



marists 2017
a new beginning



Community Bulletin



Champagne Marists
DISTRICT OF THE PACIFIC

Aotearoa New Zealand, Samoa, Fiji, American Samoa, Kiribati

June 2016

What is in this edition?

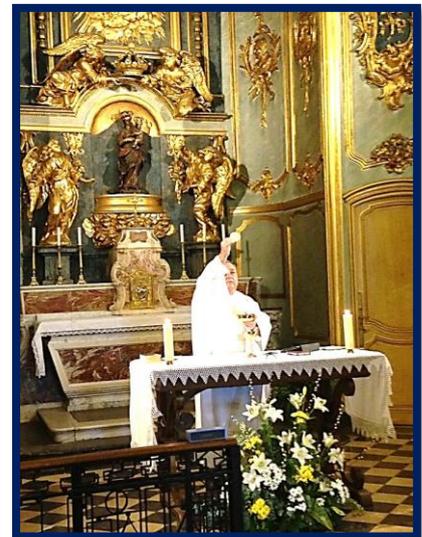
Among other things this edition contains:

- Champagnat Marist Pillars for Community Life
- Brothers Gather in Auckland to consider new retirement home plans
- Brother Dunstan celebrates 86 Years
- Champagnat Marists in the Solomon Islands
- St Paul's Celebrate Champagnat Day
- Deputy Prime Minister speaks at St John College
- Pope Francis and a Spiritual Retreat
- Fourviere – Two Hundred Years Ago – A short Reflections
- The Archbishop of Canterbury speaks
- The Principal of St Paul's talks of turning boys into men
- Gospel commentaries for July
- 'What are we doing on Earth for Christ's Sake?' - article
- A Passing Thought
- The District Calendar

In 2016 each edition of the *Community Bulletin* will have an article related to the Year of Mercy and Fourvière Year.

Cover image

The image on the cover of the *Community Bulletin* is a model of the "Black Madonna" found in the Chapel at Fourviere. which has always been a popular place of pilgrimage. There has been a shrine at Fourviere dedicated to Our Lady since 1170. On 23rd July 1816 twelve Marist aspirants, priests and seminarians, climbed the hill to the shrine of Our Lady of Fourviere and placed their promise to found the Society of Mary (Marists) under the corporal on the altar while Jean-Claude Courveille celebrated Mass.



Marcellin Champagnat **The Apostle of Youth** **A New Beginning for us all**

Champagnat Marist Pillars for Community Life



To Make Jesus Known and Loved

Our charism today is clearly expressed through the implementation of the Champagnat Marist Pillars in our schools and other ministries.

In community we express our charism through the Champagnat Marist Pillars for Community Life. These Pillars are to be incorporated into the design of the new community residence in Onehunga.

Seekers of God

- Prayerful
- Silent reflection
- Mystics and Prophets

Followers of Mary

- 'Do as He says'
- Being open to God's Call
- Respond whole heartedly

Weavers of Brotherhood

- Sense of belonging
- Warm and welcoming
- Attentive to the needs of others

Promoters of Mission

- Solidarity
- Global Availability
- Working with others

Narrators of Simplicity

- Genuineness
- Open to potential of others
- Accepting people as they are

Brothers Gather in Auckland on June 6th

On June 6th about thirty Brothers gathered in Onehunga at the site of where the Community House for retired Brothers is to be built. Brother David, our District Leader, welcomed all the Brothers gathered in the garage on the site and led the prayer for the Feast day of Marcellin Champagnat.

He then introduced Antonio Muñoz Ledo Sánchez, the very talented architect who had produced several sets of plans for the home including attractive photos of what the whole project would look like both inside and outside the home. Antonio is the nephew of Br Ernesto Sánchez on the General Council and lived last year at our Community in Remuera. Antonio showed a computerized presentation and explained the various concepts leading up to the plans including involving our five pillars. After question time everyone was invited to wander the grounds to view various photos set out to show what things would look like from where the photos stood on stakes. Then it was back to the garage for question and answer time with people raising various points about the eight bedroom house planned. The feedback will assist the ongoing planning.

Then it was time to move to the dining room of the house presently standing on the property for a shared lunch and further discussion. Antonio made himself available for further questions and explanations.

The District Council has set up a Property subcommittee with the express purpose of continuing to develop the plan. Once the final draft is approved by the Council, the aim is to have the house completed by Champagnat Day 2017.

The Property subcommittee are keen to consult with the Brothers as the plans are developed so please don't hesitate to share your thoughts and questions. Your input will help ensure the integrity of the project. Committee members are: Brother Kevin Wanden kevin.wanden@fmspancific.com, Brian Nicholas nzbrian@fmspancific.com, and Cilla Barkhuizen health@fmspancific.com



Antonio explains and the Brothers go wandering

BROTHERS PROPOSED NEW HOME



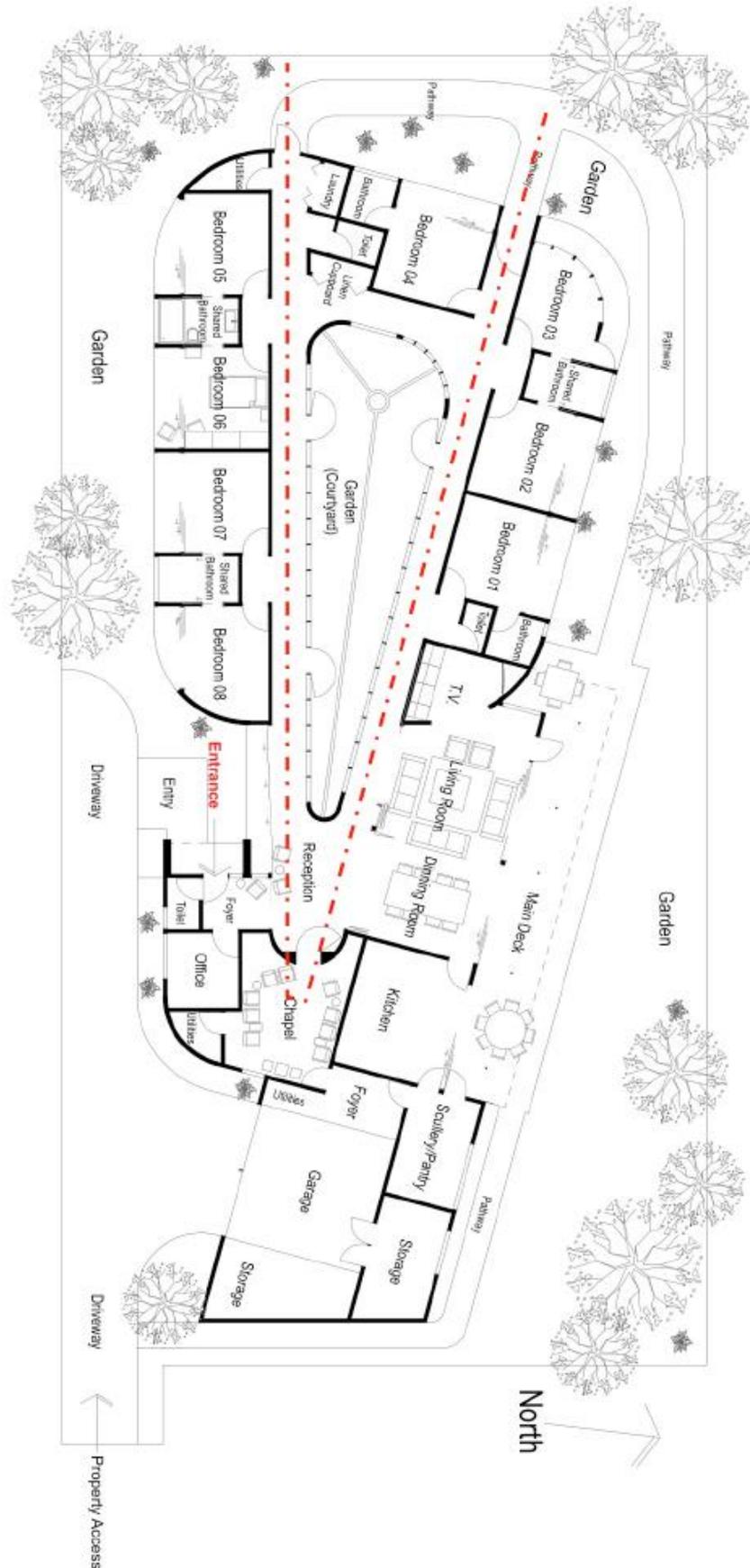
The house presently in the site and more discussions



