

CHAPTER 7 - BUILDING ANEW: ST. MUNGO'S ACADEMY, GLASGOW

Let Glasgow flourish.

St. Mungo¹

*A teacher gives an opinion
... Br. Stephen asks your
opinion.*

S5 Student

St. Mungo's Academy² has received Government funding for longer than most Marist schools around the world.³ The Academy's 134 year history is well respected in both Glasgow and the Order and provides an important backdrop, and reference point, for what currently happens in the school⁴. Today St. Mungo's has its first lay principal and a Marist Brother as Principal Head of the Religious Education Department. The Marist Brothers are now withdrawing from the leadership of many schools with which they have been traditionally associated. At the same time, they often continue to have a Brother on the staff and sometimes on the School Board. In this case study we study one such school through the eyes of administrators, staff, parents and interested onlookers and look in particular at the current Marist contribution to the school and the educational vision which seems to inspire this contribution.

7.1 - DESCRIBING THE ACADEMY

St. Mungo's Academy is described in the current school handbook as a 'Roman Catholic mixed comprehensive' school with a capacity to enrol 1380 students (SH, 1991, Doc. SMA, p.1). Connie MacKenzie, the Librarian-in-Charge and one of the non-Catholic members of staff, in the course of my half hour interview with her, moved from describing St. Mungo's as 'a state school ... [to] a Catholic school ... [to] a religious school' (1991, Int. SMA). Still located in the East End of Glasgow, St. Mungo's continues to serve a principally working class community where

¹ Quoted in Clare, 1958, Doc. SMA, p.38. St. Mungo is regarded as the founder of the Church in Glasgow. He died about 612 AD (Attwater, 1983, p.207). 'Mungo' is a commonly used Celtic nickname for Kentigern (*ibid.*).

² The kind of school called an 'academy', or 'private grammar school' first appeared in the seventeenth century. It was 'either socially exclusive or used what would be described today as a "modern curriculum"' (Oakley, 1975, p.84).

³ St. Mungo's obtained its first grant in 1861 (Clare, 1968, Doc. SMA, p.32).

⁴ The importance of this reference point is clear when one compares St. Mungo's Academy with other catholic comprehensive schools in Glasgow where there has been no religious order involvement (Lochrin, 1992, Int. SMA).

'there's a lot of deprivation ... a lot of hardship ... [and] a lot of families ... [who] don't know anything [about religion] (MacKenzie, Int. SMA).

St. Mungo's association with the East End of Glasgow is a long one. Mrs. Kathleen McNamara, a Principal Teacher of Guidance, recalls hearing from her uncle who attended St. Mungo's about

the amount of good work that was done by the Marists in the East End and the help they gave particularly to people who were living in poor areas to encourage them academically and to support them to go onto higher education (McNamara, 1991, Int. SMA).

The broad division between east and west Glasgow began around 1850, when factories and workers' residences were first located in the east of the city and business premises and middle class dwellings in the west (Gibb, 1983, pp.118-119). Glasgow's population had jumped from 77,000 in 1800 to 345,000 in 1850 (Clare, 1958, Doc. SMA, p.1), with nearly 94 per cent classified as working class (Cage, 1987a, p.1) Pauperism was 'increasing with fearful rapidity' (*ibid.*, 1987b, p.86). From the time they opened St. Mungo's Academy in 1858, the Marist Brothers have been committed to educating the poor. Br. Vincent,⁵ for example, used to visit the poor children of Townhead and Garngad on Sunday mornings, 'ringing a bell to summon them together and then marching his ragged regiment down the hill to the children's Mass in St. Mungo's Church' (Clare, 1958, SMA Doc., p.95). In the afternoon he taught them their catechism (*ibid.*). Similarly, Marist historian Br. Clare⁶ believes, Br. Walfrid's name 'will always be associated with the Catholic east-end of Glasgow' because of his work with the poor (1968, Doc. SMA, p.91). In 1888, to support the efforts of the St. Vincent de Paul Society in feeding and clothing poor people, Br. Walfrid founded a football team to which he gave the name Celtic, now commonly known as Glasgow Celtic,⁷ (*ibid.*; Mannion, 1992a, Int. LON). Soccer was just beginning to fascinate the working class of Scotland and 'they were prepared to pay for the excitement of watching exponents of the game at play' (Clare, 1968, Doc. SMA, p.92). Br. Walfrid drew up a subscription list for the club, headed by Archbishop Eyre who, while he knew nothing about football, was always prepared to support any scheme that had for its

⁵ Br. Vincent, who was associated with St. Mungo's for 45 years, died on 17th May, 1906 (Clare, 1958, Doc. SMA, p.95).

⁶ As well as being Head Teacher of the Academy from 1944 to 1960, Br. Clare - Dr James Edmund Handley (1900-1971) - had a distinguished academic career. He authored five books including *The Irish in Scotland, 1798-1845* and *The Irish in modern Scotland [1845-1945]* (Darragh, 1971, Doc. SMA, p.3; Hanley, 1992, Int. SMA).

⁷ The main restaurant at Celtic Stadium is named 'The Walfrid Suite!' (McGroarty, 1992, Corr., p.1).

object the welfare of the poor of his flock, and formed the club into a charitable trust. The new club met with great success from its beginning and the prosperity of Br. Walfrid's organisation for charity was assured. However, in 1892, Br. Walfrid⁸ was moved to London and Br. Clare observes that the football club committee, freed from Walfrid's restraining hand,

ignored the end for which the club had been founded. The last contribution to the Poor Children's Dinner Table was made at the A.G.M. of session 1891-2. The committee after a long and bitter struggle against the honest element among the team's supporters got their way at last and turned the club into a business with themselves as directors and shareholders (1968, Doc. SMA, p.44).

The area in which St. Mungo's is located is now described as an 'Area of Priority Treatment'.⁹ This indicates it is in one of the city's poorer districts where large numbers of people are unemployed¹⁰ and many single parent families live (Smyth, 1992, Corr., p.4; McLaughlin, 1992 Int. SMA). Of the students entering the Academy for the first time in 1992, 56.5% came from this area and a further 11% from other Areas of Priority Treatment (Burnett, 1992, Int. SMA). St. Mungo's has never restricted its enrolment to students in the East End, however. In 1953, for example, when 1800 Academy students were being taught in 50 classes, the students were drawn from the western and eastern perimeters of the city 'and almost all the space between, north of the river'¹¹ (Clare, 1958, SMA Doc., p.208; McLaughlin, 1991, SMA Int.). The present Head, Mr. Tom Burnett, recalls a classmate of his own school-days at St. Mungo's who

came from the west end of the city, from a totally different background. My father was basically a working chap, his father was a managing director of a firm. We ... became very good friends and I'm now a member of the family because I married his sister (Burnett, 1991, Int. SMA).

