, administration, travel and preaching. The contemplative union he had longed for would be his, certainly, but only after he had accepted his place within the Church, with all the imperfections inseparable from the Church’s journey on earth. All these people accepted a journey which turned out to be a sharing in Christ’s Easter mystery, because Christ himself had accepted: “Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want” (Mark 14:36).

It is as though such a “yes” to God releases a spring, or opens a door, so that God can flood the one who accepts, and everyone else involved, with new grace, new love.

Letting go and letting God, loss of independence and self-sufficiency, being freed from the need to be useful and to justify one’s existence by any kind of achievement – these may be liberation and a way into deeper love. “Yes, I accept.” All these stories reflect a journey away from self-reliance towards the recognition that everything is gift, and that all these things you accept are only tokens. At the end, God offers himself. At the end of the journey, you will be asked to accept God.

**The TABLET: 13 April, 2010**



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# *Life in Year One*



When the Roman Empire ruled the world, and Jesus was radically changing it, what was life like for ordinary people?

Scott Korb, a writer and professor at New York University, attempts to answer that question by rewinding 2,000 years and painting a picture of Palestine in New Testament times.

Drawing from ancient sources, modern scholars, his own travel, and a little imagination, Korb depicts a typical day—from hygiene to marriage—in his new book “Life in Year One: What the World Was Like in First-Century Palestine.”

**Q. Why should we care what life was like in year one?**

**A.** What I hope to make clear is that the world in which Jesus lived is very different from the world that we practice Christianity in. I think looking at the people that Jesus might have called his neighbors and being able to see just how poor and desperate they are should have an impact on Christians today to see the poor and the desperate of our own time.

**Q. If the book is not necessarily about Jesus, what is it about?**

**A.** Most of us imagine that Jesus was this unusual, amazing, even miraculous figure and this book means to look away from the miracles and look away from the amazement that may have been

going on and look at the normal lives. The Bible tells us Jesus wandered from place to place and had nowhere to lay his head, but if Jesus did have neighbors, this is a book about them.

**Q. Can you give a brief idea of what a typical day was like for a typical person in Jesus’ time?**

**A.** I think it was a day of work. If you were a fisherman, you went out early in the day and did your fishing and then you came home, cleaned the fish, cleaned yourself, ate with your family and probably went to bed early and then started it all over again. We’re talking about a population that was almost exclusively Jewish so you have to take into consideration the daily routine of prayer as well.

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**Q. What was the hygiene of the day?**

**A.** There was the regular filth that was countered with regular washing that was in some part ritual cleanliness, which they probably cared about more than actual cleaning. Major cities had rudimentary sewage and they tried to keep waste away. In Jerusalem they had what was called the dung gate so they took waste through the dung gate out into gehenna, which is a word we use now for hell.

**Q. What was dating and marriage like in year one?**

**A.** Dating and marriage would have taken place largely in the context of arranged marriages. So I guess with arranged dating, they weren't going out to restaurants etc. It was arranged between two families, usually on the part of the father for his daughter or his son. They were, in a way, economic relationships. In order for a father to in a way give up his daughter, he arranged what was called a bride price. Household goods usually came with the bride as her dowry. The family was really built around establishing economic stability.

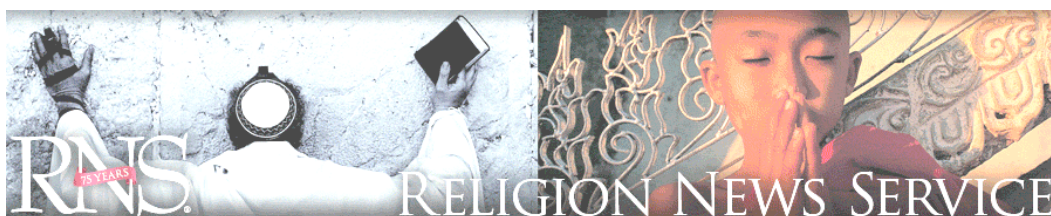
**Q. Can you describe a typical meal?**

**A.** Seventy percent of the entire diet was bread so they ate lots and lots of bread and, just as today, they had a wide variety of food to choose from. They had lentils, olives and olive oil, figs or dates, grapes and wine. Meats were probably eaten in much smaller quantities than we eat today. It was rare but not completely unusual that they would eat small amounts of lamb, beef and veal, obviously not pork. They would have eaten out of stone vessels that they would have carved out of the earth.

**Q. What was family life like in Jesus' time?**

**A.** Family life was in a strange way traditional, so far as men would have worked outside the home and women inside the home. The father of the family would have, in a sense, run the show. Boys would have helped their fathers; girls would have helped their mothers, by and large. I think it was a society in which gender roles were very firmly rooted.

