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and Jacqueline Winmill

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aims to assist its readers to integrate charism into education in a way that gives great life
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Champagnat

An International Marist Journal of Charism in Education

Volume 16 Number 01

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in my view...

EDITORIAL:

Called to Serve One Another

Several years ago I remember reading something along the lines of “no person is ever remembered for what they received, but rather what they gave”. I recall feeling like this statement had a lot of truth to it. Let’s think about it. When we read about a person who inherited a lot of money we don’t think to ourselves, “What a great achievement”. However, if we read about a person who perhaps gave up their time or possessions, sacrificing part of their life for the sake of another, we are significantly impressed. This year’s Marist Mission and Life Formation theme of #serveoneanother allows us to reflect on the sacrifices Jesus made and how we are impressed by the work of his ministry that taught us the very simple act of love. And to serve is to love.

How do we serve one another? How do we meet the needs of the truly marginalised, the sick, the most helpless? Perhaps it is in the way we love that matters most. In fact it is Jesus that shows us the true meaning of love through the actions of hospitality and compassion, not merely thought of or felt, but lived out.

I recall a young American named James Barnett, who in 2010 gave up everything he owned, including his six figured salary, to live on the streets and love the poor. James began his journey on the back streets of Gainesville, Florida to hand out rain ponchos to the wet and cold. After receiving one of the ponchos a man invited him to follow as he also had a gift for James. Hesitant, he followed the

man and walked into a room surrounded by fellow homeless. The man looked at him and said “I noticed your socks were wet”. Passing him a hand dryer he continued, “This is how we stay warm and dry our socks. I wanted to give something to you”.

It was Gandhi who said, “The best way to find yourself is to lose yourself in the service of others” and I suspect this is how James felt. He didn’t live for himself, neither was he consumed of himself. His needs and comforts were not top priorities for him. So what were they? Simple. His thoughts and motives were those of how to best serve others.

It is clear that love requires action. It is not something we just acquire, but rather a way of expressing our thoughts via acts of sharing and serving. These actions of service aren’t always life changing like James’s, but are found in simple moments of sharing a smile or spending time with those in need. St Paul stressed “Do not use your freedom to indulge... rather, serve one another in love” (Galatians 5:13). To serve one another is to have an awareness of those around us. We need to cultivate a genuine concern. We must be ready and willing to share the smile, to say hello, to stretch out a hand. As our Superior General, Br Emili Turu, tells us, serving others is very much part of our Marist DNA.

Ryan Gato
Marist Mission and Formation Team

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Ryan Gato is currently a member of the Marist Mission and Life Formation Team based in Sydney. Until taking up this appointment he was a teacher at All Saints College –St Peter’s campus in Maitland. He taught Religious Education, Mathematics and Information Technology at St Peter’s as well as holding the senior role of Administration Coordinator for the college. Ryan is a graduate of the University of Newcastle where he obtained degrees in Design Technology and Teaching; and from Charles Sturt University where he gained a Graduate Diploma in Mathematics. He is currently studying for a Master’s degree in Educational Leadership through the Australian Catholic University. Ryan in our editorial writes in terms of our Marist call to serve one another.

Michael Green is the National Director of Marist Schools Australia, and the Executive Director of Marist Ministries. He is based at the Marist Centre in Melbourne. Michael is a member of the Provincial Council for the Australian Marist Province and a former Principal of the Marist schools at Parramatta and Cairns. He has a Doctorate in Education and serves on a number of international commissions for the Marist world. In his contribution to this edition of this journal, Michael continues to develop our theme of ‘serve one another’ for 2014.

Pauline Bellofiore is a senior teacher at Marcellin College in Melbourne. She has been a member of the college staff for the past six years and is currently Champagnat House Coordinator. Prior to taking up this appointment, Pauline was a teacher at Nazareth College in Melbourne for fifteen years where she held a number of senior positions. Pauline has a Bachelor of Arts from the University of Melbourne; a Graduate Diploma of Education from the Australian Catholic University

(ACU); and she is currently studying for her Master’s degree in Educational Leadership at the ACU. As a result of completing the Footsteps Program at Mittagong, Pauline’s paper in this edition considers a number of points relevant to Marist School Leadership in the twenty-first century.