When the Academy moved to its new premises in Crownpoint Road in 1975,¹² it maintained its presence in the East End of Glasgow (Lewis, 1975, Doc. SMA, p.39; McLaughlin, 1991, Int. SMA).

⁸ Br. Walfrid had been Head of St. Mungo's Primary, affectionately called 'the Wee Mungo' (Hanley, 1992, Corr., p.1).

⁹ There are 220 of these areas in Britain, with 112 located in Strathclyde regions. Being located in one of these areas gives St. Mungo's 6.7 extra teachers 'because of the difficulties inherent in children from such backgrounds' (McLaughlin, 1992, Int. SMA). Many of these children get food and clothing grants (*ibid.*).

¹⁰ Up to 90% (McLaughlin, 1992, Int. SMA).

¹¹ At this time, because the numbers were so large, the decision had to be taken to divert pupils from eight of the feeder schools to a new Catholic secondary school (Clare, 1958, Doc. SMA, p.208; McLachlan, 1991, Int. SMA).

¹² The building cost #1.5 million (Lewis, 1975, SMA Doc. p.39; McLaughlin, 1991, Int. SMA).

While St. Mungo's has been catering for poor students, the better off Catholics have normally gone to the Jesuits at fee paying St. Aloysius (McLaughlin, 1992, Int. SMA; Mannion, 1992a, Int. SMA). Others either attended St. Joseph's Dumfries when it was a boarding school,¹³ the Benedictines¹⁴ or the De La Salle Brothers - a similar pattern to that experienced by the first Marist Brothers in France in the nineteenth century when the wealthier Catholics sent their children to be taught by the De La Salle Brothers¹⁵ (McHardy, 1991, Int. LON; Goldberg, 1992, Int. LON.; Sheils, 1992, Corr., pp.1-2; Smyth, 1992, Corr., p.4).

According to the present Head Teacher students of all academic abilities currently attend the school (Burnett, 1991, Mtg. SMA). He recalls how the Academy's admissions policy was at one time based on academic ability (*ibid.*). This meant that 'only the top one or two from each ... primary school in Glasgow actually got into St. Mungo's' (MacKenzie, 1991, SMA Int.). At the entrance scholarship examination in May 1919, for example, 160 boys from 35 schools competed for 20 places (Clare, 1958, SMA Doc. p.140).

In the 1991-2 school year, St. Mungo's enrolment by year level was: S1 - 174, S2 - 195, S3 - 162, S4 - 152, S5 - 141 and S6 - 50 - a total of 874. Tom Burnett is pleased with the increase in enrolments over recent years:

Last year, into the first year, we had 170 come in - of those 40 were from other areas. This year we have 224¹⁶ coming into first year - of those ... 50 are booked for formal placing requests - that is they should be going to other schools but they're requesting to come here instead. And these are from all over the city. That is something which is quite exciting (1991, Int. SMA).

The 1992-3 total enrolment is 982 with 233 of these in S1. 1059 students are expected to be enrolled in the 1993-4 school year (Burnett, 1992, Int. SMA).

TABLE 7.1 - ST. MUNGO'S ACADEMY'S ENROLMENTS AND KEY EVENTS

YEAR	ENROLMENT	EVENT
1858	6	ST. MUNGO'S ACADEMY OPENS

¹³ A Marist Brothers' School.

¹⁴ At Fort Augustus, Ampleforth and Downside (Sheils, 1992, Corr., pp.1-2).

¹⁵ cf. Chapter 5.

¹⁶ 233 students actually enrolled for the 1992-3 year in S1 (Burnett, 1992, Int. SMA).

1861		THE ACADEMY MOVES TO ST. MUNGO STREET
1874	163	
1883		THE ACADEMY MOVES TO PARSON STREET
1884		FORMER PUPILS' ASSOC. INAUGURATED ¹⁷
1886	150	
1892		ACADEMY RECOGNISED AS A SEC. SCHOOL ¹⁸
1901	220	
1918	580	KEY EDUCATION ACT ¹⁹
1924	1030	
1939	1105	
1945		ACADEMY TEACHERS RETURN FROM WAR
1953	1800	
1955	2000	NEW SCHOOL ESTABLISHED NEARBY
1958	1370	CENTENARY YEAR
1971	1850	
1975	1400	ACADEMY MOVES TO CROWNPOINT ROAD
1978	1100	PERIOD OF LOW MORALE BEGINS
1986	450	FIRST LAY PRINCIPAL APPOINTED
1988	670	ST. MUNGO'S ACADEMY AMALGAMATES WITH OUR LADY
1991	874	
1992	982	

(SRC, 1977, Doc., SMA, pp.1-2; FPAB, 1986, Doc. SMA, p.2; Hanley, 1992, Int. SMA; Burnett, 1992, Int. SMA).

SCHOLIUM 7.1 - MR. TOM BURNETT

¹⁷ Although the first official reunion of former pupils of the Academy took place in 1876, it was not until 1884 that the Association was officially inaugurated (Clare, 1958, SMA Doc., p.210). The Association subsequently became a major fund raiser, providing bursaries for deserving pupils who required help.

¹⁸ During Br. Ezechiel's Headship (Clare, 1958, Doc. SMA, p.62).

¹⁹ The 1918 Education Act revolutionised Scottish education (Craigie, 1966, p.323). It replaced the hundreds of local school boards with thirty-five local education authorities. At the same time, the opportunity was taken to bring the denominational schools within the state system on terms acceptable to all the interested parties, but arrived at only after long and delicate negotiations (*ibid.*). Within the two years laid down by the Act, practically every denominational school in Scotland, including 226 Catholic schools, had been transferred to the local education authorities with those choosing to remain independent losing all financial aid from government sources (Clare, 1958, SMA Doc., p.139; Craigie, 1966, p.324). St. Mungo's chose to transfer so as to enable as many of the poorer catholic families to get a catholic secondary education (McGroarty, 1992, Int. SMA). These 'transferred schools', when taken over by the local authority, were to be maintained as public schools in the same way as existing public schools (Craigie, 1966, p.324). While ecclesiastical authorities in Glasgow first rented, and then handed over their schools for a lump sum to the new Education Committees which had been elected under the Act, the Brothers were allowed to retain ownership of St. Mungo's Academy while renting the premises to the committee (MB, 1967, Doc. SMA., p.42; Clare, 1968, Doc. SMA, p.93 and p.95). This meant the Brothers were 'responsible for repairs in the external structure but everything else for the normal functioning of the school ... [was] provided by the public body' (Clare, 1968, Doc. SMA, p.95). The local authority appointed and dismissed staff, and all new appointments had to satisfy the Regulations of the Scottish Education Department for the Training of Teachers (*ibid.*). The churches, however, retained the right to approve every new appointment in respect of religious beliefs and the right to continue religious education according to past practice; the time to be devoted to it was to be no less than formerly, and unpaid supervisors were to be appointed to see that it was being efficiently carried out (Craigie, 1966, p.324; Lamont, 1989, p.201). This Act 'remedied the inequalities of the national system by offering the same opportunities to all pupils irrespective of their religion' and gave the right to the Catholic Church to have its own schools paid for out of state funds (Clare, 1958, SMA Doc, p.10). Craigie claims there is now 'no discernible difference between the public and the "transferred" schools, whether primary or secondary, in buildings, staffing, equipment, educational standards and achievement, or status, and as a result the bitterness of religious acrimony is wholly absent from Scottish education. The number of Catholic schools has increased considerably since 1918 - all being provided by the local education authorities (*ibid.*, pp.324-325). St. Mungo's was finally compulsorily purchased for demolition by the Local Authority in 1974 for #16,000 (Hanley, 1992, Int. SMA; McGroarty, 1992, Int. SMA).

