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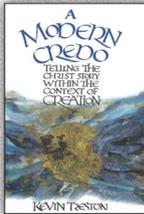
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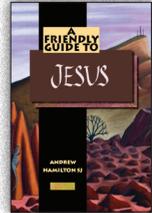
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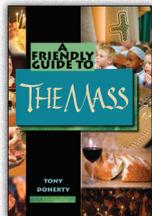
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Beginnings

World Youth Day takes place in Madrid this year. It is likely our media will be focusing once again on the enthusiasm of those who will attend. When the last World Youth Day was held in Sydney, young Catholics literally 'took to the streets' throughout the country. I recall seeing young Christians singing with gusto, as they weaved their way through the crowds up Lonsdale Street, Melbourne while flying their 2008 World Youth Day banners. I thought how unusual it is in these days for young people to be owning their faith publicly in such passionate ways.

This year, here in Australia, we have three young men training to be Marist Brothers. This is a most welcome occurrence for our Marist Congregation. Over recent years, the average age of our Brothers has been increasing. Karl Rahner, the great Jesuit theologian, predicted that in the post Vatican era, the number of Christians in the Western world would decline,

but those who remained, would be better Christians.

St John, when writing his gospel, suggested we are called to live life to the full. How do we live life fully today? There is no doubt, young people want this too. But their ways of living life to the full may be different from those of their parents or grandparents. These differences can be difficult for older generations to accept, particularly when they see faith being embraced in apparently less intensive ways.

Marist Brother Kevin Wanden recently completed his doctoral studies on the purpose of classroom religious education in Catholic schools. One of his key conclusions suggests there are three dimensions to classroom religious education in Catholic secondary schools today. These are: obtaining knowledge, faith formation and personal development. Charism seems to provide an ideal framework for helping to achieve these goals. But how?

Once we understand the calls of our charism, it seems to me our next step is simply to listen to the Holy Spirit, who so often speaks to us through our conversations with each other, through our times of contemplative prayer and through the many and varied experiences of our daily lives, including our Sunday Eucharists. We receive many gifts through such experiences.

Introduction

In a Pentecost homily in 2009, Pope Benedict drew on three images. The first focused on the close followers of Jesus gathering in communal prayer around Mary. The second portrayed the mighty wind evident on the day and the third the fiery flame appearing above each of the apostles. These last two images represented the spiritual force that possessed the apostles and brought to vibrant life in them wisdom, understanding, fortitude and other qualities. This empowered them to confront fearlessly and persuasively people from whom they had been taking refuge.

Pentecost invites each of us, through prayerful meditation, to let the Spirit take possession of us too. Hopefully, as the flame of faith ignites us, others will see goodness in our lives and, as a result, be led to more profound Christian living.

John McMahon

In This Issue

Feature writers *Richard Rymarz* and *Stephen Wang* provide thought-provoking perspectives on the spirituality of young people in the modern world., while *Diarmuid Martin* reflects on the problems and prospects confronting young and old in the Church in Ireland today. Accounts

of Marist charism in action are given by *Fons van Rooij* in his description of the establishment of Catholic teacher training in East Timor and by *Eugene Dwyer* in the first part of a moving tribute to Ronald Fogarty.

Constance Lewis recalls the gentle courage and admirable strength displayed by the much loved Brigidine Sisters in their educational work in Australia up to 1988. An explanation of the character and the goals of a recent innovation in Catholic higher education is outlined by *David Daintree*, while *Lorinda Lovitt* explores demands and opportunities associated with spiritual leadership in Catholic schools.

Reflecting on aspects of restorative justice' *Evan Ellis* introduces a topic to be explored further in the next edition of this journal.

John Kleinsman makes a thoughtful contribution to the debate about the deliberate termination of life, and *Peter Steele* and *Michael Elligate* guide us in developing a deeper appreciation of the practical significance in our lives of the coming of the Spirit at Pentecost.

Finally, reviews by *Berise Heasley* and *Norm O'Doherty* introduce readers to some rewarding books. In other parts of the journal *John Garratt Publishing* and *Pauline Books & Media* draw attention to carefully selected works calculated to enrich mind and heart.

Contributors

DAVID DAINTREE has an academic background in Classics and a special interest in Mediaeval Literature. He was Principal of Jane Franklin Hall in the University of Tasmania for 18 years and Rector of St John's College, Manitoba, Canada from 2002 to 2008. He is President of Champion College located in the western region of Sydney, NSW.

EUGENE DWYER FMS taught in Marist schools before spending much of the last 32 years in university lecturing and in religious formation work in Australia, the Pacific, Kenya, and the Philippines. He is a graduate of Sydney, Fordham and the Gregorian Universities, and is a member of the Australian Psychological Society.

MICHAEL ELLIGATE for 23 years has been Parish Priest of St. Carthage's university parish, in the Melbourne suburb of Parkville. He chairs various committees in Human Ethics Research at the University of Melbourne, is deputy chair of the Walter and Eliza Hall Institute for Medical Research Ethics Committee, and has maintained a keen interest in scriptural research over many years.

EVAN ELLIS was Caritas Australia's WYD08 Co-ordinator and subsequently its Special Projects Officer and later Communications Officer. Appointed Social Justice Co-ordinator for the Diocese of Parramatta in March 2010 he has responsibility for helping the diocese have a clear voice on justice issues and for supporting people of the diocese in their work for justice.

JOHN KLEINSMAN was appointed Director of The Nathaniel Centre, the New Zealand Catholic Bioethics Centre, in May 2010 after working there for the previous 8 years. He holds a Master's degree in moral theology from Otago University and is currently completing his Doctoral studies through the Sydney College of Divinity.

CONSTANCE LEWIS over many years was a distinguished school educator and principal. Her monumental 1988 Doctoral thesis (University of Melbourne) dealt with the 'Provision for the Education of Catholic Women in Australia Since 1840', and is widely regarded as having made an outstanding contribution to research in the area.

Contributors

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The Coming of the Spirit

PETER STEELE

The Flame Within Us

Blessed during the solemnities of Holy Saturday, the lighted paschal candle is displayed on the Gospel (viewer's left) side of the altar during Mass until shortly before Pentecost Sunday. The candle is richly ornamented with christian symbolism, and further embellished with five grains of incense filling cavities in the form of a cross and recalling the five sacred wounds of Christ. Explicit references to the paschal candle by such notable figures as Jerome and Augustine (late 4th and early 5th C) indicate that it is among the most ancient of liturgical symbols. While it typifies Jesus Christ, 'the true light that enlightens every person coming into the world', it is also a reminder of the admonition of Christ to his followers to 'let your light so shine before others that they may see your good works and glorify your Father in heaven'. Father Peter Steele SJ draws on considerations such as these to encourage reflection on the significance of Pentecost in our everyday lives.

Pentecost is the last day we see the Easter Candle lit for the year. It will reappear next year, at the Easter Vigil, with its flame to signify, once again, the vitality and the light of Christ. But before it goes, take a look at its flame. It is the equivalent of what is called in the Pentecost reading from the Acts of the Apostles 'tongues of fire'.

After the roar of wind that filled a room where Christ's first followers were sitting, 'there appeared to them what seemed to be tongues of fire, which parted and came to rest on each of them: and they were all filled with the Holy Spirit.' It was as if each of them in that place was fired, as the Easter Candle was fired at Resurrection-time. It was as if each of them, in turn, became a kindling-point for other candles.

The picture has often been painted: but pictures of the past matter only if they have dealings with the present, and the scriptural accounts of Pentecost matter only if they reach today's ears and hearts. What I want to stress is both the shared fire and its parting.

One kind of Christian emphasis has always been on the community—the Christian community, certainly, but also the human community. Our Lord's dying and rising was a process of bonding us with one another, and bonding us with our life-source, the Fire-that-lit-the-Candle, God himself.

If we as a species had not been largely at odds with one another, and largely at odds with God, the Lord's bloody death would have been neither possible nor necessary, and neither in turn would his resurrection have been. And if we as a species were not still so deeply reserved about ourselves, one another, and God, the good news of God's creative love would not be so achingly needed. Darkened hearts need a lot of light. Eyes carefully gazing away from each other need a fire to catch the common attention.

So Christianity, like humanity itself, cannot work as a solo project. To try to relate to God without relating to others is to try to relate to a false God—an idol of the mind. Christianity says, on every page of the New Testament, that if we will not function with and for the others, we will not function at all, not function as human beings are meant to do, meant to be.

And so on Pentecost, the day on which the church was born, the day we celebrate with one big candle, the first people to receive the Holy Spirit are fire-sharers. Fire is the energy-shedder, the heartener, the illuminator, the thing around which we can gather, the electric thing of a community.

We are challenged at Pentecost to find the divine fire in other human beings, even the most unlikely. And we are also challenged, however unlikely it may seem to us, to offer divine fire to others.

The other part of the story, however, is that the fire 'parted', and when those who received it spoke to others, they did so in distinctively different ways. If Christianity, like humanity, is not a solo project, it is still true that each of us has a call, and a promise, and a blessing, which is given to her or to him in an absolutely unique way. Our fingerprint is unique, and so are our palmprint, and so is our voiceprint—and so is what might be called our heartprint.

We may not think much of our individuality—plenty of Australians don't—but God treasures it more than we will ever treasure anything.

We may be subject, as millions upon millions of people have been in this century, usually with disastrous consequences, to all sorts of propaganda which says that there really isn't much to us, and that what matters is vogue or custom or the local tradition or the tide of history. But this is a lie, and a poisonous lie.

We have our own flame, and it is a flame touched-off by the God who made us and re-makes us every day. We have our own calling, our own promise, our own blessing, which is different from that of our parents, or our siblings, or any children we may one day have, or the person sitting beside us.

So at Pentecost, like the church world-wide, we join in celebrating what we have in common, and in celebrating the distinctive gifts we enjoy. God willing, and if we want it, we will not need the sight of the Easter Candle for a while. The candle will burn in our being.

With the permission of Jesuit Communications Richmond Vic. this article is reprinted from the March-April 2010 edition of *Madonna*



MICHAEL ELLIGATE

Approaches to Pentecost

What is really interesting about the scriptural accounts of the first Pentecost is that everyone expects Luke's account from the *Acts of the Apostles*, but hardly anyone thinks of the reading from John as a gospel account associated with Pentecost.

We read Luke's account first. This account is found in his second book, after he writes his Gospel. Then we read John's Gospel account about the coming of the Spirit. The two accounts are told in significantly different ways: In Luke, the story is noisy, full of blast, with wind, fire and fury. Recently, we all heard how people in far north Queensland spoke about the terrible roar of the cyclone. Then we read John's account and the setting is peaceful, almost still, and filled with tranquillity. The only movement of air is Jesus breathing over the gathering and saying, 'Receive the Holy Spirit.'

While both writers refer to the upstairs room, the timing is so different.

Pentecost is a Greek word meaning the fiftieth day: So in Luke, the time has been almost months since Easter, and the mood is one of waiting. In John, the event happens on the very evening of Easter day. Jesus appears among them, and almost whispers a greeting of peace. He quietly says to them, 'Receive the Holy Spirit.' There is hardly any wait; in fact John hints in his passion account that Jesus has already offered his Spirit to this broken world. There is a subtle statement in John's account of the passion where Jesus says 'It is finished', and then we read the statement 'and behold he breathed forth his Spirit'. The giving of the Spirit is found here in the Saviour's dying breath. In John's vision of things, this is the hour when Jesus is recognised as the Saviour of the World, and the Spirit of God is again bestowed on humanity. The Gospel of John has Jesus gently inspiring the broken disciples back into life: 'Go out now and take my Spirit with you.' Hope and Forgiveness are the key words.

In Luke's account, the story is clearly stylised. The waiting is broken on the fiftieth day. In Jewish tradition of the time, this was the ritual day to celebrate fifty days since Passover. It was harvest festival time. Remember by the time Luke writes, the Temple is in ruins and more emphasis than

ever is placed on the LAW, received by Moses on Sinai. This Law could guide the people and identify them as God's People. The story told in Luke resembles Sinai: wind and fierce heat that surround the presence of God. Fire is seen burning above the disciples' heads, filled with the coming of the Spirit. Language is no barrier to recognising God's presence among them. Luke's account is strong, almost wild with energy, and it is about dramatic empowerment.

So two different foundational accounts of the coming of the Holy Spirit, are part of our treasury in New Testament writings. Naming the mystery is a challenge to be told in ways we can comprehend. Both accounts approach the same experience. John sees the coming of God's Spirit as quiet and penetrating. Like good soaking rain, it seeps deep within, to nurture and restore. There is hardly any wait required, relief comes quickly. Luke expresses it differently. There is an agonising wait, and only God's time will tell. The experience is dramatic, dynamic. The presence of God hits with amazing consequences. Life is turned around, courage is born and hope renewed.

Spirituality has much to do with our temperament. Some people are moved to take very public stands about their faith convictions. Conversion is LOUD and clear. One's witness is public and challenging. For others, a faith life is quietly, yet deeply lived. Adjustments are made in our lives in a deep personal way far from the public gaze. In both instances, the coming of the Spirit, in the moments of conversion, are vitally important. The sense of the influence of God's presence, of the Spirit upon us, is received differently according to our own circumstances. To be Catholic is more about diversity than uniformity, and the vastly different approaches to Pentecost amongst us gives witness to this treasured belief.

Faith is about a God who is generous and whose followers should witness in their lives to the fact that being truly human has much more to do with giving and sharing and loving than with possession and power and dominance.

Archbishop Martin – Dublin.

JOHN KLEINSMAN

A Duty to Die?

The debate about euthanasia— let’s not dress it up by using soft language like ‘death with dignity’ — has reared its head again. We are told that there should be a legal right for certain persons (specifically doctors) to be able to kill an individual when that is what the individual wants.

A good start to this debate, as for any debate, requires clarity about the term ‘euthanasia’ and requires that we dispel the various myths about what constitutes, and what does not constitute euthanasia. To this end, the article in the November 2010 issue of *The Nathaniel Report* by Dr Megan Best is particularly valuable for the way in which she separates three distinct concepts: euthanasia, withholding or withdrawing certain treatments, and adequate symptom control.

One way of understanding the euthanasia debate is to see it as a disagreement about how good ends are to be achieved. We all want to protect and promote the dignity of persons at the end of life. That said, it is particularly disturbing that the term ‘dignity’ has been hijacked by those in favour of euthanasia and is now closely aligned with attempts to have euthanasia legalised. The clear inference to be taken from their use of the word is that a dignified death can be uncritically associated with killing those who are at, or near, the end of their life. It’s taken as read.

To linguistically engineer an association in people’s minds between dignity and euthanasia begs the very question that needs to be debated. Why is it that those in favour of euthanasia prefer to use euphemisms in promoting their cause? It is, to put it bluntly, nothing more than a form of manipulation; research clearly shows that more people will think positively about euthanasia when the issues are presented (disguised) in a certain way. This also explains why proponents go to great lengths to avoid particular terms. At a recent meeting I attended on euthanasia, one of the participants, clearly pro-euthanasia, stood up and objected strongly to the use of the word ‘killing’ by different speakers – in his mind it was totally

‘inappropriate’. But euthanasia is precisely that; however we choose to describe it, it is always the killing of one person by another.

The idea that euthanasia is dignified is totally refutable, yet its continued assertion implies there is nothing problematic about equating killing with a dignified death. Intellectually speaking, this is less than honest; clever, but not honest; the assertion is only true to the extent that there are no good reasons to oppose euthanasia. There are in fact many good reasons why we must oppose euthanasia; an honest reflection on the Dutch and Oregon experiences shows that there is much to be feared and much to be lost when it is legalised. That there remains a strong case to reject its legalisation is also highlighted by the fact that in various places, including Scotland, Canada, the State of New Hampshire and Western Australia, recent attempts to legalise it have been voted down by significant margins. This in itself should give reason to pause and think more critically.

COERCION OF THE VULNERABLE

Legalising euthanasia will have far reaching effects on the disabled, the elderly and the sick. Recently, as I scanned the online version of the New York Times, a headline leapt out: ‘Cuts in Home Care Put Elderly and Disabled at Risk’. It brought to mind similar debates in New Zealand after home help and bed numbers were slashed by one of the district health boards. Not long after I was chatting with an older woman, a casual acquaintance, who lives alone: ‘You know,’ she said, ‘I get the distinct feeling that as I am getting older I am becoming more and more invisible.’ Just days ago I talked with an elderly man in his 80s, a widower of three years who is struggling to come to terms with his increased level of dependency: ‘I feel that I am just a burden on my family,’ he said.

Where is this all coming from?

It is interesting that the euthanasia debate has arisen only in certain societies, namely affluent western societies. Why is that? It’s a question that is rarely explored. I believe the debate is a feature of those societies where certain assumptions prevail; where the dominant notion of personhood is individualistic and the dominant ‘virtue’ is the individual’s right to make his or her own choices. This emphasis on autonomy and rights shapes us to see the world as belonging to those who are independent, strong and productive. Unfortunately, the price-tag that comes with this is that we struggle to deal with weakness and vulnerability. The sick and dying, the disabled and the elderly have, at best, a tenuous grasp on existence in such a world; they sit uncomfortably and precariously on the margins.

Those in favour of legalising euthanasia argue that it is simply about recognising freedom of choice — the right of each person to make their own decisions. It is pointed out that those who do not wish to end their lives like this can still exercise their choice without interference. Why, then, should they impose their moral standards and beliefs on others? the argument goes. It seems a fair enough question, but it's based on a misguided notion. We don't make our choices in isolation — we are affected by the underlying and mostly hidden assumptions of our society. So often we are unaware of the impact of these assumptions, even while they shape us; indeed, they are all the more powerful for being implicit, as there is no reflection involved.

While there will always be people wanting to exercise the choice to die at the hand of another no matter how much support they have, research suggests their numbers are very small. As Madeleine Bunting notes, this needs to be weighed up against the 'cost' to society of much greater numbers of vulnerable people being exposed to the subtle and not so subtle forms of psychological coercion that flow from the underlying assumptions mentioned above. In a society in which the sick, dying, disabled and elderly are undervalued, the 'right' to die will all too quickly become a 'duty' to die. People who feel neglected, undervalued and invisible will understandably think they are a burden and will want to do the 'right' thing.

A FAIR AND ROBUST DEBATE

Uncritical use of words such as 'dignity', 'compassion' and 'assisted-dying' to describe euthanasia is inappropriate and even unethical. Using such language only serves to obscure rather than reveal the deeper ethical, cultural and social issues associated with the practice of euthanasia. Important questions disappear at the cost of a robust debate. The challenge is to show that we can move to a more rigorous level of discussion that does justice to the true complexity of the issue.

Yet it's something that we seem to find difficult, preferring bumper sticker rhetoric that engages the emotions but rarely challenges the mind. It is essential that we have a robust debate about euthanasia. How else can we become 'fully informed'? This highlights the responsibility we all have, and politicians in particular, to ensure that the debate happens in a way that enables us to engage with the issue in all its complexity. While proponents of euthanasia make all the right noises about having a debate, in reality their deliberate use of euphemisms effectively short-circuits the sort of debate they claim to be promoting.

The media also have considerable responsibility for promoting a robust debate about euthanasia. If we are to become fully informed the media must be willing to present the complexities of the debate in an objective way that takes account of perspectives on *both* sides of the argument. Furthermore, the news media must show a greater willingness to report on euthanasia in a way that moves the discussion beyond protecting individual choice and beyond the superficiality of presenting personal stories in a non-critical and emotive manner; much more is at stake than personal choice, and personal stories take us only so far. Beyond the issue of personal choice lie questions about the cultural and social consequences of legalising euthanasia; specifically its effect on those who are most vulnerable to the suggestion that they are an unwanted burden to society, namely the elderly and the disabled.

Common sense and reflection tell us that the psychological pressures on those who are most vulnerable will only increase given the country's ageing population. Figures quoted in recent reports estimate that while we in New Zealand, for example, currently spend about 4 per cent of our GDP on superannuation, that amount is expected to rise to 8 per cent by 2030. At the same time, healthcare spending will also continue to increase at a greater rate than our income growth. More than ever, we require strong political leadership willing to address the financial and social challenges associated with ageing populations while ensuring a greater degree of protection for the most vulnerable.

The issue of assisted suicide cannot be debated as if it exists in a moral vacuum. We need to join the dots and make the connections between the debate about assisted suicide and all the interrelated issues. We need to think about assisted suicide within the bigger social, economic and political picture and more in terms of protecting the common good. Equally, as individuals and as a society, we need to recognise our complicity in fostering the perception held by many who are elderly and ill that they are a burden. At the same time we need to help them to accept the realities of greater dependence that accompany old age and imminent death. We have the medical knowledge to deal with pain and other aspects of the dying process, and the specialist care needed is available through the hospice movement.

In the interests of protecting the vulnerable members of our society, we must not legalise assisted suicide. We should instead deal with our deep seated fear of the dying process — this is where our real struggle

for freedom lies rather than in the freedom to choose to demand that someone else end my life. Death with dignity – it's what we all want. However, the arguments which show that euthanasia will ultimately undermine individual human dignity and lead to a more expedient attitude towards those who are most vulnerable have yet to be properly aired and considered in New Zealand as in many other countries. Despite the efforts of the pro-euthanasia lobby to date, in fact because of their efforts, it is apparent that a fair and robust debate needs to and must happen.

In preparing this article the author has brought together editorials that appeared in *The Nathaniel Report*, issue 31 August 2010 and issue 32 November 2010.



RICHARD RYMARZ

After the Dust has Settled

Reflecting on World Youth Day 2008

This article is in two parts. The first gives some background to World Youth Day (WYD). This is intended to be a brief overview of WYD and utilizes the metaphor of pilgrimage. Rymarz (2007a, 2007b) gives a more comprehensive treatment of the origins, development and structure of WYD. The second part of the article examines some of the wider issues that arise for Australian Catholicism in the wake of WYD 2008. As a means of concisely examining some of these issues, responses to commonly asked questions are presented.