Matthew Fitzgerald has been a teacher at Marcellin College Randwick since 2008. He is currently the Year 9 Coordinator at the college; he holds a Diploma of Business from the McLeay Business College, a Bachelor of Arts and a Bachelor of Teaching from the Australian Catholic University in Sydney; and he is currently in the process of completing his Master’s degree in Religious Education. As part of completing the requirements for his Master’s, Matthew discusses how Marcellin College seeks to be a Catholic school through being ‘Marist’ through the qualities of presence, simplicity, family spirit, love of work and having a Marian spirit in the everyday life of the college community.

Jacqueline Winmill spent nine years teaching at the St Thomas More School, at Sunshine Beach in Queensland where she connected with the Marist charism. In 2010 she participated in the Marist Pilgrimage to France and Italy, where she focused some of her research for her Master’s degree in Educational Leadership on the input experience of Marist life at Notre Dame de l’Hermitage. Jacqui has been a teacher in the Catholic network for some twenty-seven years and she is currently the Assistant Principal for Religious Education at St Catherine of Siena School in Brisbane. Her recent paper focuses on the important issue of teachers being able to develop the capacity to provide religious leadership in their classrooms and schools with a Marist heart.

THANK YOU

Our gratitude to those that have contributed papers to this edition, and to the proof-readers and to those that have assisted with the peer-review process. The Management Committee.

MICHAEL GREEN

While they were at table

A Marist approach to service¹

There is a poignant use of a word in the Spiritual Testament of Saint Marcellin, the significance of which may easily escape the notice of someone reading it in English translation.² It comes at the end of a particularly punchy paragraph, where the focus of the reader can more often tend to stay on the first sentences, all of which are quite important for what they say about the bases of Marist spirituality. But tucked at the end of the paragraph are two sentences about the distinctive character of Marist ministry – indeed the only comments that the Founder makes in this document regarding how he would have his followers go about the work with which they have been entrusted. For that reason, at least, the choice of phrasing should prompt us to pause.

The word is *culte*.

Most English language translators of the Spiritual Testament have rendered this as “homage”, which is probably as fair a translation as any. It does not, however, carry the full impact of the original French and may actually distort its intent in this instance. Let us look at the word in both languages in the context in which it was written:

<p>... <i>Vous faites l'office d'anges gardiens auprès des enfants qui vous sont confiés: rendez aussi à ces purs esprits un culte particulier d'amour, de respect et de confiance.</i></p>	<p>... You fulfil the function of Guardian Angels towards the children confided to your care. Show to these pure spirits a special homage of love, respect, and confidence.</p>
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Culte is the word in French that is used to describe worship, liturgy, or religious devotional practice. It can have also an ostensibly non-religious usage, for example in the *Culte de la Raison* that was in vogue in Marcellin's childhood during the years following the French Revolution. But even in this non-religious usage there is a liturgical and devotional sense. Indeed, *culte* carries a strong liturgical implication; it is concerned with forms of worship, the focus of worship, and even a rationale for particular worship. It does not always translate well into English as “cult”, even though this is where the English word originates. Especially in modern English usage, “cult” can often have a pejorative sense, for example in the expressions “personality cult” or “the cult of money” or “cargo cult” which is not there in the French.

The word “homage” as its translation does not really convey the liturgical sense of the French *culte*, even if it does carry something of a sense of devotion or respect. “Homage” is one of those words that have become somewhat weaselled in modern English. Another example is “tribute”. Both words are not uncommon today in the post-match media interviews of football players or sports stars – as in: “I'd like to pay tribute to the way our boys played”. Such an expression has shrunk and twisted a long way from its original meaning. So, also, homage; in contemporary usage it does not carry the weight or sense it once did. For this reason a reader of Marcellin's Spiritual Testament may not pay the term much attention. Perhaps *culte*, in the sense Marcellin used it in 1840,

¹ This article is prompted by the 2014 theme chosen by Province of Australia for its ministries: *#SERVEoneanother*.

² The Spiritual Testament (or ‘Will’) of St Marcellin was dictated by him just a few weeks before his death in 1840. It was read to the Community in his presence on 18th May. His intention in composing this document was to describe the character of the spiritual legacy which Marcellin hoped would be lived on through his followers. It is found in the *Life of Marcellin Champagnat* by Brother Jean-Baptiste Furet (p.235ff) or can be accessed in this biography online at www.champagnat.org/510.php?a=1a&id=2711.

is not easily translated at all. Let us stay, therefore, with the French in order to discuss its significance.