²⁰ The amalgamation resulted from a city-wide process of rationalisation of educational provision. 'Glasgow had to effectively close 1/3 of its schools due to demographic changes and the falling birth rate' (Smyth, 1992, Corr., p.4). The amalgamation was phased with some girls attending the newly amalgamated school at St. Mungo's in 1988 and the rest in 1989. Mercy sister, Sr. Eileen Tracey, one of the present school chaplains, came 'with the girls' when the two schools amalgamated (Tracey, 1991, SMA Int.). Tom Burnett observes: 'When the amalgamation came I thought ... we have ... to look at both traditions ... [and] pick up the best of both ... which I think we probably have done' (1991, Int. STA). The amalgamation is seen to have been a great success (McLaughlin, 1991, Int. SMA; MacKenzie, 1991, Int. SMA).

St. Mungo's Academy was administered by the Marist Brothers from 1858 to 1986. Tom Burnett commenced as the Academy's first lay Head Teacher on October 27th., 1986. He received his vision of the school from former Marist Brother principals as he explains: 'I spent quite a long time with Br. Adrian [the previous head teacher]. Br. Gall, who was a former head teacher, was also very helpful to me. Br. Gall immediately preceded Adrian. So I was able to speak to both previous Brother Head Teachers. That was very useful because they gave me a picture of the school and a vision of the school ... they said: "Don't be too concerned about the school passing out of Marist control because that's the way things are going nowadays"' (1991, Int. STA).

St. Mungo's has eighty teachers,²¹ most of whom are Catholics,²² ten being former pupils of the Academy (Lochrin, 1992, Int. SMA; McLaughlin, 1992, Int., SMA). They teach students in mixed ability classes in Stages 1 and 2, in classes mostly 'organised according to ability' in Stages 3 and 4 and in groups according to student choice in Stages 5 and 6 (SH, 1991, Doc. SMA, pp.8-11). The Academy's Guidance programme gives assistance to students 'in personal, curricular and vocational matters' (*ibid.*, p.8). Connie MacKenzie would like to see Marist Brothers working in this Guidance Department (1991, Int. SMA). Each class has a tutor who checks daily to see the students are progressing satisfactorily. Tom Burnett told the parents of incoming first year students that 'the aim of the curriculum is achievement - we want ... [all children] to achieve to the maximum of their ability' (1991, Mtg. SMA). The curriculum is integrated across a number of areas. Courses offered at Stages 3 and 4 lead to certification by the Scottish Examination Board when students sit for the Scottish Certificate of Education 'at whatever level they are able to cope': credit level, general level or foundation level (Burnett, 1991, Mtg. SMA). This enables all students 'to leave school with qualifications' (*ibid.*). While they can leave school at 16, 100 Academy students normally stay on for Fifth Year and 50 for Sixth Year (Burnett, 1991, Mtg. SMA; McLaughlin, 1991, Int. SMA).

Tom Burnett believes the Academy must 'give a very strong lead, maybe a stronger lead than in the past', in faith education (1991, Int. SMA).

... when I was a youngster, faith was something which emanated most strongly from home and grew within the

²¹ The teachers are appointed by the Strathclyde Regional Council's Education Committee (Mannion, 1992, Int. LON.). To teach in a Catholic School, teachers have to be accredited by the Bishop (McNamara, 1992, Int. SMA).

²² The Senior promoted posts of Assistant Head upwards and certain other posts have to be staffed by Catholics (Lochrin, 1992, Int. SMA).

parish set-up ... as a child there was never a priest coming into school to celebrate Mass. It was anticipated you'd go to the parish. This school would perhaps celebrate together in the local church on a feastday, but it certainly was unusual to have services in the school. We've now moved away from that - we can no longer be a hundred percent certain that the faith is being passed on to youngsters in the home the way it used to be. But what we are certain of is that parents have made an option to send their child to a Catholic school because, somewhere in the back of their minds, they know they have an obligation to pass the faith on to their child and ... however unable they feel ... to do that, they feel ... the school is going to be able to assist them ... We then have to create an atmosphere within the school that is a Catholic atmosphere, a christian atmosphere (*ibid.*).

Current staff member, Br. Stephen Smyth, feels parents often have 'residual faith' expressed in sending their children to catholic schools 'even if there is no other formal expression of their faith within the family' (1992, Corr., p.2).

The school has a long tradition of external inspections vouching for its academic standing. For example, Mr. Morell, 'who was H.M.I. for catholic schools in Northumberland, Durham, Yorkshire and Scotland', reported, after his visit on April 16th and 17th, 1860:

Scholars presented at examination ... One master. Premises, furniture, offices, playground, ventilation, good; discipline, good; instruction, good. This school is conducted in a very efficient manner by a religious community, the Marist Brothers. The teacher in charge proposes to attend the next Christmas examination. The grammar, dictation and arithmetic are very satisfactory (quoted in Clare, 1968, Doc. SMA, p.32).

In 1892, soon after Br. Ezechiel was appointed headmaster, he set about revising the curriculum to suit the educational changes of the time (*ibid.*, 1958, SMA Doc., p.62). Ezechiel applied for recognition of the Academy as a secondary school, and 'so strong was the evidence of good work in the past that it was admitted without a dissentient voice' (*ibid.*, p.63).

The Head Teacher is hoping for a large increase in the numbers of St. Mungo's graduates going on to university: 'Although a school in the East End of the city is serving largely a deprived part of the city ... we've still got lots of youngsters here with the potential to go to university. Parents shy away from this prospect because it's daunting to them' (1991, Int. SMA). Many Academy students complete their secondary studies

before Stage 5²³ and consequently do not intend proceeding to higher education at the present time. For example, 7 out of 17 of the current S5B class intend going on to university or further education. The others intend going into trades such as joinery and electrical work. Employment, however, is hard for young people to find in the Glasgow of today (MacKenzie, 1991, SMA Int.).