Explanations and interesting discussions take place all around



Proposed Floor Plan for New Home



Axometric view looking West



Axometric view looking East



BROTHERS PROPOSED NEW HOME

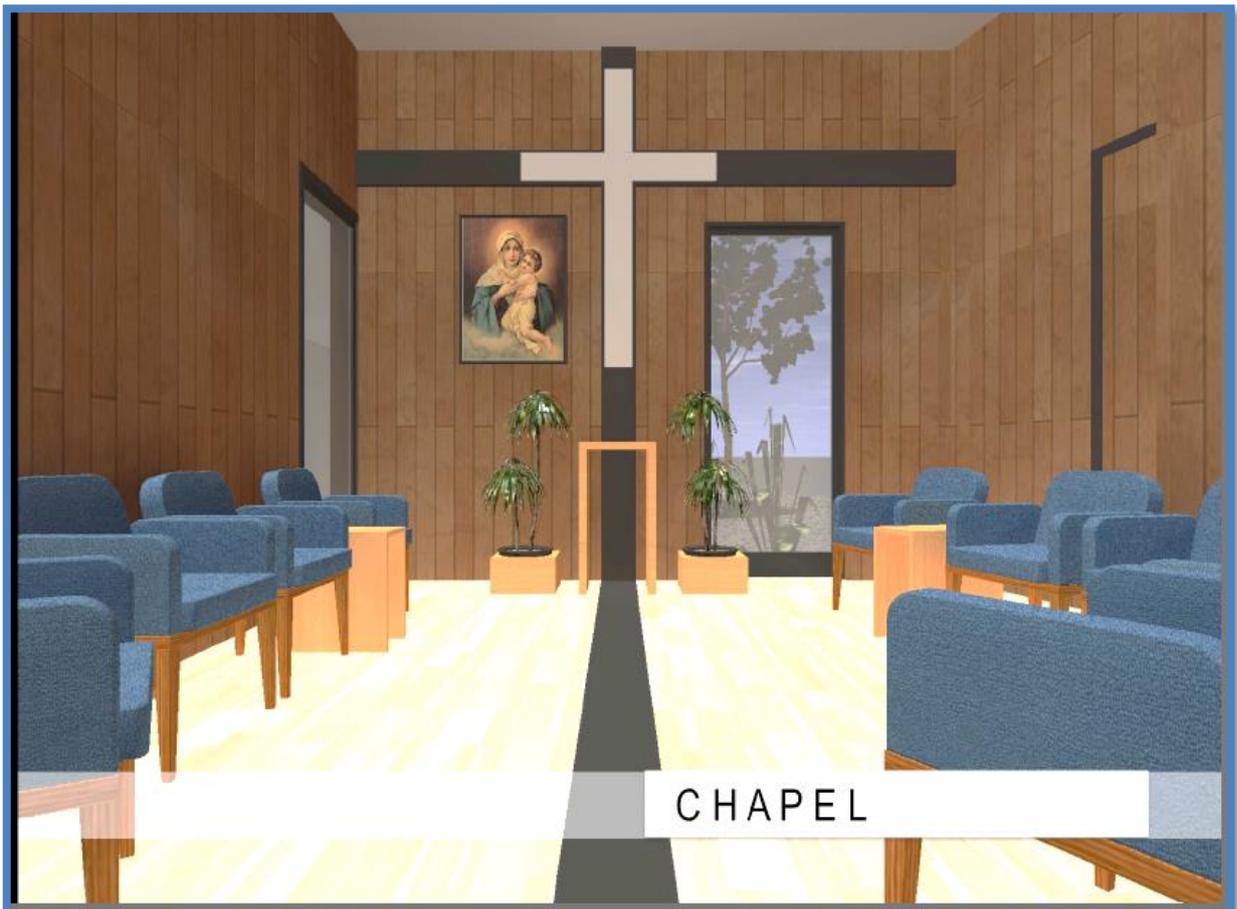
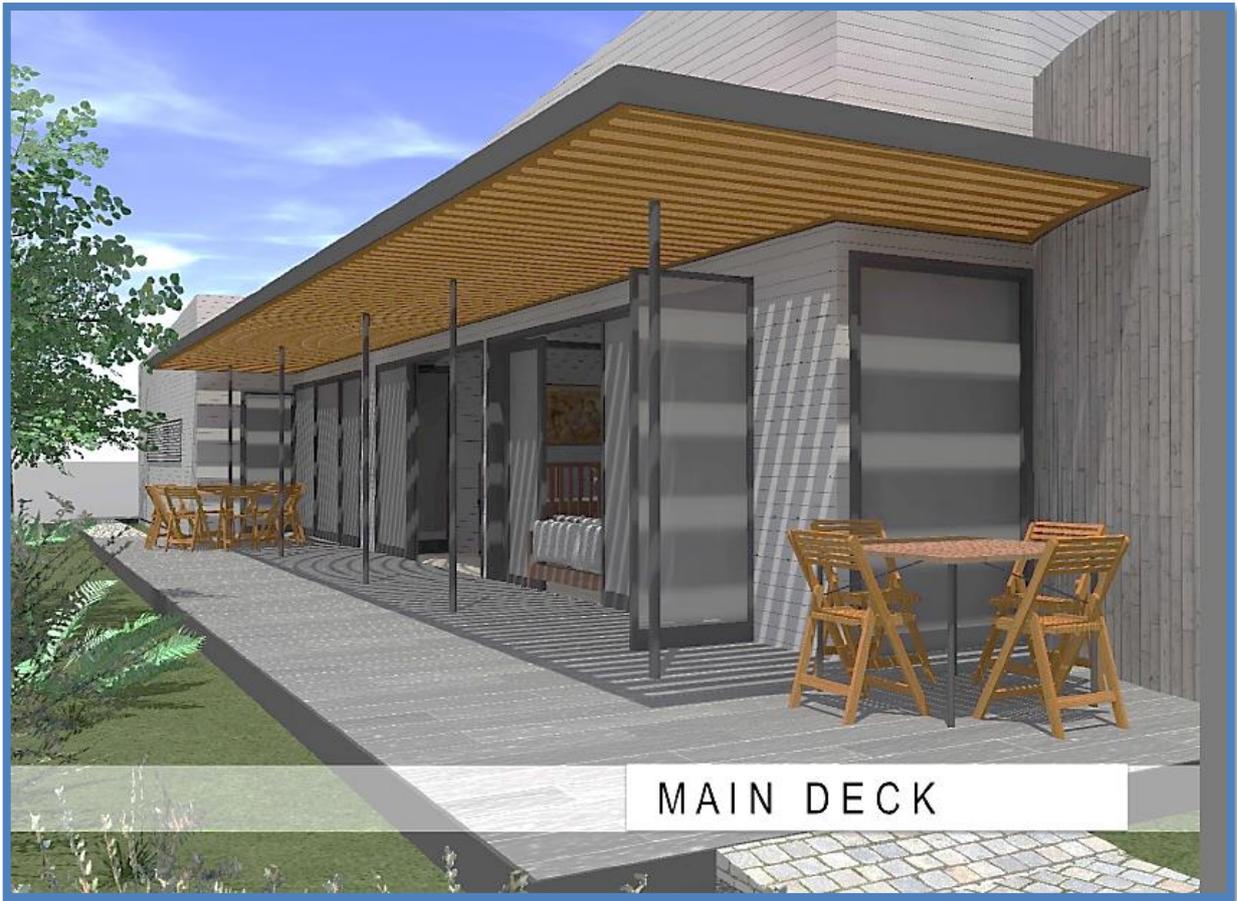
An Overlay of the Proposed House



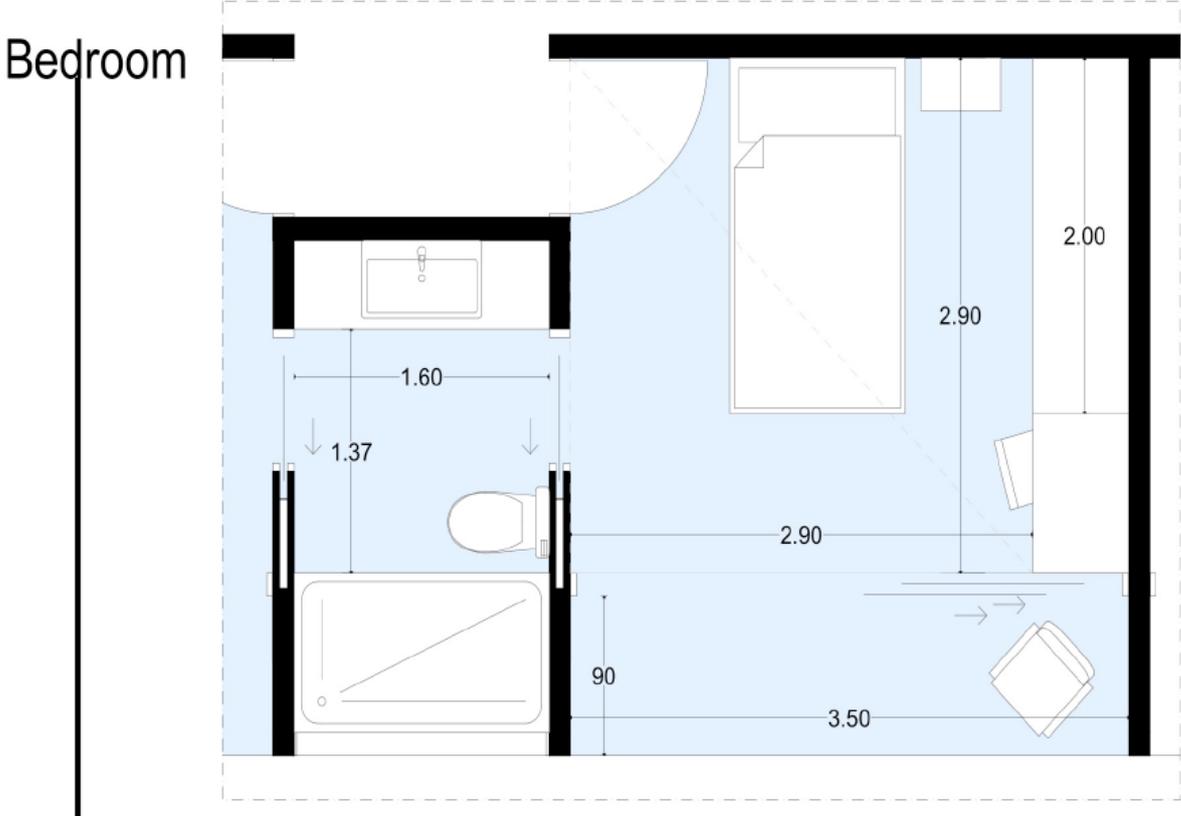
Entrance and Pillars of Community Life



BROTHERS PROPOSED NEW HOME



The Proposed Design of a Bedroom



Pope Francis and World Day of Prayer

Message of Pope Francis for the 53rd World Day of Prayer for Vocations

Dear Brothers and Sisters,

It is my great hope that, during the course of this Extraordinary Jubilee of Mercy, all the baptized may experience the joy of belonging to the Church and rediscover that the Christian vocation, just like every particular vocation, is born from within the People of God, and is a gift of divine mercy. The Church is the house of mercy, and it is the “soil” where vocations take root, mature and bear fruit.

For this reason, on the occasion of the 53rd World Day of Prayer for Vocations, I invite all of you to reflect upon the apostolic community, and to give thanks for the role of the community in each person’s vocational journey. In the Bull of Indiction for the Extraordinary Jubilee of Mercy, I recalled the words of the venerable St Bede, describing the call of St Matthew: “Miserando atque eligendo” (*Misericordiae Vultus*, 8). The Lord’s merciful action forgives our sins and opens us to the new life which takes shape in the call to discipleship and mission. Each vocation in the Church has its origin in the compassionate gaze of Jesus. Conversion and vocation are two sides of the same coin, and continually remain interconnected throughout the whole of the missionary disciple’s life.

Blessed Paul VI, in his exhortation *Evangelii Nuntiandi*, described various steps in the process of evangelisation. One of these steps is belonging to the Christian community (cf. no. 23), that community from which we first received the witness of faith and the clear proclamation of the Lord’s mercy. This incorporation into the Christian community brings with it all the richness of ecclesial life, particularly the sacraments. Indeed, the Church is not only a place in which we believe, but it is also an object of our faith; it is for this reason that we profess in the Credo: “I believe in the Church”.

The call of God comes to us by means of a mediation which is communal. God calls us to become a part of the Church and, after we have reached a certain maturity within it, he bestows on us a specific vocation. The vocational journey is undertaken together with the brothers and sisters whom the Lord has given to us: it is a con-vocation. The ecclesial dynamism of the call is an antidote to indifference and to individualism. It establishes the communion in which indifference is vanquished by love, because it demands that we go beyond ourselves and place our lives at the service of God’s plan, embracing the historical circumstances of his holy people.

On this day dedicated to prayer for vocations, I urge all the faithful to assume their responsibility for the care and discernment of vocations. When the Apostles sought someone to take the place of Judas Iscariot, St Peter brought together one hundred and twenty of the brethren (cf. Acts 1:15); and in order to choose seven deacons, a group of disciples was gathered (cf. 6:2). Saint Paul gave Titus specific criteria for the selection of presbyters (cf. Titus 1:5-9). Still today, the Christian community is always present in the discernment of vocations, in their formation and in their perseverance (cf. *Evangelii Gaudium*, 107).