There are other words that Marcellin could have chosen here, or he could have even left out the word altogether. The sentence would have still been a strong one: “show these pure spirits a special love, respect and confidence.” All three are powerful concepts to use in relation to how an educator should approach young people. But, no, Marcellin goes further: he wants Marists to render a culte of these virtues. This adds another dimension to what he is saying, a curious dimension perhaps.

One way to approach Marcellin’s apparently strange use of the word culte is to read it through the lens of John’s Gospel. The Johannine Scriptures (both the Gospel and the Letters) were favourites of Marcellin; he quoted them often. Indeed, his spirituality would seem to have been shaped by them in no small measure. The Marist way of Christian discipleship, as a result, is indelibly Johannine in its character. Marcellin, in fact, called St John “the first Marist”³. Brother François, the Founder’s first successor, described Marcellin’s spirituality as “simple, affective and natural”⁴; this was Johannine. As in a number of his Circulars,⁵ this last document that we have from the Founder is replete with references to love of one another and love of God in the same way that the expressions are used in the Letters of John.

The account of the Last Supper in the Gospel of John may give us some insight into what spiritual intuitions were at work in Marcellin when he dictated his Spiritual Testament, and most particularly when he chose to employ the word culte in relation to the “love, respect and confidence” that he wanted his Brothers to show to young people. Let us go to John’s account of Jesus’ washing his disciples’ feet. The menial task of washing the guests’ feet was something entrusted customarily to the servants, and it was done on arrival; that is, before the meal. By having it occur “while they were at table” John compounds the reader’s astonishment at the servile act that is being performed by Jesus as “Teacher and Lord”. John

situates the foot-washing as part of the meal, and of course this is not just any meal. In describing this, John is not having Jesus play out a little bit of servant leadership on the side, something to add some colour to his narrative of the main event. Rather, he puts the hands-on, dislocating act of foot-washing at the very heart of what it means to be a disciple, indeed of what it means to be Eucharistic.

In the Holy Thursday Mass of the Lord’s Supper, this has become a formal liturgical event. Again it is put at the heart of the Eucharistic liturgy, Jesus’ liturgy. When this ritual is done in a way that is not overly sanitised and cursory – for example, as Pope Francis has chosen to do it – it is a powerful act: the Bishop of Rome, the Vicar of Christ, kneeling before a teenaged prisoner who doesn’t really know who the old man in white really is, kissing feet, and tenderly wiping them dry. He indeed renders the young person “a culte of love, respect and confidence”. It is both an act of worship and a rationale of worship. And this in the middle of a liturgy to begin the three most holy days of the Christian year!

Recent moves in the Church to “sacralise” the Liturgy – exemplified in the new translation of the Roman Missal – have, of course, some legitimate rationale. If they add beauty and dignity to our liturgical celebrations, then Marcellin would be among the first to applaud. He was a harsh critic of anyone or anything in liturgy that lacked due respect and reverence. He loved to sing High Mass – reflective of the French school of spirituality out of which he emerged, and indeed which remains a much appreciated characteristic of wonderful liturgical celebrations for which Marist schools and communities are known to this day. If, however, the net effect of the recent moves to reform the Liturgy is to disconnect our ritualised acts of worship from the lived reality of the people who gather, then one might wonder what the Jesus of John’s Gospel would make of our decisions. What is the Sacrament we are attempting to celebrate, he may ask.

More importantly for our purposes here is to stay with the significance of John’s placing the foot-washing at the centre of this Jewish meal, and in

1 We learn this in the *Memoir* of Brother Sylvestre, written in 1886-87, the final year of his life. (p.84)

2 Quoted in Brother François’ address to the 1852 General Chapter in the context of speaking about the importance of Psalm 1927 in the spirituality of St Marcellin.

3 See in particular his Circulars of 19th January 1836 and 1st January 1837 – Letters 63 and 79 of the *Letters of Marcellin Champagnat*.

the context of the Last Supper account in his Gospel text. From one perspective it was outrageous for Jesus to do this – both the when and the what of it. Peter was understandably indignant. It wasn't proper. Even a rough-handed fisherman could see that this meal in the week of Passover was being somehow desecrated. But we know well Jesus' rebuke to him, "You can have no part with me," Jesus tells Peter, if he would not allow Jesus to wash his feet. Then, of course, comes Jesus' clear and direct injunction to do the same, to "wash each other's feet".