The Academy's current extra curricular activities include soccer, basketball, debating, chess, photography, school orchestra, choir, school trips, drama, hockey, swimming, computer club, gardening, pro-life cell and rowing (SH, 1991, Doc. SMA, p.14). Football has traditionally played a prominent part in the life of the school. The Former Pupils' Association *Bulletin* reports, for example, that in 1922, 1923 and 1924 St. Mungo's topped the first division league, scoring 110 goals for the loss of 17 and losing only three points in three years (quoted in Clare, 1958, SMA Doc., p.187). In 1929, the Academy also entered the scout movement by registering a company recruited, organised and governed within the school as the 108th Glasgow (St. Mungo's Academy) Boy Scout Troop (*ibid.*, p.164).

Parents of students are encouraged to join the Academy's Parent Teacher Association and, if they wish, they can represent other parents formally on the School Board which was set up in response to The School Boards [Scotland] Act 1988. The Board is composed of parents, staff and co-opted members, with the Head Teacher as the Board's professional adviser (SH, 1991, Doc. SMA, p.18). Parent positions are filled by election.

7.2 - THE MARIST CONTRIBUTION TODAY

Br. Stephen Smyth continues the Marist contribution to St. Mungo's Academy today. What kind of service does his 'one-Marist-show' represent? Is there a recognisable continuity with the past? Does his work have a clear Marist definition - granted that it is bound to have its own individual stamp? We shall address these and similar questions at some length - through the eyes of Stephen himself and of his colleagues, students and Brothers.

²³ Students can enter University of Further Education after Stage 5. A lot of the Stage 6 studies are equivalent to first year university standard (Lochrin, 1992, Int. SMA).

Stephen Smyth was born in the East End of Glasgow near where St. Mungo's Academy now stands. When he was 5 he moved to the West End to a local authority, post World War II housing estate (40,000 people). He went to the local catholic primary schools and gained a place in the then 'selective' St. Mungo's Academy. For 6 years he travelled the 9 miles to the Academy, then located at Townhead in the city, even though there was a new catholic comprehensive secondary school across the street from his home (Smyth, 1992, Corr., p.4). Stephen joined the Marist Brothers and after working for some years in St. Joseph's College, Dumfries, joined the staff of St. Mungo's Academy as a drama teacher in 1979²⁴ (Mannion, 1992b, Int. LON.). He applied for, and was appointed to, the position of Principal Head of the Academy's Religious Education Department in 1983²⁵ (*ibid.*). Stephen is described by members of the school community as a coordinator, a catalyst and as having charisma. He sees himself as 'a brother' to those with whom he works, admits his 'first training was in drama'²⁶ and that he comes to the position with 'a background which is experiential rather than academic in a traditional sense' (1991b, Int. SMA; 1992, Corr., p.5). Eileen Higgins describes Stephen as 'teaching what he believes ... from the bottom of his heart' (1991, Int. SMA). His presence at St. Mungo's is as much a result of personal choice as it is of Marist policy. The Marist Brothers in the province²⁷ 'look up to Stephen' because he's maintaining a Marist presence at St. Mungo's 'where the Brothers have been for so long'²⁸ (Mannion, 1991, Int. SMA). The Province wants to maintain this presence (Mannion, 1992b, Int. LON.).²⁹ Stephen is also the superior of one of the local Marist Brothers' communities and has been a member of the Provincial Council for the past ten years.

R.E. TEACHER HEAD OF DEPARTMENT Under Scots law, the Catholic Church is responsible for religious education in Scottish Catholic schools (TAB, 1992a, p.26). Br. Stephen is the Principal Teacher of

²⁴ Since Stephen is employed by the Local Authority, he could be moved to another school, including a non-denominational one (Smyth, 1992, Corr., p.3).

²⁵ Stephen has always taught religious education. In 1991 he was the only religious education specialist on the St. Mungo's staff. He alone had completed a diploma in Religious Education (Mannion, 1992b, Int. LON.). The position of Principal Teacher of Religious Education first came into Glasgow's schools in the 1980s. Previously, Religious Education had not been regarded as being 'sufficiently academic' (McLaughlin, 1992, Int. SMA).

²⁶ Stephen has a Bachelor of Education in Drama and a Diploma of Religious Education (Mannion, 1992b, Int. LON.).

²⁷ The Marist Province of Britain and Cameroon, to which Stephen belongs, has 77 Brothers, 14 of whom work in the Cameroon. A large proportion of the Brothers in this Province are Scots (Mannion, 1991, Int. SMA). Newly appointed Provincial, Br. Chris Mannion, sees the province moving towards a more corporate form of mission whereby, where possible, Brothers will work in groups, rather than singly. Traditionally Brothers have tended to stay in particular locations for long periods, some for over 60 years (*ibid.*).

²⁸ Br. Gall believes Stephen 'is in great measure responsible for maintaining the Marist tradition' at the Academy (Hanley, 1992, Corr., p.2).

²⁹ To increase the number of Brothers at St. Mungo's, the Marist Province needs to wait for a vacancy to occur on the staff. Then a Brother can apply for the position, along with the other lay applicants (Mannion, 1992b, Int. LON.).

Religious Education - a position which has only recently been introduced into the school³⁰ (Monaghan, 1991, Int. SMA). The present Marist contribution to the Academy is most prominently exemplified through this work - a work which continues the tradition of earlier Brothers such as former Head Teacher, Br. Ezechiel, who stated in 1892: 'The course of education pursued at the Academy is based on religion' (quoted in Clare, 1958, SMA Doc., p.62). Stephen oversees his Department's goals and methodologies and assists the teachers personally with their teaching. He is said to have great rapport with staff (Monaghan, 1991, Int. SMA) - striving to help them be authentic in their teaching of religion. Eileen Higgins believes that since 'so few' of the students 'set a foot inside a church nowadays, Br. Stephen's probably one of the few religious, of any description', who enters their lives (1991, Int. SMA). He has over thirty teachers in his department, all of whom also teach in other departments (Smyth, 1992, Corr., p.5).

Stephen's idea here is that the children don't see R.E. being identified with one particular person. But they see a variety of types of teachers, all participating in the process of teaching R.E. In this way the children are spared the horrors of being landed, for too long anyway, with someone they do not like (Monaghan, 1992, Int. SMA).

While in practice all Academy students attend two hours of religious education classes each week, officially, parents have a right to withdraw their children from 'formal Religious Instruction and observance' (SH, 1991, Doc. SMA, p.13). To date, no one has elected to use this right (Smyth, 1992, Corr., p.5).