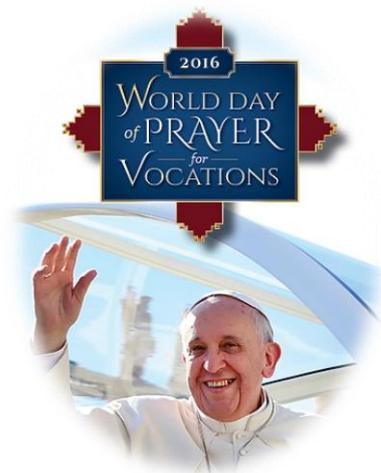
Vocations are born within the Church. From the moment a vocation begins to become evident, it is necessary to have an adequate “sense” of the Church. No one is called exclusively for a particular region, or for a group or for an ecclesial movement, but rather for the Church and for the world. “A sure sign of the authenticity of a charism is its ecclesial character, its ability to be integrated harmoniously into the life of God’s holy and faithful people for the good of all” (ibid., 130). In responding to God’s call, young people see their own ecclesial horizon expand; they are able to consider various charisms and to undertake a more objective discernment. In this way, the community becomes the home and the family where vocations are born. Candidates gratefully contemplate this mediation of the community as an essential element for their future. They learn to know and to love their brothers and sisters who pursue paths different from their own; and these bonds strengthen in everyone the communion which they share.

Vocations grow within the Church. In the course of formation, candidates for various vocations need to grow in their knowledge of the ecclesial community, overcoming the limited perspectives that we all have at the beginning. To that end, it is helpful to undertake some apostolic experience together with other members of the community, for example: in the company of a good catechist, to communicate the Christian message; together with a religious community, to experience the evangelisation of the peripheries sharing in the life of the cloister, to discover the treasure of contemplation; in contact with missionaries, to know more closely the mission *ad gentes*; and in the company of diocesan priests, to deepen one’s experience of pastoral life in the parish and in the diocese. For those who are already in formation, the ecclesial community always remains the fundamental formational environment, towards which one should feel a sense of gratitude.

Vocations are sustained by the Church. After definitive commitment, our vocational journey within the Church does not come to an end, but it continues in our willingness to serve, our perseverance and our ongoing formation. The one who has consecrated his life to the Lord is willing to serve the Church wherever it has need. The mission of Paul and Barnabas is a good example of this readiness to serve the Church. Sent on mission by the Holy Spirit and by the community of Antioch (cf. Acts 13, 1-4), they returned to that same community and described what the Lord had worked through them (cf. 14: 27). Missionaries are accompanied and sustained by the Christian community, which always remains a vital point of reference, just as a visible homeland offers security to all who are on pilgrimage towards eternal life.

Among those involved in pastoral activity, priests are especially important. In their ministry, they fulfil the words of Jesus, who said: “I am the gate of the sheepfold [...] I am the good shepherd” (Jn 10: 7, 11). The pastoral care of vocations is a fundamental part of their ministry. Priests accompany those who are discerning a vocation, as well as those who have already dedicated their lives to the service of God and of the community.

All the faithful are called to appreciate the ecclesial dynamism of vocations, so that communities of faith can become, after the example of the Blessed Virgin Mary, like a mother’s womb which welcomes the gift of the Holy Spirit (cf. Lk 1: 35-38). The motherhood of the Church finds expression in constant prayer for vocations



POPE FRANCIS ON VOCATIONS

and in the work of educating and accompanying all those who perceive God's call. This motherhood is also expressed through a careful selection of candidates for the ordained ministry and for the consecrated life. Finally, the Church is the mother of vocations in her continual support of those who have dedicated their lives to the service of others.

We ask the Lord to grant to all those who are on a vocational journey a deep sense of belonging to the Church; and that the Holy Spirit may strengthen among Pastors, and all of the faithful, a deeper sense of communion, discernment and spiritual fatherhood and motherhood.

Father of mercy,
who gave your Son for our salvation
and who strengthens us always with the gifts of your Spirit,
grant us Christian communities which are alive, fervent and joyous,
which are fountains of fraternal life,
and which nurture in the young the desire to consecrate
themselves to you and to the work of evangelisation.
Sustain these communities in their commitment
to offer appropriate vocational catechesis
and ways of proceeding towards each one's particular consecration.
Grant the wisdom needed for vocational discernment,
so that in all things the greatness of your merciful love may shine forth.
May Mary, Mother and guide of Jesus,
intercede for each Christian community,
so that, made fruitful by the Holy Spirit,
it may be a source of true vocations
for the service of the holy People of God. Amen.

Franciscus

July District Calendar

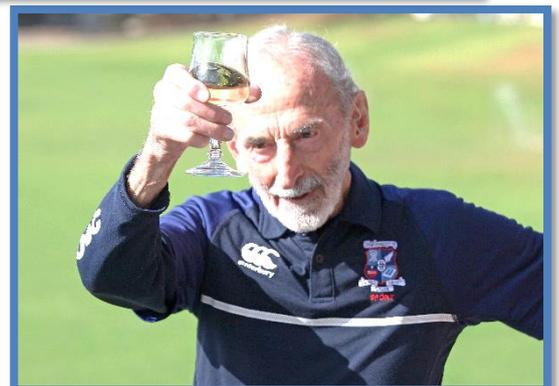
1	David Visit to Samoa 28th June – 2nd July
2	Retreat in Samoa
6	Wellbeing Meeting at Pacific Rise
7	Marist Schools Principals Meeting
8	Council Meeting End of Term 3 New Zealand
11	Start Term 3 Samoa
14	New Models Project Meeting Brisbane
19	Oceania Finance Trust Board meeting Sydney
21	Reflection Hour
23	Fouviere Pledge Conference
24	Visit to Kaikohe
25	Start Term 3 New Zealand

Brother Dunstan's 86th Birthday Celebrations

Various communities gathered to celebrate Brother Dunstan's 86th Birthday.



Two Sacred Heart men through and through ...



Champagnat Marist Partnership Experience in the Solomon Islands

By Esther Saldanha

One of my desires has been to experience a Champagnat Marist mission and I seized the opportunity when I hear that Br. Doug Dawick was going to be in the Solomon Islands in poor conditions with a school attached to the Community. Though the conditions were poor, my memories of the place are happy ones. It began with a warm welcome from the brothers and prayer each morning with them. I enjoyed the company of the brothers and learnt from the good conversations I had with them as to why they had become brothers and the struggles they face as Melanesian brothers. Seeing Doug in a situation that was difficult and yet hearing no complaints from him, helped me appreciate what it means to be a brother / Champagnat Marist, live on the edge and serve God joyfully and whole-heartedly. I had a real sense of belonging to the Champagnat Marist Family because of our common purpose to make Jesus known and loved.

It was a great experience celebrating Champagnat Day with the brothers, students and Marist friends. This was celebrated with a lively Mass, rich in culture and where the students sang with great gusto and harmony. This was followed by a shared meal in the evening and it was a wonder that the table did not cave in with the weight of the food brought to the feast.

People are friendly and welcoming. I was struck by the way they draw joy from the simple things in life. I joined Doug in his Year 7 RE and English classes, helped a 13 year old gain confidence reading and spent time chatting with the students outside the Brothers' house. This was a great platform to answer questions that the young people had – What does being a Lay Champagnat Marist mean? What does a Champagnat Marist do? What is service and mission? My time with the preschoolers was precious and their wonder at seeing someone with different features from them amused me and reminded me that each one of us are fearfully and wonderfully made by God. I had a session with the teachers and spoke to them about the understanding of grief and how they could help students who are going through the grief of losing a loved one or separation or divorce in their families.

I see that there is the need for financial help to improve the hygiene and living conditions. There is opportunity to start a new ministry in Tenaru to help those who struggle with alcohol addictions. The preschoolers need play equipment as they have nothing besides a few books that I took with me.

All in all, I left with a smile on my face and joy in my heart. I left those materially poor conditions rich in my experience and with the memory of the happy faces and enthusiastic hearts of the people I met.



From Left to Right: Br. David (Vanuatu), Br. Rafaele (Solomon Islands), Br. Braise (Papua New Guinea), Br. Doug (NZ), and Br. Dominic (Solomon Islands)

St John's College Seniors get a Pep Talk

By Nancy El-Gamel, Fairfax Media



Former Catholic school boy and Deputy Prime Minister, Mr. Bill English, visited St John's College in Hamilton to give the senior boys a pep talk. A lot of what they hear about the world, he said, is negative, so he wanted to instill some hope into the year 13 boys.

MP for Hamilton East, David Bennett, sitting left, organized Bill English's visit to the school that Bennett attended as a boy.

He spoke for almost an hour in a library full of young men who were bubbling with questions for the finance minister. "They're enquiring, they're confident to ask. At that age, I would never have asked a politician a question, certainly not in public".



He told them about his upbringing in Southland, the fact he couldn't get a job with his English Literature degree and how he fell into politics at 28 years old. "I just really enjoy talking with young people because they're forward looking and basically optimistic.

It's a good way to make sure you (as a government) are on track because you are trying to create a country where they feel they have a stake and they can get ahead. "I try and get into the government services that we pay for to get a feel for what's working well and what

needs to be fixed".

He spoke about going to a Catholic School and how a Marist Education gives the boys, in his opinion, a balanced view of life and principles that set them up for a solid and secure start in life. He mentioned his views on euthanasia and abortion and that sometimes political decisions aren't popular but they're necessary.

The school's Head Boy, Liam Gilheamy-Black said he had a better understanding of how politics work and what the Deputy Prime Minister actually does. "I thought he would talk a lot of politics, so I was quite happy that he talked about his experiences growing up. I think Bill English showed us that being an MP you can have your own voice and your own opinion and that doesn't necessarily have to be the majority's".

Champagnat Day at St Paul's College

By Brother John Fitzgibbon

Like the Phoenix of old – life has risen anew in our former residence at 183 Richmond Road. The lounge and the kitchen areas are abuzz with activity as teachers gather for cups of coffee, morning briefings and many social get-togethers. None



more so than on Thursday June 2nd (Champagnat Day Celebrations), when the savoury fragrance of cooked bacon wafted down the long passageways. All emanating from the kitchen where the senior Staff members were busy cooking a full breakfast for all staff members including the Brothers as well. This was our entry into a day of celebration.



At 8.45 am a full assembly of staff and students gathered in the College Chapel. Brother Colin

gave a brief but lucid explanation of the significance of Fourviere and our Marist origins of 200 years ago.