The Marist Brothers' Superior General, Brother Emili Turú, is among those who describe the towel or apron that Jesus wore in this text as the "first vestment" ever to be worn by a priest. It is a disarming description. No gilded chasubles or delicately laced albs, but an apron for the drying of feet. As Marists, Brother Emili, urges us to take our part in creating a "Church of the Apron".⁶ He aligns it with the Church's mandate for Marists to help to present its "Marian face" – a humble Church, a simple Church, a Church of the heart. The act of foot-washing positions the washer below the person whose feet are being washed. From that angle, the washer looks up rather than down at the person being served. This position is one that honours, respects, and dignifies. It is service, not charity; empathy, not sympathy; love, not pity. "Love", "respect" and "confidence" – the three dispositions towards young people that Marcellin exhorts in his Spiritual Testament – take on an even more elevated meaning when seen in this perspective. The starting point is reverence, or more pointedly, humility – the basis of all Christian spirituality.

Brother Emili was a keynote presenter at the 2013 Australian Marist Schools' Conference. The symbol of the apron figured prominently in his sessions, and indeed in the final commissioning liturgy: each person was given an apron as a symbol of his or her commission to be a Marist educator. At another part of the conference, each participant was asked to write on a white vinyl apron one statement that a needy young person whom he or she actually knew might want to say to an assembled group of Marist leaders and educators. It was a simple way of grounding and connecting both the discussions and the liturgy of the conference

with the reality of the lives of the young.

Without wanting to stretch the parallel between Marcellin and John too far, there is another aspect of similarity between the Spiritual Testament and the Last Supper account in Gospel of John that calls at least for mention. John – with the richest Eucharistic theology – does include the "institution narrative" as do the three Synoptics. In its place, "while they were at table", he washes the disciples feet. So, also, in the Spiritual Testament, Marcellin makes no explicit reference to the Eucharist. We know, however, both from many other of his writings and from the testimony of those who know him, that the Eucharist was central to his spirituality. In fact, there is no mention in the Spiritual Testament of any particular prayer or devotional practice. The only place the word culte is found is in relation to "love, respect and confidence". Again, how Johannine!

The liturgical allusion carried in the word culte puts Marists' education and care of young people in a Eucharistic context. It calls them to the same mindset and heartset of Jesus at the Last Supper – to humble themselves in their loving gift of themselves, to put the other at the centre. It calls them to live Eucharistic lives, and to see their life and ministry as Eucharistic. We are reminded of Marcellin's hope that his Brothers would both contemplate and imitate Jesus – and to learn this imitation from Jesus' self-emptying and vulnerability at the "the Crib, the Cross and the Altar". It reminds them that discipleship of Jesus – which is of the essence of any tradition of Christian spirituality – is found in this. The foot-washing is as powerful a metaphor as any in the New Testament.

At a time when the image of the Church is suffering damage, primarily due to the way some of its members have perverted their positions of power and privilege, it is timely for Marists to reclaim a way of ministry that puts the educator at the feet of young people. It is opportune for us to rediscover, as so many of our fellow Christians are doing under the inspirational leadership of Pope Francis, that practical love, genuine compassion, and unfettered humility will be the characteristics that give our evangelising efforts their most compelling credibility.

⁶ See Turú, E. (2010) *He Gave Us the Name of Mary*. Circulars of the Superiors General. Marist Brothers, Rome. Online at: www.champagnat.org/510.php?a=5a&cid=3867

PAULINE BELLOFIORE

Marist Leadership: then and now

Marist leadership; its early origins in France and its development in Australia through the establishment of Marist schools. Development of lay Marist leadership and its enactment at Marcellin College, Bulleen.

INTRODUCTION

This paper explores the notion, origins and development of leadership in a Marist context. It presents who Marcellin Champagnat is and the early origins of the Marist movement and its charism in France. It traces the movement's expansion to Australia in terms of its leadership and establishment of Marist schools, predominantly in Sydney. The paper then focuses on the difficulties Marist leaders encountered in Australia and their responses. This paper continues by exploring how Marist leadership enabled Marist educators to be equipped for 21st century education in Australia. The paper explains the development of the lay Marist movement, as a response by Marist leaders to the pressures on the Brothers and the demands of the Australian population in social, economic and cultural contexts and also as a response to Vatican II. As a final consideration, this paper explores how lay Marist leadership is enacted at Marcellin College, a Catholic Marist secondary school for boys in Bulleen, Melbourne.