The Religious Education Department's policy document explains the change in the Catholic church since the Second Vatican Council as involving moving:

from IDEOLOGY to VALUES

from CERTAINTY to SEEKING

from OBSERVANCE OF LAW to CREATIVITY
(these are both fidelity responses)

from MERE MEMBERSHIP to RESPONSIBILITY
(especially lay people)

³⁰ Stephen is the first to hold this position.

from SOCIAL INTEGRATION to SOCIAL OPPOSITION
(not just accepting the status quo e.g. S.America)

from RELIGION to FAITH
(SMA, 1991, Doc. SMA, p.5).

Some key terms are defined in the following ways:

Evangelisation

- begins when the individual is in some way challenged by the Gospel³¹ - only after this initial step can catechesis begin ...

Catechesis ...

- to nurture and develop an already existing faith ... - leads to a profound and personal relationship with God through worship and prayer ...

Religious Education

- to help to be aware and appreciate the religious dimension of life and the way this has been expressed in religious tradition - leads to a knowledge and understanding of the beliefs and practices of religious tradition (SMA, 1991, Doc. SMA, p.3).

Since 'comparatively few, maybe less than 30%', of St. Mungo's pupils 'practise their religion at home in any traditional sense' (SMA 1991, Doc. SMA, p.6), Stephen describes the role of the Religious Education Department as one of evangelisation adopting an experiential approach to the teaching of R.E. (1991a, Int. SMA):

I see what we're on about here is primarily evangelisation. I'm not wanting R.E. as an exam. oriented syllabus ... we're ... trying to give the kids a sense of God, or of respect, or of their own sense of value and I tend to work towards that and I use the R.E. as a means towards that. And so at the end of it they may not be able to quote the 10 of this and the 7 of the other things but they should have a fair idea about signposts³² (1991a, Int. SMA).

By contrast, when Br. Gall was Head Teacher of the Academy from 1971 to 1978, he felt evangelisation was not really necessary since, at that time, about 90% of the students came from good Catholic homes. Then 'instruction was the norm' (Hanley, 1992, Corr., p.1).

³¹ Flood (1992, p.332) describes evangelisation as 'illuminating ... culture with the light of the Gospel'.

³² Hughes writes: 'Doctrines are meant to be signposts for our journey through this secular world, not finishing posts encouraging Catholics to stop and remain safely within their Catholic stockade' (1992, p.1397).

Br. Stephen Smyth's conscious choice of evangelisation as the Religious Education Department's main goal is of interest to the outside observer. Some religious educators would prefer to promote religious understanding rather than evangelisation as religious education's primary goal.³³ The Congregation for Catholic Education believes the catholic school must also play 'its specific role in the work of catechesis' (1988, Doc., Art.69).³⁴ The Department's adoption of the experiential³⁵ rather than the content approach to its teaching of religious education is also interesting, particularly in the light of the debate taking place in the current literature about these two approaches (Thatcher, 1991, p.22; Hay and Hammond, 1992, p.145).

Stephen endeavours to give special support to his religious education teachers.

A lot of our teachers came through school just after Vatican II when nobody knew what to teach. And much as they might believe and practise, they really don't know very much. They're very competent, and very able in their own particular fields of geography or maths. or physics or whatever, but in terms of R.E. they don't know what to teach, they don't know what's right and therefore they're insecure. And so I spend a lot of my time trying to build them up (1991, Int. SMA).

This kind of encouraging support helped Eileen Higgins when she was new to St. Mungo's.

Stephen allowed me to be myself. I always wanted to be a teacher. Stephen said "Teach what you're comfortable teaching. Don't try and waffle about stuff you feel unhappy about yourself" ... He wanted me to make as much use of any expertise I had picked up over the years. He made me feel I had a valid contribution to make. That made a real difference to my own self worth ... I found his attitude was very helpful. And he's like that with absolutely everyone (1991, Int. SMA).

Kathleen McNamara was grateful for Stephen's 'stimulating ideas' which helped her 'to take an overall view of religious education' (1991, Int. SMA).

³³ Pope Paul VI saw evangelisation as 'the essential mission of the Church ... her deepest identity' (1982, Art. 14). Some students come to St. Mungo's 'evangelised' and ready for further 'religious education', while others are unaware of the relevance of the gospel.

³⁴ See also Lane, 1991, pp.20-21.

³⁵ Acting Principal Teacher of Religious Education for 1992, Mrs. Evelyn Lochrin describes this approach as 'to absorb' rather than 'to learn' so that they can 'take what they've learnt and carry ... [it] into their everyday living' (1992, Int. SMA).

Before joining the St. Mungo's staff, she was asked by the adviser in Religious Education for the Archdiocese of Glasgow if she would write a report on the Religious Education programme at St. Mungo's. She recalls:

I was really struck by the tremendous depth of knowledge that so many of the pupils had, particularly the ones that Stephen himself had in his R.E. class. I spoke to some of them, I interviewed them, I talked to them about religious education. What I heard was that if any of them had any problems, Stephen was the one they would go to. They had the greatest respect for him personally, as well as as a teacher (*ibid.*).

Stephen stresses the importance of a teacher's relationship with the students.

I think the relationship with kids is the way they will pick up their understanding of God. I don't think telling them things will make them any different. My own experience of six years of R.E. when I was at school - I hardly remember any of them - two embarrassing stories and one humorous one - apart from that not a lot (1991a, Int. SMA).

Kathleen McNamara describes Stephen's own relationship with the students as one which helps them in their faith - as making it 'a living experience' by the way he shares 'his life experience with them' (1991, Int. SMA).

SPIRITUAL CARE Tom Burnett sees Stephen and the two chaplains, Sr. Eileen Tracey and Fr. Willie Monaghan, as looking after the spiritual welfare of the youngsters (Burnett, 1991, SMA Mtg.). Tom finds they

work very well together - they don't make too many assumptions about backgrounds ... [and] are prepared to take them [the youngsters] at face value, as they come. They offer them all sorts of additional elements above and beyond what school has to offer ... [especially] outings. Br. Stephen and Fr. Monaghan and Sr. Eileen will organise a bus and take some ... of the kids out to the country just as a day away or they will take them fishing or take them cycling ... various things where they get to know them well, create the rapport between themselves and the youngsters and then build on that (*ibid.*).

Relationships are enhanced during the retreats which are available for students at two venues - Langbank or the Marist Retreat Centre at Kinharvie, Dumfries. These provide the students with 'a real experience of what it is to be community, of sharing prayers' (*ibid.*). The Academy's

retreat programme includes: S1: half day retreats; S2: day retreats, by class groups, led by a team from the school; S3: voluntary 3 day retreats at Langbank; S4: voluntary 4 day retreat at Langbank and 3 day at Kinharvie; S5&6: voluntary 4 day retreat at Langbank and 3 day at Kinharvie³⁶ (Smyth, 1992, Corr., p.5; Lochrin, 1992, Int. SMA).