Then an exit from the Chapel and down to the classroom block near Richmond Road. Already the name FOURVIERE BLOCK emblazoned prominently on the wall. Prayers of blessing took place with Father Alan Roberts (from the Seminary) officiating. Finally, seven of the classrooms were individually named and dedicated to some of the Brothers associated with St Paul's College through the years. These included: Brother Lambert Delehanty (1955 – 1960), George McRae (1955 – 1966



and 1985 - 2012), Urban Howie (1961 – 1966), Denis Mahoney (1962 – 1990), Lawrence Bennett (1955 – 1962), Hugh Graham (1973 – 1978), Cyril Pender (1981 – 1993).



At 9.30 am a fleet of buses along Richmond Road were waiting for all the students and teachers to board. A quick trip to St Patrick's Cathedral. Mass at 10.00 am and again Father Alan Roberts was our chief celebrant. A prayerful and dignified Mass followed with resounding singing from the students giving an atmosphere of joy as well all honoured Saint Marcellin Champagnat

ST PAUL'S COLLEGE CELEBRATES



After the Mass the students and teachers walked up Queen Street to Aotea Square where a light luncheon was provided for all. Then a short walk to the Event Cinemas in Queen Street where all the students and their teachers watched the fortunes of TEENAGE MUTANT NINJA TURTLES. Then at 2.30 pm they were more than ready to catch their buses home.

Some of the St Paul's student leaders with some of the senior staff while below (right) the St Paul's Vinnies group prepare to visit the Refugee Centre to help out.



Preparing for their driving lessons.



Spiritual Retreat 1 - Pope Francis

The following article is the First Meditation that formed part of the clergy retreat in Rome. It was given by Pope Francis at the Basilica of Saint John Lateran on Thursday, 2nd June 2016. The second and third meditations will be published in the July and August editions of the *Community Bulletin*.

Good morning dear priests,

Let us begin this day of spiritual retreat. I think it will benefit us to pray for one another, in communion. A retreat, but all of us in communion! I have chosen the theme of mercy. First, a short introduction for the entire retreat.

Mercy, seen in feminine terms, is the tender love of a mother who, touched by the frailty of her newborn baby, takes the child into her arms and provides everything it needs to live and grow (*rahamim*). In masculine terms, mercy is the steadfast fidelity of a father who constantly supports, forgives and encourages his children to grow. Mercy is the fruit of a covenant; that is why God is said to remember his covenant of mercy (*hesed*). At the same time, it is an utterly free act of kindness and goodness (*eleos*) rising up from the depths of our being and finding outward expression in charity. This all-embracing character means that everyone can appreciate what it means to be merciful, to feel compassion for those who suffer, sympathy for those in need, visceral indignation in the face of patent injustice and a desire to respond with loving respect by attempting to set things right. If we reflect on this natural feeling of mercy, we begin to see how God himself can be understood in terms of this defining attribute by which Jesus wished to reveal him to us. God's name is mercy.

When we meditate on mercy, something special happens. The dynamic of the Spiritual Exercises takes on new power. Mercy helps us to see that the three ways of classical mysticism – the purgative, the illuminative and the unitive – are not successive stages that, once experienced, can then be put behind us. We never cease to be in need of renewed conversion, deeper contemplation and greater love. These three phases intertwine and recur. Nothing unites us to God more than an act of mercy – and this is not an exaggeration: nothing unites us to God more than an act of mercy – for it is by mercy that the Lord forgives our sins and gives us the grace to practise acts of mercy in his name. Nothing strengthens our faith more than being cleansed of our sins. Nothing can be clearer than the teaching of Matthew 25 and the Beatitude, “Blessed are the merciful, for they will receive mercy” (Mt 5:7), for our understanding of God's will and the mission he has entrusted to us. We can apply to mercy the Lord's statement that “the measure you give will be the measure you receive” (Mt 7:2). If you will allow me, I am thinking of all those impatient confessors who “beat down” penitents, scolding them. But this is how God will treat them! If only for this reason, please don't act in such a way. Mercy makes us pass from the recognition that we have received mercy to a desire to show mercy to others. We can feel within us a healthy tension between sorrow for our sins and the dignity that the Lord has bestowed on us. Without further ado, we can pass from estrangement to embrace, as in the parable of the prodigal son, and see how God uses our own sinfulness as the vessel of his mercy. I want to repeat this, which is the key to the first meditation: using our sinfulness itself as the vessel of his mercy. Mercy impels us to

pass from personal to the communal. We see this in the miracle of the multiplication of the loaves, a miracle born of Jesus' compassion for his people and for others. Something similar happens when we act mercifully: the bread of mercy multiplies as it is shared.

Three Suggestions

I have three suggestions for this day of retreat. The free and joyful familiarity that comes about at every level between those who treat one another with mercy – the familiarity of the Kingdom of God as Jesus describes it in his parables – leads me to offer three suggestions for your personal prayer today.

The first has to do with two practical counsels that St Ignatius gives and I apologise for the “in house” advertising. He tells us that “it is not great knowledge that fills and satisfies the soul, but the ability to feel and savour the things of God interiorly” (*Spiritual Exercises*, 2). Saint Ignatius adds that whenever we encounter and savour something we desire, we should pray in peace, “without being anxious to move forward as long as I am satisfied” (*ibid.*, 76). So too, in these meditations on mercy we can begin with what we savour most and linger there, for surely one work of mercy will lead us to others. If we start by thanking the Lord for having wondrously created us and for even more wondrously redeemed us, surely this will lead us to a sense of sorrow for our sins. If we start by feeling compassion for the poor and the outcast, surely we will come to realize that we ourselves stand in need of mercy.

My second suggestion-

for your prayer has to do with the way we speak about mercy. By now you have realized that in Spanish I like to use “mercy” as a verb. We have to ‘show mercy’. (*misericordiar* in Spanish – to mercify: we have to stretch the language a little) in order to ‘receive mercy’ (*ser misericordiadados* – to be mercified). “But Father, this is not a real word!” – “True, but it is the form I have found useful to grasp this reality: to show mercy, *misericordiar* and receive mercy, *ser misericordiadados*”. Mercy joins a human need to the heart of God, and this leads to immediate action. We cannot meditate on mercy without it turning into action. In prayer, it doesn’t help to intellectualize things. With the help of grace, our dialogue with the Lord has to focus straightaway on that sin for which I most need the Lord’s mercy, the one of which I am most ashamed, the one for which I most desire to make reparation. From the outset, too, we have to speak of what most moves us, of all those faces that make us want to do something to satisfy their hunger and thirst for God, for justice, for tenderness. Mercy is contemplated in action, but in a kind of action that is all-inclusive. Mercy engages our whole being – our feelings and our spirit – and all other beings as well.

My last suggestion for today’s retreat has to do with the fruit of these Exercises, namely the grace that we ask to receive. It is, in a word, the grace to become priests ever more ready to “receive mercy” (*misericordiadados*) and to “show mercy” (*misericordiosos*). One of the most beautiful things, and which moves me, is a priest’s confession: it is something great, beautiful, because this man who comes to confess his own sins is the same who will listen to the heart of other penitents who come to confess their sins. We can concentrate on mercy because it is what is most essential and definitive. By the stairway of mercy (*cf. Laudato Si’, 77*), we can descend to the depths of our human condition – including our frailty and sin – and ascend to the heights of divine perfection: “Be merciful (perfect) as your Father is merciful”. But always for the sake of “reaping” even greater mercy. This fruit should also be seen in a conversion of our institutional mind-set: unless our structures are vibrant and aimed

at making us more open to God's mercy and more merciful to others, they can turn into something very bizarre and eventually counterproductive. This area is dealt with often in some documents of the Church and addresses of various Popes: institutional conversion, pastoral conversion.

This retreat, then, will follow the path of that "evangelical simplicity" which sees and does all things in the key of mercy. That mercy is dynamic, not so much a noun with a fixed and definite meaning, or a descriptive adjective, but rather a verb – "to show mercy" and "to receive mercy" (*misericordiar* and *ser misericordidos*). This spurs us to action in this world. Even more, it is a mercy that is "ever greater" (*magis*), a mercy that grows and expands, passing from good to better and from less to more. For the model that Jesus sets before us is that of the Father, who is ever greater – *Deus semper maior* – and whose infinite mercy in some sense constantly "grows". His mercy has no roof or walls, because it is born of his sovereign freedom.

First Meditation: From Estrangement to Celebration

Now we turn to the first meditation. I have entitled it "From estrangement to celebration". If, as we said, the Gospel presents mercy as an excess of God's love, the first thing we have to do is to see where today's world, and every person in it, most needs this kind of overflow of love. We have to ask ourselves how such mercy is to be received. On what barren and parched land must this flood of living water surge? What are the wounds that need this precious balm? What is the sense of abandonment that cries out for loving attention? What is the sense of estrangement that so thirsts for embrace and encounter?

The parable which I would now propose for your meditation is that of the merciful Father (cf. Lk 15:11-31). We find ourselves before the mystery of the Father. I think we should begin with the moment when the prodigal son stands in the middle of the pigsty, in that inferno of selfishness where, having done everything he wanted to do, now, instead of being free, he feels enslaved. He looks at the pigs as they eat their husks... and he envies them. He feels homesick. Homesick: a crucial word. He longs for the fresh baked bread that the servants in his house, his father's house, eat for breakfast. Homesickness, nostalgia is a powerful emotion. Like mercy, it expands the soul. It makes us think back to our first experience of goodness – the homeland from which we went forth – and it awakens in us the hope of returning there. It is the *nostos algos*. Against this vast horizon of nostalgia, the young man – as the Gospel tells us – came to his senses and realized that he was miserable. Each one of us can come to, or be led to, the point of feeling greater misery. Each one of us has his or her hidden misery... we need to beg for the grace to find it. Without dwelling on that misery of his, let us move on to the other moment, once his Father had embraced him and kissed him. He finds himself still dirty, yet dressed for a banquet. For his father does not say: "Go and have a shower and then come here". No. He is dirty and dressed for a banquet. He fingers the ring he has been given, which is just like his father's. He has new sandals on his feet. He is in the middle of a party, in the midst of a crowd of people. A bit like ourselves, if ever we have gone to confession before Mass and then all of a sudden found ourselves vested and in the middle of a ceremony. It is a state of embarrassed dignity.