SOME BACKGROUND TO WORLD YOUTH DAY

Starting in the mid nineteen eighties World Youth Day (WYD) provided one of the clearest indicators of Pope John Paul II's emphasis on the New Evangelization (McSheffrey, 1996; Rymarz, 2010). Implicit here is the concern that wider culture has either drifted from, or not been sufficiently influenced by, the Christian message (Walldorf, 2004). The Pope explicitly called on youth to be the agents of a new proclamation of the gospel to those who had never heard it or who had neglected it (Dulles, 1992). Participation in WYD is intended to provide youth with a heightened sense of religiosity by providing a peak religious experience of the universality and strength of the Catholic tradition (Rymarz, 2007a). It is impetus that youth will develop their spirituality by sharing their experiences with disparate groups, of similar ages, all within the atmosphere of communal expression of religious faith (Rymarz, 2007b).

The involvement of John Paul II has given WYD both its impetus and its on-going strength. The ability of John Paul II to attract such a high level of interest in focused specific events and in a variety of settings is seen as one of the features of his pontificate (Schindler, 1997).

This pattern seems to have been repeated by his successor Pope Benedict XVI who took a prominent part in WYD 2005 in Cologne and WYD 2008 in Sydney.

WYD is actually celebrated every year on Palm Sunday at a local or diocesan level but it is the huge international gatherings, held in a different venue every two or so years, that have captured the imagination (Rymarz, 2008b). In the millennium year of 2000, WYD in Rome attracted over two and a half million pilgrims. In 1995 the gathering in Manila recorded an attendance of over four million. Simply for its capacity to attract so many people, WYD has become a significant social phenomenon (Rymarz 2008c). Participants are mainly Catholics although the invitation to take part is extended to all. Attendance at WYD 2008 was, relatively speaking, modest with just over one hundred thousand registered participants and crowds for the papal mass estimated at under three hundred thousand (Mason, Singleton and Weber, 2008). The low numbers attending from overseas could have been anticipated given the distance involved and the global economic crises of 2008. Much less expected were the lower than expected numbers of younger Australian Catholics attending, especially those from Catholic schools (Rymarz 2008a).

The format of WYD has a characteristic structure. As WYD has grown and become an established part of Catholic life around the world, many dioceses begin preparations for the next WYD years in advance. This preparation takes many forms and is developing to include new WYD features such as the WYD cross and time spent in the host country before the commencement of WYD. This time is known as “Days in the Diocese”. The target WYD audience is between 16 and 35 years of age. WYD has a deliberate emphasis on pilgrimage and hence each one has had a strong international flavour with representative participation from all continents (Hervieu-Leger, 1994).

WYD AS A MANIFESTATION OF CONTEMPORARY CULTURE

There are a number of characteristics of a pilgrimage some of which can be related to WYD (Turner and Turner, 1978). At WYD there is an intense experience of another lived reality that can be juxtaposed with the conventional life. A pilgrimage takes the person out of his or her normal pattern of life, albeit for a relatively short period of time, but gives the freedom to concentrate on other things (Voye, 2002). One aspect of this is the focus on religious belief and in particular on communal ritualized practice. Many pilgrimages offer the opportunity to go on an actual

journey. Amongst other things visitors to Santiago de Compostela have to walk at least 150 kilometres to be certified as genuine pilgrims. A physical journey of these dimensions is beyond the scope of WYD for a number of largely practical reasons. Firstly, the size of the event makes it difficult for so many people to walk considerable distances. Secondly, the international scope of WYD means that many pilgrims begin their journeys thousands of kilometres from the venue. Even so organizers of WYD try to capture the sense of journey in other ways. One of the most significant is the walk to the papal mass which usually takes many hours along a deliberately circuitous route.

A pilgrimage differs from a holiday tour in a number of ways but perhaps the most obvious is in the level of amenity that is encountered (Tomasi, 2002). A key aspect of the medieval pilgrimage, which carries over to WYD, is the notion of the pilgrim engaging in an act of penance which may be the portent of a transformation of one's life (Maciotti, 2002). Pilgrims are aware that they are undertaking a journey that will require some sacrifice and discomfort. At WYD pilgrims often sleep on foam mattresses on floors of schools and halls, shower infrequently and stay outdoors overnight before the papal mass.

Another feature of a pilgrimage is the sense of being part of a larger group that is held together by some powerful commonalities. This has at least two aspects. On the one hand the pilgrim is part of a small group that comprises the people he or she is travelling with. There is usually some initial connection between these individuals, such as coming from a common location. On the other hand the pilgrim is part of a much larger group, that is, all the other people who are making the pilgrimage. In the case of WYD this larger group is a kaleidoscope from all over the world. Being part of these groups can offer the pilgrims great support as they realize that there are people nearby as well as from all over the world who share their religious beliefs. Pilgrimages are a chance to encounter the divine in daily life (Eade and Sallnow, 1991). This is why pilgrimage sites are often associated with manifestations of the divine as if the pilgrim seeks to experience the supernatural events that have occurred there. Although Sydney 2008 was not a traditional site of Christian pilgrimage there were efforts made to incorporate a tangible sense of encounter with the divine by activities such as visiting the shrine of Mary MacKillop or venerating the remains of Blessed Giorgio Frassati in St Mary's Cathedral. This sense of the divine can also be encountered at WYD in a number

of other ways, such as in quiet reflection, in receiving the sacraments, in communal worship or mediated through contact with others.

WYD AND WIDER CULTURE: FREQUENTLY ASKED QUESTIONS

WYD 2008 was preaching to the converted and doesn't really address the unevangelized masses.

It is certainly true that those who attend WYD are an unrepresentative sample of younger Catholics. Rymarz (2008a) has shown that WYD pilgrims have far higher levels of religiosity when compared to other similarly aged Catholics. Those who are most interested in attending an intensive week-long religious festival are most likely to have a pre-existing connection with a worshipping community. With younger WYD pilgrims the manner in which they are selected also privileges those who are religiously active. Typically, Catholic schools sponsor a couple of their students to attend WYD. It seems reasonable to send students to WYD who are interested in the event and have some faith-based supportive network. To draw an analogy, if schools sponsored students to attend an intensive French language course in Paris – it would be sensible for selected students to have an interest in the subject and to be planning involvement with the language and culture in the future.

The more substantial questions here are what happens to those pilgrims who go to WYD and what impact they have both on the local Church and the wider culture? It may be that the religious invigoration that comes from WYD dissipates; alternatively there is evidence that WYD pilgrims do become effective witnesses to the wider culture. This is a largely empirical question that needs to be addressed rigorously and systematically. It is worth noting, however, that many who take a negative view of the impact of WYD do not regularly offer some alternate plan for the evangelization of wider culture. At least with WYD a model is proposed, namely, a small cohort of Catholics, energized by events like WYD, becoming vectors for evangelization.

All of this discussion on the impact of WYD takes place within a cultural context that makes strong religious commitment problematic (Davie, 1994). In the new cultural configuration options are plentiful but not compelling. Younger Catholics remain open but are unlikely to commit to something if they cannot see some tangible benefits arising (D'Antonio et al, 2007). They are also aware of the range of choices that are available to them, including the option to have some low level allegiance to a number of positions. In this light, youth and young adults today can

be seen as shoppers or consumers (Slater, 1997; Smith and Denton, 2005). They tend to be highly individualistic in outlook and at the same time are not actively searching for meaning and purpose in their lives. Most seem content to live in a fairly proscribed circle of friends and family and to avoid, above all else, forcing views on others (Smith and Snell, 2009).

The idea of the contemporary young person as a consumer rather than a seeker is one that is gaining increasing currency. Mason et al (2007) express this as a movement in religious affiliation from obligation to consumption. The trend is away from commitment to more marginal and nominal expression of Christian belief and practice. At the same time it is important to note that many younger Catholics are not closed to stronger religious commitment but need to be convinced about why they should take this on.

Younger Catholics are more likely than older generations to agree that morals are relative. On many other measures of belief, however, they are very similar to their parents and content to remain within the tradition into which they were born rather than seeking out new modes of religious expression (D'Antonio et al, 2001; Bouma and Mason, 1997). If young people attending WYD can be seen as religious consumers with a pre-existing link to worshipping communities then a number of questions about providing religious choices emerge. These need to be taken into consideration when discussing the impact of WYD. What does the Church do to assist those who wish to strengthen their faith commitment above conventional levels? Does the Church meet the needs of those who want to express their faith in a supportive environment; who want to have contact with others who share their views; who want, on occasion, to be in a place where they are not in the minority; who would like to have some of their questions answered or who want to take part in uplifting and dignified worship; who want help in maintaining religious salience in an increasingly secular culture?

WYD 2008 cost a fortune and that money could have been used for other worthy projects.

It is hard to respond to this question in financial terms without full access to the cost of the event. In large part the cost of WYD must be audited against its perceived impact. The cost of WYD 2008 can also be understood in corporate terms, namely, that in putting so much energy into WYD did the Church neglect other aspects of its pastoral outreach? Again it is hard to discuss this question without some view on the

perceived benefits of WYD. It is worth noting, however, that one of the difficulties facing the Church in its engagement with younger Catholics is how to give them both a sense of mission and a role to play (Bouma, 2007). This is an instance of cultivating legitimisation as a key aspect of religious vitality (Berger and Luckman, 1967).

In brief, successful groups are able to provide structures by which younger members learn what it means to be part of that group. With the sharp decline of religious socialisation within families, Catholic schools and perhaps most especially within peer groups, many younger Catholics require a strong external focus to help provide religious identity. For some parishes WYD 2008 gave a focus to young people, especially those who wished to engage more fully with the tradition. Whether parishes are able



to sustain structures which continue and cultivate this engagement is an open question (Dixon 2010).

WYD 2008 was reflective of a regressive, preconciliar style of Catholicism

WYD may be reflective of a new direction in Catholicism, especially in Western countries such as Australia. The contours of this new movement are not best described by referring to earlier expressions of Catholicism. Rather, a new terminology needs to be developed, one which describes Catholicism in more evangelical terms (Brown, 1995; Burrows, 2004).

The first consideration in seeing WYD as indicative of a new expression of Catholicism is to view countries such as Australia as increasingly competitive religious marketplaces where groups need to be much more forthright. Instead of passive socialisation, viable religious communities must present direct and robust experiences of community and, along with this, diverse and reinforcing affective experiences. Much of the liturgical expression at WYD reveals a strong evangelical flavour (Rymarz, 2007b). Individuals giving testimony, contemporary music styles and the centrality of Christ in discourse suggest that evangelical, rather than preconciliar, is a more accurate description of the ambience at WYD (Rymarz, 2008a).

The debate about WYD and what it says about the interface between the Church and wider culture does suggest, however, a degree of polarisation within the Australian Catholic Church. It is not possible to discuss this in any detail here but one of the markers of this divergence is in contrasting attitudes on the stance the Church should take toward the wider culture (Conn, 1987; Flanagan, 1995). On the one hand there is the view, of which WYD is a manifestation, that evangelization and outreach based on a contemporary understanding of what some have called historical Christianity is the best stance that contemporary Catholicism should take in relation to the wider culture (Barron, 2004). On the other hand, some see this posture as a regression to earlier cultural accommodations and not appropriate to the modern world (McBrien, 1997; Ludwig, 1996). These tensions prefigure a much more protracted debate about what is the most appropriate interpretation of the Second Vatican Council, namely, one of harmony or of discontinuity with the past (Dulles, 2007).

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STEPHEN WANG

Five Ways to Reach Out

The New Evangelisation in Britain

Benedict XVI has encouraged the promoting of a renewed evangelization in countries where the first proclamation of the faith has already resonated and where Churches with an ancient foundation exist but are experiencing the progressive secularisation of society and a sort of 'eclipse of the sense of God'.

Leicester Square in Central London has a quarter of a million people pass through it each day. So maybe it was by some kind of miracle that the four Catholic parishes in the area received permission from Westminster City Council to take over the square for a Saturday in the summer of 2010 under the banner 'Spirit in the City'.

The event involved a stage with non-stop music and talks; a line of stalls promoting various Catholic charities, movements and religious orders; a series of workshops about every aspect of Christian faith; a team of street evangelists greeting people and handing out prayer cards; a makeshift confessional with a rota of priests; and a suitably dignified tent-cum-chapel with the Blessed Sacrament exposed for adoration and personal prayer. It was the strangest experience to emerge from Burger King and then kneel before the Lord in the centre of Leicester Square - a sanctuary of silence in the madness of the city.

Archbishop Rino Fisichella, head of the recently established Pontifical Council for Promoting the New Evangelisation, has a magnificent desk and a blank piece of paper. He has been charged by Pope Benedict with evangelising the West in an age of secularism and moral relativism and talks himself of the West living 'in a cultural crisis' (see Taking on the World, *The Tablet*, 8 January 2011). He could do worse than pay a visit to Britain for some inspiration.

It is striking how many evangelisation initiatives have sprung up over the last few years, from small parish projects to national programmes, many of them focused on young people. And while they don't all fit neatly into one model, there are some common ideas at the heart of them. Striking me as essential to what can be called the New Evangelisation are the notions of conviction, community, witness, teaching and the sacraments.

Those who are committed to evangelisation have a real love for Christ and for the Church as many Catholics do. But they also have a *conviction* that the Christian faith is something too precious to be kept to oneself. The 'Sion Community'¹ is the largest 'home mission' organisation in the United Kingdom. It is involved in parish missions, youth ministry, residential training and in forming others for the task of evangelisation. I recently led a study day about Christian motivation at their centre in Brentwood². At the end of one session some of the participants asked: 'And how can this help us share the Gospel more effectively with the people we meet?' They simply wanted to connect my topic with their deepest concerns, which was helping others to know Christ.

This approach is in sharp contrast to a reticence still felt by many Catholics about the very idea of evangelisation. I think there are different reasons for this, not all of them negative: a desire to witness unobtrusively through one's personal example; a respect for the presence of God in people of other faiths or of no faith; a fear of appearing triumphalistic, arrogant or judgemental.

But the reticence can also reflect a subtle relativism that sometimes casts its spell, persuading Catholics that all beliefs are equally true, or that all truths are equally important. Many people aren't convinced that evangelisation is 'the primary service which the Church can render to every individual and to all humanity' (*Redemptoris Missio*, Pope John Paul II³). But at the Sion Community they believe in the importance of moving from 'witness' to 'proclamation'.

I remember the first time that I attended the mass gathering of World Youth Day when I travelled to Paris in 1997 with a group from Westminster Diocese. The experience of walking into Longchamp racecourse on the night of the vigil was overwhelming: nearly a million people, as far as the eye could see; the sanctuary in the dim distance; and a spiritual intuition that this wasn't just a crowd, it was in some very real sense a family, a community of faith.

An emphasis on community runs through the new evangelisation. The aim is not just to proclaim the message but to invite people into a way

of life, a new set of relationships, and to show the beauty of a community founded on the love of Christ. For many young Catholics World Youth Day is the first time they have had an experience of the Church beyond their own small parish communities and their schools. It's a time when their faith has become alive as if they have been evangelised for the first time. This was true for many people when they joined the crowds to visit the relics of St Thérèse of Lisieux on a tour of Britain in 2009, or lined the streets to greet Pope Benedict during his UK visit in September 2010. Mission builds community and depends on it.

Few people doubt the effectiveness of personal witness in touching people's hearts and minds, whether it's a testimony given during a parish mission, a two-minute interview posted on YouTube, or a team of young people speaking about their faith at a school retreat. This was one of Blessed John Henry Newman's themes: 'Heart speaks unto heart', and it was evident during much of Pope Benedict's visit to the UK. When Barry and Margaret Mizzen, parents of the murdered schoolboy Jimmy, gave a testimony at the Hyde Park vigil, their personal faith said more than a thousand sermons about the virtues of hope and forgiveness.

Earlier that day, on the steps of Westminster Cathedral, Paschal Uche spoke to Pope Benedict on behalf of the thousands of young people gathered in the piazza outside. He radiated a joy that touched the hearts of everyone who was watching. His smile was so genuine it left you with no doubt that here was a young man whose life had been transformed by his faith. Perhaps it wasn't intentional, but his witness became a powerful moment of evangelisation.

St. Patrick's Evangelisation School in Soho takes in a dozen young people every year. They live an intense community life together, pray for an hour each day before the Blessed Sacrament, serve food to the homeless, run a prayer-line, and go into the streets every Friday night – in a not-too-salubrious area – to meet people, share their faith, and offer spiritual comfort to those who seek it. And they study. Fifteen hours a week of philosophy, theology, spirituality and psychology, focused on preparing for a diploma in the catechism from the Maryvale Institute. There is a profound conviction that the Catholic faith is a gift to be understood and shared.

The emphasis on orthodox catholic teaching seems to be an essential aspect of the new Evangelisation. Those involved want to proclaim the basic message of Christianity, to explain the core teachings of the Scriptures

and the Church, and to apply these teachings to everyday life. They are not arrogant or unaware of the nuances and disputed questions within Catholic thought; but they are more interested in helping people to understand the settled faith of the Church than in exploring the boundaries. Their experience is that people are actually longing to learn more.

There is a hunger for truth in contemporary society, and a desire in many Catholic circles to share it. The intention is not to proselytise in the sense of targeting people from other religions, but it is to share this Christian vision with anyone who is attracted to it.

Every August bank holiday weekend more than 1,000 young people flock to a field outside Walsingham in Norfolk⁴ for the annual retreat run by Youth 2000, an organisation engaged in youth ministry⁵. The Blessed Sacrament is exposed in the centre of the main tent for the whole duration of the retreat, and at any moment between 10 and 15 priests sit round the edge of the tent hearing confessions.

The sacramental emphasis of the new evangelisation is counter-intuitive. If you are reaching out to people of little or no faith, what's the point of plugging them into a liturgical experience in which they can't fully participate? But Christ is present in the sacraments, and through them he can transform people's lives if they are open to him.

This is my experience as a priest at these retreats. People are encouraged to pray and to offer their lives to Christ in faith. And this living encounter with Christ in the Blessed Sacrament, even for those whose faith is just beginning, is very often the occasion of genuine Christian conversion and a source of life-changing graces. The sacraments, in much of the new evangelisation, are the source and not just the summit of faith.

Conviction, community, witness, teaching, and the sacraments. There is nothing new in these five powerful ideas common to many of the current evangelisation activities. But when you see them embodied in some of the initiatives around the country, it strikes you how effective and how important they are.

ENDNOTES (ED.)

- 1 The Sion Community was founded in 1984 by Pat Lynch, a Catholic priest of the diocese of Nottingham, who was given permission by his bishop to work full-time in evangelisation. Information on the organisation can be accessed at <http://www.sioncommunity.org.uk/>
- 2 Brentwood is in Essex about 30km north-east of Central London.
- 3 The 8th encyclical of Pope John Paul II published in December 1990 was titled *Redemptoris Missio*. The official English translation is headed: The Mission

Charism and Spirituality

of Christ the Redeemer - *On the permanent validity of the Church's missionary mandate*. In it John Paul addressed the question of how Christians can re-dedicate themselves to Christ's work in relation to the non-Christian nations of the world.

- 4 Situated in the north of Norfolk, a county on the east of England, the village of Walsingham has been a pilgrimage centre since mediaeval times; it is the site of Catholic and Anglican shrines honouring the Blessed Virgin Mary.
- 5 Youth 2000 has been active in youth ministry in the UK for the last 20 years, and has played its part in the new evangelisation of this time primarily through weekend prayer festivals, where young people are introduced to the essentials of the Catholic faith: Mass, Eucharistic Adoration, confession, scripture, devotion to Our Lady. Youth 2000 seeks to draw young people into a personal relationship with Jesus Christ through the festivals that are opportunities for them to experience the love of God, to receive the grace of conversion and to begin living anew the Christian life. Fr Stephen Wang is the chaplain to Youth 2000.

Fr. Stephen Wang's article is reprinted here with permission from The Tablet - *The International Catholic Weekly*, 1 King Street Cloisters, Clifton Walk, London W6 0GY United Kingdom. <http://www.thetablet.co.uk>

Recommended Reading

Ronald Rolheiser:
*Seeking Spirituality -
Guidelines for a Christian
Spirituality of the 21st Century.*

Daniel O'Leary:
*Unmasking God- Revealing
God in the Ordinary.*



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FONS VAN ROOIJ

Champagnat at Work in East Timor

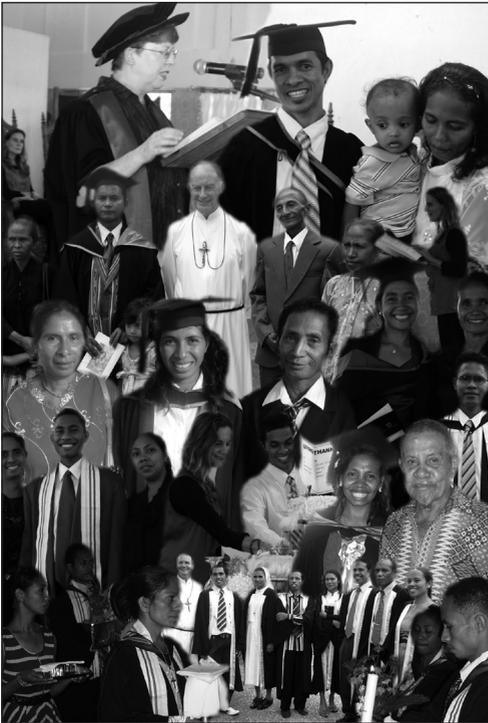
When the new century dawned in East Timor a desperate situation was revealed. Horrendous destruction had followed the vote in favour of the country becoming an independent nation. The occupiers, the Indonesians, had destroyed the entire social and capital infrastructure, basically leaving the whole country destitute of structures, services and professional personnel. One of the foremost areas of disadvantage was education. Facilities were deficient, but worse there was a dramatic shortage of qualified teachers. In particular, Bishop Basilio do Nascimento was seeking assistance in pursuing a diocesan initiative to set up and provide the initial management for a new teacher training facility in his Diocese of Baucau. In the Marist Brothers of the Province of Melbourne he found an answer to his dilemma. The Brothers were actively searching for a suitable project to celebrate the 1999 canonisation of their founder, Marcellin Champagnat, a project that would powerfully reflect the motto so characteristic of the new Saint: 'A heart that knows no bounds'. In 2000 the Brothers accepted the invitation of the Bishop to engage wholeheartedly in the diocesan initiative. The first group of Brothers was temporarily housed in the parish residence with the local diocesan priests. They comprised Australians Stephen Bugg (sector superior), Mark Paul (Inaugural Director of Catholic Teachers' College), Canute Sheehan, Michael Herry and Portuguese Br. Manuel da Silva. What confronted them was daunting. East Timor has one of the highest birth rates in the world, nearly 50 percent of the population are under the age of 15, and the average family includes seven children. The majority of teachers had been Indonesian and returned to Indonesia in 1999, so most of the people teaching in the classroom were totally unqualified. It was estimated that the country needed a minimum of 200 new teachers each year for the foreseeable future, and there was no teacher training facility within the country.