Assistant Head Teacher, Miss Anne Maree Gough, would like to see Stephen's role extended to include more retreat work and less classroom teaching:

It struck me ... [the retreat] was a great deal more effective in trying to put across to the youngsters God, the whole idea of church and ... community ... it was a more direct way ... than ... as a religious teaching R.E. in a secondary school (1991, Int. SMA)

Tom Burnett acknowledges the value of Stephen's work in organising a lunchtime Mass four times a week in the 'Blessed Marcellin Chapel' (Hanley, 1992, Corr., p.2). The Mass takes place during the first part of the break and then during the second half Stephen provides a cafe for staff and students who attended the Mass. This gives students an extra opportunity to talk with teachers informally (Burnett, 1991, Int. SMA). Kathleen McNamara recalls:

I was amazed at the number that actually came to lunchtime Masses ... I was amazed at the kind of responses they made at Mass ... I have found, over the years, that children are a bit reluctant to step forward and make a bidding prayer at Mass. They will do it if they've prepared it in advance and have got it written down, but here it was spontaneous and it was so real, praying for relatives ... without any embarrassment at all. I found that quite moving and I was surprised how willing they were to do that. I don't know why I was really so surprised at the numbers - we were talking about 50 children going to Mass, which I thought was tremendous (1991, Int. SMA).

COORDINATOR, CATALYST, CHARISMATIC Tom Burnett also values Stephen's work as 'one of the coordinators of events concerned with personal development of the young folk' (1991, Int. SMA). On the Saturday before my first visit to the school, Stephen had acted as coordinator of the school fete. Tom sees the purpose of the fete (which raised #1500) being

³⁶ 20-25 students normally go on retreats to Langbank and Kinharvie (Smyth, 1992, Corr., p.5).

to gather funds so that we then have money in the coffers to subsidise all kinds of ventures which are outside the curriculum - if you like the informal curriculum. Stephen is looked to as being the natural coordinator of these kinds of events (*ibid.*).

The fete encapsulates

a lot of the ... spirit of the school ... [with] the majority of the teaching staff helping out, large numbers of parents, the Parents' Association and their friends helping out on stalls, large numbers of youngsters also giving a hand ... as well as the parents who were coming in to buy the stuff (*ibid.*)

Fundraising has long been part of the life of the Academy. In 1930, for example, funds for the building of a pavilion for the newly acquired playing area were raised 'by means of concerts and bazaars' (Clare, 1968, SMA Doc., p.95).

Eileen Higgins sees Stephen not only as a coordinator but as a catalyst.

If Stephen went, so much of what's good about this school would fall apart, because he's a catalyst, what he can get people to do ... to give of themselves ... without being intimidating, and putting you under pressure and ... it's more in terms of the inspiration (1991, Int. SMA).

Stephen is seen as having charisma. When I asked Bill McGowan if there is 'something that Stephen does here that other R.E. teachers, for example, can't do' he replied: 'There is ... he has got a tremendous amount of charisma ... When he's not ... [at the Sodality] the same feeling is not there' (1991, Int. SMA). Bill sees this charisma as not always

a happy attitude ... [Stephen] can come across very strongly and get his feelings across strongly that he's not happy with something, so it's not all a happy attitude, but it's always a good attitude - it is a feeling, it's nothing else other than a feeling, that he's there, that his presence is there, it's good (*ibid.*).

He adds: 'The Parents would do anything for him. I would do anything for him ... he's got magnetism' (*ibid.*). Mrs. Evelyn Lochrin, a colleague R.E. teacher, sees Stephen 'as a person that you have to help, not for himself because he never asks for himself' (1992, Int. SMA). She adds: 'You don't actually work for him, you work with him' (*ibid.*).

Stephen is supported by the community of Brothers with whom he lives. Such support has always been a feature of Marist life. Br. Clare reports that from July, 1858, when the Brothers first arrived in Glasgow their

communal way of life and their unity of work and outlook rendered easy an interchange of ideas and a pooling for the benefit of all of methods of teaching that had proved effective ... A large majority of ... [the Brothers] brought to bear on their daily tasks a fine standard of native intelligence and an excellent sense of methodical direction that was, in many instances, a product of French training (1958, Doc. SMA, p.9).

This community support is also exemplified by the Marist Family Mass which is held regularly at the Brothers' House at Partickhill to which Stephen invites present and past students. Tom Burnett observes that 'a strong element of the congregation come from this school' (1991, Int. SMA) as well as many past students - some of whom left school many years ago (Monaghan, 1991, Int. SMA). 115 people attended the 1991 June 6th Marist Family Mass in honour of Marcellin Champagnat (Smyth, 1991a, Int. SMA). This Marist Family group, which has no formal structure, also offers other activities such as prayer groups when, and for as long as, they are wanted (*ibid.*, 1991c, Int. SMA).

7.3 - MARIST VISION AT ST. MUNGO'S

The reflective, sometimes analytic, nature of many of the interviewees comments may already have been noticed and is more marked still in some we have yet to notice. It permits this section's more analytic approach to the St. Mungo understanding of Marist educational vision.

(1) One Marist role is seen to be that of assisting in transitions which schools experience. Thus Stephen's reaction to the nostalgia of former students and their criticisms of current teachers in the school:

I find a lot of these past pupil groups which talk about the great old days of the school and how wonderful the Brothers were ... to be very false ... My own experience of the Brothers in the school [was] sometimes good and sometimes bad. I [didn't] see them as being great angels or great devils ... but very human people doing their bit - some did it well and some didn't (1991b, Int. SMA).

Again Stephen is able to ease the transition from a pre-Vatican II to a post-Vatican II Church. He articulates what it means to be a Marist Brother in today's church and thereby assists those with whom he works to adjust to the change from having, for example, eleven Brothers on the staff in 1958, to one in 1990. Here Stephen is combining a 'vigorous adaptation' of his work with 'the maintenance of institutional essentials', which are so precious to the Marist institution as a whole (Hogan, 1992, p.454). Again, there is the assistance he has given with the transition to lay principalship.³⁷ It is not just that Stephen's presence provides a link for the school community between the days when Marist Brothers owned and administered the Academy to today, when the school is owned by the State and completely lay administered. Tom Burnett finds Stephen

very helpful and very encouraging. He's a very nice chap. He's a real thorough strength. I spoke a lot with him and I was able to pick up a lot of information about the school. I didn't agree with everything - there are lots of things we don't agree about. When I first started pushing for the kids to come dressed in uniform, Stephen disapproved very strongly ... But he changed his mind ... that's the interesting thing (1991, Int. SMA).