An Embarrassed Dignity

Let us think for a moment about the "embarrassed dignity" of this prodigal yet beloved son. If we can serenely keep our heart balanced between those two extremes – dignity and embarrassment – without letting go of either of them, perhaps we can feel how the heart of our Father beats with love for us. It was a heart beating with worry,

as he went up onto the roof to look out. What was he looking at? The possible return of his son... In that moment, in that place where dignity and embarrassment exist side by side, we can perceive how our Father's heart beats. We can imagine that mercy wells up in it like blood. He goes out to seek us sinners. He draws us to himself, purifies us and sends us forth, new and renewed, to every periphery, to bring mercy to all. That blood is the blood of Christ, the blood of the new and eternal covenant of mercy, poured out for us and for all, for the forgiveness of sins. We contemplate that blood by going in and out of his heart and the heart of the Father. That is our sole treasure, the only thing we have to give to the world: the blood that purifies and brings peace to every reality and all people. The blood of the Lord that forgives sins. The blood that is true drink, for it reawakens and revives what was dead from sin. In our serene prayer, which wavers between embarrassment and dignity, dignity and embarrassment, both together, let us ask for the grace to sense that mercy as giving meaning to our entire life, the grace to feel how the heart of the Father beats as one with our own. It is not enough to think of that grace as something God offers us from time to time, whenever he forgives some big sin of ours, so that then we can go off to do the rest by ourselves, alone. It is not enough. Saint Ignatius offers us an image drawn from the courtly culture of his time, but since loyalty among friends is a perennial value, it can also help us. He says that, in order to feel "embarrassment and shame" for our sins (but without forgetting God's mercy), we can use the example of "a knight who finds himself before his king and his entire court, ashamed and embarrassed for having gravely wronged him, after having received from him many gifts and many favours" (*Spiritual Exercises*, 74). We can imagine this scene. But like the prodigal son who finds himself in the middle of a banquet, this knight, who ought to feel ashamed before everyone, suddenly sees the King take him by the hand and restore his dignity. Indeed, not only does the King ask him to follow him into battle, but he puts him at the head of his peers. With what humility and loyalty this knight will serve him henceforth! This makes me think of the last part of Chapter 16 of the Book of Ezekiel. Whether we see ourselves as the prodigal son in the midst of the banquet, or the disloyal knight restored and promoted, the important thing is that each of us feel that fruitful tension born of the Lord's mercy: we are at one and the same time sinners pardoned and sinners restored to dignity.

The Lord not only cleanses us, but crowns us, giving us dignity. Simon Peter represents the ministerial aspect of this healthy tension. At every step along the way, the Lord trains him to be both Simon and Peter. Simon, the ordinary man with all his faults and inconsistencies, and Peter, the bearer of the keys who leads the others. When Andrew brings Simon, fresh from his nets, to Christ, the Lord gives him the name Peter, "Rock". Yet immediately after praising Peter's confession of faith, which comes from the Father, Jesus sternly reproves him for being tempted to heed the evil spirit telling him to flee the cross. Jesus will go on to invite Peter to walk on the water; he will let him sink into his own fear, only then to stretch out his hand and raise him up. No sooner does Peter confess that he is a sinner than the Lord makes him a fisher of men. He will question Peter at length about his love, instilling in him sorrow and shame for his disloyalty and cowardice, but he will also thrice entrust to him the care of his sheep. These two opposites always go together. That is how we have to see ourselves: poised between our utter shame and our sublime dignity. What do we feel when people kiss our hands, when we are honoured by the People of God, as we look at our own depths of misery? There is another circumstance which helps us understand.

Contrast is always present. We must place ourselves into that context, that place wherein our most shameful misery and highest dignity exist side by side. In that same place. Dirty, impure, mean, vain – the sin of priests, vanity – and selfish yet at the same time, with feet washed, called and chosen to distribute the Lord's multiplied loaves, blessed by our people, loved and cared for. Only mercy makes this situation bearable. Without it, either we believe in our own righteousness like the Pharisees, or we shrink back like those who feel unworthy. In either case, our hearts grow hardened: when we feel righteous like the Pharisees or when we distance ourselves like those who feel unworthy. I do not feel worthy, but I must not distance myself: I must have an embarrassed dignity, both go together. Let us look a little more closely at this, and ask why this tension is so fruitful between misery and dignity, between estrangement and celebration? The reason, I would say, is that it is the result of a free decision. The Lord acts mainly through our freedom, even though his help never fails us. Mercy is a matter of freedom. As a feeling, it wells up spontaneously. When we say that it is visceral, it might seem that it is synonymous with "animal". But animals do not experience "moral" mercy, even though some of them may experience something akin to compassion, like the faithful dog keeping watch at the side of his ailing master. Mercy is a visceral emotion but it can also be the fruit of an acute intellectual insight – startling as a bolt of lightning but no less complex for its simplicity. We intuit many things when we feel mercy. We understand, for example that another person is in a desperate state, a limit situation; something is going on that is greater than his or her sins and failings. We also realize that the other person is our peer, which we could well be standing in his or her shoes. Or that evil is such an immense and devastating thing that it can't simply be fixed by justice... Deep down, we realize that what is needed is an infinite mercy, like that of the heart of Christ, to remedy all the evil and suffering we see in the lives of human beings... If mercy is anything less than this, it is not enough. We can understand so many things simply by seeing someone barefoot in the street on a cold morning, or by contemplating the Lord nailed to the cross – for me! Moreover, mercy can be freely accepted and nurtured, or freely rejected. If we accept it, one thing leads to another. If we choose to ignore it, our heart grows cold. Mercy makes us experience our freedom and, as a result, the freedom of God himself, who, as he said to Moses, is "merciful with whom he is merciful" (cf. Dt 5:10). By his mercy the Lord expresses his freedom. And we, our own. We can "do without" the Lord's mercy for a long time. In other words, we can go through life without thinking about it consciously or explicitly asking for it. Then one day we realize that "all is mercy" and we weep bitterly for not having known it earlier, when we needed it most! This feeling is a kind of moral misery. It is the entirely personal realization that at a certain point in my life I decided to go it alone: I made my choice and I chose badly. Such are the depths we have to reach in order to feel sorrow for our sins and true repentance.

Otherwise, we lack the freedom to see that sin affects our entire life. We don't recognize our misery, and thus we miss out on mercy, which only acts on that condition. People don't go to a pharmacy and ask for an aspirin out of mercy. Out of mercy we ask for morphine, to administer to a person who is terminally ill and racked with pain. All or nothing. If we do not go into this deeply, we will fail to understand. The heart that God joins to this moral misery of ours is the heart of Christ, his beloved Son, which beats as one with that of the Father and the Spirit. I remember when Pius XII completed his Encyclical on the Sacred Heart, someone commented: "Why an Encyclical on this? This is for religious sisters". The heart of Jesus is the centre, the very centre of mercy. Perhaps sisters understand this better than we do, because they are mothers in the Church, icons of the Church, of the Blessed Mother. But the

centre is the heart of Jesus. We would do well to read this week or tomorrow *Haurietis aquas*. “But it is preconciliar!” – true, but it helps me! Reading it can help us! The heart of Jesus is a heart that chooses the fastest route and takes it. Mercy gets its hands dirty. It touches, it gets involved, it gets caught up with others, it gets personal. It does not approach “cases” but persons and their pain. Let us examine our use of words. How many times, without realizing it, do we say: “I have this case...”. Stop right there! Say, instead: “I have this person who...”. This is very clerical: “I have this case...”, “I’ve come across a case...”. It happens to me often. There is some clericalism: to reduce the concreteness of God’s love, that love which God gives us and that of persons, to a “case”. In this way I distance myself and am not affected. In this way I don’t dirty my hands; I am able to carry out a pastoral work that is clean, elegant, and in which I risk nothing. And in which – don’t be scandalized – I am not able to sin shamefully. Mercy exceeds justice; it brings knowledge and compassion; it leads to involvement. By the dignity it brings – and this is crucial, not to be forgotten: mercy brings dignity – mercy raises up the one over whom another has stooped to bring help. The one who shows mercy and the one to whom mercy is shown become equals. Like the sinful woman in the Gospel (Lk 7:36-50), who was forgiven much, because she loved much and had sinned much. That is why the Father needed to celebrate, so that everything could be restored at once, and his son could regain his lost dignity. This realization makes it possible to look to the future in a different way. It is not that mercy overlooks the objective harm brought about by evil. Rather, it takes away evil’s power over the future, and this is the power of mercy: it takes away the power of evil over life, which then goes on. Mercy is the genuine expression of life that counters death, the bitter fruit of sin. As such, it is completely lucid and in no way naïve. It is not that it is blind to evil; rather, it sees how short life is and all the good still to be done. That is why it is so important to forgive completely, so that others can look to the future without wasting time on self-recrimination and self-pity over their past mistakes. In starting to care for others, we will examine our own consciences, and to the extent that we help others, we will make reparation for the wrong we ourselves have done. Mercy is always tinged with hope. Mercy is the mother of hope. To let ourselves to be drawn to and sent by the beating heart of the Father is to remain in this healthy tension of embarrassed dignity. Letting ourselves be drawn into his heart, like blood which has been sullied on its way to give life to the extremities, so that the Lord can purify us and wash our feet. Letting ourselves be sent, full of the oxygen of the Spirit, to revive the whole body, especially those members who are most distant, frail and hurting. A priest, and this really happened, once told me about a street person who ended up living in a hospice. He was consumed by bitterness and did not interact with others. He was an educated person, as they later found out. Sometime thereafter, this man was hospitalized for a terminal illness. He told the priest that while he was there, feeling empty and disillusioned, the man in the next bed asked him to remove his bed pan and empty it. That request from someone truly in need, someone worse off than he was, opened his eyes and his heart to a powerful sense of humanity, a desire to help another person and to let himself be helped by God. He confessed his sins. A simple act of mercy put him in touch with infinite mercy. It led him to help someone else and, in doing so, to be helped himself. He died after making a good confession, and at peace. This is the mystery of mercy. So I leave you with the parable of the merciful Father, now that we have we have entered into the situation of the son who feels dirty and dressed up, a dignified sinner, ashamed of himself yet proud of his father. The sign that we have entered into it is that we ourselves now desire be merciful to all. This is the fire Jesus came to bring to the earth, a fire that lights other fires. If the spark does not take, it is because one of the poles cannot make contact. Either excessive shame, which fails to strip the wires and, instead of

freely confessing “I did this or that”, stays covered; or excessive dignity, which touches things with gloves.00

An Excess of Mercy

A few words to conclude on the excesses of mercy. The only way for us to be “excessive” in responding to God’s excessive mercy is to be completely open to receiving it and to sharing it with others. The Gospel gives us many touching examples of people who went to excess in order to receive his mercy. There is the paralytic whose friends let him down from the roof into the place where the Lord was preaching – they exaggerate somewhat. Or the leper who left his nine companions to come back, glorifying and thanking God in a loud voice, to kneel at the Lord’s feet. Or the blind Bartimaeus whose outcry made Jesus halt before him – and even gets through the “priests’ custom controls” to reach the Lord. Or the woman suffering from a haemorrhage who timidly approached the Lord and touched his robe; as the Gospel tells us, Jesus felt power – *dynamis* – “go forth” from him. All these are examples of that contact that lights a fire and unleashes the positive force of mercy. Then too, we can think of the sinful woman, who washed the Lord’s feet with her tears and dried them with her hair; Jesus saw her excessive display of love as a sign of her having received great mercy. Mercy is always excessive! Ordinary people – sinners, the infirm and those possessed by demons – are immediately raised up by the Lord. He makes them pass from exclusion to full inclusion, from estrangement to celebration. And it can only be understood in the key of hope, in an apostolic key, in the key of knowing mercy and then showing mercy.