MAGNITUDE OF THE PROBLEM

The task seemed overwhelming. How does one accompany the people of East Timor as they address the problem of rebuilding their own country from the ashes that were the everyday reality of their traumatised lives? How does one address an emergency situation of a paucity of teachers, schools no more than burned out shells, an education system that lacked all semblance of organisation, and an increasing cohort of students wandering around with nowhere to go? The difficulties to be overcome in working towards the building of a new education system seemed insurmountable.

The Brothers and volunteers from Australia, Portugal, Brazil and East Timor established a steering committee and functioned out of a small office. Their first priority was to address the situation of the many unqualified individuals across the country who were employed as teachers but understandably lacked confidence and pedagogical expertise. Various in-service programs were offered: in classroom management, physics,

biology, educational leadership for principals, conflict resolution and reconciliation programs, and encouraging the creation of teaching aids using local materials. Such in-service programs enabled the brothers and volunteers to cross the boundaries of former community divisions by focusing on a common goal, the education of children and young people from all families within a school environment that would become safe and secure for everyone. It was also an environment within which school principals,



teachers, students and parents would have the opportunity to seek paths to reconciliation and thus begin the important journey of building bridges and emerging from the rubble and ashes with a vision of hope and mutual respect.

At the same time it was necessary to explore the possibility of establishing a Catholic Teachers' College in a situation where there was no provision for undergraduate tertiary studies. In effect, a way had to be found for students at the proposed Teachers' College to have access to a Bachelor of Teaching degree. Moreover it could be no second-rate substitute. It would have to be of a quality that could be independently evaluated and internationally recognised. Professor Gabrielle McMullen, Pro Vice-Chancellor (Academic Affairs) of Australian Catholic University (ACU), was instrumental in the initiation of meetings that culminated in ACU supporting the establishment of a degree program in the new Catholic Teachers' College. Professor Jude Butcher C.F.C., A.M., Head of the School of Education (NSW) and Professor Tony D'Arbon F.M.S. of the School of Educational Leadership, both from ACU's Strathfield Campus, were instrumental in facilitating the necessary processes to ensure that Instituto Católico para Formação de Professores, ICFP, as the College is formally known, could become a reality. In July 2002 Ms Margie Beck, seconded from ACU, was given the brief of conducting further research and to assist in the overall course development for the proposed Institute. Ms Beck, currently the ICFP Deputy Director, returned to East Timor in February 2003 to commence preparation and planning for the Bachelor of Teaching program with a view to a first intake of students in September of the same year. The formal opening of the Institute took place in November 2003.

The physical facilities of the Institute were a mixture of diocesan property and a number of rented houses. Looking back, it is amazing what was able to be achieved despite limited resources. The major assets were a wonderful group of generous volunteers and a number of dedicated aspiring teachers who were able to envision an educational future in which they could become professional and fully qualified educational leaders within the Institute and the nation as a whole. There was a mixture of full-time, part-time and sessional staff. Initially many were international appointments because there were very few East Timorese qualified to take on lecturing positions. Those who were qualified were being snapped up by the United Nations and other foreign Non-Government Organisations (NGOs) at wages that neither the Institute, nor the country at large, could

afford. It created a two-tier economy (the U.N. economy and the real economy of East Timor). The complexities of dismantling such a two-tier structure will have to be faced when the U.N. withdraws from East Timor.

PROFESSIONAL DEVELOPMENT

The overall professional development of staff (teaching and non-teaching) became a major focus and in March 2004 Professor Peter Sheehan A.O., ACU Vice-Chancellor, generously set up a fund for Institute teaching staff to be subsidized 50 per cent for course costs incurred at ACU for the period 2005 and 2006. Accordingly teaching staff could be paid on a full-time basis while lecturing or tutoring half-time, studying for a Master of Education degree, and remaining with their families instead of having to study overseas. The East Timorese National Agency for Academic Assessment and Accreditation commented in December 2010 on this situation: 'It is noted that the lecturers/tutors are able to complete their Master's degrees whilst remaining in Timor Leste through an arrangement with a foreign university. The team considers this to be an extremely effective way of managing the upgrading of lecturer's qualifications.'

In 2010 the professional development team was able to support ten members of the teaching staff in studying for their Master of Education qualification. The team comprises Sr Diaan Stuart (IBVM), coordinator of the Professional Development Team, Marist Brothers John Horgan and Tony Clark, and Mrs Monica Morrison, a volunteer from Palms, an organisation established to address social inequality and assist people in need. The teaching staff study for their Master's degree in most likely their fourth or fifth language (English), and so they need to be carefully supported in their studies. These students are enrolled as online students with ACU and the professional development team presents the material, conducts the tutorials and assists them with their English. Five members of the teaching staff will graduate with their Master of Education in 2011 and another five in 2012. The team is also working with the non-teaching staff in areas of professional development directly related to their areas of responsibility.

The teaching staff at the commencement of the Institute was largely made up of volunteers from Australia, New Zealand (Br Michael Potter and Br Chris Poppelwell) and Brazil, assisted by East Timorese tutors. As the teaching language of the Institute was Tetum the volunteers initially taught with a translator. Over the years there has been a process of East

Timorisation within the Institute and whenever an East Timorese has the skills and qualifications to fill a position, the East Timorese replaces the 'volunteer'. Today all of the teaching staff are East Timorese and the teaching languages of the Institute are Tetum and Portuguese (the official national languages of East Timor). All positions of responsibility, with the exception of the Director and Deputy Director, are now taken up by East Timorese, and steps are presently being taken to enable an East Timorese to take up the position of Deputy Director from 2013.

Without financial assistance it would not be possible to undertake programs that were designed to foster educational skills and capacity. The Institute has been able to attract significant funding from the European Union, Caritas Sweden, Caritas Australia, UNESCO, Manos Unidas (Spain), Children in Crisis (a British NGO), the Australian and New Zealand governments, the National Catholic Education Commission (Australia), the O'Neill Foundation (Sydney), the eMerge Foundation (Sydney), Misereor (Germany), and Catholic and Independent Schools. It is only in partnership with such generous donors that the Institute has been able to engage in reconstruction and providing new buildings to increase the provision of tertiary education for the 13 districts of East Timor. Today ICFP's two major donors are Misereor and the Italian Bishops' Conference which have given a funding commitment for the period 2011-2013. In addition AusAID is financing the Institute's professional development program, including the payment of tuition fees for the Master of Education program.

Many of the Institute's students come from extremely low socio-economic communities (villages) and so do not have the financial resources to pursue tertiary studies. They come largely from subsistence farming communities – what they can grow is what they can eat to survive. ICFP has been blessed with the generosity of many donors in Australia who help support these students through the provision of a scholarship (A\$1,200). Such scholarships provide students with financial assistance to pay their monthly rent in Baucau, their overall living expenses, dental and health care, return travel costs from their isolated village to the Institute, tuition fees and sundry other expenses related to their studies. The scholarships empower them, giving access to paid work in a country that has a rate of unemployment in excess of 60 per cent, and thereby providing them with the opportunity to make a difference within their own country.

HOPE AND OPPORTUNITY

The donors are generators of hope and opportunity within an emerging democracy. The repercussions of their generosity will reverberate from generation to generation. The beneficiaries are young people who are given the opportunity to master an appropriate and creative hands-on learning and teaching methodology designed to support learning within a non-violent environment. Too often children in East Timorese classrooms had cause to be fearful because of harsh corporal punishment and other intimidating behaviour on the part of teachers. Whenever such school situations are able to be transformed into non-violent environments where the individual student is valued and cared for, where the staff is professionally qualified, where effective learning is supported by teachers, parents and students, and where team work becomes integral to the educational community, the foundations for the restructuring of the education system advance more strongly in the 'right' direction.

At this time the Institute has commenced phase 1 of a major building program. The new three storey building will provide more appropriate facilities for both students and staff, and replace all of the teaching and learning facilities that ICFP has been renting. Again such a project would not be possible without the financial support of overseas donors: Misereor, Italian Bishops' Conference, Misesan Cara (Ireland), eMerge Foundation (Australia), an anonymous Dutch Foundation, and the Marist Solidarity Office (Brisbane). Br Allen Sherry F.M.S. (Australia), Br John Hyland F.M.S. (Ireland), Br Jude Peters F.M.S. and Angela Petenzi (Marist Brothers Generalate, Rome) were instrumental in assisting the Institute raise the A\$1.4 million required for the project.

The Institute's architect is presently working with staff in the design of phase 2 – another three storey construction that will be physically linked to the phase 1 building. Such a facility will enable the Institute to have another computer room, additional lecture areas, appropriate space for administration staff, and more appropriate student services facilities. Progress towards doubling the intake of students in the years ahead will also be made easier.

Although everyone is involved with different responsibilities the Institute has been very much focused on staff working 'as equals'. In a cultural setting like East Timor the notion of 'equality' can become a difficult concept because traditional attitudes often stress the opposite. In significant measure success in the various ICFP projects is closely linked

to promoting a sense that we are all members of one family committed to the same overall goals. Other factors have also been important. Foremost among them are the quality of the programs offered and the implementation of teaching methodologies that meet the needs of students, rather than the inflexible, one-dimensional approaches more characteristic of education in East Timor. Furthermore, ICFP makes it a priority to support the staff in embracing and further developing a realistic and appropriate work ethic that includes consistent attention to the welfare of the students. There is also a practical emphasis on gender equity for both students and staff.

FOCUS ON QUALITY

The recent external review by the National Agency for Academic Assessment and Accreditation (December 2010) noted the following: 'The Institute has well-organised administration processes which ensure responsible accounting procedures and good management of the physical plant. ... This is an extremely well managed institution with clear conception of the requirements of evaluation leading to quality improvement. It is supported by external funding and the appointment of experienced educational administrators. It focuses on a single degree which has a significant role in the training of primary school teachers for East Timor. It has clear policies and procedures which are systematically applied.'

The Institute also conducts a number of ancillary programs. One of them is a 'model' crèche so that mothers on staff and some of the students are able to have their children looked after whilst working and/or studying at the Institute. The provision of crèche facilities has become central in the ICFP response to the government's Millennium Development Goals: 'Achieve gender equity and empower women'. It is well known and acknowledged that ICFP has been a leader of affirmative action for women in East Timor. The staff of the crèche are all East Timorese and have been assisted in their professional development by Sr Diaan Stuart. The crèche is in very good hands under the direction of the co-ordinator, Cesaltina do Rego.

There is also a Parish Clinic (financially supported by the O'Neill Foundation and with professional assistance provided by Mrs Helen Peters, St Joseph's College Hunters Hill). Br. John Horgan has the oversight of it as one of a number of responsibilities. The Institute offers immersion programs facilitated by Br. Tony Clark who also works on a

number of other smaller educational and church-related projects in close association with Br. Allen Sherry of the Marist Asia Pacific Solidarity (MAPS) organisation.

The Institute currently employs 36 staff: 20 teaching staff, 13 support staff (including those in finance, maintenance, secretarial support, information technology support, and the crèche) as well as 3 security staff. The total number of students at present across the three years of the degree is 165. It is hoped to increase the number of students once the appropriate physical facilities are in place. At the present time ICFP receives approximately 250 applications each year. On the basis of documentary evidence 100 applicants are invited to attend a series of examinations and an interview as a means to select 55 students for enrolment. To increase annual student intake there is a need to ensure that the Institute has an appropriate number of fully qualified lecturing staff, and the physical facilities to accommodate an increase in students. The professional development program for staff and the construction of a new building will certainly assist in meeting the minimum requirements that will permit an increase in the annual intake of new students.

The story of Instituto Católico para Formação de Professores is an evolving history of committed East Timorese wishing to make a difference as they face the challenge to rise out of a situation of a violent Indonesian occupation that concluded with the deliberate destruction of both social and capital infrastructure. It is a story about East Timorese being empowered to take up the challenges of educational leadership within the Institute, and the wider society. A story of committed non-East Timorese citizens walking side by side with the East Timorese in their quest for a genuine freedom that is focused on the 'common good' for all. A story of how together in such a cross-cultural setting we are able to become a visible physical sign of the presence of our gracious God in the midst of the messiness of human living. It is a story that encapsulates the spirit of 'a heart that knows no bounds'. A story of hope and resurrection.

LORINDA LOVITT

Spiritual Leadership

Demands and Opportunities

What shapes our actions is basically what shapes our desire. Desire makes us act, and when we act what we do will either lead to a greater integration or disintegration within our personalities, minds and bodies – and to the strengthening or deterioration of our relationship to God, others, and the cosmic world. The habits and disciplines we use to shape our desire form the basis for a spirituality whether these have an explicit religious dimension to them or whether they are consciously expressed at all. Spirituality is about what we do with desire.

Ronald Rolheiser(1998)

In our information age, where the world of knowledge is at our fingertips and change is a constant, the need for spiritual leadership in our schools is paramount. The challenge for leaders is immense, especially for schools who seek to educate students towards an understanding of the Christian imperative to bring the reign of God to the world in such challenging times.

If Catholic schools are being true to their mission then young men and women should be leaving them with a keen sense of social justice and a will to become involved in community ministry in some way. Because spirituality without action is an empty vessel it is the job of a spiritual leader to aim at promoting in young people a strong desire to do the right thing, an enlightened social conscience, and a determination to be involved in working to make a positive difference in the world. Young people need to develop confidence and the ability to survive in the modern world. Equally they need to understand their personal spirituality and discover meaning in life, resulting in action for the greater good. Jesus came to give

us life and a desire to live it to the full. *'I came that they may have life and have it abundantly'* (John 10:10). He came for all people and the challenge for spiritual leaders is to guide and encourage them in seeking to fulfil this divine purpose. This mission requires an understanding of the nature of spiritual leadership and of how to encourage others to engage with the journey and consequently become spiritual leaders themselves. But first there must be clarity about just what is spiritual leadership.

According to Korac-Kakabadse et al. (2002) spiritual leadership is the desire to 'find ultimate purpose in life and live accordingly' (p.166). As Christians the purpose of our lives is to do God's will, to work towards the greater good by helping others and working towards justice for all. It is a vocation, a desire to help those in need whether physical or spiritual. It is a longing to do the work of God, realising that God is with us in this challenge and will sustain us. Spiritual leaders are challenged to find their own purpose in life, live accordingly, while leading others in this time of uncertainty. They too must be instruments of change, change which is counter-cultural, life giving and rewarding for all.

Spiritual leaders should be keenly aware of their own spiritual needs and the needs of others. Wheatley (2002) talks about how spiritual leaders must try to overcome the fear of emotionalism and 'be willing to let their hearts open, and tell stories that open other peoples' hearts' (p.3). They must be willing to show their vulnerability in order to liberate others. In their communities they will be recognised as people who, 'tenderly feel the state of the spirit of others and a community in general and attend to its health with care and perception' (McRae-McMahon, 2002, p.161). This is demanding indeed but is possible only if they attend to their own spiritual health by making time to reflect, pray and contemplate in private and collectively. This approach to leadership is supported by Korac-Kakabadse et al. (2002) who believe the spiritual leadership approach must view situations with an attitude of discernment rather than one of intervention; acceptance rather than control; letting go rather than holding on; lightening rather than doing; and in humility rather than in competence" (p.168). The inner strength required to embrace this way of being a leader only comes from self awareness and a willingness to be open and vulnerable. It is a spiritual strength which to the corporate world could appear weak, yet it has the ability to transform lives and is therefore powerful beyond belief. Spiritual leadership is God's work in the world; it is a gift to be shared.

SERVING A LARGER PURPOSE

Korac-Kakabadse et al. (2002) also see spiritual leaders as servant leaders who clearly articulate their goals, inspire trust, listen to others, give positive feedback, have foresight and believe in personal development (p.169). In a world which values success at all costs the servant leader can appear foolish. Modern society appears to value winners no matter what the cost. One example of this is the television show 'The Apprentice' which has very high ratings. One team is pitched against the other until there is only one individual winner, all other competitors being seen as failures and made to feel worthless. The struggle is fierce and the means to success destructive. The servant leader, on the other hand, is not interested in personal power at the top of the tree but rather in being part of the root system, which supports all the other parts and enables them to grow strong and tall.

The call to be a servant leader is particularly relevant in my position as a Head of House in a Catholic secondary college. Along with five support staff I am responsible for the pastoral care of one hundred and twenty students. In this position I am called to be patient and allow things to unfold rather than jump to conclusions. Being a good listener who is just and reflective, giving all parties to an incident a proper hearing is also important. McRae-McMahon (2002) states that 'Truly spiritual leaders do not make superficial decisions, nor do they see life as superficial' (p.158). The challenge here is to be consistent and to value each person's story. If difficult situations arise then the trust which has been built up will give others the confidence that decisions will only be made after deliberation, contemplation and a deep sense of the worth of the individual. When spiritual leaders are trusted then both successes and failures can be acknowledged with confidence so that both can be understood as having, 'dignity and significance'. (Wheatley 2002, p.160).

For a Head of House it is important to build a sense of community. McRae-McMahon (2002) sums this up very well: 'I believe that it is leadership that is a significant factor in the lifting of collective energy and the carrying of a group of people into a new possibility. It provides a vision and energy for what and who we might become and lifts us to a higher good for all' (p.154). A supportive team environment, which is encouraging, forgiving and respectful of the views of others, can lead to new horizons for all. Students and teachers feel free to share their dreams, and have a go in the assurance they will be forgiven if they make a mistake.

Leadership in prayer and reflection is also part of being a Head of House especially when life situations result in joy or sadness. To ritualise these occasions gives them meaning and helps students come to an understanding that the world is far bigger than the individual. Tacey (1998) believes that 'a kind of Copernican revolution of the spirit is upon us, as we see that our little Earth, the personal ego, is not the centre of the universe after all, and that the human ego's role is actually to serve a larger purpose and fit into a greater design'(p.242). Spiritual leadership in prayer can open students to the idea that we are all part of a greater design which is far larger than the personal ego and in the long run far more important.

A MEANINGFUL R. E. CURRICULUM

Spiritual leadership in the Religious Education (RE) class room also holds many challenges. Most students in our colleges are unchurched and question the value of studying RE, therefore it is vital that they have a meaningful experience in the class room. The Sale Diocese (in the State of Victoria) has introduced a new curriculum for years 7-10 (*Journeying Together in Hope*) for which the preferred pedagogy is *Shared Christian Praxis* developed by Thomas Groome.

This praxis has five movements; *Naming, Reflecting, The Church Story and Tradition, Integrating* and *Responding*. It is in the *Responding* that spiritual leadership comes into its own. Here there is an opportunity for spiritual growth and the nurturing of the desire for students to reach beyond themselves and understand that the purpose of life is to bring the Kingdom of God on earth. In the *Responding* movement students can begin to understand genuine spirituality which according to Collins (2004) is a deep longing. 'The simple fact is that all genuine spirituality begins with a search, a longing for something more, a desire to reach for outside the limited confines of the self and the small parochial worlds in which we all tend to live' (p.56)

Opening up the world of possible responses to the message of scripture and the teachings of the church is a challenge for any spiritual leader in the RE classroom. Prayer, social justice action, ministry, activities based on stewardship of the earth, reflective writing, these are just some of the ways students can respond. But it is the spiritual leader, who is also their teacher, who can lead them on the spiritual journey through prayer and reflection. Spiritual leadership in the RE class room is the acceptance of differing points of view, forgiving, being non-judgemental, nurturing, being open and genuinely interested in the world of the student. Through

true spiritual leadership students will become aware of the bigger picture and how they can play their part in working for justice in the world.

PRACTICAL EXPLORATION OF FAITH

The third position I hold at the college is Remar coordinator. Remar is an international youth organization which was started by the Marist Brothers in order to nurture the faith of young people in secondary colleges. It began in Colombia, South America in 1976. Students are invited to join with the clear understanding that Remar is about the spiritual journey first and foremost. It is not for the faint hearted as it involves personal development and reflection which can be fairly rigorous. Students are invited to join at the end of Year 9 and remain with their original group, (approximately 20 students) until Year 12. It is a voluntary group and students can leave whenever they wish. Remar meetings are based on scripture, prayer and reflection resulting in social justice outreach and community service. The students form strong bonds as they engage in the spiritual journey together within a close knit community. Tacey (2003) favours this above a secular or private spirituality which 'can isolate us from others and the wider community' (p.145).