Tom relied on Stephen, and his 'Marist background', in setting up the Academy's parents' group.

When I came, there was no parents group at all. I thought ... I don't like that. We'll have to get a Parents' Association going. So I wrote to all the parents inviting them to a meeting to discuss setting up a parents' group. A fair number turned up and from that we picked a smaller group who could start to get the thing going. We built up from there and we actually built a very strong parents' group. Now Stephen was a real tower of strength there because he made sure he was present at every meeting that was held. He's now become an integral part. Nothing happens but he's there. And that is really terrific. Parents have tremendous regard for him because he is a Marist Brother and also because of the kind of person he is. But there is still the Marist influence. And they're happy there is still a Marist influence (*ibid.*).

(2) One Brother is seen as capable of maintaining a significant Marist presence in the school, as Tom Burnett explains.

The Marist presence in the school certainly adds tremendously to being able to achieve the vision [of the

³⁷ Between 1858 and 1986 St. Mungo's had 15 Marist Brother Head Teachers (Hanley, 1992, Int. SMA).

school]. I have no doubt in my mind that a lot of it is due to the personality of Stephen but ... there is a continued Marist presence ... you're visiting - but you're by no means alone - ... a constant stream of Marist visitors ... spend some time in the school. These are seen by the youngsters, they realise that the school isn't just an ordinary school. And I would say that if there is any one feature which maybe attracts pupils to come to the school, other than the fact that it's a good school - well, we hope ... I think the Marist presence is one which does draw them, it sets the school apart, there's something different about it. People are aware that there is still this one Marist Brother in the school ... sometimes they think we have more (*ibid.*).

In Stephen's words Marist is 'about listening, about being present, about being around' (1991b, Int. SMA). Should St. Mungo's ever have no Marist Brother on the staff, Kathleen McNamara believes it would be 'just like any other secondary school ... I think there's something really special about this place ... a lot of it has to do with its tradition and its history (1991, Int. SMA).

(3) It is seen as a Marist role to form non-authoritarian relationships. Brothers are meant to be approachable people with whom you can discuss problems (Lardner, 1992, Int. SMA; McDonald, 1992, Int. SMA). S5 student David Timlin likes the way Brothers talk to students, rather than giving them punishment (1992, Int. SMA). Another S5 student, Angelina Brady finds Br. Stephen 'doesn't talk like a teacher' as she explains: 'A teacher gives an opinion ... Br. Stephen asks your opinion' (1992, Int. SMA). For Stephen, a Brother's relationship is not 'one that should create dependencies' for, as he remarks: 'a brother can't really tell another brother what to do in the family ... That's why I find it hard not to negotiate with kids - but that might be me' (1991a, Int. SMA). Br. Conrad sees such relationships coming from the family spirit engendered in a Marist school (McGroarty, 1992, Int. SMA).

Stephen sees his work as 'brothering', believing Marist Brothers 'should be encouraged to find whatever particular apostolate they can "brother" in'³⁸ (1991b, Int. SMA). He believes 'brothering' is educational in itself, recalling that the word education comes from '*educere*, to lead out, to develop, to make a person into all that ... [that person] can be' (*ibid.*). He asks

³⁸ Stephen emphasises that our age is one 'where people change jobs pretty often' (1991b, Int. SMA).

if you take time for people and you take care of people, make space for people and you encourage them and their interest and their development, is that not 'brothering', is that not educational (*ibid.*)?

Stephen prefers to deal with people directly, using the 'tholing' approach if necessary.

If I don't know how to handle the situation I will normally sit it out. I'll wait. I don't like confrontation. I've never liked the concept of confrontation because I've only ever seen it do damage. There's a great Scottish word to 'thole' and if you 'thole' something it means that you don't actually accept it, but you put up with it for the time. It's like endurance (1991c, Int. SMA).

Even in 1882, when the discipline at the Academy was described as 'strict',³⁹ this 'did not prevent the school from enjoying its full share of the homeliness and camaraderie that flourish in a private, whole-hearted adventure but wilt in the presence of cold officialdom (Clare, 1958, Doc. SMA, p.42).

(4) Marist Brothers are seen as committed to their life and work. Tom Burnett welcomes this 'diligence and dedication':

I think it helps ... especially in today's society to see somebody who is committed. Other teachers come into school, do their job go home and have their life and the kids don't see enough of that sort of teacher but Stephen takes them on fishing trips, takes them on retreats, takes them up to his house for their Masses and gets them involved there. They see him as giving at a time when they probably need that - lots of adolescents struggle, most of us struggle, but that's a hard time you know ... I think that's important from the religious situation - the fact that young people have somebody in authority who can deal with them at that level. A lot of kids especially need that at this school because of the background that they have - it doesn't give them any kind of real support (1991, Int. SMA).

Marist Brothers are seen indeed as in a different relationship to teaching and school than priests. Kathleen McNamara explains:

To have someone working in a school who's a religious adds an extra dimension which you can't quantify. You see it by the real commitment they have made in their lives. Certainly we have school chaplains but that's not the same. To have someone who's a member of staff who's in a

³⁹ The Brothers adhered to the instruction in their 1853 School Guide (cf. Chapter 4) 'Loquacity is the defect that is most injurious to the teacher, to the discipline of a school and the progress of the pupils; it must therefore be put down and kept down at all costs' (quoted in Clare, 1958, SMA Doc., p.42).

religious order - that adds an extra dimension. It gives people a kind of role model that they can identify with (1991, Int. SMA).

The Academy's present Deputy Head Teacher, Mr. Willie McLaughlin, believes the Brothers regard teaching as so important that they cannot be priests as well (1992, Int. SMA).

Marist Brothers regard education as important. They want their students to make the best of themselves (McLaughlin, 1992, Int. SMA). Willie McLaughlin adds: 'The idea of making the world a better place by improving yourself and the people you come into contact with is a driving idea which I believe to be "Marist" in its origin' (*ibid.*).

(5) Marist Brothers are supposed to provide role models for their students - each giving 'an example of living', of the virtues of 'tolerance and humility' and of how to be 'unpretentious' (McLaughlin, 1991 Int. SMA and 1992, Int. SMA; Mallon, 1992, Int. SMA). Many Brothers have been looked up to as role models - their example now provides an 'indirect contribution' to St. Mungo's Academy⁴⁰ (McLaughlin, 1992, Int. SMA). Willie McLaughlin focuses on the example of their approach to teaching, as well as their values (*ibid.*).