Let us conclude by praying the *Magnificat* of mercy, Psalm 50 by King David, which we pray each Friday at Morning Prayer. It is the *Magnificat* of “a humble and contrite heart” capable of confessing its sin before the God who, in his fidelity, is greater than any of our sins. God is greater than our sins! If we put ourselves in the place of the prodigal son, at the moment when, expecting his Father’s reproof, he discovers instead that his Father has thrown a party, we can imagine him praying Psalm 50. We can pray it antiphonally with him, we and the prodigal son together. We can hear him saying: “Have mercy on me, O God, in your kindness; in your compassion blot out my offence”. And ourselves continuing: “My offences, truly I (too) know them; my sin is always before me”. And together: “Against you, Father, against you, you alone, have I sinned”. May our prayer rise up from that interior tension which kindles mercy, that tension between the shame that says: “From my sins turn away your face, and blot out all my guilt”, and the confidence that says, “O purify me, then I shall be clean; O wash me, I shall be whiter than snow”. A confidence that becomes apostolic: “Give me again the joy of your help; with the spirit of fervour sustain me, which I may teach transgressors your ways, and sinners may return to you”.

<http://w2.vatican.va/content/francesco/en/events/event.dir.html/content/vaticanevents/en/2016/6/2/primameditazioni sacerdoti.html>

A PASSING THOUGHT ...

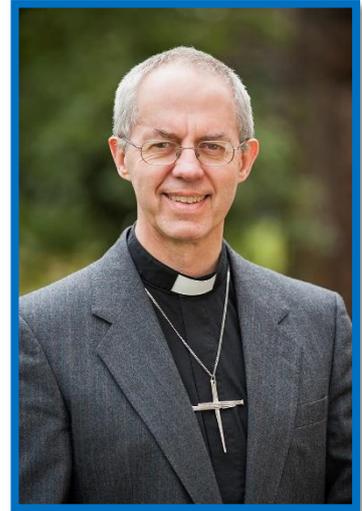
The psalmist proclaims: "You walked through the waves, you crossed the deep sea, but your foot prints could not be seen"

But wait - His finger prints are evident on all parts of creation.

Brother John E. Fitzgibbon

A Wild Burst of Imagination

The following article by Justin Welby, the Archbishop of Canterbury, was an address about religious life given to a meeting of Anglican Religious Communities.



It is – or should be – impossible to imagine a church that flourishes without the flourishing of Religious communities as an integral part of the body of Christ.

It is – or should be – impossible because, it is our life in Religion, in contemplation, in prayer and community around a Rule and around worship, that makes us more than an NGO with loads of pointy roofed old buildings.

Stanley Hauerwas in one of his sermons comments that the church should always be engaged in doing things that make no sense if God does not exist.

Life in Religion is the ultimate wager on the existence of God. Through it people subject themselves to discipline, to each other in Community, however difficult and odd each other is (and I suspect that you have an internal wry smile at how odd some people can be), and they subject themselves above all to prayer.

In the Rule of St Benedict the heart of the monastic life is obedience, an absence of grumbling, a commonality of goods, a balanced life of work, prayer and study, not in any sense because through these remarkably tough disciplines human beings become self referentially better, but because they are there to encourage each other in walking more and more deeply into the light that is Christ.

While in lay life we are able to escape each other, especially if one disconnects from Twitter and the web, in Religion, the life of the world is lived out in microcosm, with every problem and challenge that comes with being human, combined with constant presence to each other.

Ricoeur is cited by Dan Hardy in the book *Wording a Radiance* as comparing two approaches to modern life. One is the economic basis of exchange and equivalence. That is what prevails in our society today, and by it we are all reduced to being *homo financierius* or *homo economicus*, mere economic units whose purpose is consumption, whose destiny is extinction, and for whom any gain is someone else's loss in a zero sum world. In that context prayer is loss, the blessing of the stranger, the widow and the orphan, the care for the poor, the imprisoned, the hungry and the sick, all are net loss.

The contrast for Ricoeur is the world of abundance and grace, of surplus in the continuing creative power of God. In this world, our generosity leads to our blessing, our self-giving opens the doors to eternity for us and all those around who see and hear the call and light of Christ.

It is an interesting point that John Maynard Keynes, the great 20th century economist, in a book written in the early 1930s took the view of abundance and grace as his world view and forecast that

by the early 21st century everybody would be working 15 hour weeks, because of the surplus and abundance that would come from economic and technical development. He was, of course, precisely right, except for leaving out the bit about human beings and sin.

But his view has been discredited and replaced by that of the Friedmanite exchange and equivalence which now dominates all of our thinking and even for those in this room too often our instinctive application.

But the Church has as its main task to live in this second world, and in so doing to live so as to convert the stale and barren darkness of the zero sum to the living abundance of grace in Jesus Christ.

Which is where Religion comes in. I am of course using Religion in its technical sense. . . Let us be clear: it has often, almost always since the beginning of modernity, and especially in the last 100 years, been treated as a side line, Religion. Like train spotting compared to commuting, the mainland of the church has busily gone too and fro, occasionally aware of those who stand on the platform doing something esoteric and different. Even that great and remarkably prophetic document, "*Towards the Conversion of England*", commissioned by William Temple and published weeks after his death in 1944, even that fails to mention the Religious Life.

But conversion is the fruit of evangelism and witness, yes, but utterly the work of the Holy Spirit.

I was recently at Luton meeting the most extraordinary group of people in a youth project in the centre of Luton established some 15, 20 years ago by 43 churches across all denominations, and talking to some of the young people involved. They have a range of activities – everything from teaching those who are completely disconnected from the church about Ignatian spirituality and leading them in the exercises, through to dealing with issues of self-harm and food problems, and all the rest of the issues that come to young people. And they do all that utterly wrapped up in prayer and in evangelism. They do it all in the context of the work of Jesus Christ. And there you saw, yes, evangelism and witness, but most of all the work and fruit of the Holy Spirit.

Conversion comes from prayer by a fragile people of Christ who pray to a faithful God who sends us a comforter. In an obedient community of faith, full of love for one another, the Father sends the Spirit in response to the Son, there is a realisation, as Jesus says in John 14, of truth that grows deeper and deeper and lives out in our inner being, and the fruit of that is peace that does not leave us.

Throughout history the lived example of these truths, the engine room of renewal and conversion, has come from Religion, it has been the gift of the religious communities. I cannot easily find an example of a church that since the end of the Roman Empire has found renewal without there being flourishing religious communities.

We start with Benedict, of course, who set out to grow closer to Christ and incidentally saved civilisation, as a collateral benefit. We have Cluny; we have my favourite and great saints of the North-East of England, from the time of Cuthbert through the great communities in Durham, Lindisfarne. . . The communities of the North-East that, springing from life in Religion, converted Scandinavia and the whole of Germany and northern Europe, the overflow of grace that reached out across Europe.

And then you get to Francis at a time when the church across Europe was as corrupt as it has probably ever been. In England, we go along a few centuries, we come to the Methodists, who live not in communities in the same form but under a Rule, under a Method, and there again we saw the Great Awakening.

The Oxford Movement, again which led to an awakening of religious life and religious life led to an awakening of the church.

17th century France in places like Bec, and today across Europe the New Religious Communities, springing up in new and unforeseen and unforeseeable forms and bringing life in the most remarkable ways, and in them I include people like the 24-7 Prayer Movement.

There are both theological or ecclesiological and also sociological or anthropological reasons for this I have no doubt. But it comes back theologically to a wager on the existence of God, to the living of life in communities in which the abundance of grace and the turning away from equivalence and exchange is the oxygen of survival as a community, and where the confronting in the desert of community of the toughest and roughest parts of what it is to be human beings seeking to follow Christ is at the heart of life. Rowan Williams, in an extraordinary address to Roman Catholic Bishops, spoke of Christian faith (and here he was following Maritain) as a true humanism. In Religion we find this truth and this humanism being renewed.

And at its heart it is to do with prayer. Rowan said, in the same address: “To be contemplative as Christ is contemplative is to be open to all the fullness that the Father wishes to pour into our hearts.” In prayer we are drawn into the “silent gazing upon God that is the goal of all our discipleship”. He carries on: “To put it boldly, contemplation is the only ultimate answer to the unreal and insane world that our financial systems and our advertising culture and our chaotic and unexamined emotions encourage us to inhabit”.

To put it less elegantly, through prayer we are moved from the exchange and equivalence to the abundance and grace, from being self-referential to other referential, from eating our supper alone to washing feet in community. Through prayer we are called into partnership with God who in condescension and grace works in answer to prayer.

So we see that in Religion we find the key to what the Church of England has discerned as its goals in this quinquennium. In Religion there is opened the possibility of conversion daily and anew, of spiritual and numerical growth. In Religion there is a fresh opening to the Common Good and not merely the economic General Interest. In Religion we are able to reimagine ministry. As Jesus promises in John 14 and 16, through obedient lives, seen above all in the best Religious Communities, new life emerges, truth is found more deeply and expressed in fresh ways, peace may reign afresh in the church.

And so it has been and so it is. Communities that have grown and served and sometimes died have taught our schools and established our universities. They teach today, scattered in small groups. They heal and serve. They live in the toughest parts of our country and shine light of Christ in the darkness. In the last 60 years they have set the pace to overthrow tyrannies of racism, to stop wars, and to bring reconciliation. They are of every kind and in every place.

Yet we all know also that in recent decades they have declined. That decline is an alarm call to the whole church, not a mere loss of a side-line, as if Asda were to stop selling petrol. There are many reasons for the decline, which mirrors the whole church, and I would argue is deeply linked to the life of the church. Yet as we face today the mountain to climb of rebuilding our numbers, re-finding confidence in the gospel. . .

So if we are to find again confidence in the gospel that says it is good news for the poor, not only because it enables social change – the gospel is not a means to an end, it’s an end in itself. I was reminded of that forcefully and embarrassingly six weeks ago when Caroline, my wife, and I were in the Democratic Republic of the Congo, in Goma, we’d been in South Sudan seeing the horrors there, and in Goma it was almost worse. I was in an IDP camp with 25,000 people on volcanic rock, with no food. I’d just been for half an hour in a tent for the disabled children who’d been abandoned, who lay on filthy mattresses dying while overstretched doctors tried to mitigate their agony. And in the midst of that, having sat with an elderly woman, blind and without food who’d lost her family, as she came near her death, in the midst of that the Bishop said, as the crowd gathered round: ‘Say something to encourage them.’ And so I did what I’m afraid I tend to do when I can’t think of anything to say I talk for a while to see if I’ve got any ideas. . . And so I started off by saying: “Jesus Christ is the same yesterday, today and forever.” And I was then going on to say something about bringing practical help or something and the crowd started clapping and cheering. The

gospel is good news to the poor in and of itself. Yes, it changes society, yes, it transforms our existence, yes, it does all that. But it is in and of itself, by itself an end in itself, not a means to an end. It is good news for the poor.