The young people who join Remar have a genuine hunger for something more, for an understanding of why they are here and for what gives meaning in life. Remar gives these students the opportunity to explore their faith in a deep and meaningful way. It sets up a safe environment for questions and discovery. Remar teaches about the Catholic faith and its richness through liturgy and prayer but most of all through community service and social justice action. Young people today want to belong, they want to help others and they have a deep yearning for a life of faith, but a life of faith that is lived out through action. Although it is regrettable that many young people are not attending mass every week, these young Remar students are living out the scriptures in their lives and in consequently becoming spiritual leaders for others.

Spiritual leadership in Remar often presents more profound challenges than occur in the RE classroom because the relationships are different. It is about sharing at a deep personal and spiritual level which can be confronting. Spiritual leadership in this context is about trust and unconditional love and the creation of a space of safety for young people struggling with vagaries of life. McRae-McMahon's comments about the effectiveness of a spiritual leader could well be a mantra for spiritual leadership in Remar.

The safety or otherwise of the space is determined by the capacity of the leader to invoke a special sort of trust in those involved – trust that there is no hidden ‘evangelical’ agenda, such as a desire to convert those concerned to some religious point of view or to enlist them as members of something. It also involves a capacity to use a language for spirituality that makes it possible for all to participate with comfort and self respect (McRae-McMahon 2002, p.153).

In Remar students are invited to come on a journey of faith in an environment of trust. As the students come to a deeper understanding of themselves and their relationship with God so too are their spiritual leaders led further along their own journey resulting in a deeply rewarding experience for both parties. There is a sense that the Spirit of God is working in a very powerful way. The Spirit working in this closely knit community resonates the understanding put forward by Moxley (2000) ‘Spirit also works between and among us. It connects us to everything that exists. It is because of the work of the spirit that we experience deep communication with others, experience ourselves as part of something much larger, experience connectedness to all of life’(p.23). Remar creates a sacred space for the spirit to work and for spiritual leadership to be challenged, affirmed and deeply moved by the experience.

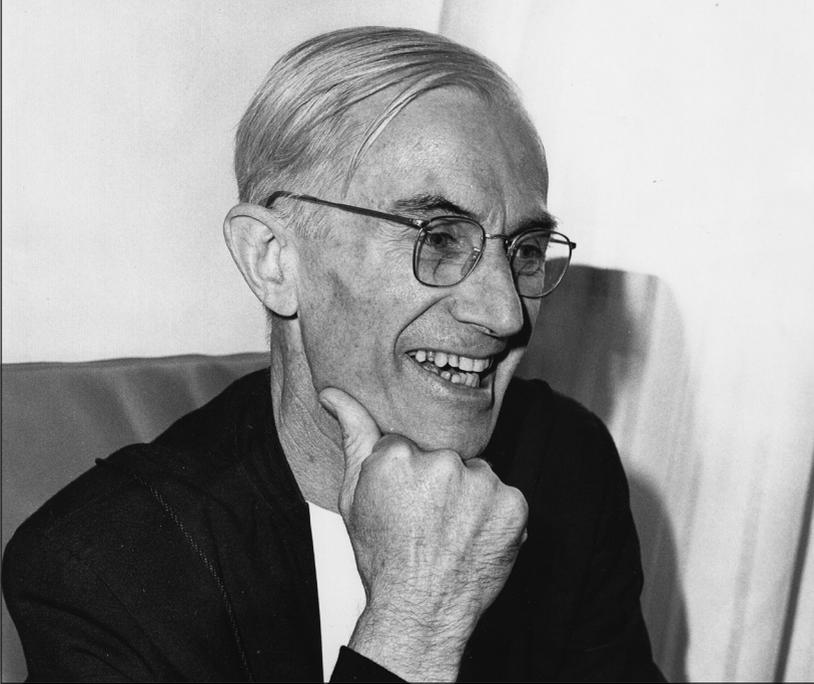
In this country, as in all others, schools do not exist in a vacuum. They are part and parcel of an Australian spiritual context which in itself is a challenge for the spiritual leader. The ancient land we live in and the suffering of our indigenous people offer endless possibilities for spiritual awakening. Christian Scriptures call us to stewardship and compassion: ‘One out of every ten lines deals directly with the physically poor and the call from God for us to respond to them’ (Roehseier, 1998, p.61). Spiritual leaders in our schools can initiate curriculum changes which insure that the indigenous story is told, units of work can be developed which invite students to gain an appreciation of Aboriginal spirituality. Students can become involved in hands-on ministry connected to indigenous communities. Each year our Remar students spend a week doing hard physical labour at St Joseph’s primary school in a disadvantaged aboriginal community in Wilcannia, NSW. This experience can be confronting but is powerful and transformative in their lives.

We have a unique opportunity in this land of ours to develop a spirituality that is distinctly Australian and we have young people who are searching for meaning and opportunities to encounter God. This is a rich

tapestry for spiritual growth and spiritual leadership. The challenges are many but the Spirit of God is with us as we embrace God's work in the world. Through prayer, reflection on scripture and personal development we can navigate a spiritual path which can sustain us in difficult times. Servant leaders are a powerful example of the work of the Spirit in the world. Their leadership can energise and transform a community which in turn can open the people they lead to the grace of God in their lives.

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EUGENE DWYER

Luminous Mysteries: 'God's Greyhound'

Brother Ronald Fogarty FMS (1913 – 2009)

The author records his indebtedness to the many colleagues and friends of Brother Ronald who generously provided information and shared their memories of rewarding times spent with this outstanding Marist. Because little record of Ronald's correspondence is extant the author has been unable to contact a representative cross-section of the numerous religious men and women who benefited from his counselling over the last forty-five years of his life. This unavoidable situation is a matter of deep regret.

The son of Broken Hill who forms the subject of this article is, like many children of this extraordinary town, anything but an 'ordinary' person. Yet, there was a modesty, even a mysteriousness, about this brilliant and multi-faceted man which grew into a luminous graciousness, never deserting him until his dying day at 96. Loved and admired by so many, he was truly an athlete of God—a veritable greyhound! But, to return to the beginning...

At Terowie (South Australia) on 29th December 1912, coppersmith and plumber Patrick Joseph Fogarty (23) married Elsie Jane Adams (27). The first of their two children, Thomas Patrick Francis, later to become Brother Ronald Edwin, was born on 15th October 1913 in Broken Hill, being followed on 26th December 1915 by his sister Sheila.

Ronald began his secondary studies at the local Technical School but when the Marist Brothers' school was opened he transferred there. To his great joy, he found the Brothers full of life, fun, good humour and, above all,... excellent teachers. He came to love school and was full of admiration for the Brothers who opened up a whole new world for his keen mind and grounded him in Maths and Science.

His decision to become a Marist Brother was sparked by the prospect of continuing the relationship with the Brothers he had come to know at Broken Hill. After having accomplished the usual milestones of adolescence (LC pass, athletic achievement—including tennis, musical proficiency—notably piano and violin, and membership of the town band), he went in 1933 to the Brothers' Training College (the Juniorate) at Mittagong in Sydney's Southern Highlands. There he spent a year repeating the Leaving Certificate¹ under observation by the Juniorate staff as to his suitability for a Marist vocation. After a short postulancy, he received the Habit and Religious Name on 2nd July 1934 at Mittagong and began his novitiate under the renowned Brother Gregory McKechnie, an expert in Gregorian chant. His companions included some famous names: Quentin Duffy, Patrick Faulkner, Rupert Kelly, Canice O'Donnell, Kenneth Harris, and a host of other men who were to leave their mark on the Marist landscape. At the conclusion of the Novitiate in July 1935 he undertook a year of teacher training in the Brothers' Scholasticate, at that time housed in the same complex of buildings as the Juniorate. His Master of Scholastics was the highly competent Brother Frederic Eddy.

FIRST PHASE 1936 – 1951

The young Brother's first teaching appointment was to West Maitland (NSW; July 1936-1938), then East Brunswick (Vic; 1939-42) and Hawthorn (1943-6). Described as a brilliant but demanding teacher by one of the ex-students of those days, he enjoyed his first teaching experiences and never failed in later years to pass on his own verve and enthusiasm, his practicality and coherence, to the Scholastics. The two Melbourne appointments also saw him begin academic work in earnest, with vigour, self-discipline and a motor bike. He studied part time, graduating Bachelor of Arts in 1942, Bachelor of Education in 1944, and Bachelor of Science in 1948. It was virtually unheard of to do a science degree part-time, but perhaps no one had thought to inform Ron of this!

For the record, Brother Ronald's academic and professional qualifications included B.A., B.Ed., B.Sc., PhD., (all from the University of Melbourne), Dip. Ed. Admin. (U.N.E.), M.A. in Psychology (Chicago), and numerous Diplomas from Aquinas Institute (Sydney). He was also a Fellow of the Australian College of Education, a Member of the Australian Psychological Society, a Fulbright Scholar, a holder of the Dwight Prize in Education, and the Britannia Award and Medal. Apart from running the Scholasticate (at 'Ardmara', Camberwell) from 1947, he was appointed member of the first Provincial Council of the new Melbourne province.

His quest for further challenges eventually led to his doctoral thesis on the History of Catholic Education in Australia, strongly encouraged by the University of Melbourne.² Adequate discussion of this widely quoted *magnum opus* is impossible in the confines of this article, but it is interesting to note that, apart from one or two review articles, Ronald did not further pursue academically his doctoral specialisation. He had, nonetheless, many opportunities to further utilise and expound this material in the lectures and seminars he ran in the years ahead.

Appointed founding Director of the Scholasticate at Camberwell in 1946, he is said to have kept a fairly tight rein on his charges, fresh from the Mittagong novitiate. The Brothers of that period report an eventful programme, with Ronnie being occasionally aided by other senior Brothers, and Melbourne University or Education Department associates whom he knew. Undoubtedly, even at this early stage, he was already impressing on the Superiors the message that the scholasticate was not an optional extra from which young Brothers could be casually dispensed whenever a teaching gap needed to be plugged in the Provinces! Ronald's musical

background was much in demand during the Camberwell years, not only for the scholastics, but also for the ladies and gentlemen of the newly formed Marcellin College Auxiliaries as a pleasant adjunct to their meetings.

DRUMMOYNE 1952 – 1953

He was granted some release from other duties during 1950 and 1951 in order to take advantage of a Melbourne University research fellowship. In 1952 he moved to a beautiful period house which the Brothers had acquired for formation purposes. It was located on the banks of the Parramatta River in the Sydney suburb of Drummoyne. Only six of the graduating group of Novices were chosen for the Scholasticate experience that session (July 1952-June 1953). In an email to this author, one of the group, Brother Desmond Murphy, provided interesting perspectives on that first year:

Noteworthy was the insistent prayer pattern including daily Mass, and the Office as well as the Chapter of Faults. The meals were taken in silence, with readings from spiritual books, classical literature and of course Ronny's PhD thesis in its formative stages.

While his every minute was organised, after dinner in the evening we would walk up and down the lawn by the river, Ronny in the middle, engaging all, obviously enjoying the response and being so stimulating. It must have seemed a little bizarre to river traffic but actually there was not so much of it in those days. Promptly at 7.00pm we gathered around the piano for a sing-along, with maybe a pair at the billiard table. He would play and sing, or pick up his fiddle and, with Br. Gerard (a lovely South African), the pair would accompany our robust but unrefined singing. Promptly at 7.30 we would head for the study and work till 9.30, when it was time for Compline and the 10 minute personal examination of conscience concluded only by the Superior's knock on the back seat.

Brother Desmond's is a truly moving account of what he describes as a very precious and unforgettable year. He found himself completely surprised by Ronald's fraternal camaraderie, saying he really did treat us as 'brothers', as equals, and we formed a wonderful relationship. Desmond even claims that he could not have continued in religious life without

that superb training, adding that in many ways it was the ‘best year’ of his life. ‘Through Ronny I really did get to know and develop talents I didn’t even know I had. He really set a high standard and then gave you the confidence and enthusiasm to rise to the bar. He was such a wonderful model for a young Brother.’

Nineteen-fifty-three was a special year for Brother Ronald and his travelling companion, Irish-born Brother Fergus McGann FMS: they were chosen to attend a 9-month ‘Second Novitiate’, designed as a kind of spiritual refresher programme for Brothers in the age group 40 – 45 approximately. Ronald was fortunate in being accompanied by Fergus, another truly astonishing Marist Brother of that era... a brilliant scriptural autodidact, and later Master of (English-speaking) Second Novices in Fribourg, Switzerland. He was a very sociable being, and Ronnie had frequent occasion to contrast himself with Fergus in that regard. Ferg was never known to speak ill of anything or anybody, even blow-flies. He believed in Hell, but (with von Balthasar) suspected it was empty.

Fergus was to write a beautiful letter to Ron in a shaky hand at his life’s end:

Dear Ronald: Thanks a lot for your beautiful letter. For a long lifetime I have admired and wondered that one man could acquire and use so many accomplishments. As a fellow Marist I felt proud. And I thank God, the giver of all good gifts great and small. In lesser modes and lesser number he has gifted me too. Laudetur! I am looking forward to heaven. I’ll be proud to open the door for you when you come up... (Campbelltown, 10th October 2002.)

In order to make a memorable experience even more unforgettable, Ronnie—having brought his portable typewriter and a box of carbon paper with him—decided to keep his friends on the home front informed of developments at sea and on land.³ They travelled on Lloyd Triestino’s *Neptunia*, leaving Sydney on 25th July 1953 and arriving in Naples on 26th August. Their course was to last from 15th September 1953 to mid-June 1954.

Ron was 40 and had already achieved a huge amount as teacher, student, researcher and formator but he knew that an important stage of his apostolic life was coming to a close. The scholastics came down to Circular Quay to wave him off with emotion and the mandatory

streamers. From here on he appears to relax into the romance of a journey very different from those previously experienced.

THE SEA LEG OF THE JOURNEY

The following account of a selection of the highlights of his travel experiences draws heavily on the (unpublished) 90 pages of close typescript that he compiled as events unfolded. He had never experienced Italian food before, but found the spaghetti provided by Lloyd Triestino very appetising, and advised that 'you use your fork to get it started; thereafter it is simple: you just keep on sucking. It keeps coming.'

They attended morning Mass in the early hours of their first day at sea off Port Melbourne. Not surprisingly, most of Ron's time in Melbourne (3 days) was spent working: 'A friend of Br Fergus met us at Prince's Pier and drove us to Camberwell. From there I went straight to the University where I made final arrangements for the presentation of my thesis.'⁴

Next he speaks of 3 days' seasickness in the (Great Australian) Bight: apparently he and many others were seriously considering 'the matter of dying, I became so sick that I could have "crossed the bar". The waves were mountainous. As long as I assumed a horizontal position on my bunk I was safe, but on my feet, could last for no more than 10 minutes at a time.'

Arriving in Fremantle, they were treated to a trip around Perth, which included the new school at Subiaco to be opened in 1954. Ronald went to the university library to consult works on heraldry: he had been asked by the Provincial (Br Placidus Redden) to elaborate crests for the three new Marist schools about to open at Subiaco, Bunbury, and Wangaratta.

In recently independent Indonesia, he was entranced by the original Portuguese Batavia, and observed 'the two extremes: the quintessence of poverty, squalor, and wretchedness abiding within a mile or two of opulence and ostentation'. He met Jesuits and Ursulines then serving about a million Catholics, and they spoke of the ominous spectre of the 'Darum Islam' (Islamic State Movement).

The next challenge to his sociability was the impending crossing of the equator; he had received ominous warnings: 'All must participate... *absentibus Neptuniae ira!*' He did attend and found it very congenial. Amazingly, he repaired to the grand piano and before long had a group of people singing along with him!

Before reaching Aden the vessel again faced huge seas in the Arabian Gulf, causing the usual epidemic of seasickness. This time crew came in with wrenches to seal the portholes, and incidentally close off the air

supply as well. In the stifling heat of Aden the first thing noted was the giant sharks in the harbour which apparently had no need to hunt in order to eat! Going ashore, they found everything astonishingly cheap. Unfortunately they managed to lose Br Fergus...

...we could not find him anywhere. Believing him to have been knifed and safely stowed away in some back alley, we courageously decided to leave him to his fate and make our own way back to the ship. Just as we turned to go, however, we spotted him sauntering, quite regally, up the street, a negro slave by his side carrying his parcels. It was a sight worth seeing.

They visited the Capuchin church, and the friar there told them how 'Islam was spreading. In Africa proselytisation occurs at a fast rate. Their religion is of course highly political... The Mohammedan world looks upon itself as one: Arab, Indian, African notwithstanding.' Ronnie associated this with another comment which seems very sage and all too relevant today:

It is somewhat disturbing too, to see our young people going ashore at Aden as if they were going to a circus. I watched the expression on the faces of the older Arabs as the Aussies sauntered insolently, asking the price of this and that, as though the poor Arabs were of no consequence and we alone mattered. I've sat on the deck of a night under a strange sky, especially as we've been making our way through the Red Sea, thinking these things over. Geologically and climatically there has been no change in these lands since Old Testament times. Tomorrow we'll be almost within reach of Mt Sinai where God gave the Ten Commandments to Moses. As we pass those high barren islands that loom up every now and then, one can't help reflecting on their age. As one sees the typical Aussie dandy, full of importance, passing through the Red Sea for the first time in his life and yet daring to estimate and consider things in relation to himself. Then the significance of the Old Testament question smites him: '*Quis est homo?*' Throw him overboard and let him, if he can, eke out an existence on one of these islands!

ITALY SWITZERLAND AND FRANCE

Ronald was fascinated by the Gulf of Suez and the mechanics of the Canal: 'the land of Pharaohs to port and the Sinai Peninsula to starboard'; there were Egyptian felukas clambering onboard, and hawkers at Port Said whispering 'Want some cocaine? opium?'. At 4pm on 24th August, 'we left the Orient behind, and the West (lay) ahead. Later that evening we were in the Straits of Messina between Sicily and Reggio Calabria, and by morning we reached Naples.' There the Brothers took them to Mass in the morning, and they were astonished that there were virtually *no men* in the Church! After that they took their first continental breakfast in the Brothers' community... Ronnie explains:

You find in your place a bowl, a spoon and a knife. You hack off a hunk of bread, you fill up your bowl with beautiful coffee, adding as much milk as suits your taste. If you like, you can butter it first or put jam on it, but most of finds its way into the bowl. Then, when it is well soaked, you begin to fish it out with your spoon. That operation over, you take the bowl in both hands and tilt it to your mouth. I find this much to my relish... bread, butter and jam all dunked in coffee. I was a little shy about tilting the bowl, but when I found Brother Fergus with his whole face submerged in his, I no longer hesitated. In I went, clothes and all.

Ron was enraptured with the Italian countryside, as also with Naples and Rome, but especially the Parthenon and the Vatican Library! The papal audiences (Pius XII, at Castelgandolfo), both public and later private, were memorable: they found the Pope outstanding in his serenity and alertness. They also visited Florence, Milan, Genoa, and Turin. The Camposanto (Burial Ground) of Genoa left a powerful impression.

On September 10th, they found themselves in Geneva, a place which Ron found very beautiful. But in many respects it clashed with the values he had imbibed from his family...

You find yourself walking along what they call the Bado. On the right are beautiful beds of flowers and the lake itself; on the other, beautiful homes, guest houses, and important international buildings: Headquarters of the International Labour Organisation (ILO), and other similar excrescences. I use this term because it struck me as very just. We happened

to arrive at this *Bureau International du Travail (BIT)* just at lunch time. The various clerks, employees, etc., were just going out for lunch. They came down a magnificent flight of steps, made their way to the ample parking grounds, took a prosperous-looking car, each man for himself, and drove away. 'International Labour', thought I, and then my mind went back to the coalminers I had seen around Cessnock and Kurri Kurri coming up from their shift underground. These flunkeys in Geneva in their beautiful palace, their cars and their splendid surroundings, living in comfort and ease, but at the expense of those poor fellows in the mines. I had the same feeling when we went further on to the *Palace de l'ONU*, the seat of the United Nations. A magnificent park, an imposing array of buildings, but the guard at the gate would not let us in—it was lunch time he said. So I said something under my breath about the odour emitted, in my opinion, by the UNO, shook the dust from my feet and moved on... Seeing all these beautiful things about Geneva (including the flower baskets high up the telephone poles!) makes you feel good about it... But my parents, and their parents before them, worked hard for their crusts. My great-grandfathers worked even harder: one lumped wheat to raise his family, the other drove his bullock teams into the interior!

On 11 September they visited Lourdes: the procession of the sick was profoundly moving...

the brancardiers (volunteer carers) wheel the sick down on stretchers to bathe in the waters of the spring. A team of priests walk up and down outside the baths, giving out the prayers... the people answer, with a faith that heaven itself could not withstand. In the afternoon the brancardiers are on the job again... they have all the sick lined up on the route of the procession. The bishop carrying the monstrance stops in front of each stretcher and blesses each patient individually. Oh boy, is the faith of those folk strong! At moments like this it becomes a tangible thing. You can see it—in tears, in pain, in great sorrow, in strong hope, in magnificent resignation... Yes, you can't see Lourdes and remain the same after.

Second Novices had to pass through Lyons, and mostly did so only 2 or 3 days before the official start of the Second Novitiate. Usually they visited the General House (at St. Génis-Laval—really a suburb of Lyons), before continuing to St Quentin-Fallavier, the locale for their course.

The pilgrimages, conferences and experiences of the Second Novitiate might be relevant to our present purpose, but given that Ron mentions very little of them in his notes, we must pass on. It is interesting, however, to note his comment of 11th April 1954: ‘Yes, I find the nights long, much longer than I have been accustomed to. I read as late as I dare, but do not want to overdo it. There’ll come a time, I guess, when I’ll wish I had more time to sleep.’ There was more than a touch of prescience in this, given the shape his next 55 years was to take! When apparently pressed for some more personal—or inter-personal—sharings about the Second Novitiate and its effects on him, he responded that ‘only an insufferable egotist or a Thomas Merton would speak on what passes between God and a man’s soul.’