MARCELLIN CHAMPAGNAT – IDENTITY AND HIS EARLY INFLUENCES AS A LEADER

To understand Marcellin Champagnat, one must consider the era in which he lived, his family origins and role models. Marcellin was born in the hamlet of Le Rosey on 20 May 1789 in France, during the French revolutionary period, which brought great political and social upheaval (Sammon, 1999, pp. 11 – 12). One of the greatest influences on Marcellin as a boy and a young man was his father, Jean Baptiste. A wealthy, well educated peasant landowner, who held various government positions (Sammon) today would be termed a 'political activist'. He believed in the

revolution's ideals of "Liberty, Equality and Fraternity" and was against the 'old regime' which denied such ideals to its citizens. He supported the opportunities which the revolution gave men of ability and education, such as rising in local society above their current station in life, but was not a supporter of the excesses to which such men availed themselves, and the corruption to which they were susceptible, all in the name of the revolution (McMahon, 1988, p.4). Instead, he felt that the revolution in a practical sense merely perpetuated the inequalities and selectiveness of the 'old regime'. Jean Baptiste was appalled at the frequent instances of Jacobin Terror, as local citizens fell victim to the excessive and unfair demands of the Jacobin leaders, who wanted for example to requisition their crops (McMahon, p.2). Moreover, given that the religious were associated with the 'old regime', revolutionary leaders were also anti clerical and many churches were seized during this period and converted to temples for the Goddess of Reason, the ceremonies of which Jean Baptiste, when in office, was required to officiate over. However, after the Jacobin fall, Jean Baptiste's political career ended with the arrival of the Napoleonic era (Sammon, p.3). Being a very astute thinker, Jean Baptiste gleaned some value from the revolution's core ideals, that being his compassion for others' welfare. Whilst he was open to new ideas of reason, he did not seek to implement them without careful consideration, hence possessing great discernment (McMahon, p.7). These were talents which the young Marcellin witnessed regularly. Jean Baptiste was also a skilled labourer who worked on the family farm fashioning iron, building with stones and tending the mill (McMahon). It is evident therefore where Marcellin gained his own manual skills and his strong work ethic. Jean Baptiste also impacted Marcellin in his diplomacy. Since he had to use

much care in handling affairs of public office and local issues, he was an adept diplomat, an invaluable skill for the young Marcellin. He had much self-confidence and was adamant to instil it in others, especially his son (McMahon, p.8).

Marcellin's leadership qualities were also heavily influenced by his mother, Jean-Marie Chirat, a woman of "...utter integrity, sterling faith and love of work..." (McMahon, p.11). She was a firm character; thrifty, godly and always willing to help others. She was a devoted wife and mother and encouraged devotion to the Blessed Virgin (McMahon). It is evident the wonderful attributes Marcellin gained from his mother, who laid the foundations for his own spirituality. Furthermore, his mother's spiritual fervour was complemented by Marcellin's aunt, a sister of St Joseph, Louise who was instrumental in his spiritual development especially when she lived with the Champagnat family after her expulsion from the convent due to the anti clerical sentiment of the French Revolution (McMahon). She helped Marcellin merge a life of prayer with service to others; she was a true servant leader.

Another key person in shaping Marcellin's leadership was Fr Jean-Baptiste Soutrenon. When deciding to become a cleric, Marcellin assisted Fr Soutrenon on his pastoral visits in the local community and served at his masses. During this time, Marcellin learnt much about how to deal with people and their problems, how to minister pastorally to his local community and be compassionate. A cleric who lived humbly and in poverty, he attended dutifully to all parish needs by actively engaging in farm work with the local families (McMahon, p.15). Hence, he was yet another role model of service-oriented leadership.

A final role model for Marcellin was Mary, the Mother of Jesus, whom he considered a leader in the Church. Devotion to Mary was important in the dioceses of Lyons and Le Puy, hence she became for him a "Good Mother" and "Ordinary Resource" (McMahon). Thus Marcellin's leadership was clearly impacted by his parents and the revolutionary period into which he was born and raised. His aunt and later Fr Soutrenon and of course Our Lady all shaped who he was to become as the founder of the Marist movement. Thus in his early years at St Irenaeus, Marcellin took the examples of the aforementioned models and grew

spiritually into a man of self-discipline, prayer and faith, committed to visiting the ill and teaching the local youth. He was focussed on developing good family relationships with others and used sound judgement in all his dealings with people (Sammon, 199, p.21).