And that renewal of confidence in the gospel, which will be at the heart of the renewal of our church, is impossible to imagine without renewal in Religion.

MacIntyre in *After Virtue*, as I'm sure most of you know, speaks of new dark age on the last page of that very interesting book, and talks of the need for a new, and, as he puts it, doubtless very different St Benedict. Perhaps that will not be a person but a movement, groups of people, even, because again, in almost all cases Religious renewal start with groups in prayer, not merely a single charismatic hero figure, although those are often the ones we remember and canonise. We are not looking for a Nietzschean superman, but a collection of fragile disciples who know that they have a tendency to betray and abandon Jesus and who gather in obedience so that they may receive the Paraclete.

What might that look like? I have no idea, it is, after all in the mind of God. But today's gathering is not merely for the pleasure of knowing you, great as that is (and I mean that most sincerely), or to say how essential you are, true as that is, but to suggest that we need a wild burst of fresh and Spirit-fuelled imagination about Religion in the 21st century. It will be embedded in its traditions, but as in all past renewals of Religion it will also be different. Above all it will be spontaneous, not top down and under control.

So what needs doing? What institutional changes are needed? How does the church, how do the churches (we are not all Anglicans here) obstruct you, hinder you when we should celebrate and support? What re-imagination do we need?

Whatever it is, it will be centred in two things that are the call and purpose of the church: worship and drawing deeper into the light of Christ; and speaking and showing the fact that no-one ever makes a better decision in their whole life, in any circumstances, wherever they are, whatever age, whoever they are, they never make a better decision and cannot make a better decision than to become a disciple of Jesus Christ. A renewal will in effect, renew that most intangible and most certain of wagers, that Jesus Christ is Lord in truth and reality.

<http://www.archbishopofcanterbury.org/articles.php/5272/archbishop-calls-for-wild-burst-of-imagination-about-the-religious-life-video>

The address referred to in this article by Rowan Williams, 104th Archbishop of Canterbury, to the Synod of Bishops in Rome is available at: <http://rowanwilliams.archbishopofcanterbury.org/articles.php/2645/archbishops-address-to-the-synod-of-bishops-in-rome>

An Invitation from Kim Fraser at Marist Alternative Education Centre

You are invited to our end of term prize-giving ceremony on Friday 8th July at 12 noon to help us share in the celebration of the success of our students. We are catering this event so may we have your RSVPs by Friday 1st July. (09) 441 3590 or 020 400 53480 Thank you for your ongoing support.

Nga mihi nui,

Kim

Fourvière – Two Hundred Years Ago

In view of the commemoration in 2016 of the consecration of the first Marists in the church at Fourvière, the editorial staff of the Bulletin asked Fr Jan Snijders SM to write an article on this event. The Bulletin is the newsletter of the Province of West-Central Europe.

On Saturday 23rd July 2016, the Marists around the entire world will remember that 200 years ago our Founders took the first official steps to create what they then called the Society of Mary or even the Order of “Marists”. The word “order” rapidly disappeared and the difficult expression “Mariists” was simplified to “Marists”.

WHERE DID THAT COME ABOUT?

In France, at Lyons. To the west of the town, near the Saône, is a steep hill. On the large plateau at the top of the hill, long before the time of Jesus Christ, the Romans established a city called *Lugdunum*. At its centre was a large open market, the forum. The name Fourvière comes from the Latin words for old forum – *forum vetus*. A cable car near the Cathedral of Saint-Jean takes you there in a few minutes. There you will find a large church, not particularly beautiful and a little flashy. It did not even exist in 1816. When you are opposite the church you notice on the right a small chapel leaning against the building. It has been there since 1200 and it was there that this consecration took place, in front of the miraculous statue of Notre-Dame de Fourvière.

WHO WERE THEY?

A dozen young men in long black cassocks had climbed the hill (there was no cable car then). At least three of them are known: the group leader Jean-Claude Courveille, Marcellin Champagnat, and Jean-Claude Colin. Less well-known, but seen in old photos or mentioned in old memos are Etienne Terraillon and Etienne Déclas. The others are difficult to identify. They played no part in our story after that.

WHERE WERE THEY FROM?

They were seminarians. Students at the large Saint-Irenée Seminary, a half hour’s walk from the Cathedral, near the Rhône. Five or six of them had been ordained priests the previous evening. The others still had one or more years to do.

WHAT WERE THEY DOING AT THE STATUE OF THE VIRGIN?

They sang, the leader of the group gave a moving speech. Together, in a loud voice, they read a declaration which they then all signed individually. Perhaps a few more words, a song, some prayers and the ceremony was over. The newly ordained priests said their goodbyes and went to their different parishes. The students went back to the seminary. In total the whole event had lasted hardly thirty minutes.

WHAT WAS THE DECLARATION THAT WAS READ AND SIGNED BY EVERYONE?

In short, the declaration consisted of a promise to set up as soon as possible “the pious congregation of the “Mary-ists” and to consecrate their lives, their being and their all to the “Society of the Holy Virgin Mary”. They must have felt very young as they found it necessary to add that they did not make this promise “lightly or as children”! No, they were extremely serious and very ready, even to die as martyrs.

That may seem a little melodramatic to us, but not to them!

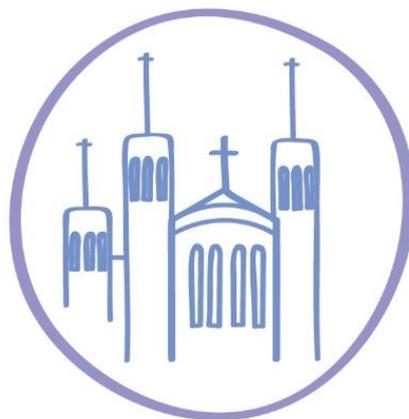
Déclas could recall that he was ten years old when in 1793/1794 during the French Revolution a so-called "Reign of Terror" was rife. The others were too little at that time, but they had heard of it. Colin's parents, while fleeing, were victims of revolutionary gangs, and he regarded them as martyrs. Courveille's parents risked their lives by hiding a much sought-after miraculous statue. Champagnat's parents at first supported the Revolution, but put themselves in danger by hiding recalcitrant priests. The Vicar General responsible for the Seminary was imprisoned but escaped and fled to Switzerland. For a period of twenty-five years, thousands of priests died in the penal colony of Cayenne or on the ships on which they were deported. Martyrdom was always a possibility, and the future was anything but safe.

WHY A NEW CONGREGATION?

Seminarians are in the Seminary to become priests, but many also come with a personal ideal. Marcellin wanted to consecrate himself to the education of peasant children, Colin dreamed of some form of monastic life in solitude, silence and prayer. But in September 1814, Jean-Claude Courveille, a seminarian from the Seminary at Le Puy arrived: His wider vision quickly won over the little group. The philosophers of 18th Century Enlightenment, the Revolution and the Napoleonic Wars had profoundly worn down the traditional faith in France.

The first mission which included their personal ideals was to re-establish the faith in the anticlerical society of the time. Was it not of this time that Jesus had said "When the Son of Man comes, will he find faith on earth?" (Lk 18, 8). Over the course of the preceding centuries, the Jesuits had taken on this task. Courveille suggested a supernatural inspiration from Mary to create a Society carrying her name which would save the Church at this critical time. The passion of Courveille won over this little group who called themselves "Marists". The promise of 23rd July 1816 confirmed their consecration to this ideal.

Source: *Bulletin* 2015, number 3



2015 | 2016

Fourvière

Boys must be taught how to be Men

The following article by Mr Kieran Fouhy, Headmaster at St Paul's College has been taken from the *Headmaster's Message*.



This statement is about the active need to teach boys about being men. It is not sufficient to simply say that boys eventually become men...they must be "**taught**"

Saint Pauls College has an active part in this process of boys being taught how to be men for at least 7 years. Years 7-13. For 113 years on this site boys have been taught how to become men. In the past it was tough. Today it is a bit more gentle. So how do Boys get taught how to become men?

Let's try 5 ways

1. Boys are addressed en masse as "gentlemen".

Not "lads", "boys", "students", "guys" or simply "you", but **Gentlemen**. This gives them status and aspiration to model their behaviour and direction in life.

Gentlemen are expected to have manners, hold themselves well and behave appropriately in every different situation. Boys need to be taught what manners are and what is social respect.

2. Boys are expected to dress well and for the occasion.

It is not sufficient to simply put on any clothes as if to say it doesn't matter what I wear. Boys need to be taught how to dress well in every situation. At St Paul's College we have been insistent that every boy wears a tie and that all Year 11-13 boys wear a blazer to all classes at school.

Teachers appreciate well-dressed students. Boys appreciate the positive comments they receive about their dress. Boys are more settled and are more serious students in their classrooms. As a school we need to uplift our PHYSED uniform so that for every PE period boys dress appropriately.

3. Boys need to be well qualified.

Gone are the days when anyone could get a job with little or no qualifications. Every boy should be leaving St Paul's College with University Entrance in Year 13 as a minimum. At St Paul's college the curriculum is geared to ensuring that boys have UE as their basic qualification.

Boys must be taught how to be a student. How to learn. Boys need to be taught the importance of deadlines for work.

4. Boys need to control impulsivity and to delay gratification.

This is a basic message which parents and teachers need to be on constant vigilance. Boy's statement "I am hungry". Parent's response "wait until dinner".

Boys need to learn to put their hand up in the classroom and not call out. Boys need to learn the five second rule of waiting before making any decision. Boys need to learn that they may be angry but NEVER violent in words or action.

5. Boys need to express themselves.

Gone are the days of grunts and eye flapping as a means of communication. They need to have an opinion, to express that opinion confidently and to communicate well with other people.

Boys need to be taught how to communicate and not be allowed to be grunTERS, how to introduce speakers, to have courage in speaking before others. Boys need to learn how that communication is in words, in the tone of voice and in gesture.

There are many other things that Boys need to learn in order to become men. My prayer is that St Paul's gentlemen become strong men with these qualities.

<http://stpaulscollege.co.nz/>



July Gospel Reflections

3 July | 14th Sunday in Ordinary Time | Luke 10:1-12, 17-20 - Mission of the Seventy

We read how Jesus sent his disciples out in advance. They were to go in pairs, as poor and innocent people of peace. It is this peace that flows like a river of milk from the nursing mother of the first reading that comes to us as God's gift to us through the mission of Jesus, God's Son. It is the mission of the disciples who come in the name of Jesus. It is our ideal, to go with others in charity, in simplicity, in peace, in advance of the Lord himself. Luke continues the great journey of these 10 chapters with the sending out of the 70 (variation 72?). In Genesis 10 we read a list of the Table of the Nations (70/72). Two witnesses are not only company for one another; they give twin testimony, acceptable in a Jewish court of law. The mission of bringing in the Kingdom/Reign of God is urgent, yet the labourers are few; it is the work of God, so do not take with you many things to rely on; trust in God who will provide for your needs - and your success! Acceptance or rejection lies ahead of you as you visit the towns. The reign of God will overcome the reign of Satan. But the rejoicing for the disciple is not in the success of their mission, but that they/you belong to God and the risen Jesus.