The chapel of the Hermitage (the original ‘Mother House’ of the Marist Brothers) was a highlight for him. ‘The chapel of today is not the chapel Father Champagnat built; but to my way of thinking it is the most beautiful chapel I have seen in my life... Above the altar is a statue of Our Lady of the Hermitage: the grace of this statue and particularly the face are unequalled in any other piece of art I have seen.’

RETURN TO AUSTRALIA

The termination of the Second Novitiate occurred on 15th June. Looking back on the 11 months he had spent away from Australia Ronald remarked that a very private soul like his had found time for deep reflection and prayer... and that now he was sorry to be leaving St Quentin. He and Fergus set off by rail shortly thereafter to visit the scholasticate at Saint Génis-Laval, and numerous French and Belgian schools. Early July has him visiting schools and talking to educationalists and formators in England, Scotland and Eire.

Their North American tour was action packed—both on the East coast (including long yarns with US Master of Scholastics, Br Paul Ambrose) and the West: California. They then proceeded via Pearl Harbour to Fiji and New Zealand arriving at Mascot airport on 20th September. Ronnie confided cryptically to his journal that ‘the night I left Fremantle [last] August I did not know whether or not I should be returning to Australia.’

Obviously he did, and was indeed kept very busy during 1955-7

running the growing scholasticate at Drummoyne, managing the final publication details of his doctoral thesis (requiring him to rewrite the entire text to fit it into two volumes!), and planning for the magnificent new scholasticate being built at Dorahy Street in the newly developing Dundas valley—affectionately known as ‘Fog’s Castle’; this was opened in late 1957 by Brother Hilary Conroy, the then Provincial of Sydney, who—together with Brother Ronald—had worked long and hard on the planning of this splendid building.

Champagnat College, Dundas, was to be the scene of truly Herculean labours on Ron’s part for the next 8 years. This establishment—housing at its zenith more than 80 scholastics—was in large measure the fruit of the acceptance by Superiors of his vision for the serious religious and professional formation of the Brothers. He devised and supervised the implementation of a scheme whereby the students were divided into two groups: one called the ‘U course’ (usually 3 years for a degree and a year for the Dip.Ed. plus in-house courses in Theology, Philosophy and Religious Education), and another for those who, largely because of financial considerations obtaining at that time (i.e. not having gained a Commonwealth Scholarship), were unable to benefit from the full 4 year programme. Ronald was nonetheless able to craft a fine 2-year pedagogical and catechetical/religious-educational programme (called the ‘R course’), approved for Registration by the Victorian State Education authorities, which he and some few associates were able to dispense in the space of one year!

Delivering a eulogy at the funeral Mass for Brother Ronald, the Provincial Julian Casey remarked: ‘Formators today can hardly believe how he managed regular interviews, musical soirées, sensible discipline and lectures⁵ in Pedagogy, Theology, Philosophy as well as supervising demonstration lessons and practice teaching.’⁶ As many readers will know, living in such a régime was tough, but it was, for most, extremely rewarding. There were those who found it difficult to adapt to the demands placed on them in matters smaller or larger, but no one ever claimed that Ronnie would require of anybody what he didn’t first demand of himself. ‘The Greyhound’ was known as such not only for his physical fitness and meagre diet, but also for the inner strength, self-discipline and integrity which all recognised in him. His enthusiasm for the ideal of excellence—spiritual, academic, and pedagogical—was contagious. One of his students, Bill Jolley, looks back on those days, and sees

...Ronnie as an exceptional person. Foremost, he was a scholarly man, dedicated to a purpose, that being the excellence of Catholic Education and the welfare and fulfilment of the Brothers... He had the rare gift of imparting his love for knowledge to others. This was in part due to the energy and enthusiasm of his teaching. His lectures, as I clearly recall, were not only informative but also entertaining and enjoyable. I remember in particular his lectures on Scholastic philosophy which were truly enriching. ... Apart from his scholarship and teaching abilities, some other memories stand out for me. One was his ability to maintain a core unity at the Scholasticate... Another memory was how he was able to relax with his charges. He would regularly gather around the piano in the evening on weekends, and sing his heart out with other like-minded individuals, many years his junior. It was my perception that this was something he genuinely enjoyed doing and not something that he might have felt incumbent upon him.

Another ex-student, Paul Brock, writes a heartfelt reminiscence of Ronald's influence in his life:

I'm sure that I'm not alone in saying that Brother Ronald was one of the most significant influences in my life. I will be forever grateful to him. Fortunately, I had the opportunity to be able to tell him this last year [2008]. We exchanged correspondence. He wrote to me after he read my autobiography *A Passion for Life*. His was a long and wonderful letter. I wrote back. And he wrote back to me. All of this at the age of 95!

I was sent photos of his 96th birthday celebration recently. He still had that sparkle in his eye. And his body was as thin as ever. And his smile was the same as I remember all those years ago. My late father and my mother (who will be 94 in February [2010]) always cherished what he said to them about me on one particular visit.⁷

Ronald fully supported the Dundas *Gilbert & Sullivan* presentations, initiated and largely directed by Br Anthony Butler in the early Sixties, which provided many moments of frustration, mirth, consternation, fulfilment, and rich contacts among the Scholastics as well as with people

from outside the Scholasticate, both as associates and as audience. Ronnie, though unable to attend most of the rehearsals, would often turn up on the night itself, position himself next to the piano, and scrape away on a too long disused violin! It all added to the fun.

On top of all the activities just referred to, Ronnie was at pains to maintain his academic acumen. He did this by studying Educational Administration at the University of New England, and also Theology and Scholastic Philosophy under the famous Dr Austin Woodbury SM at Aquinas Academy, Church Hill (Sydney). Ronnie used to drive in and out from Dundas along Victoria Road, negotiating its serpentine curves at precipitous speeds: this in the days before the new Gladesville Bridge! He loved Woodbury and his wisdom: they were kindred spirits. Woodbury's notes were nectar of the gods for Ronnie, and he had huge samples of them redacted, re-typed and gestetnered for our weekend philosophy courses! We may have loved them a tad less than he, but mostly we appreciated the brilliant expositions he gave, and we enjoyed contrasting the *philosophia perennis* therein discovered with the increasingly positivistic tone of our University courses.

Brother Ronald's time at Dundas finished in early 1966 when Brother Quentin Duffy (retiring Provincial of Sydney) took over. In addition to running the scholasticate during 1965, Ronnie was increasingly engaged in conducting workshops in educational administration for Catholic School Principals; this continued into 1966 around Australia and the 4 dioceses of New Zealand. He also compiled results from a Province Survey for the upcoming XVIth General Chapter, and performed a number of other tasks for the Provincial Administration, prior to leaving for the USA on 18th August 1966, arriving in Chicago one month later.

In his first Scholasticate Report (December 1965), Brother Quentin said of his predecessor:

Brother Ronald stood as a typical spiritual son of [Saint] Marcellin Champagnat whose name this college bears. If I were asked to sum up the spirit of Champagnat, the Founder-Saint, I think I would say this—he was a man who had the vision to see an ideal and the courage and perseverance to see it through... and to my mind few people in recent times have been a better exemplar of this, especially in the field of learning, than Brother Ronald.⁸

[to be continued]

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ENDNOTES

- 1 At that time the Leaving Certificate marked the last year of the NSW secondary school curriculum. Ronald improved his pass to include an Honours in Chemistry and high "A" in Mathematics. He was very enthusiastic about his hand-picked Juniorate teachers, including Brs Frederic Eddy, Gerard O'Donoghue, and Urban Corrigan, most of whom were also Method Lecturers in the Scholasticate.
- 2 Casey (pp 22-3) comments on Br Ronald's book: 'At a time when Catholic education was facing some of its biggest challenges in the 20th Century, Ronnie's history gave heart to Catholic educators. He showed them that their history was a proud history and affirmed their sense of purpose and identity, and gave them encouragement to manage the great tasks and immense challenges that the generation of the 50's and 60's faced. It was indeed an immense gift to those involved in building Catholic education into the future...' His text is still widely regarded as the definitive source on this subject in the wider context of Australian history.
- 3 Little attention has been paid to this journey, the only one of hundreds Ron was to make (by air) in later life which was not relentlessly 'purposeful'. Though his budding talent for travel writing, and assessment of people and their cultures, seemed considerable—perhaps could he have become another Stendhal!—he must have realised, even then, that this was a talent he would develop no further.
- 4 He also notes for 27th July: 'On the Tuesday morning I recorded my lectures on Methodology of Educational Research, synchronising them with the slides I had made for the purpose. Dr Wyeth was very pleased with the result—both as regards substance and technique. He even talks now of recording this permanently in book form.' ...In the afternoon Br Provincial [Brother Placidus] drove us back to the boat. At 4pm she pulled away and we were off.'
- 5 The creation of notes for every single course in the Scholasticate, and the typing and reproduction thereof from Br Ronald's originals (using the Gestetner duplicator) was a marvel to behold. This work devolved on the assigned group of scholastics who were kept extremely busy. All R-courses, and in-house courses for the U-group (e.g. weekend Theology and Philosophy lectures, as well as

special courses for all 4th year students) were the subject of such exhaustive lecture notes.

- 6 Casey, p.23. Some explanation of the 'Victorian Registration' may be called for. At the time, Victoria was the only state which had legislated the basic content of courses deemed sufficient for the preparation of its teachers—and compliance with these norms was required for all certified teachers (government and non-government) in that State. The other states all accepted the Victorian registration as valid for their teachers. Inspectors from the Victorian system would regularly visit the Dundas scholasticate, and all 'R-Students' had to be individually accredited by these inspectors.
- 7 This testimony from Dr Paul Brock (email to author, 15 Dec 2009), who is a long term Motor Neurone Disease sufferer. (See his book: *A Passion for Life*, for further comments on Br Ronald and Dundas, pp. 102-3 & 92.)
- 8 Quoted in Braniff (pp 188).

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DIARMUID MARTIN

The Church in Ireland

Position Problems and Prospects

According to media reports late in 2010 a Bishop wrote to the Pope about his concerns regarding the Church In Australia. Readers may find it instructive to reflect on similarities and differences that may exist in the situations in Ireland, in Australia and in other countries.

It is not an easy task to be a priest in Ireland today. The numbers of priests are falling. There is more work to be done by priests who are getting older. The task of simply responding to the day-to-day demands of ministry leaves many priests with little time to take on new tasks and address radically new ways of life and ministry. There is a clear awareness that it is time for change; there is a willingness to change but the pressures of “keeping the show on the road” can be draining.

Ireland is today undergoing a further phase in a veritable revolution of its religious culture. Many outside of Ireland still believe that Ireland is a bastion of traditional Catholicism. They are surprised to discover that there are parishes in Dublin where the presence at Sunday Mass is some 5% of the Catholic population and, in some cases, even below 2%. On any particular Sunday about 18% of the Catholic population in the Archdiocese of Dublin attends Mass. That is considerably lower than in any other part of Ireland.

For the second time since I became Archbishop of Dublin there will be no ordination to the priesthood in the Archdiocese of Dublin this year and the coming years indicate only a tiny trickle of new vocations.

Most certainly, there are still many vestiges of popular mass Catholic culture. The Marian Shrine at Knock is the second most visited tourist site in Ireland — second only to the Guinness Factory! Last year on the

last Sunday in July around 20,000 people – many of them young people - climbed Croagh Patrick, a difficult mountain, in a penitential pilgrimage in honour of St Patrick.

DEVELOPMENT OF A SECULAR CULTURE

That said, it must be repeated that the road of Irish Catholicism had been relentlessly changing for some time. I remember back in the mid-nineteen-sixties I had a Professor of Sociology who began his opening lecture to seminarians by affirming that “Catholicism is a minority culture in Ireland”. Our reaction was that this man is telling a joke to provoke us. He however stuck to his ground showing how already then many of the forces influencing Irish culture were coming from outside the country and from way beyond the Catholic pale.

In more recent times Ireland became one of the most open economies in the world and that economic openness inevitably had cultural consequences. In general these consequences were positive and openness was one of the vital – if risky – elements in Ireland’s economic transformation. But Ireland was becoming ever more open culturally.

Unfortunately my sociology professor did not take his analysis further and look at the state of the Irish Church itself. Certainly, in the mid-sixties, the effects of Vatican II were beginning to affect the Irish Church and were receiving a warm welcome. The conformist Ireland of the Archbishop McQuaid era changed very rapidly and with few tears, despite the fact that the conformism of the era had not been without support.

The Vatican Council was without doubt one of the most significant cultural events for the Church in the twentieth century. I believe that the Council was one of the most significant events of the twentieth century for Irish culture taken as a whole, especially through its documents on the Church in the Modern World and on Religious Freedom and thus on the concept of pluralism. I always find it a little ironic that one of the most significant events which influenced the development of a more pluralistic and thus a more secular Ireland actually took place – of all places - in the Vatican.

What was also missing from the analysis of my sociology professor was an examination of the forces that existed within the Irish Church to address the change that was to take place. Was Irish Catholicism ready for radical change? The answer must be, as the old theology text books would say, “Negative et implius” which could be translated: “no and even worse”. Not only was the Church culture of the time inadequate to face

the challenge of change, but that culture was in itself something that made real and realistic change more difficult.

That the conformist Ireland of the Archbishop McQuaid era changed so rapidly and with few tears was read as an indication of a desire for change, but perhaps it was also an indication that the conformism was covering an emptiness and a faith built on a faulty structure to which people no longer really ascribed. The good-old-days of traditional mid-twentieth century Irish Catholicism may in reality not have been so good and healthy after all.

It is always dangerous to draw caricatures of any situation. There were many nuances in the process of change in the Irish Church which it would be easy to overlook. Two generations of Catholics made the change and made it remarkably well. The Council was well received. The liturgical changes were not just well received but welcomed.

However, the Council was inevitably received in terms of the culture of the day which, at times, may have coloured the interpretation of what the Council intended. The Spirit of Vatican II began to be evoked first by some in a very liberal way and later by others in a more conservative way. Compared with other countries, however, the level of polarization within the Irish Church was much lower.

Changes were introduced. The presumption was that they were being introduced into a healthy structure. The emptiness and the faulty structure which was already undermining the tradition of Irish Catholicism may not have been addressed sufficiently at the time and may have undermined the long-term success of reform. Structural change will not be sustained if it is built on faulty foundations. The end product may be even more precarious.

CONFRONTING THE NEED FOR CHANGE

Where are we now? There is no hiding the fact that the Church in Ireland is facing a real crisis. When I use the word crisis many people immediately associate the word with the handling of cases of sexual abuse of young people by priests and religious. I have consistently said that the crisis of the Church in Ireland is an even deeper one and my belief is that in many ways the brink has already been reached. The Catholic Church in Ireland will inevitably become more a minority culture. The challenge is to ensure that it is not an irrelevant minority culture.

The abuse scandal has affected the faith of many and at the same time it is an indication of an underlying crisis of faith where the institution had become in many ways decoupled from essential dimensions of faith.

The abuse scandal is another indication of hidden fault lines that were there in the Church of the good old days. Today's Church is a much safer place for children. Nevertheless, the abuse scandal has deeply wounded the trust that Irish people had in the Church and it will take much effort to regain the confidence of many, right across the generations. There is no way that such confidence can be regained without the truth being revealed. Denial will not generate confidence.

Change is inevitably painful. Radical change can be too radical for some to really face it. In the face of such daunting change the reaction can tempt us to stick to "keeping the show on the road": we know its rules, it worked in the past, at least it is something I am good at. Anxiety about the pace of change can easily lead some into the temptation of denying the need for change.

Let me look at some examples of the challenges of change that face the Irish Church. There is a growing debate in Ireland about schools and the patronage of schools. I am patron of about 470 primary schools – and patronage is not just an honorary title, it is one with practical consequences. I am responsible for the management of the ethos of those schools, for senior appointments and being a practical man I recognise one particular practical consequence of being Patron, namely, that I am the one who can be sued when legal action takes place.

While I am the patron of about 93% of all primary schools in the Archdiocese of Dublin Catholics compose only about 85% of the population. There may be historical reasons why this is so. These Catholic schools may be very good schools, open and tolerant, welcoming the disadvantaged sectors of society, multi-cultural and inclusive rather than exclusive. Such a massive presence of the Catholic Church in the management of schools is however patently a remnant of the past and no longer tenable today.

It is obvious that there is a desire for change in the management structure of Irish schools. It is recognised that the Irish government has an obligation to ensure that parents who do not want a religious ethos in the formation of their children can, as far as possible, exercise their rights. It is not an easy task and the data available is not as detailed as necessary. For example, it is often said that since Ireland is now multi-cultural the school system should be more secular. In fact, immigrants in Ireland would seem if anything to have a distinct preference for their children to attend a school with a religious ethos.

On the other hand, within Church circles there is a tendency to say that

since 88% of the population registers in the national census as Catholic therefore 88% of parents wish their children to attend a Catholic school. There is a very high proportion of Catholics who would prefer their children to attend a school with a pluralist mix, albeit with some basic religious culture.

Due to the current dominance of Catholic schools, it is difficult to make the distinction between a Catholic school and a National school, the school of the local community. All teachers in primary schools teach religious education, irrespective of their own personal religious belief and practice. It would be interesting to carry out a survey of the self-definition of many Catholic schools. In many parts of Dublin the self-definition of the term “Catholic” would not be one taken from the Code of Canon Law. The definition would probably be more in terms of “Christian” in a very broad sense – a sense which would not create ripples in a more secular culture. It would be a definition about leading a good life, and much less about the specific tenets of not just the Catechism but even of the Creeds themselves.

PLURALITY IN MANAGEMENT

Why such a vague definition of ‘Catholic’ education? It may not be that parents do not want a more explicit religious dimension. It may be that their own understanding of the Christian faith is vague. It may well be a rejection of the type of Catholic education which they received in the past from the priests and the nuns and the brothers. It is interesting to note that the new Educational Trusts which religious congregations have established to maintain their tradition in education as their own numbers dramatically drop are actually investing more money and resources into training of lay teachers in religious education than they did when the religious ran the schools directly. The Church in Ireland for too long relied on institution and control in education. The schools managed by the new trusts may in fact today be becoming more Catholic through greater lay participation.

It must also be said that the Irish government has been very slow in providing a plurality of patronage models. Pluralism exists in the greater Dublin area, especially where a variety of new schools have been built over the past few years. I believe that there is need for a National Forum to debate the issue. Plurality in management is needed to address the changed Irish culture. Plurality in school management can only benefit the true Catholic identity of Catholic schools.

I am thus in a situation where I have near monopoly control – at least

in theory - of primary education in the Archdiocese of Dublin. What are the results? In Ireland we have a fully State-funded system of Catholic education. We have wonderfully dedicated teachers. There is access for clergy to schools which also look after the programs of preparation for the sacraments. First Communion and Confirmation are major events in the life of each school. The question is: how far are these events really faith-filled events today? It is above all good Catholic teachers who express their concerns to me in this regard. Admission to the sacraments is not something which is automatically acquired when one reaches a certain class in school.

A few weeks ago a very angry survivor of sexual abuse by a Dublin priest came to me to express his disgust and horror at what the Church had done to him. He wanted nothing more to do with a corrupt Church or any of its agents and, listening to his story, one could well understand his anger. Leaving me he thanked me and added: "I believe that you will be confirming my little lad later this month". For many the sacraments are the social events of a civil religion rather than celebrations of the Church.

Young Irish people are among the most catechised in Europe but apparently among the least evangelized. Our schools are great schools; our young people are idealistic and generous, but the bond between young people and Church life ends up being very weak.

This is due to the fact that the religious education and sacramental preparation became over the years more and more assigned almost exclusively to the school. Parents were not formally involved in the education process. The parish was content to leave the task of religious education to competent teachers. Should there be political moves or moves by teachers' organizations to remove sacramental preparation from schools, then the parish structure of the Church in Ireland would be totally unprepared.

The gap between Catholic school and parish is much more marked at secondary level. There is evidence that, in the face of increased demands of a very full curriculum, religious education is being downgraded in the timetable of some Catholic secondary schools. There are few structures for faith formation at third level education.

INVOLVEMENT OF LAITY IN FAITH FORMATION

Much of the leadership in a new sense of mission in the Irish Church will come through lay men and women. In the Archdiocese of Dublin we have introduced an initial cohort of lay pastoral workers, men and

women, working full time in parishes alongside priests. Our training and formation of these workers is very demanding and the reaction to their initial presence in parishes has been very positive. They bring an enthusiasm and a sense of professionalism that is needed in pastoral planning. They have an ability to reach out to other lay people and engage them in programs of formation and pastoral commitment. They are prayerful men and women who have no reticence about speaking of their own spirituality. They understand that all mission in the Church is calling and requires a self-understanding which is theological in essence.

At the same time we need to take a radical new look at the formation of future priests. I am working on plans to ensure that for the future our seminarians, our prospective deacons and our trainee lay pastoral workers in the Archdiocese of Dublin will share some sections of their studies together, in order to create a better culture of collaborative ministry. The narrow culture of clericalism has to be eliminated. It did not come out of nowhere and so we have to address its roots from the time of seminary training onwards.

There is a movement of renewal among priests. There is creativity in mission and not just passivity in keeping the show on the road. The priests of the Dublin diocese provide a service and a witness which is admirable. They have remarkable support and the affection of their people, even at a time when these parishioners are angry about the Church.

Probably my greatest discouragement as Archbishop of Dublin comes from the failure of interaction between the Church and young people. I visit parishes where I encounter no young people. I enquire what is being done to attract young people to parish life and the answers are vague. Many experiments flourish for a while and then die out. Everyone knows that there is a missing generation and perhaps more than one, yet there are not enough pastoral initiatives to reach out to young people.