ORIGINS OF THE LITTLE BROTHERS OF MARY IN FRANCE

Despite his outstanding role models and ardent spirituality, Marcellin's one hindrance which made attaining his goals challenging was his lack of education, which suffered due to his birth being during the French revolutionary period. Education was not a priority in France during the Revolution. Twenty years of insurrection and external wars, itinerant teachers, lack of attendance by students who were needed for farm work instead and to support their families and the often brutal treatment of them by their educators, meant that Marcellin too was a victim of his circumstances. At age 11, he left school for farm work. With the emergence of the Napoleonic era, the Catholic Church was renewed; hence a significant recruitment campaign began in Marlies parish to establish a seminary (McMahon, p.12). At this time, Marcellin was approached and he joined the seminary, also assisting Fr. Soutrenon in the parish. Despite struggling academically, he persisted, even after being told he would be ill-suited to study. Marcellin also showed courage to endure harsh conditions in the seminary, a lack of resources and low quality teachers (McMahon, p.20). Marcellin utilised his diplomatic skills upon his entry into the major seminary at St Irenaeus at Fourvieres when political turmoils threatened its closure (McMahon p.23).

The Marist movement was able to develop in the Napoleonic era with the re-emergence of religious congregations. At this time, Jean-Claude Courveille, who received a miracle from Our Lady of Le Puy, consecrated himself to the Blessed Virgin, including a number of seminarians, one of which was Marcellin (McMahon, pp.29 – 31). Courveille suggested the establishment of the Society of Mary to take religion to the poor of the countryside. An interesting inclusion in this Society, which later became a feature of the Marists, was priests, auxiliary Brothers and Sisters and most significantly for the purposes of this paper; lay tertiaries (Sammon, pp.29-31). Hence

the involvement of lay people in the Marist movement even in its earliest stages is a distinctive feature. Marcellin was in charge of teaching the Brothers to educate the children in the countryside. Given the favourable support religious congregations were receiving from the Archbishop, approval of the Society of Mary should have been forthcoming, however instead the Society of the Cross of Jesus was approved. Undeterred by this set back, Marcellin was ordained in 1816 (McMahon, p.33) and pledged his allegiance to Mary. Meanwhile, Marcellin worked tirelessly in the village of La Valla and remained persistent in the face of the parish priest's hostility and opposition to his parish activities (McMahon, p.28). His goal of tending to the spiritual and educational needs of the local youth was further strengthened by the Montagne experience (McMahon). Witnessing the dying boy, Jean-Baptiste Montagne's lack of knowledge of God and faith touched Marcellin deeply and he was thus further inspired to providing primary education for children and teaching them "...the truths of religion" (Sammon, p.31). He wanted children to have "...a Christian spirit and attitudes and to form them to religious habits and the virtues possessed by a good Christian and a good citizen." (Sammon, p.32). He then established a congregation of like minded Brothers to evangelise to youth. Despite financial difficulties, Marcellin persisted and eventually gained his first recruits; Jean-Claude Granjon, Jean-Baptiste Audras and Gabriel Rivat and with the help of Jean-Marie Courveille a house was purchased and the new recruits were instructed on how to teach the young (Sammon, p.34). Facing further obstacles, such as the imminent absorption of the Brothers into the Vicar General's own Society, Marcellin drew upon his leadership skills of discernment, diplomacy and self-confidence and he refused to allow this to happen (Sammon, p.39). Marcellin's response was to turn to Mary and keep praying, to utilize his political acumen, optimism and resourcefulness (Sammon, pp.46-47). Eventually a Superior was required at Notre Dame de l'Hermitage, a ballot was taken and despite opposition from Courveille, Marcellin was elected (Sammon, p.53). Even after his election as Superior, further attempts were made by Courveille to discredit Marcellin, including complaints filed to the Vicar General against him and financial

constraints from creditors. However, Marcellin remained firm and despite departures from some of his Brothers due to these pressures, he opened schools with the support of Jean-Marie Colin (Sammon, pp.53-60).

The 1830's Revolution in France caused a resurgence of political and social unrest and an increase in tensions between the Church and the State, thus making it difficult for the Brothers to obtain official recognition (Sammon, p.63). There was much mistrust and anti-clerical sentiment was high, such that State inspections were a regular occurrence in churches, parish buildings and seminaries. Marcellin's responded with transparency, diplomacy and faith to all this and opened the door of the Hermitage for the authorities to search for arms, welcoming the soldiers with good humour and tact (Sammon, p.64). In an attempt to make the Society more official, Marcellin also took the initiative of writing the "Rule"; the framework for the Brothers' religious life.