10 July | 15th Sunday in Ordinary Time | Luke 10:25-37 - The Good Samaritan

The Law that brought life to Israel is reformed then illustrated by Jesus in the parable. This story of love of neighbour would have been shocking, unbelievable, and unacceptable for the Jews of Jesus' day. Jesus changes the question: 'Don't ask who belongs to God's people?' but see how a member of God's people behaves. To ask, "Who is my neighbour?" is to say that someone is not my neighbour. The expected sequence of passers-by would have been *priest – levite (the Temple elite) – layperson*. Instead the hated Samaritan had compassion, literally, 'his heart was melting' – (as was Jesus' at the plight of the widow of Nain). "I want mercy and not sacrifice" – The practice of love fulfils the Law. It is what one does that shows the truth of love of God and neighbour. According to Jewish oral tradition, every law in the Torah may be broken if it will extend and save life. If it is a matter of life and death, the letter of the Law *must* be broken in order to observe the spirit of the Law, which is to give life. The written law and the oral law of the Pharisees were often in conflict. According to the oral law, the priest and Levite were required to stop either to bury the dead or give life-sustaining assistance to someone in need. But they were Sadducees, and they rejected the oral Torah. Two representatives of organized religion use it to evade their responsibility for social justice.

17 July | 16th Sunday in Ordinary Time | Luke 10:38-42 Jesus visits Martha & Mary

Last week's story spoke of our call to love God and neighbour (the Good Samaritan). Today we have a lesson in the love we should exercise towards the person of Jesus. Again hospitality, a favourite theme in Luke, comes to the fore. This is another meal story in the long succession of Luke's ten meal stories. The two sisters, Martha and Mary, show their love for Jesus, one in active service of him, the other in listening to his words. Both are necessary for the Christian disciple, male or female. It is necessary to listen to Jesus with an open heart and put into practice whatever he tells us. While the person of Jesus and his teaching is the most important feature of every story in Luke-Acts, Martha important to him because she receives Jesus into the house, joins Jesus in dialogue, presents a problem, and has it answered. 'Distraction with much serving' is a problem for all busy people in the church, male or female. The story now clearly puts before us the challenge to give first place in our lives to the person of Jesus and his word - to even be effective and faithful servant ministers. The

two women are not polarities, forcing a choice between doing and listening, between our everyday or spiritual life, between domestic responsibilities or service of Jesus, between the secular, active Martha and the submissive, quiet Mary. As both are partners in ministry, we need a 'both-and' relationship. Throughout the Travel Narrative on chapters 10-19 we have alternating patterns of active ministry and a series of encounters with God. It is not right to neglect the source of one's ministry, the one thing that Martha needs to regain single-heartedness, to listen to Jesus' teaching. The family of Jesus 'hears the word of God and does it' (8:15). Mary is not to remain as a perpetual listener; but Martha is not to remain as perpetual doer! Both are to be disciples.

24 July | 17th Sunday in Ordinary Time | Luke 11:1-13 - The Lord's Prayer

Luke's version of the Lord's Prayer is a catechism for Luke's Gentile readers, identifying how they are to live and act. Jesus experienced a caring, provident God. He encouraged sharing the bread of life and forgiveness that would bring unity into our meals. He warned against temptations to riches, secularism, immersion in pleasure, and apostasy. In the power of the Spirit, he gave his life for the bringing in of God's reign. The Christian follower who prays the Our Father is called on to do the same. The parable opens with a question that expects an emphatic negative answer. Can you imagine having a guest and going to a neighbour to borrow bread and the neighbour offers a ridiculous excuse about a locked door and sleeping children? The Middle East listener responds, "No, I cannot imagine such a thing!" The parable's climax centres round the question of the 'sense of honour' (better than *persistence*) of the sleeping man, who, rather than shame the honour of the village, will rise in the night to fulfil the host's request. The parable teaches that God is a God of honour and that we can have complete assurance that our prayers will be heard.

A poem on a Father's Gifts gives a different aspect of prayer (11:9-13); it is placed after the parable and is about father and son. Something bad is given when something good was asked for. Only now does persistence and knocking get into the story (in the parable, the host 'calls' only once!). The message is to rejoice in a God who gives abundantly and readily, knowing what we need before we ask for it, and the certainty of receiving from God's bounty. Prayer is relationship with this giving God, and in Luke the gift God gives in answer to prayer is first and foremost God's Holy Spirit.

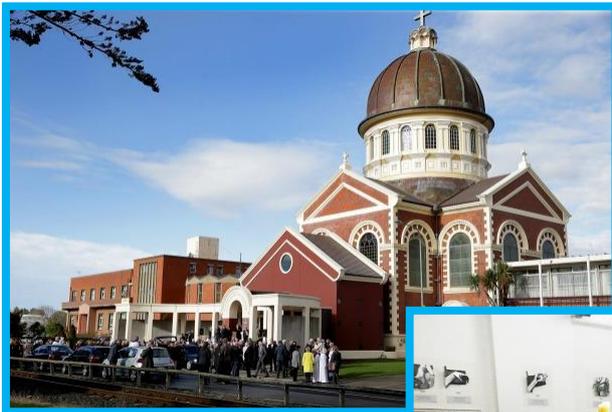
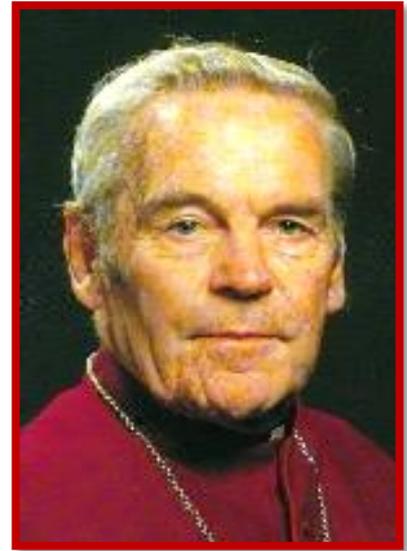
31 July | 18th Sunday in Ordinary Time | Luke 12:13-21 - Parable of the Rich Fool

The Parable of the Rich Fool speaks of the attitude of disciples to possessions. True security does not lie in having a large bank account, but in being rich towards God and our neighbour. The trap in possessions is the desire to have more. A fool is one who does not allow for God, who seeks safety in possessions. In the world of the parable, surplus does not belong to the producer; it is God's bounty to be shared with the poor. The issue in the parable is not what the man has but what he is. He ignores both God and his neighbour in his conduct. He should have acknowledged God and given alms to the needy. The question raised in the parable is 'What is life really about?' Rabbis were often called on to give a legal ruling in inheritance disputes. Jesus refuses to be used in such a situation. Property inheritance and division of family land was a common source of quarrelling in families. Jesus is not a 'divider' but a 'reconciler.' The division between the two brothers has a better alternative – their union. Jesus is not a judge between them, but a judge over them, but a judge for sharing our God-given bounty.

Farewell to Bishop Leonard Boyle DD

Brother Osmund and his brother, Richard, were travelling south and decided the time was right to pay tribute to a great friend of the Brothers in Invercargill over many years, Bishop Lenny Boyle. Len's funeral in Dunedin was followed by another at St Mary's Basilica in Invercargill before his burial in the Boyle family plot at Wrey's Bush in Southland.

The funeral in St Mary's Basilica was very fitting as this was where he was parish priest for many years winning the hearts and souls of so many Southlanders. His support of the Marist Brothers and their school was much appreciated during the difficult financial years of long ago before the Integration years.



For Our Recently Deceased

Bishop Leonard Boyle DD: Bishop Emeritus of Dunedin, died 1st June 2016
Mr Rob van Teil: a loyal member of our Sacred Heart College Company, died shortly after suffering an accident.

Brothers with Health Concerns

Brother Eugene Kabanguka
Brother James McBride
Brother Peter Henderson
Brother Terence Costello
Brother William Lawson
Brother Romuald Gibson
Brother Aidan Benefield
Brother Roger Dowling

Others to keep in our prayers

Mrs Linda Kilkenny, of Liston Village, generous friend of many Brothers
Mr Hugh Lavelle, brother of Brother Paul RIP
Pa Tony Brown
Mrs Val Moynihan, sister of Brother Ray Harold RIP
Mr Thomas Brown
Mrs Vitalina Guibreteau
Mr Brendan Cole
Mr Philip Fenn, brother of Brother Kieran, ill with terminal cancer

Other Intentions

For our New Era Leadership Projects
For Refugees throughout the Word
For our active part during the Year of Mercy
For our Jubilarians of this year - 2016
Our young Brothers in Temporary Profession
Our Brothers involved in School Apostolates
For our Ad Gentes Projects & Personnel
For our District Leader – Brother David
For our Provincial – Brother Peter Carroll
For the members and work of the FM Connection Community, Auckland



BIRTHDAYS & MEMORIALS



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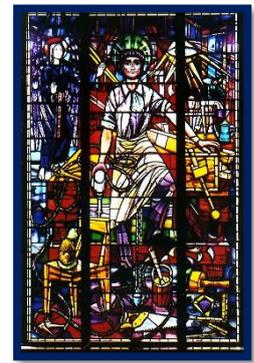
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July Memorials

1 st	Br Francis Borgia Mullins 1933
6 th	Br Herbert Marrinon 1958
6 th	Br Oswald Wall 1965
6 th	Br Marcellin Cosgrove 1971
7 th	Br Albert Kennedy 2015
8 th	Br Paschase Saint-Martin 1853
8 th	Br Christopher Scannell 2010
9 th	Br Cyprian Tuite 1979
12 th	Br Urban Conlan 1902
12 th	Br Francis Heindl 1994
14 th	Br Gerard Fitzpatrick 1993
16 th	Br Clemens Geaney 1954
17 th	Br Raphael Penarroya 1984
20 th	Br Mel Patrick Morrissey 1944
21 st	Br Bosco Camden 2014
22 nd	Br Matthew Cody 1970
23 rd	Br Florentin Francon 1903
23 rd	Br Maurice Russell 2002
24 th	Br Xavier Lyle 1934
25 th	Br Robert Williams 1992
25 th	Br Fidelis Somerville 1942
26 th	Br Albert O'Connor 1938
27 th	Br Sylvester Cereseto 1932
29 th	Br Dominic Henley 1978
30 th	Br Venantius Wall 1980
31 st	Br Kevin McGonigle 1931
31 st	Br Tarcisius Gill 1957
31 st	Br Jerome Devlin 1993

July Birthdays

8 th	Br Martin Pattison
20 th	Br Denis Turner
21 st	Br Emilian O'Dowd
22 nd	Br Luke Fong
28 th	Br Joseph McDermott



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