Parishes offer very little outreach to young people and I feel that an increasing number of young people find parishes a little like alien territory. A form of religious education which is separated from the parish will inevitably collapse for most the day that school ends. We need a more demanding catechesis, within a parish framework, and more opportunities for young people to deepen their faith and to develop a Christian sense of their generosity and social commitment.

Our Catholic education system is far from producing 'keen intellects and prolific pens addressing the pressing subjects of the day' which

Cardinal Newman called for. The place of the Church in the current political discussion in Ireland is increasingly marginal. I would say that none of the political parties even thought of seeking the views of the Church around their policies for the current General Election. If anything they would seem to prefer not to be seen in any way to be associated with the Church.

The paradoxical thing is that the farther the Church goes in adapting to the culture of the times, the greater is the danger that it will no longer be able to confront the culture of the time. It will only be able to speak the language of the culture of the day and not the radical newness of the message of the Gospel which transcends all cultures. It could become a type of civil religion, politically correct, but without the cutting edge of the Gospel. There is a difficult path to tread between a fundamentalism which would pretend that the Church can have its own answer to all questions and a lack of courage to take up positions which may be culturally unpopular. The conformism of the mid-twentieth century remained unchallenged because it had support. Every generation has to allow the Gospel to challenge conformism, even a conformism which calls itself progressive.

FAITH, CULTURE AND LEADERSHIP

Since the failure of Newman's Catholic University project in Ireland the Irish Church has not really found the right path of a balanced Catholic presence in Irish culture. In the past Catholicism dominated. There was no perceived need to have focused understanding of the role of being Catholic as such in intellectual and cultural life.

In part, this was due to a non-intellectual streak in the religious culture of Ireland, often located within a narrow clericalist framework. In particular, in the years following independence of Ireland in the mid-twentieth century, there developed a flourishing and fruitful collaboration between Church and State in social and education fields, but which due to clericalism and a desire for clerical control often sadly led to a blurring of the correct boundaries of the roles of Church and State. The fault lay on both sides. Church leaders were often aided and abetted by politicians and, at a particular moment, especially by civil servants.

The result is that today Catholic culture in Ireland does not have the prominence or the intellectual leadership that it should have. While still a predominantly Catholic country, Ireland does not produce a proportionate level of theological research. There are few forums for reflection on the

relationship between faith and life. The intellectual level of preparation of future priests is very mixed. There is no Catholic press in Ireland on the level of the Catholic newspapers in France and Italy. There are few writers or artists who would present themselves as Catholic. So much coverage in the Catholic and in the mainstream secular media is only around controversy. I am not saying that controversy should be stifled. The problem is that media coverage of Church controversy can often end-up by being just sterile debate about Church-internal issues. A Church which becomes inward looking will never be one which can bring an insightful Christian message regarding the pressing issues of the day.

Christians in Ireland will have to learn to live in an increasingly secularised society but never in a resigned or passive way. Christians cannot accept retiring from the public domain or accept a vision of the political sphere as somehow absolute. Giving to Caesar the things that are Caesar's and to God the things that are God's means not just separation of Church and State, but also that Caesar is not God and should not be playing God.

When I was received by the Pope on the occasion of the ad limina visit four years ago, I arrived well prepared with all my statistics and my analysis of the bright spots and the shadows of Catholicism in Dublin. I had statistics about priests, about institutions, about Mass attendance. After greeting me the Pope started the conversation immediately by inquiring into the points of contact between the Church in Ireland and those areas where the future of Irish culture is being formed. Instead of asking me about the number of parishes he quizzed me about the relationship between faith and universities, and media, as well as literature and the arts and the fundamental ethical issues on economy and society.

How can the Church in Ireland better foster interaction between faith and culture? The Church undoubtedly makes a contribution to the improvement of society. But that contribution cannot simply be that of being just a political commentator. The principal contribution of Church institutions in an increasingly secular society is, as Pope Benedict noted in an interview of some years ago, 'to witness to God in a world that has problems finding Him... and to make God visible in the human face of Jesus Christ, to offer people access to the source without which our morale becomes sterile and loses its point of reference'.

Christian faith is not just a faith about doctrines or about rules and regulations or about ethical standards against which we have to measure

our own moral behaviour. It is not just about reforming structures. It is about the ability to preach and witness to the message of Jesus. The leader in the Church is not a manager, but a witness and a prophet. Reform in the Church is not in the first place about the redistribution of power, but about the redefinition of power in terms of the way in which Jesus revealed who God is.

The message of the Church is the message of God who loves us before any merit on our part. It is a God who reveals, who speaks to us, engages with us and allows us to understand something of the inner life of God, which is a life of communication and of love. It is a faith which is about truth, but truth which is to be discovered in the life of a person, Jesus Christ, who revealed himself through total-self giving. It is about a God who is generous and whose followers should witness in their lives to the fact that being truly human has much more to do with giving and sharing and loving than with possession and power and dominance.

The God of love is revealed in the life and the works of Jesus Christ. I have often mentioned how in my own religious education in the sixties we were taught that Jesus proved that he was God by his power to work miracles. I do not deny that miracles prove that Jesus was God. What was not stressed was that miracles of Jesus prove to us above all what God is like, that he is a God who reveals his power as one who cares and has mercy, who heals and wants to free people from the burdens and addictions and obsessions that bind them, so that they can be taken up into the inner life of love of God and experience salvation and freedom.

I am convinced that one of the principal ways in which the Church can reform itself and bring its message more incisively to society is through developing a renewed biblical apostolate. The Irish Church at times in its recent history got so focused on the formulae of orthodoxy that it failed to introduce its people into a real relationship with Jesus and his life and teaching. All our pastoral structures are still poor in scriptural content and approach. Such a biblical basis for its action is also a sound basis for ecumenical collaboration.

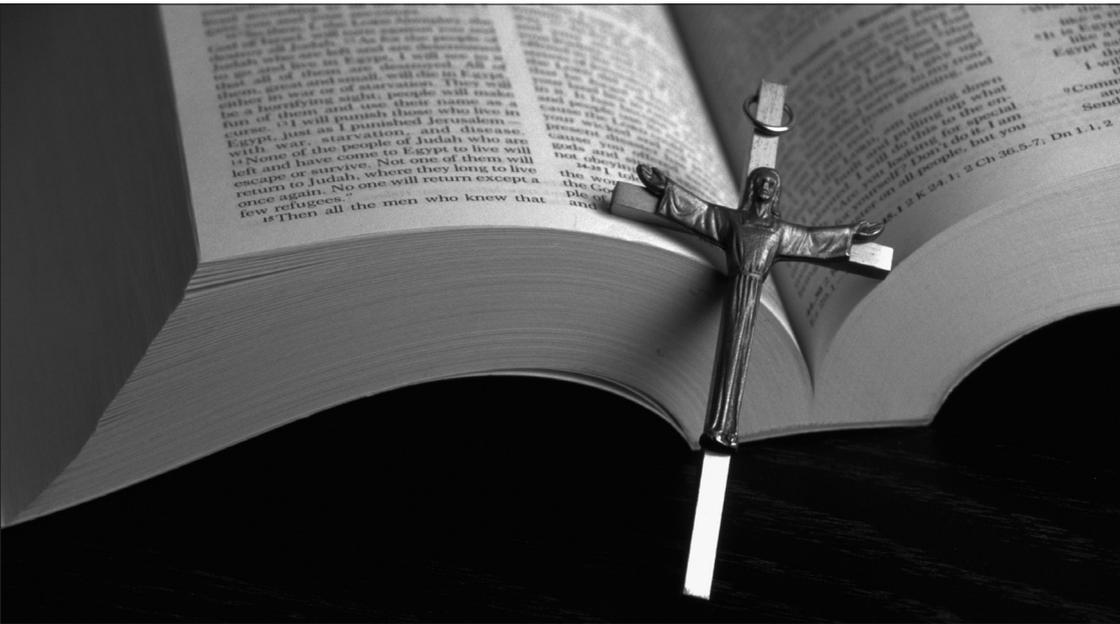
Faith is not about establishment. It is about taking the risk of abandoning one's own security in order to be like the God who did not cling to the trappings of power and authority, but who gave himself totally for our sakes. This is a message which is difficult to comprehend and realise, especially by those of us who have a leadership role in the Church and who are open to the perennial temptations to defend and even to

abuse the power which was given into our hands to be servants.

The Church today more than ever needs saints and prophets. We should constantly remind ourselves that the one thing that even our most secularised societies really expect from the community of believers is that we witness to how Christ's message can lead people in their search for the meaning of why we live and how we should live.

The Acts of the Apostles remind us how the early Church lived and was recognised. Christians gathered to hear the word of God and for the prayers and the breaking of bread. From this the Church in Jerusalem became a communion, with a unique life-style known for its sharing, not just of material goods but of the talents that belong to each and every member of the body of Christ. The Acts add that this life of communion of the early Christians had two effects: they had the goodwill of all the people and day by day the Lord added to their number (cf Acts 2:47). There is a lesson to be learned there for all us and for our Church.

This article is an abridged version of the address to the Cambridge Group for Irish Studies, Magdalene College, Cambridge on 22 February 2011. The full text is available on the diocesan website: www.dublindiocese.ie



CONSTANCE A. LEWIS

The Brigidines in Australia 1883 - 1988

In 1883 the first group of Brigidine Sisters arrived in Australia from Ireland. The Congregation had been founded there in 1807 by Daniel Delaney, Bishop, of Kildare and Leighlin, who in the following year also founded the Patrician Brothers.¹ The Congregation was granted papal approval in 1845, and by the time of the first Australian foundation was well established in Ireland. The request for Sisters came from Bishop James Murray of Maitland who wanted them to take charge of the school at Coonamble, a town in the north-west of New South Wales. Although more than 600 km from Maitland, at that period it was included in Bishop Murray's diocese.² Six Sisters were chosen from those who volunteered for the Australian mission, and in April 1883 the pioneer group left Mountrath, the Convent to which the Bishop had directed his request. Arriving two months later in Sydney they were escorted by Bishop Murray to Coonamble.

Brief profiles of four of the first Sisters who came to Coonamble will illustrate the outstanding qualities of the pioneer Brigidines on the Australian mission:

Mother John Synan, born in Limerick in 1837, entered the Mountrath Brigidine Convent in 1854 having previously received her education there. She had nearly thirty years' experience in Brigidine education when she led the first group of Brigidines to Australia. In 1889, when the Irish and Australian houses of the Brigidine Order were amalgamated, Mother John was appointed the first Australian Provincial. In 1896, when Victoria became a separate province, Mother John became Provincial of New South Wales and under her leadership foundations were made at Cundletown (1887), Cooma (1887), Masterton N.Z. (1892), Cowra (1894) and Randwick (1901). From Randwick the nuns staffed parish

schools at Maroubra, Maroubra Beach, Randwick North and Coogee. Randwick became the novitiate and provincial house until in 1964 a new novitiate was built at St Ives.

Mother Gertrude Banahan, bursar at Coonamble, was born in 1856 and seventy-six years later, in 1932, was buried at Masterton, New Zealand, having spent forty-nine years of her life working in Australia and New Zealand. After spending four years at Coonamble she was appointed Superior of Cooma in 1887, and ten years later at the invitation of Fr John McKenna, who had travelled to Australia with the Brigidine pioneers, she established a foundation in his parish at Masterton, New Zealand.

Mother Ignatius Fitzpatrick, entered the Brigidines in 1854 at the age of nineteen and was to celebrate her seventy-third year as a professed Religious before her death at Mountrath in 1930 at the age of ninety-five. Mother Ignatius spent twenty years in Australia, first at Coonamble and then at Cooma, before she moved to Cowra and finally returned to Ireland in 1903. She became renowned for her musical talents as parish choir mistress and organist, and as a musical educator who was always tireless in her zeal to inculcate a love of music in her pupils. Her love of music, her enthusiasm for the musical education of her pupils and involvement in the musical life of the parish were typical of the contribution to musical culture for which Brigidine convents became renowned in country towns.

Mother Stanislaus Hayden, born in Kilkenny in 1856, was one of a large family of whom four - two priests and two Brigidines - were to play a part in the history of the Church in Australia. After four years at Coonamble she became a foundation member of Cooma where she was Superior and Novice Mistress until 1901 when she became a member of the new Randwick foundation. From 1914 to 1920 she was New South Wales Provincial, then from 1920 to 1926 Superior of Randwick, when failing health caused her retirement from work. During her years of retirement until her death in 1945 at the age of eighty-nine she became a legend to the pupils of Randwick.³

DEALINGS WITH BISHOPS

At each of their convents the Brigidines conducted day and boarding schools as the need arose, and they entered generously into the parish system of education. In their early work in the Maitland diocese the Brigidine pioneers experienced similar frustration to that experienced by the Dominicans in their dealings with Bishop James Murray:

Even the basic spiritual right of daily Mass was to be frustrated by James Murray and the local clergy. Often the latter were even more tyrannical, more chauvinistic, more sensitive about their petty local powers than the bishop. In 1885 there were two priests stationed in Coonamble, but it is evident from the correspondence of the Superior, Mother John Synan with the bishop⁴ that these were men singularly obstructive in the matter of saying daily Mass in the Sisters' chapel.

Murray's reply seems not to be extant, but it is clear from Mother John's subsequent letters that he was inclined to be defensive of the priests' behaviour.

The Superior was obliged to accept his ruling in the matter, without his seeming to have made any personal investigation. His advice appears to have been trite: the nuns were to get on with their prayers and to find comfort in visits to the Blessed Sacrament,⁵ presumably a substitute for Mass - a theological oddity not uncommon in the history of the Australian Church. Like other Religious Superiors Mother John Synan was hamstrung by the privileged mentality of the Church, which demanded profuse expressions of gratitude for the conferring, by someone in authority, of no more than was a person's right. ...Deprivation of Mass and the Sacraments was an obvious, if spiritually offensive, weapon to use against any appearance of recalcitrance on the part of nuns.

ECHUCA FOUNDATION

In answer to an appeal from Dr Crane, Bishop of Sandhurst, a second group of Brigidines, this time from the Tullow community, set out in 1886 for Echuca, a thriving Victorian town on the Murray river. Before Bishop Crane left Ireland to take over the newly-formed diocese of Sandhurst in 1874 he secured the services of the Sisters of Mercy for Bendigo. However, Echuca had been constituted a separate mission from Bendigo at the end of 1874, just before Dr Crane's arrival, and the problem of providing both primary and secondary schools and of attracting Religious communities to undertake the teaching was one that the bishop struggled with for many years. By the 1880s many of the settlers in the rapidly-developing Echuca area were Catholics and they were very interested in the provision

of Catholic education for their children.

In 1885 Bishop Crane put his request to the Mother Superior of the Brigidine Convent at Tullow, for some Sisters to come to Echuca. He was encouraged to make his request for Brigidines, because his friend, Dr Murray of Maitland, had succeeded in obtaining a foundation group of six Brigidines for Coonamble, two and a half years previously.⁷

Bishop Crane made his request for a Brigidine community through the local bishop of Kildare and Leighlin, Dr Lynch, who put the suggestion to the Tullow community. From the many volunteers four were chosen, and on the 4th January, 1886, the group escorted by Bishop Lynch left Dublin for London. On their voyage to Australia they docked in Naples where Dr Crane and his brother, Father Nicholas Crane, both Augustinian Religious, joined them. On their arrival in Melbourne on 18th February they were welcomed by many Irish priests, brothers and nuns.

Mother Paul Mulquin, Superior of the Presentation Sisters at Windsor and cousin of one of the Coonamble Brigidines, offered the Sisters the hospitality of Windsor before they headed for their country destination. In Bendigo they stayed briefly with the Sisters of Mercy, then accompanied by Bishop Reville, Co-adjutor, Fr. Crane and Dean Davey, they proceeded to Echuca, arriving on 27th February to a large welcoming party presided over by the Mayor, Mr Nolan. On 8th March, just one week later, Mother Benedict and Mother Thomas began teaching at St Mary's parish school, taking charge of the girls and junior boys. The next Sunday saw them beginning catechism classes for senior boys and girls - presumably from government schools, and then, after another week's preparation, the convent school was opened in the parlour with eight students, though by the end of the year there were thirty. Fees were charged at the convent school as a source of income for the support of the Sisters. The traditions of the Irish Brigidines, immersed in their literature, music, art, drama, needlework, languages, dancing and physical education were shared generously not only with their pupils but with the wider community through various liturgical and pastoral activities. The Brigidines' cultural contribution to the wider community was greatly appreciated by the townsfolk, for example,

The Brigidine end-of-year celebration took the form of a quite elaborate concert to which members of the clergy, local dignitaries, parents of the pupils and interested members of the community were invited.⁸

While the Echuca foundation was being established the conditions under which a Brigidine foundation at Beechworth were to be made were being negotiated, and on 27th September 1886 four volunteers from Abbyleix Convent set out from Dublin arriving at Port Melbourne on the 14th November.

OTHER EARLY FOUNDATIONS

The first foundation from Echuca was made at Rochester. Rochester and Echuca were under the care of the Augustinian Fathers and relations between the two Irish Orders were all that could be desired from the start. The Sisters at once began catechism classes and were immediately busy with cultural pursuits, the High School children putting on a private concert to honour Prior O'Hanlon's birthday, an indication of the happy, friendly relationship which was always characteristic of the Augustinian-Brigidine parishes in the north of Victoria.⁹

Dr Crane, pleased with the Brigidines he already had in his extensive diocese, again wrote to Bishop Lynch in Ireland. In answer to the Bishop's request four Brigidines from Goresbridge established a foundation at Wangaratta in 1889. A year later at the invitation of Dr Moore, Bishop of Ballarat, a combined party of volunteers from Abbyleix and Coresbridge convents established a Brigidine Convent at Ararat. The apostolate, spirituality and spirit of the first five communities must have been perceived as relevant to the times and attractive to young women, for though the first Sisters were all Irish, Australian girls were quick to respond to the challenge of the Brigidine vocation within only a few months of the Order's arrival. In quick succession further Brigidine foundations were made, and soon a network of Brigidine boarding, day and parochial schools was established throughout Victoria and New South Wales, and in time to come, in Queensland, Western Australia, South Australia and the national capital.¹⁰

The impetus of the growth and vitality of the Brigidine Order in Victoria in the closing years of the nineteenth century continued through much of the twentieth. The first Brigidine foundation made in the Melbourne Archdiocese at the invitation of Archbishop Carr was established at Mentone in 1904. The nuns travelled out each day to staff six of the parish schools surrounding Mentone. The first Brigidine foundation in the Brisbane archdiocese was not made until the 1920s when a community was established at Indooroopilly at the invitation of Archbishop Duhig, and it was not until 1942 that the first Western Australian Brigidine

foundation was made at Subiaco. The Brigidines moved into the Australian national capital in 1959 when they made a foundation at Dickson, staffing a primary school and sharing the responsibility of staffing the Catholic Girls' High School with five other Orders.¹¹ From the Victorian novitiate, which was moved to Malvern in the 1930s, a group of Sisters made the first Brigidine foundation in South Australia at Adelaide.¹¹

CONTRIBUTION TO CATHOLIC EDUCATION

The standard of the education provided by the Brigidines was high, and they adapted with relative ease to the examination-oriented curriculum of late nineteenth-century Australia. The programme of studies required to prepare for the public examinations in Australia was similar to the programme that the Brigidines were teaching to prepare pupils for the intermediate examinations in Ireland, and as a consequence they entered into the competitive scene of Australian Catholic education with confidence and enthusiasm. Each Brigidine foundation in Australia commenced preparing pupils for participation in the public examination system as soon as possible after it was established and, as many of their early Australian foundations were made in country areas, boys as well as girls were prepared for the examinations in their high schools. The pursuit of examination results did not mean that cultural areas of the curriculum in Brigidine schools were discounted.

The curriculum offered in all the nineteenth-century Brigidine convent schools in Australia was basically the same with some minor differences in subjects and fees. These were necessary to accommodate available expertise of the teachers and the local needs of the communities they served. A small publication put out in 1899 to mark the tenth anniversary of the opening of the Ararat convent school provides an insight into that school's operation, and in general terms that of all Brigidine schools of the era:

The scholastic year commences on 2 February, and terminates on 20 December. It is divided into four sessions, which begin respectively on 2 February, 22 April, 12 July, and 28 September. Pupils may enter at any other time, and are charged pro rata. There are two vacations in the year - at Christmas and mid-Winter ... No other holidays are permitted during the school year, except a few days' rest at Easter, which is generally taken at the Convent.