**Kimberlee Hauss: 10 Minutes with ... Scott Korb: April 7, 2010. Religion News Service.**



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# What Works: Why to meditate



## A closer look at the benefits of meditation for Christians

Phil Fox Rose



In a famous exchange, Dan Rather asked Mother Teresa of Calcutta what she says in prayer and she replied, *“I don’t say anything. I listen.”* Rather asked, “Well, then when you pray, what does God say?” She said, *“He doesn’t say anything either. He listens.”*

I often describe meditation in this way: Imagine you and a loved one on the couch, each sitting quietly, not talking, just being in each other’s presence. Not thinking, simply loving. You don’t need to talk.

Meditation in the Christian tradition is sitting in the presence of God — not expecting answers, just being. And like sitting with a loved one, this simple act is heartening and strengthening.

Many people see meditation simply as quiet time — a refuge from their hectic lives. They know they’re spinning out of control a bit and they want some relief or some help. It is relief and it will help, but that’s not really what meditation is about.

When I last wrote about meditation almost a year ago — which remains my most popular *What Works* column — I focused on how to do it. So, I want to expand on why it’s so useful. In particular, I want to speak to why it’s so useful for Christians, because there’s a lot of fear-based misinformation out there. You can see it in the comment thread after that earlier column; I hear it from parishioners and friends. And most of the criticism starts with basic

misunderstandings that meditation is “Eastern” and self-centered.

Anyone who makes even a cursory survey of the literature on Centering Prayer will discover that its purpose is to cultivate one’s communion with God. While other forms of sitting meditation may not be as direct in this focus on God’s presence, almost all serve to help you become more awake and aware, and more accepting of reality just as it is, which in Christian terminology means accepting God’s Will as it unfolds, rather than fighting against it.

### **A challenge:**

The benefits of cultivating your spiritual life through meditation start with greater communion with God, and with reduced day-to-day anxiety and irritation, and they extend to all those you touch. So, I challenge you, if you don’t have a regular meditation practice, to start one and stick with it for at least 40 days. If you have a meditation practice but it has become irregular or you’ve let it lapse, rededicate to doing it daily for 40 days.

### **Obediently accepting:**

In meditation, we bask in the Love of God, but we also practice and deepen our experience of obedience and non-attachment. The **Kenosis hymn** found in Philippians 2 — one of the most ancient Christian hymns, chanted still by Catholic monks as part of their Vespers service — contains the best description of this obedience:

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*“Though He was in the form of God,  
Jesus did not deem equality with God  
something to be grasped at.  
Rather, he emptied himself,  
and took the form of a slave,  
being born in the likeness of men.  
He was known to be of human estate,  
and it was thus that he humbled himself,  
obediently accepting even death.”*  
(from The Liturgy of the Hours)

The Liturgy of the Hours and the NRSV and New American bibles use the term “slave,” but many translations say “servant.” Slave is better — slaves cannot quit their jobs. To be human means to be a slave to reality, a slave to the laws of the material realm, including death. We must “obediently accept” our powerlessness in the face of this reality if we are to be at peace, with ourselves and with God. Even Jesus, as a human, was obedient to this truth.

The Original Sin of the Garden of Eden was that Adam and Eve grasped at equality with God. It is in trying to play God — trying to defy God’s Will and not accept reality the way it is — that we create suffering for others and ourselves. Jesus’ example, for us to model, is to not grasp at equality with God, but to obediently accept God’s Will and the laws of the physical realm, “even death.” This does not mean that the laws can’t be overruled — but rather that if this happens it is through grace, not through our applying our willpower to the situation.

### **“Of God Himself can no man think”**

Perhaps the best explanation of why **kenosis**, or self-emptying, through meditation helps us to have this attitude modeled by Jesus — and thus why it is just as relevant for Christians as for anyone else — is in *The Cloud of Unknowing*.

The method of **Centering Prayer** is taken from this 14th Century Catholic source. While its Middle English is challenging, this mystical

classic, written by a cloistered English monk, offers the patient reader rich guidance - the reasons to meditate, the pitfalls to watch out for, and techniques to aid in its effectiveness.

Here’s how it explains the reason for a Christian to practice silent meditation:

*“For of all other creatures and their works,  
yea, and of the works of God’s self, may a man  
through grace have full-head of knowing, and  
well he can think of them; but of God Himself  
can no man think. And therefore I would leave  
all that thing that I can think, and choose to my  
love that thing that I cannot think. For why: He  
may well be loved, but not thought. And  
therefore, although it be good sometimes to  
think of the kindness and the worthiness of God  
in special, and although it be a light and a part  
of contemplation: nevertheless yet in this work  
it shall be cast down and covered with a cloud  
of forgetting.”*

In other words, you can know God only through loving God. Thinking about things of the world is fine; thinking about God can even “be a light and a part of contemplation,” but to fully open yourself to loving God, you must set thinking aside and just sit in loving contemplation.

### **The real benefits of meditation**

So much focus in our culture is placed on problem-solving, fixing things,

looking for answers and explanations. But just as with holistic medicine, often the focus of spiritual work should be not on attacking problems, but instead on cultivating well-being. I find in working with people that breaking this expectation of quick answers or relief and



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shifting toward a daily practice of spiritual maintenance is difficult but immensely rewarding. Central to this is daily prayer and meditation. While spending time in the presence of God, often anxieties, fears, anger and old hurts simply dissolve in the Light. (Of course, if there's a chemical psychiatric issue, by all means address it.)