Thus as a leader, Marcellin had to respond to numerous challenges. His responses were always in solidarity with his Brothers, with whom he lived humbly. He possessed deep authenticity and oneness with ordinary people and had the self confidence and courage to do things differently. He lived in simplicity as a religious, which was at odds with the ostentatious dress and demeanour of most religious of the era (McMahon, p.135). Hence, the early evidence of "service oriented" leadership can be seen in Marcellin. He worked closely in familial relationships with students and their parents and had a positive approach to teaching the youth of the French country side; again this went against contemporary attitudes to young people. In so many ways, Marcellin was an innovator (McMahon, pp.134-136), whose leadership was fearless in the face of great opposition.

DEVELOPMENT OF MARIST LEADERSHIP IN AUSTRALIAN EDUCATION

Marist education in Australia began in Sydney in 1872 (Doyle, 1972, p.5) and over its history the Brothers encountered various problems One of the most obvious difficulties for the Brothers was the distance between France and Australia. On many occasions, communication took a long time coming from the Superior General in Genis-Laval to Australia. The three Marist Brothers who initially

arrived in Australia also had a struggle for independence as they arrived under the direction of the Marist Fathers, but they believed they belonged to the Institute of the Little Brothers of Mary (Doyle, p.4) thus the tensions commenced. They arrived in an environment without any other Marist Brothers, where there was no tradition of wearing of the religious habit and where there were natives living in outer suburban and country communities. They were unfamiliar with the language, culture and lifestyle of the pioneering families they were to assist (Doyle, p.5). A response to such problems was achieved by the novitiate in Beauchamps in France, which established special English classes in order to prepare the Brothers for English-speaking missions (Doyle, p.16).

Upon establishing schools in Australia, initially Sydney, the Brothers encountered the larrikinism of the Australian students, to which they were unaccustomed in French schools, hence another cultural problem. The Brothers who opened St Patrick's, Sydney's first Marist school in 1872, had to deal with unruly and undisciplined behaviour of students, particularly during testing and the mixed abilities of pupils. These first students originated from low socio-economic families, whose parents were mainly unskilled Irish, hence the school's reputation suffered. Brother Ludovic, who was responsible for the first Brothers and the school, noted that two out of three children could not make the sign of the Cross and were unable to pray the Rosary properly (Doyle, pp.40-54). Thus, like Marcellin himself, Brother Ludovic found children with little spiritual guidance. In true Marist spirit however, Brother Ludovic remained undeterred and set about establishing children's masses in the parish, dividing the classes according to abilities and monthly Marian devotions (Doyle, pp.54-55) and this led to a sharp improvement in student behaviour and faith development. Furthermore, many of the early Brothers found the climate debilitating and even adapting to the choice of sports in Australian schools was challenging, since cricket was foreign to the French Brothers (Doyle, pp.363-366).

Despite Brother Ludovic's achievements, large class numbers still made teaching difficult and the discipline metered out by the Brothers, especially those originating from England, where corporal punishment was the norm, was a problem he had to face. Brother Ludovic maintained his stance on

such forms of punishment and warned against excessive use of the cane and reminded the Brothers that it went against the Brothers' own Teachers' Guide, where it should only be used by principals for "grave offences" (Doyle, p.68). Thus he returned to the Marist charism of the educators maintaining discipline and reproaching children in a benevolent way, gently yet firmly and to use sanctions fairly and sparingly (Guide, 1853 in *In the Footsteps of St Marcellin Champagnat*, pp.51-52).

Another issue the Brothers faced was sectarianism. Initially, there existed anti-French sentiments in local Australian communities due to the French being associated with the United Kingdom, which was at odds with the communities' Irish origins. Later during Brother Ludovic's leadership, he himself faced the accusation of exhibiting anti-Irish sentiments when tensions arose between himself and Archbishop Vaughan who had heard rumours from some Brothers against Brother Ludovic being pro-French in his encounters with local families (Doyle, p.91). However, Brother Ludovic maintained his position and pointed to clear evidence from local Irish families of how well he was accepted and he invited the Archbishop to visit Marist schools to demonstrate that he was far from anti-Irish (Doyle, p.92). Brother Ludovic's transparent and decisive leadership, his integrity and fervent support of his Brothers are all evident in these incidents. His actions can be likened to when Marcellin opened the Hermitage to the National Guard for inspection, due to rumours of hoarding of arms.