The pension varies according to the studies taken by the young ladies. A liberal reduction is made in favour of sisters.¹² **The curriculum** is a comprehensive one. There are regular and special courses, and a long list of elective studies. All the branches of a liberal education are carefully taught - Mathematics, Languages, Arts and Sciences. The Arts department numbers among its features Freehand, Geometric, Model and Perspective drawing; Oil and Water-colour painting; Pastel and China painting, also Ornamental Needle and Lace work. Pupils are prepared for matriculation and other public examinations. Music retains a high prestige. Pupils follow an approved course of study in theory and practical work for examination by the Conservatorium, University of Melbourne and London College of Music. Though the piano is yet the most popular instrument, the violin, banjo, mandolin, harp and cello have their admirers. **Religious Training.** It is scarcely necessary to say that Religious Instruction holds first place... Each scholastic exercise of the day begins and ends with prayer. To further stimulate the pupils in the practice of virtue, and foster a spirit of piety among them, there are sodalities (Divine Infant, Holy Angels and Children of Mary, each with its own specific medal and coloured ribbon), Apostleship of Prayer, Confraternity of the Sacred Heart; the ceremony of May Crowning, and annual three-day retreat. The big Church feasts are prayerfully prepared for, and appropriately celebrated. **Examinations and Reports.** Monthly tests serve to keep alive a spirit of emulation, and enable Sisters to note the progress being made by each pupil. Once a term a *Soirée musicale* is held. On these occasions, the young ladies are required to sing, play, recite, etc. and some of the best essays prepared for the occasion are read. Monthly reports are issued, by which parents can gauge their children's progress. Besides the matriculation and other public examinations, there are annual examinations, which are prepared and corrected by a distinguished Melbourne professor. Only those who have been working during the four terms are eligible for prizes at the end of the year.¹³

The *Annals* of the other nineteen Brigidine convent schools confirm their close relationship to the Ararat model. Information obtained from the annals of the Beechworth convent school illustrates this:

At Beechworth, there was a concentration on the humanities. French and German were taught throughout the school from the Infant Room upwards, including singing and reciting in these languages. Physical Culture and Dancing were a feature of the school programme. The school had its own orchestra - the Sisters had brought musical instruments, books and objects of art with them from Ireland. From the beginning very good results were obtained in Primary Certificate, Junior and Senior Public examinations. Most girls proceeded right through to Senior Public Honours. The greater number of boys attending the Primary school went off to boarding schools Xavier College, Kew, or St Patrick's Ballarat. A number of girls have continued their studies at the Melbourne University. Each month the nuns conducted a school assembly at which each child received a pink, blue, green or white card according to whether work and conduct was excellent, very good, good or fair. A white card was a great disgrace and merited as well a lecture from the Reverend Mother who distributed the cards.¹⁴

POPULAR REGARD

The Brigidines were held in high esteem among Catholics, particularly in the country areas where their convents became centres of Irish Catholic culture and ensured the effective nurture of the Irish Catholic faith as well as providing sound secular education for the daughters, and in many cases the sons also, of the local farming communities. As the Brigidines were founded for the education of Catholic women from all classes of society, the education of boys was not their intention. It was a feature of the Brigidine Order's adaptation to the Australian conditions of the nineteenth century that they accepted boys as day students in country areas where parents were unable to provide alternate Catholic education for their sons. Irish Catholic culture was nowhere more enthusiastically reflected than in nineteenth-century Brigidine foundations in Australia as a report on an early St Patrick's Day celebration at Rochester bears witness.

In 1894 St Patrick's Day celebration combined fund-raising with fun. All the school children marched in procession to the Showgrounds where a great "Sportsday" was held to raise money for the school. A concert that evening in the Shire Hall for the same purpose was also highly successful, reflecting great credit on all concerned.¹⁵

CENTRALISED AUTHORITY

In country areas particularly, non-Catholics also came to appreciate the quality of Brigidine education, and from the beginning the Brigidines accepted both Catholic and non-Catholic pupils in their schools. A prospectus of the Brigidine Convent at Echuca, about 1900, stated that boarders who were not Catholics were received as well as Catholics. Non-Catholic children attended their own churches according to the wishes of their parents.¹⁶

Because the popularity of the Brigidine nuns attracted many Australian girls to a religious vocation with the Order, a continuous supply of Brigidine teachers who identified closely with the Australian ethos and readily related to the expectations of Australian parents with respect to the education of their children was assured. There was in fact, great demand for the services of the Brigidines, as the Order was based on an established practice of autonomous foundations under the control and direction of the local bishop. There were many requests from the Irish bishops who favoured this kind of administrative arrangement. However, with the rapidly broadening horizons of the Order came awareness that some degree of centralized authority was desirable.

During the years from 1886, while the Australian foundations were being made, it had become obvious in Ireland that some internal changes in the organization of the Congregation needed to be made. In 1899 all the houses Irish and Australian were amalgamated under central government with the Superior-General residing at Tullow, Ireland, the Mother House of the Congregation. In 1893, the Australian houses were constituted as an Australian Province with Mother John Synan of Coonamble appointed Provincial Superior.¹⁷

Until the time of these amalgamations each convent had been receiving and professing girls who wished to enter there. When Australia was

constituted as a province within the new centralized structure, Mother John Synan visited all the existing foundations - Coonamble and Cooma in N.S.W., and the Victorian foundations at Echuca, Beechworth, Wangaratta, Ararat and Rochester - in order to assess the most suitable place for a central novitiate where those entering the Brigidine Order could be suitably trained, both spiritually and professionally.

It became obvious, mainly because of distances, but also because of differing requirements for teaching qualifications in the two States that the 'Australian Province' should be divided. Hence in 1896, Victoria was established, by Papal Rescript, as a separate province. Echuca the first Victorian foundation, was designated as the Mother House, and the Central Novitiate for Victoria was established there. The Victorian novitiate was later transferred to Malvern, in the Melbourne Archdiocese.¹⁸

By the late 1980s Brigidines were organized into three provinces, one for Ireland and Great Britain, and two for Australia and New Zealand.

INFLUENTIAL FORCE

Although changes in the government of the Brigidine Order became necessary to accommodate the conditions under which they worked in Australia, the educational programme which the nuns followed in Ireland required very little modification for their Australian schools. The familiarity which the pioneer Brigidines had with the Irish intermediate examinations, the final year of which equated with the matriculation examination of the Australian universities, meant that there was not real conflict between their educational ideology and the focus on performance in external examinations which became increasingly significant in Catholic education during the era of rapid expansion of Brigidine foundations in Australia. The education heritage and organizational structure of the pioneer Brigidines under the control of local bishops favoured the promotion of their work in the Australian colonial environment. During their century of operation in the Australian Catholic school system they have been an influential force in Australian education, particularly in the country areas where they were established.

As has been the experience of all religious Orders in Australia, Brigidine input into the education of Catholic women inevitably declined in the latter half of this century. In the years since the Second Vatican Council,

Education

the Brigidines have declined numerically, but to the degree to which it was possible, they maintained a presence in their schools.¹⁹ For example:

In the Victorian province today (1988) the Brigidines teach in twenty primary and fifteen secondary schools throughout the State, dealing with about twenty-two thousand students, and four Sisters are consultants with Diocesan education offices.²⁰

During that era, Brigidine commitment to teacher training was also maintained despite steadily declining numbers. The vast increase in the population of Catholic schools during the 1960s and the urgent demand for more lay teachers saw the necessity for a new teachers' college. Christ College was planned to replace the smaller training colleges of the Presentation Sisters at Elsternwick and the Brigidine colleges at Malvern.

Mother Carmella, Provincial of the Brigidine Sisters made it possible for the new teachers' college to open in 1967, by offering the new buildings belonging to Kildara College, Malvern, to the Archdiocese of Melbourne for the temporary accommodation of the college.²¹

When Christ College opened at Malvern in 1967 Mother Eymard Temby of the Presentation Sisters was appointed the first principal. There were 111 students, 100 lay and 11 Religious. These were all female. In January, 1968, the Brigidines joined with a number of other Orders to extend the work of Christ College. Sister Margaret Donovan, a Sister of Charity, was appointed principal of the college which opened on a new site at Castlebar Road, Oakleigh.²²

With this college the Brigidines in Victoria began their commitment to collaboration with other religious Orders in conducting a joint educational enterprise. In the Christ College staff list of 1971 were representatives from five religious Orders of women, including two Brigidines, Sr Declan O'Brien, who taught Religious Education; and Sr Marietta Rea, who taught Social Studies and Psychology.²³

In 1974 Christ College became a constituent member of the Institute of Catholic Education, along with Mercy and Aquinas Colleges and the Christian Brothers' Teacher Training College in Box Hill. Within fifteen years it had become a large coeducational Institute of Catholic Education where a limited number of Religious educators from various Orders of men

and women took their place alongside the predominantly lay staff. As in the Victorian province the Brigidines in New South Wales joined with members of other Orders in combined educational activities. For example, at Dickson in Canberra the Brigidines joined with other Orders in conducting the Catholic High School opened in 1959, and they also worked with the Dominican nuns in the Dominican Teachers' College, 'Signadou'.²⁴

A B R O A D E R V I S I O N

Following the Second Vatican Council the Brigidines also became committed to an extensive pastoral care apostolate within the parishes of their local community. For example, in 1983, reflecting the broadening vision of their educational apostolate within contemporary society, the first Brigidine convent not associated directly with a school was established at Dharruk in the western region of Sydney where there was an expressed need for pastoral support in the community.

The wider social concerns involved in education were reflected in the submission of the Order's Victorian social action and awareness group to the Church's national inquiry into wealth distribution in Australia, held in August 1988. The Committee said that the Order had a deep and growing concern about practices in Catholic schools becoming increasingly elitist. It claimed that Catholic schools served an elite, reinforcing unequal distribution of wealth in Australia. Sister Anne Boyd, a member of the Committee, believed that the competitive, upwardly mobile image of Catholic schools had gone overboard. The causes of concern in the Brigidine submission included the general acceptance of the label 'private' as appropriate to Catholic schools. Other concerns were: the public perception of schools for the rich and others for the poor, the practice in some parishes of refusing enrolment to the children of non-practising or non-contributing Catholic parents; the promotion of status symbols, such as expensive uniforms; and the experience of some single or separated parents who sent their children to government schools rather than risk social rejection or financial embarrassment at Catholic schools. Anne Boyd maintained that: 'Catholic schools should be different from other schools in terms of engaging in a critique of society and helping the whole school community. The Brigidine submission to the national inquiry (called) for Catholic schools to be more accessible to the poor and disadvantaged. It (said) the schools should offer an alternative public education and involve the whole school community in a critique of society in the light of the Gospel, as part of a common effort to rid the world of injustice'.²⁵

The story of the Australian Brigidines over the 1988 – 2011 period is a subject for another article, but some idea of the developments within the Congregation can be gained from the Brigidine website. The Sisters' current conception of their mission is given as comprising: Education, Peace-Advocacy-Justice-Human Rights, Human Trafficking, Ecological Justice Peace and Integrity of Creation. However the Brigidines interpret this complex mission, their supporters will be confident that the Sisters will go about their work 'Fortiter et Suaviter' – with courage yet gentleness.

ENDNOTES

- 1 For information about Daniel Delaney and his work see: A Brigidine Nun, The Story of a Great Irish Bishop, printed privately, Ireland, 1962, copy C.S.B. Archives, information about which is given on the Brigidines' website: www.brigidine.org.au, (A brief account of the founder's life can also be found on that website and researchers can access further information in the Irish Jesuit Publication 'The Irish Monthly', vol. 23, no. 260, February 1895, *Sketches in Irish Biography – No. 28: Dr. Daniel Delany – ed.*)
- 2 A Brigidine Nun. *At Grometh Green Again*. no pagination. Brigidine Archives.
- 3 All details of the Australian Brigidines drawn from the *Annals* of the various convents concerned - Coonamble, N.S.W., Cundletown, N.S.W., Cooma, N.S.W., Cowra, N.S.W., Randwick, N.S.W.
- 4 c.f. File E.2, in Archives of the Bishops of Maitland, esp. E. 2, 23-8.
- 5 c.f. File E,2, 23-8. Archives of the Bishops of Maitland
- 6 M. Purcell, The Original Sin – Submission as Survival: Women in the Early Maitland Diocese, in Willis, S., (ed.) *Women, Faith and Fetes*, Dove Communications, Victoria, 1977, p. 201-202.
- 7 *Ibid.*, p. 202.
- 8 T. Murtagh, C.S.B. *Brigidine History – Victorian Province nineteenth century 1886-1893*, printed privately, Victoria, 1985, pp. 3-4, copy C.S.B. Archives.
- 9 Information concerning the Brigidine foundation at Echuca was compiled from *Brigidine Annals*, Echuca Convent Archives.
- 10 (Brigidine communities were founded in Australia from Tullow, Mountrath, Abbeyleix, Goresbridge and Paulstown. A 1973 listing identifies thirty-three Brigidine communities in Australia. At the beginning of the second decade of the 21st century the Congregation lists nine schools in Australia as being owned by the Brigidines – ed.)
- 11 This innovation was brought about because no Order at the time was in the position to accept the responsibility of staffing the New Catholic High School urgently needed to provide for the rapidly increasing Canberra population.
- 12 No figure was given for fees in this Ararat publication. An advertisement in the Wangaratta Chronicle of January 18, 1888, with reference to the Brigidine schools, mentions, 'Terms: 35 guineas per annum, (to be paid quarterly in advance). Extras (per quarter) Pianoforte and Harmonium £ 2, Singing (private

- lessons) £ 1/10; Drawing, Painting, French, Italian, German, Latin, Algebra, each £ 1; Euclid 10/-. This was for the Boarding school for Young Ladies. Fees at the Day school were £ 1/10 a quarter, payable in advance. The same extras were available as above. 12
- 13 The Brigidine Sisters, *Brigidine Convent School, Ararat*, 1889-1899, printed privately, no pagination, copy Brigidine Convent Archives, Ararat.13
- 14 *Annals of the Beechworth Brigidine Convent School*, 1886-1899, Brigidine Convent Archives Beechworth; c.f. also L. Bedwell, 'Case Study of the Brigidine Convent School at Beechworth, Victoria', 4th October, 1976, pp. 2-3. Brigidine Archives Springvale, Victoria.
- 15 *Annals of the Brigidine Convent Rochester 1894*, Brigidine Convent Archives Rochester. quoted T. Murtagh. *op. cit.*, p. 21.
- 16 c.f. *Prospectus*. Brigidine Convent Echuca. circa 1900. Echuca Archives.
- 17 *Ibid.*, p.24
- 18 In 1988 in the New South Wales Province there were eighteen foundations located in New Zealand, Western Australia, the Australian Capital Territory (Canberra), Queensland, and New South Wales. Except for one at Hillcrest in South Australia, the eighteen foundations comprising the Victorian Province were located in Victoria.
- 19 Advice given to the author by the (then) Brigidine Victorian Archivist, Sr Thelma Murtagh, in an interview, May 10th 1985.
- 20 A. Boyd, S.S.B., interview with Mark Brolly, the religious affairs reporter, *The Age*, Melbourne, 30th July, 1988, p. 19.
- 21 C. Drew, *Historical Preamble to the Instrument of Government of Christ College*, typescript, 1970, p. 7, Christ College Archives, Oakleigh.
- 22 c.f. *Ibid.*, p. 8.
- 23 *Christ College Handbook 1971*, p. 2, Archives of the Institute of Catholic Education, Oakleigh, Victoria.
- 24 Currently part of the Australian Catholic University, 'Signadou' derives in part from the Teacher Training College for Dominican Sisters established in Maitland in 1926. In 1955 the College was moved to Sydney, and in 1963 to Canberra. In 1966 it admitted lay students. It now offers courses in Education, Theology and Social Work.
- 25 A. Boyd, S.S.B., *op. cit.*, p. 19.

This article is an edited extract from the author's unpublished doctoral thesis titled 'Provision for the Education of Catholic Women in Australia Since 1840'.

DAVID DAINTREE

Wisdom to Engage the World

An Apologia for Champion College

The ideals and attitudes of such notable Catholics as Edmund Champion, John Henry Newman, Gilbert Keith Chesterton and Christopher Dawson have contributed to a charism that has found expression in a new tertiary education institution currently winning greater awareness and approval in Australia.

When Champion College admitted its first cohort of students at the beginning of 2006 it opened a chapter that was absolutely unique in the history of Australian higher education. Champion became Australia's first 'liberal arts college'. Not only was it a liberal arts college, but it was Catholic as well – wholly and unapologetically Catholic in its orientation – with a very strong commitment on the part of its staff to the theological as well as the moral teachings of the Church.

The great disadvantage of being first in the field is that one has a lot of explaining to do. What is a liberal arts college? When I visit schools, which I do very often, I find that a most useful explanatory tool is American television. Every young person who watches American television (and who doesn't?) is familiar with concepts like 'going to college', or going on to 'medical school' or 'law school' or what have you. Having found that common ground, it's then easy to explain that 'college' in an American context means a liberal arts college, a tertiary institution that teaches one degree only, a general purpose basic degree in the traditional humane studies of English, History, Philosophy etc. Only after doing such a degree do Americans go on to professional or vocational training, usually at a larger university rather than a small college.

This practice is even easier to grasp now that Australia itself is starting to move cautiously in the same direction. The more prestigious

universities such as Sydney and Melbourne now teach medicine and law as post-graduate disciplines only, insisting that students do some other degree first. The less distinguished universities, though not quite brave enough to make the same demands, are nevertheless tending to introduce some humane studies into their first-year programs. My own daughter, for example, took Latin as her non-science option in first-year Medicine.

What is this change all about, and how well are we doing it? For some time teachers and educators (the distinction is perhaps between experienced practitioners and mere theoreticians!) have become aware, though occasionally admitting it grudgingly, that increasing specialization is tending to produce high achievers in narrow areas. They can be less than competent outside their fields, sometimes almost illiterate or profoundly ignorant of whole areas of human knowledge which have been traditionally considered essential to human civility. How can a young man or woman reasonably be expected to choose a life-long commitment to a career at the age of 18 (or a lot earlier) when their mind has never been properly exposed to the richness of human thought, and in a world in which, as futurologists like to predict, most people will need to re-train several times in the course of their lives? Surely we are asking too much (or too little) of the young people who are both the inheritors and shapers of the future?

A FOUNDATION FOR PROFESSIONAL STUDIES

The American response long ago was to insist that adequate preparation must come first, and that people should learn to communicate and think, at a very high level, before specialising. At a meeting with IBM executives at Yorktown Heights, New York in January 1984 Dr Barry Jones (at that time Federal Minister for Science) asked, 'What type of people are you looking for?'. Their reply surprised him: 'The same people we have always looked for – honours graduates in English or Philosophy who are good at playing chess'. If young people are taught well to communicate and to think, they can be trained and re-trained to do anything else.

Have we learned this lesson in Australia? Not as much as we might. Small countries, when they imitate larger ones, tend to do so selectively and narrowly. Take the study of Medicine, for example. There may well be a requirement that students first undertake another degree. Desirably it will broaden their knowledge and understanding, opening up new horizons to them. But if students were to take Medical Sciences as their first degree, in the hope of improving their chances of getting into postgraduate

Medicine, it could do little more than lengthen their period of training to become a doctor. My daughter's experience in being allowed to do a year's Latin in first-year Medicine could be seen as little more than tokenism. Education should be for life, not just for a job, so opportunities to expand and enrich the mind should not be wasted.

It was in the 1970s that thinking of this kind motivated James Power, a Brisbane business man, and Karl Schmude, Librarian of the University of New England. They began to think about establishing a new kind of institution in Australia, a tertiary college in the American liberal arts tradition that would blaze a trail towards a new view of education in Australia. Or more properly towards the revival of an *old* view of education, the view that literacy, eloquence, clear thinking, historical awareness and well-founded moral certainty ought to be laid firmly in place as a foundation for professional studies.

Moreover, the college they dreamed of founding was to be a *Catholic* liberal arts college. It would not be Catholic in a token sense, but would fully embrace Cardinal Newman's concept, expressed in *The Idea of a University*, of an intellectual organism permeated by theology: theology would not just be one subject on offer, to be taken or not taken on a whim, but it was to be at the core of the academic life of the college, just as Christian liturgy and prayer were to form the bedrock of the students' social life.

In the fullness of time the dream became a reality. St Edmund Campion, the Jesuit martyr of Elizabethan England, himself a university man of the highest distinction, was fittingly chosen to be the college's Patron. Bishop Manning of Parramatta generously made available the former Marist Fathers' seminary at Old Toongabbie to be the new institution's campus. In the background all the time were the colossal figure of Chesterton and the fine mind of Christopher Dawson, two thinkers who deeply influenced not only the founders of the college but all those who followed: wit, humanity, a profound awareness of the forces of history and a love of paradox have always been precious to us.

THE CAMPION PROGRAM

Enough of theory, though. What do students at Campion do, and how much do they achieve? For their BA degree (that is the only degree we offer at this time, though an MA is to be introduced by distance learning in 2012) they study four 'core' subjects over three years – Theology, Philosophy, Literature and History. They drop one of these in third year,

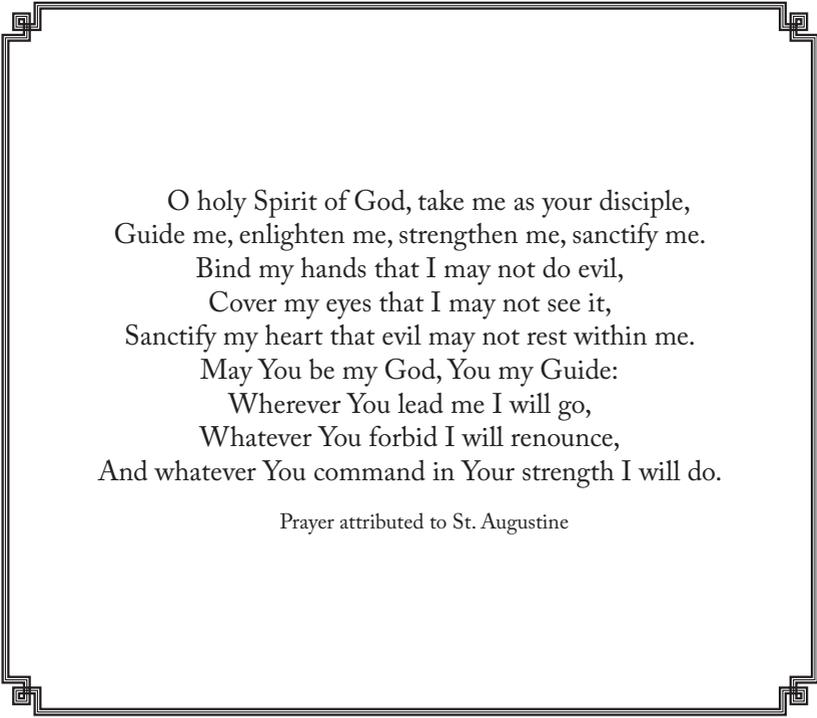
in order to make up a 'major' in one other, or to take a science or ethics unit. They may also take one language – Latin – as an overload. The core subjects are integrated horizontally and vertically: in first year, for example, students will read ancient authors such as Homer and Virgil, will study New Testament and patristic theology and ancient history, and examine Plato and Aristotle. In their second and third years they move on chronologically, with the goal of acquiring in three years a broad and expansive understanding of the flux of human thought and activity, a grasp of those basic and powerful ideas that have formed our actions, and a sense of the mutability and at the same time the universality of human life. Perhaps no institution can teach wisdom, but it is certainly the aim of Campion to come as close as practicable to achieving that end.