If your happiness is dependent on things being a certain way, you will be unhappy a lot of the time. This is a basic spiritual truth found in most mystical traditions. The key benefit of regular meditation is that we become less controlling — a remapping (rebirth) of response patterns towards radical acceptance and non-attachment. We become less desirous of playing God, of trying to bend the world to our will. We become less “grasping.” Detachment isn't passivity and weakness; we take actions, but we surrender our expectations, we let go of demands. We let go.

If you don't already have a regular meditation practice, I encourage you to try it. Meditate for 20 minutes every day for the next 40 days and see for yourself.



*The Author : Phil Fox Rose  
Phil Fox Rose writes the  
What Works personal  
spirituality column at  
Busted Halo. He's the  
Asst. Coordinator of  
Contemplative Outreach in  
New York City and leads  
the Centering Prayer group  
at St. Ignatius on the  
Upper East Side.  
February 16th, 2010*



*The Chapel of the Visitation  
Mittagong*

A new business was opening and one of the owner's friends wanted to send him flowers for the occasion.

They arrived at the new business site and the owner read the card..... "Rest in Peace."



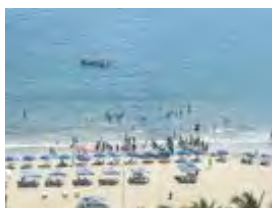
The owner was angry and called the florist to complain.

After he had told the florist of the obvious mistake and how angry he was, the florist replied,

"Sir, I'm really sorry for the mistake, but rather than getting angry, you should imagine this: somewhere, there is a funeral taking place today, and they have flowers with a note saying,... 'Congratulations on your new location!'"

A father was on the beach with his children when the four-year son ran up to him, grabbed him by the hand, and led him to the shore where a seagull lay dead in the sand..."Daddy, what happened to him?"the son asked. "He died and went to heaven," the dad replied.

The boy thought for a moment and then said: "Did God throw him back down?"



Paddy was in New York ..

He was patiently waiting and watching the traffic cop on a busy street crossing. The cop stopped the flow of traffic and shouted, 'Okay, pedestrians.' Then he'd allow the traffic to pass.

He'd done this several times, and Paddy still stood on the sidewalk.



After the cop had shouted, 'Pedestrians!' for the tenth time, Paddy went over to him and said, 'Is it not about time ye let the Catholics across?'

In the men's room at work, the boss placed a sign directly above the sink. It had a single word on it: "*Think!*"



The next day, when he went to the men's room, he looked at the sign, and right below it, immediately above the soap dispenser, someone had carefully lettered another sign which read, "*Thoap!*"

- \* I wondered why the baseball kept getting bigger. Then it hit me.
- \* Atheism is a non-prophet organization.
- \* The soldier who survived mustard gas and pepper spray is now a seasoned veteran.
- \* No matter how much you push the envelope, it'll still be stationery.
- \* The butcher backed into the meat grinder and got a little behind in his work.



Mary,  
you welcomed Jesus,  
you carried him,  
gave,  
presented,  
sought.

For Him you were  
a woman of faith  
a courageous woman  
a bosom that welcomed and  
protected,  
time,  
intelligence,  
a mother,  
an educator,  
the first disciple,  
open to his mystery,  
open to his cross,  
both member and mother of  
the Church.

You made Him  
your centre,  
your treasure,  
the life of your life,  
the beloved Son,  
the absolute Lord,  
God, in our fragile flesh.



• Our deceased and their families...

- \* **Br Gerard Williams**, Hamilton community, Sydney Province
- \* **Sr Rosalie Hanley**, Sion Sister from the Box Hill community, Melbourne. Aunt of Br Bernie Riley.
- \* **Fr Gaetano Crocetti & Fr Bernie Dwyer**, retired priests of the Bunbury Diocese.
- \* **Tom Lambert**, former Principal of Sacred Heart Middle School, Mitchell Park, S.A.
- \* **John Poole**, brother-in-law of Br Noel Hickey.
- \* **Leah McDevitt**, formerly of Kilmore, as Parish Housekeeper, and Coolamon. Great friend of the Brothers at Assumption College.
- \* **Christian Teese**, Year 7 student at Catholic College, Sale. Died suddenly of a brain tumour.
- \* **Mrs Brenda Thomas**, mother of Br Tony Patterson.

• For those who are unwell ...

- \* **Br Kevin Hogan**, Netley community, S.A.
- \* **Noel Granger**, cousin of Br Kevin Langley, Bendigo. Undergoing chemotherapy.
- \* **Bernard Ryan**, former teacher in Forbes, Wangaratta and Kilmore.
- \* **Sam Buhagiar**, Newman College Year 12 student who recently suffered a severe spinal injury.

• And also for ...

- \* The success of the gathering of the **Oceania Regional Council**



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