Br. Germanus, the Head Teacher from 1918 to 1944, was said to exemplify these values throughout his time as the Academy's Head Teacher. His former pupils subsequently described him as a man who was

never the one to seek the limelight; nor could he patiently endure mere formality and show. To work quietly and unwearingly in the background was happiness for him; and he thought no task too arduous or too lowly. A deep and unselfconscious humility was an essential part of his nature; and he was always more keenly aware of the duties and responsibilities of his office and vocation than he was of their dignities and privileges. He would have hated to be called an "educationist", for he loathed pretentiousness and sham; and he was proud to regard himself as a teacher (quoted in Clare, 1958, SMA Doc., p.192).

(6) Traditionally, Marist Brothers have seen their contribution to education as inextricably linked with Mary, the Mother of Jesus. Stephen believes

⁴⁰ Willie points out that, traditionally, many students attending St. Mungo's had previously been educated by the Brothers in catholic primary schools where there were normally two Brothers - the Head Teacher and an Assistant. For example, Willie was first taught by the Brothers at St. Patrick's Anderston at the age of 7 (1992, Int. SMA).

the Brothers need to develop a new understanding of their exemplar. He sees Mary as

caring; teaching; listening; walking with; ordinary, everyday, including in language; no pedestal, no plaster saint; encouraging, growing; presence; the 'feminine' qualities in a mostly 'masculine' environment (1992, Corr., p.2).

She is 'a fairly ordinary, caring mother, who's always there ... one who suffered, who went through and endured' (1991b and 1991c, Int. SMA). When he starts his class with a prayer, Stephen often uses 'The Memorare'. He believes Marcellin Champagnat's favourite title for Mary was 'Our Good Mother' and Mariology's direction for today is based on the notion of 'listening' (*ibid.*).

(7) The Marist Brother is seen as having a love of children. Guidance teacher, Miss. Eileen Higgins, who has been at St. Mungo's for ten years, sees the common quality in the four or five Brothers with whom she has worked during that time, as having 'a love of children' (1991, Int. SMA). These Brothers express this love by spending 'a lot of time' with their students (*ibid.*). Connie MacKenzie finds Marist Brothers 'genuinely love teaching and they care about children' - something she would 'hesitate to say about all teachers' (1991, Int. SMA). Such love is important if a humanly enriching evangelisation is to occur. Recent research suggests evangelisation takes place most frequently through personal relationships (TAB, 1992i, p.1282). S5 student Angelina Brady describes Br. Stephen as 'not just our Brother but our friend' (1992, Int. SMA).

(8) Marist Brothers provide a service to others. Eileen Higgins insists

Br. Stephen and Br. Alan are what I would think of as Marists in a school - you know what their adopted rule in life [is] ... they place their [lives] at the service of others ... The kids see a real giving experience - they may not be able to articulate that, but they know it ... Is Br. Stephen taking us here? (1991, Int. SMA).

Stephen sees the vows as enabling Marist Brothers to be 'free FOR, not free FROM' (1992, Corr., p.2) giving them an availability for others (Monaghan, 1992, Int. SMA). For Stephen the vow of celibacy is 'for love and service of other people⁴¹ ... It's not to make us little castles or little islands on our own' (1991c, Int. SMA). This vow enables a Brother's life

⁴¹ 'Celibacy implies a freedom to be unattached, therefore available' (Renate quoted in Bell, 1992, p.1047).

'to be at the disposal of the laity ... the Brother has to be seen to be doing the extras' (McLaughlin, 1991, Int. SMA).

(9) Relating to parents is seen as a Marist role. Past student and current chairman of the School Board, Mr. Bill McGowan, sees Stephen's contribution needing a lot of parental support. Bill certainly likes 'what Stephen's doing' adding:

he's fighting it alone just now ... he doesn't push R.E. down people's throats. He wants kids to come to Mass for a love of coming to Mass and he has had a measure of success at that. It's fallen away a wee bit which has given him a bit of concern ... I feel with Stephen's job today, Brother, ... it needs a lot of help from the parents whereas before his community was quite strong, now it's quite small ... the ... Brothers he has at Partickhill are all past the teaching stage - I think bar one (1991, Int. SMA).

(10) Marist Brothers continue to support their former pupils. Willie McLaughlin notes, for example, how 40 people during the course of the term, including some Brothers, come to the Academy's chapel on the First Saturday of the Month⁴² for the Fatima Sodality - a prayer experience which has been taking place since 1946 (*ibid.*). Former pupils also support their *Alma Mater* because of the what the Brothers have given them, not just for the formal education but for showing them 'a whole way of life' (Mallon, 1992, Int. SMA). Current committee member and immediate past president of the Association, Frank Mallon,⁴³ comes to the Academy's Friday Mass each week (Lochrin, 1992, Int. SMA). People want to maintain their association with the Marist Brothers. Willie McLaughlin sees himself as a 'lay Marist' adding: 'There's about six or seven of us in this school ... Lots of former pupils, many of them teachers, think of themselves as "Marists" and part of the wider community of Brothers' (1991, Int. SMA; 1992, Int. SMA).

In summary, this chapter has considered the nature of the contribution the Marist Brothers make to St. Mungo's Academy - a government Catholic school, long-standingly Marist, embedded in Scotland's rich history. The Educational Vision which could be deduced from this analysis would be that of Marists contributing to the Catholic education of students from ordinary or poor backgrounds. Even one

⁴² The Sodality is held eight times a year (McLaughlin, 1992, Int. SMA).

⁴³ Frank had been president for 16 years (Mallon, 1992, Int. SMA).

Brother can achieve a genuinely Marist presence in a school if he possesses certain qualities we have identified. This is an important conclusion inasmuch as St. Mungo's may exemplify the present situation of some, and the future situation of more, traditionally Marist schools.

TABLE 7.2 - INTERVIEWEES REFERRED TO IN THIS STUDY

INTERVIEWEE	ROLE
Miss Angelina Brady	S5 student
Mr Tom Burnett	Head Teacher
Br Gall Hanley	Former Head Teacher
Miss Anne Marie Gough	Assistant Head Teacher
Miss Eileen Higgins	Assistant Principal Teacher of Guidance
Miss Joanne Lardner	S5 student
Mrs Evelyn Lochrin	Acting Principal Teacher of Religious
Mr Kieran McDonald	S5 student
Mr Bill McGowan	Chairman of the School Board
Mrs Connie MacKenzie	Librarian-in-Charge
Br Conrad McGroarty	Former staff member
Mrs Betty McHardy	Former Primary School Head Teacher
Mr Willie McLaughlin	Deputy Head Teacher
Mrs Kathleen McNamara	Principal Teacher of Guidance
Mr Frank Mallon	Immediate past president of the Former Pupils Association
Br Chris Mannion	Marist Provincial
Fr Willie Monaghan	Chaplain
Br Pat Sheils	Marist Historian
Br Stephen Smyth	Principal Teacher of Religious Education
Mr David Timlin	S5 student
Sr Eileen Tracey	Chaplain