Critics sometimes take a look at the Campion syllabus and declare it narrow. We offer four subjects for the BA, while a conventional mega-university may offer perhaps 80 or 90. So on the face of it we do look narrow. But a student in an ordinary university can actually take only four of those on offer, that number usually diminishing over the three years. By contrast our people study the same four in their second year and three of the four in their final or third year. Moreover our core subjects are exactly that – *core* subjects, subjects fundamental to humane studies – whereas even the most kindly observer will suspect that some of the 80-90 alluded to above may be provided for more mundane reasons. At Campion we are concerned to give young people of various intellectual levels challenging opportunities to stretch their own skills in new directions.

Advancement in the spiritual life at Campion is, as you would expect, less easy to generalize about. While our Catholic lecturing staff take the Oath of Fidelity to the teachings of the Catholic Church, the students themselves come from very different backgrounds and stages of spiritual development. A substantial minority goes to daily Mass and displays a deeply mature Faith in both practice and prayer. Many others go to Mass once or more a week (there is a celebration at least once a day in our chapel). Some are detached or indifferent. I doubt if there is anybody here hostile to the Faith, but it is very understandable that some will be seekers only, as thoughtful young people so often are. We impose no religious test on admission, though all must study Theology as a core subject. I have not known a Campion student to lose his faith, though I have known a few who found it here, or re-discovered it. There are myths about Campion that I take every opportunity to dispel: some of our students are very

conservative Catholics, but by no means all; some were home-schooled, but only a small minority; we offer Latin not because we have a Tridentine orientation (we don't) but because it was the common intellectual language of European culture.

And what happens to these students of ours when they graduate? After three graduations (2008, 2009 and 2010) it is now possible to start talking with reasonable confidence about the careers of our alumni! Graduates of Campion have gone on to Medicine and Law, Teaching and Business. One is a journalist. One is doing research in English. One hopes for a career in theatre. A couple will test their vocation to the Priesthood. They are a diverse bunch of people, but determined efforts have been made to ensure that they go out to their professions very well prepared to meet the world they find there, and strong enough to stand up for *whatever is true, whatever is honourable, whatever is right, whatever is pure, whatever is lovely, whatever is of good report*(Philippians).



O holy Spirit of God, take me as your disciple,
Guide me, enlighten me, strengthen me, sanctify me.
Bind my hands that I may not do evil,
Cover my eyes that I may not see it,
Sanctify my heart that evil may not rest within me.
May You be my God, You my Guide:
Wherever You lead me I will go,
Whatever You forbid I will renounce,
And whatever You command in Your strength I will do.

Prayer attributed to St. Augustine

EVAN ELLIS

Shame, Blame and Renewal

At the heart of this article is 'restorative justice', a response to anti-social behaviour that sees it as more than a breaking of conventions, regulations or, in more serious cases, the law. Such behaviour can also cause harm to people, relationships, and the community. So a just response must address those harms as well. In the 1990s the idea of restorative justice was taken up internationally by many of those working in government, criminal justice systems, family welfare agencies, schools and community groups. Its modern antecedents are the informal justice movement and victim-offender mediation programs of the 1970s and 1980s. Restorative justice approaches have proved effective not only in adult and juvenile criminal matters, but also in a range of civil matters, including family welfare and child protection, and disputes in schools and workplace settings. Almost always a pre-condition for success is the willingness of offenders to admit their offence.

One of the organisations promoting restorative justice in school settings is Marist Youth Care. The ways in which it carries out its mission will be explored in a future edition of Champagnat. At this stage it is sufficient to draw attention to some key elements in schools' restorative justice programmes. Justice in relationships is an essential goal. This necessarily imposes on all individuals the obligation to accept responsibility for their own behaviour and to correct their misbehaviour. In this context constructive approaches rather than confrontation are the preferred way to resolve conflict. Where student misconduct is concerned teachers are willing and equipped to help students overcome difficulties, confront challenges and improve patterns of behaviour. In a number of cases an effective means of achieving these outcomes is through supervised conferences where the parties directly concerned meet to discuss the harm inflicted and how to bring about resolution.

The potential value of the work of Marist Youth Care and others in similar programs is underscored by the reflections recorded in the following few pages.

Shame often has a bad image. It is depicted as unhelpful at best, or pathological and deeply destructive at worst. Few people discuss or even acknowledge the importance of shame. It can be likened to fear; unpleasant but potentially useful. It asks important questions and we respond, positively or negatively, through our actions. It can also be misplaced, like fear. To borrow from the Bishops in their 2010 Social Justice Statement *Violence in Australia: a message of peace*, shame is ‘a good servant, but not a good master.’

It was at the Parramatta Diocese’s launch of the above Statement that I had occasion to reflect on the value of shame. The response to the Bishop’s very fine address was delivered by Terry O’Connell. A police officer for thirty years, he is now the director of Real Justice Australia.

With the aim of humanising our justice system Real Justice promotes controlled conferencing between victims and offenders. Such conferences, in the words of American educator and author Ted Wachtel, create ‘a carefully orchestrated, emotional encounter among ... offenders, their victims and their respective friends and families that typically results in a written plan to repair the harm that caused the offence.’

I first saw Terry in action years ago in the ABC documentary ‘Facing the Demons’ (1999). He was the unassuming policeman who facilitated the conference involving friends and family of two of the four offenders in an armed robbery that involved the death of 18 year old Michael Marslew. In this case it was clear there could be no plan of any kind to repair the harm caused.

One of the culprits was Karl Kramer. After planning the robbery and waiting inside the getaway car during the bungled heist, Kramer received a fair trial. What he didn’t get was the knowledge that Michael’s mother revisits the image of her unmoving son in the morgue every night before she sleeps. He didn’t know how her mind’s eye lingered on all the intimate details of her son’s wound, from the specks of blood through his hair to the terrible damage to his teeth. What he didn’t get before the conference was a profound, even potentially life-changing sense of shame.

Terry acknowledged that our prisons are filled with people who do not understand the terrible impact of their actions. Our legal system has

a tendency to sharpen this disjunct. There are few opportunities, if any, for victims to express how they have been affected. In certain cases they might be asked for a victim-impact statement but often their involvement is limited to giving testimony. Our legal system is admirably committed to fairness and due process but less so to meeting the emotional needs of victims. The downside of this is twofold. First, it can inadvertently shield offenders from realising and feeling the full consequence of their actions; of experiencing shame. This realisation is further buried when offenders enter the penal system and they themselves become the victims of brutality and abuse. Second, it limits the opportunity for victims to express their feelings and have them acknowledged by others, particularly the offenders. In turn such a situation makes it harder to forgive. This may explain why so many victims or claimants are unsatisfied with the legal process even when they 'win' their case.

It can be a cathartic process when victims first face the perpetrator in a conference setting and then, by being listened to and acknowledged, see - like a silhouette coming into focus - that it is another human being before them. In Michael Marslew's case his father Ken went from advocating for the death penalty to offering Karl Kramer work in his anti-violence organisation *Enough is Enough*. Such transformations are echoed in countless conferencing cases.

However there is no silver bullet for forgiveness or redemption. Michael's mother will not forgive her son's killers. Karl Kramer, after a promising start following his 15 year sentence, is in remand for alleged assault and possession.

What restorative justice does do is create the ideal conditions for change and forgiveness. It does this by utilising shame rather than ignoring it. A Charles Sturt University study on the pioneering work of Terry O'Connell in Wagga found the recidivism rate of the young offenders he worked with was half that of those left to the courts. Ninety percent of offenders who agreed to make financial reparation honoured that commitment. Most surprisingly, victims reported an almost universal satisfaction rate with the outcome of the process.

Theologians and philosophers rightly value the importance of imagination in the moral life. 'Do unto others' is as much about imaginatively entering into the reality of others as it is about reflecting on how you wish to be treated. The success of restorative justice is because it creates the space for such imaginative exploration to occur. Offenders are

helped to see the impact of their actions, while victims are helped to see the humanity of their assailant or wrong-doer.

However, Terry also made the point that criminal behaviour is not only about being unable to fully enter into the consequences of an action. It is also linked to extended, unqualified periods of shame. Offenders often live their entire lives filled with shame. Their self worth is minimal and as their hearts harden to survive, the space left for others is diminished.

Shame is like icy water. In doses, it gets your attention and calls for some reparative action. However it shouldn't be indefinite. To live a life of shame, to tread water without a way out, is to go numb if not to drown. Terry concluded by raising concerns about the lack of rituals to mark this 'way out.' How do we mark forgiveness, how do we signal a return to communion? 'How can we ask kids to do more than say sorry if we ourselves don't really know what we want them to do?' he asked of one classroom example. 'What would "more than sorry" look like?'

The prodigal son – or as Pope Benedict XVI noted, the father and two sons – offers one illustration of what such a 'way out' ritual would look like. Down with the swine the son experiences shame. He returns and his father, mindful of his son's innate human dignity, rushes out to welcome him. The son firstly verbalises his shame. The father responds by putting a robe, ring and sandals on him and providing a feast for him.

This is not about jewellery, about being cold or hungry. Indeed it has many meanings. However in our context it would be fair to say that the father is using ritual to signal the restoration of communion and the end of shame's utility. It would be perverse (although common) if the young son remained ashamed after this touching ceremony. It would be as incongruent as a person remaining afraid after a genuine threat to their safety had well and truly passed (also common). To do so would hand mastery to a response that is meant to serve us.

In Heaven there is no shame. However, in our world the total absence of shame would be hell. Our radar for when reparation is needed would be dismantled. We might feel good, I suppose, but in all likelihood with less reason to. Shame comes with the territory of being human. It is a gift, though a strange one, like the Cross. We have urgent need to get better at letting it serve us, rather than mastering us.

BERISE T. HEASLY

A Coffee, a Couch and a Good Book

God's Tender Mercy – Reflections on Forgiveness

Joan Chittister. 2010. Melbourne: John Garratt Publishing.

80 pages. RP \$19.95 ISBN: 9 781920 682231.

This is a small volume, a gem of analysis, a deep and rich learning experience for the reader. It is a worthy new exploration of a concept that we need to contemplate and understand. Joan Chittister has given her readers many beautiful reflections over the years and this one follows well in the footsteps of an earlier publication: 'In the Heart of the Temple', published in 2004.

Sr. Joan's clarity, her accurate understanding of the human condition, shows us in each of these five short chapters, the meaning of the quality of mercy, which she categorises as a virtue. She highlights in beautiful prose the beauty of the relationship with God, and how that relationship permeates the soul, when we experience and understand God's mercy, God's forgiveness, and become as a consequence the conduit for mercy and forgiveness for the people around us.

The author draws on a variety of sources for short and telling comments that underline her exposition of meaning: Aquinas, George Eliot, Gandhi, Julian of Norwich, Longfellow, Martin Luther King Jr., Anais Nin, Carl Jung, even Mary Pickford and more. These are followed by her own compassionate extension of meaning for the reader. She looks at the connections to guilt and shame and finds the links to our forgiveness of ourselves and then finds God's forgiveness. The effect is to situate the quality of mercy as part of the widest understanding of people from differing backgrounds and personal experience.

As an indicator of the value of this small volume, I can recommend it as useful for a variety of situations. There is the reflective writing, in itself, exemplifying beauty, prayerfulness and clarity. There is value for retreatants, who wish to meditate on the content itself. It would be helpful for seminarians who are developing their understanding of one of the deepest virtues of the Christian faith, giving their thoughts direction as they prepare for ministry. There is gentle content expressed in normal 21st century terms, for anyone on a journey of renewal.

At the same time, the writing is equally accessible for teachers who are charged with responsibility for teaching Religious Studies, Religious instruction, Religion and Values Education (RAVE), even English teachers who are teaching Shakespeare and 'the quality of mercy' that appears in the courtroom speech of Portia!

Senior students in those same courses will find help in the analysis of the whole concept of Mercy. Today's students would find content very helpful for discussion in the classroom Community of Inquiry format, and Philosophy students in secondary and early tertiary classes will find help as they dissect the concept and make links and connections to related concepts. There is no attempt by Sister Joan to give a simplistic definition of the quality of mercy, and the result for the reader is the invitation to dip often into the pages, once the first reading is complete.

In her earlier publication, mentioned above, Sister Joan has taken a number of concepts beginning with Simplicity, the Sabbath, Stewardship, Sanctity, Empowerment, Tradition and Discipleship, and laid the foundation of the whole web of interaction and meaning. She builds a beautiful picture of the way that our humanity can be developed towards the best of God's creation. 'God's Tender Mercy' is completing that picture of wholeness that is indicated in her two works together.

I find myself going back and checking a sentence occasionally that has taken my attention, and I recommend this publication to readers of *Champagnat* as a lovely way to mark Pentecost and the continual renewal that is at the heart of the Jesus message.

'Clearly, weeping and healing are one and the same thing. Our only real questions then are: Over what do we ourselves weep? And, because of our tears: What are we reaching out to heal? ...For the sake of the world, for the sake of this planet – and if that is not good enough, for the sake of the children – I am begging you to weep and heal. Weep and heal. Weep and weep and weep so that finally, one day, we may all really be holy and all really be healed.'

Good and Bad Religion

Peter Vardy, 2010. London UK: SCM Press.

179 pages. RP \$29.96 ISBN 978 0 3340 4349 2

I settled down with the book thinking that it was at least a provocative title. Given my previous lengthy familiarity with Peter Vardy's extensive work with colleagues in UK, NZ and Australia in the development of curriculum content and teacher professional seminar support, in particular for studies in Ethics, Philosophy, Values Education and Studies in Religion, I looked forward to direct and rigorous development of religious matters. The RAVE program is well established in Australia, and the associated magazine is professional and gives background material particularly useful for teachers of Year 11 and 12 in the above disciplines.

This publication is timely and to the point. Some of the contrasts and contradictions that Vardy highlights give opportunity to discover a dawning perspective that allows for people of the Abrahamic traditions to agree, with some specific reasons to support that agreement. The first example chosen is the existence of the latest form of atheism –Vardy calls it 'celebrity atheism' and proceeds to analyse and demolish some of the more spurious elements of the mounted arguments offered by Dawkins et al! Vardy makes it clear too that atheism is as complex a belief system as the various religious belief systems, starting with Socrates and his argument on the identification of gods in Roman culture.

I like the format of this publication, in that there are two distinct parts: one titled *The Challenge* and the next titled *A Way Forward*. Having dealt with a well-constructed analysis of the concept of Atheism, Vardy then addresses Truth, as a concept; he steps off from what is apparent. We know when religion is 'used' for other purposes than for Truth. We trawl through the concepts of evidence, value, falsification and proof. We swing through Dawkins, Clifford, Kant, Bentham, Aristotle and Plato. For the reader who may not be familiar with some of these philosophers, Vardy's prose is clear, understandable and follows a logical path which gives us a chance to evaluate his writing and to choose whether we can agree with his conclusions or otherwise. The opportunity is there too to construct the logical patterns of understanding of our own responses, because giving reasons for disagreement is implied in his content.

In Part 2 he examines the concept of Authority, highlighting the force of the beliefs that are promoted regarding the problem of holy texts and

the presence of the Hand of God in their existence. He follows with an examination of the roles and functions of religion and science, where and when they contradict each other and where they most emphatically agree. Three further chapters, examining the concepts regarding what is to count as Justice, Equality and Freedom, are carefully addressed. Vardy pays attention to the cultural and religious differences found in various parts of the Christian tradition. He acknowledges the distinctions between the three Abrahamic faith traditions, highlighting where they agree.

His concluding chapter is a masterpiece. It will be useful for all readers to proceed carefully through his clear and concise statements that distinguish between good and bad religion. As a text for retreat, for professional seminar work, for senior secondary teaching support, it is unmistakable in the effort to make clarity and accurate reasoning the central approach. For first and second year theology and philosophy students, it is a particularly relevant approach that gives the scholar a support base both for comment, construction of personal thinking and learning and also for use as knowledge and contrast in further studies.

I have no hesitation in recommending this publication, because of the accessible prose and the disciplined and accurate logic which is founded on a knowledge base which is broad and relevant.

You are the light of the world...

A city built on a hill-top cannot be hidden.
People do not light a lamp to put it under a tub;
they put it on a lamp-stand where it shines for
everyone in the house.

In the same way, your light must shine in the sight of all,
so that, seeing your good works,
they may give praise to your Father in heaven.

Matthew 5, 14-16

NORM O'DOHERTY

Theology, Science and a Meeting of Minds

The Beginning of All Things - Science and Religion

Hans Kung (translated by John Bowden).

2008 (paperback). Grand Rapids: Wm. B. Eerdmans Publishing Co.

220 pages RP \$17.60 ISBN 978 0 8028 6359 1

The relationship of science and religion occupies a substantial literature. Opinions broadly fall into one of three categories or models – the conflict or warfare model; the independent model of separate domains; the model of complementarity or dialogue. Kung sees value for both science and religion in a respectful dialogue, particularly as religion can attribute meaning that science cannot read from evolution. Kung describes his complementarity model ‘as involving the critical and constructive interaction between science and religion in which the distinctive spheres are preserved, all illegitimate transitions are avoided and all absolutisings are rejected’ and this is the model upon which he bases his analysis.

Kung has not written a polemic against so-called new atheists such as Sam Harris, Daniel Dennett and Richard Dawkins, although he notes that the critique of religion offered by these new materialists does not match the depth of their classical predecessors.

He addresses himself to illuminating some basic questions. Why does the universe exist or doesn't exist? Why is the universe as it is? Why does the universe have properties decisive for human life and survival? The first two questions raise issues of the origin of the universe (cosmology). However, an absolute beginning beyond space-time ‘evades all the concepts and laws of physics’. The third question raises discussion of human biology and of the philosophical position that

because humans exist, we must observe a universe consistent with our existence (the anthropic principle).

In his discussion of cosmological issues, Kung accepts the science of the Big Bang but notes that the origin of the universe generally is not just a question about an initial event but of reality generally. Why is there something and not nothing is a basic question of philosophy. Here science comes up against its limits where the ontological question (of the nature of being) cannot in principle be answered by the methods of science. 'Isn't a kind of "meta-physics" called for when empiricism is definitively transcended and it has to be asked not only why the universe is as it is but why it is at all?'

Kung does not immediately invoke God as the ultimate explanation for reality. Certainly he is not impressed with arguments for an eternally existing cosmos. He notes 'it is surprising how in the initial conditions of the cosmos cosmologists labor to overturn elementary philosophical statements such as *ex nihilo nihil fit*, "nothing comes out of nothing." However philosophy knows of no knock-down argument for the existence of God, nor can God be proved by physics.

Nonetheless, key questions about the existence of things and the intelligibility of the universe would be answered if God existed. For Kung the response to reality is by way of a reflection upon the nature of things and a trusting, rationally responsible attitude. Statements about God need to be tested against the experience of life which ultimately calls for a free human decision. It all comes down to the reasonableness of belief and the explanatory power of that belief. Thus faith is a reasonable belief not susceptible to proof.

This affirmation of the existence of God is a familiar one in the science/religion literature. John Polkinghorne¹ has stated the position succinctly.

Such a reading of the physical world as containing rumours of divine purpose, constitutes a new form of natural theology, to which the insight about intelligibility can also be added. This new natural theology differs from the old style natural theology of Anselm and Aquinas by refraining from talking about proofs of God's existence and by being content with the more modest role of offering theistic belief as an insightful account of what is going on.

A recurring issue in the science/religion dialogue is the body/soul problem. The theology of original sin is questionable since belief in an

historical Fall looks untenable in the light of the long development of homo sapiens. Thus Kung addresses his third question about human life and development. The body/soul dualism of Descartes is challenged by contemporary theology. Human beings are not made of 2 different stuffs and are a product of evolution.

Kung provides a respectful summary of contemporary brain science. He counters the reductionism of some scientists by a philosophical discussion of the reality of human freedom and responsibility – physics and chemistry do not explain the self. The self is real and not a mere epiphenomenon of the brain.

A superb addition to the science/religion literature, this book is balanced, scholarly and well structured. It is an intellectual pleasure to encounter such an all encompassing mind.

ENDNOTES

- 1 J. Polkinghorne, *Belief in God in an Age of Science* (Yale University press, 1998).
Norm O'Doherty is an economist who worked in the telecommunications and related industries. He has maintained a strong interest in philosophy, more recently in science/philosophy issues.

Champagnat: *An International Marist Journal of Charism in Education* aims to present information on research, educational practice and policy-making in the field of Marist Schools Australia Melbourne and other associated areas in a format that is accessible to both researcher and practitioner, within and beyond the international Marist network. Qualitative and quantitative data, case studies, historical analyses and more theoretical, analytical and philosophical material are welcomed. The journal aims to assist in the human formation and exploration of ideas of those who feel inspired by a charism, its nature and purpose. In this context, charism is seen as a gift to an individual, in our case Marcellin Champagnat, who in turn inspires a movement of people, often internationally, across generations. Such an educational charism encourages people to gather, to share faith, to explore meaning, to display generosity of spirit and to propose a way forward for education, particularly of the less advantaged. Consequently, this Journal endeavours to discuss the relationship between charism more generally, and education.

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Articles submitted for publication should demonstrate a level of scholarship and research appropriate to the topic and to our targeted readership. They should also satisfy good standards of quality in expression and content, final judgments in these matters being reserved to the editor. The editor also reserves the right to make minor changes to manuscripts prior to publication without consulting the author.

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