Upon arrival in Australia, the Brothers were also faced with the educational context of a pioneering country, with penal origins. Denominational schools existed alongside state schools, thanks to the Council of Education. However, as time progressed, the Council reduced its support of denominational schools, reducing enrolments. There existed a severe lack of funds and teachers, hence many denominational schools closed down and students went to public schools. This is the situation with which Brother Ludovic was faced. Catholic schools were seen as second-rate education, which was constantly trying to catch up to public school standards, thus Brother Ludovic's task was to significantly raise Catholic educational standards. As previously mentioned, he was successful in this regard from the outset of the first Brothers' run school, St Patrick's, where he had

established a clear religious education program. These advances supported a call for more Brothers to be sent to Australia. He established annual prize-giving ceremonies and concerts to further showcase the school and the students' talents, which led to Archbishop Polding calling for more Brothers to establish another school, that being St Francis in Haymarket (Doyle, pp.61-62). Brother Ludovic's future-oriented approach also enabled him to establish a confraternity of the Blessed Virgin as a means for supporting students who showed a disposition to enter the vocation. This allowed for the confraternity members to complete charity work after school as a way for them to enter the new Novitiate, central to the preservation and further development of the Marist Brothers in Australia (Doyle, pp.63-65).

Another persistent problem was the lack of numbers of Brothers. Once student enrolments began to increase in the Brothers' schools, Brother Ludovic made use of pupil-teachers to help the Brothers in their teaching. These monitors were chosen from the most intelligent first class students and received private lessons from the Brothers, yet were not paid for their efforts. Parents began to complain and the boys often struggled with the responsibility. Some parents even withdrew their sons from schools because of this system (Doyle, p.56). The Brothers were also criticized at St Patrick's by parents for their lack of teaching credentials and the low academic standards presumably set in classes compared to the amount of time given to religious instruction and worship. Archbishop Vaughan requested a reduction in mass attendance time and suspension of the Rosary, but Brother Ludovic maintained his links to the Marian focus of his school and refused. This led to the Archbishop ordering an assessment of the Brothers' classes. Brother Ludovic planned an examination for students in view of the public and the visiting clergy, which yielded exceptional results (Doyle, pp. 69-70). Once again, Brother Ludovic's transparency, his willingness to respond confidently and swiftly to the Archbishop's concerns and the faith he showed in his Brothers, enabled the problem to be effectively addressed. His efforts of establishing a confraternity of Brothers also proved successful as two novices and three postulants emerged in this period of time (Doyle). To further improve the education of Catholic boys and to make a statement about the quality of Catholic

education offered in Marist schools, Brother Ludovic established a "select school" to cater for students outside local parish zones, in distant areas, from wealthier families. There existed many well-to-do Catholic families with high achieving sons who did not want their children mingling with rougher boys from low socio-economic families just to achieve a Catholic education, so some sent their sons to public schools (Doyle, pp.99-100). Hence the "select school" addressed this need. The fees from the "select school" helped pay for staff in parish schools who were not self supporting, and paid for training of young aspirants. Therefore, Brother Ludovic was responding to new circumstances in a proactive manner. Forces of liberalism and secularism were also impacting education at this time. Moreover, during 1850's and 1860's in New South Wales, the influence of commercial middle class was increasing and this forced pressure for educational change in Protestant schools, hence also in Catholic schools. By 1852, the introduction of Matriculation meant secondary studies developed, thus syllabuses, standards and examinations were required. Socially and economically, unlike Europe, Australians could advance their social and economic status via education. This was largely due to the lack of a rigid class system like in Europe. Thus adults, who had achieved this, wanted the same for their children. To further equip the Brothers for teaching and to raise the standards of Catholic education to that of the state or denominational level, Brother Ludovic also mandated his Brothers to take the Council of Education Certificate. This provided them with the same qualifications as those teachers in state or denominational schools. Unfortunately Brother Ludovic's efforts were foiled by the government which refused the request on account of them being answerable to a foreign authority and also due to the government's preference for lay teachers, not Brothers. In response, whilst Archbishop Vaughan removed all lay council teachers from Marist schools, the Church was required to support the rejected Brothers. This was seen as a government attack on all Catholics, hence the call for religious in Catholic schools was strengthened (Doyle, pp.111-116) and further justified Brother Ludovic's request to increase Brothers in Australia. Brother Ludovic's successor, Brother John, encountered similar problems of scarcity of Brothers. To draw more students to high schools,

Brother John decided to take the initiative and open boarding schools. This decision led to further developments and expansion of Marist education.

During the 1880's, issues regarding the standards of Catholic schools re-emerged with the Catholic School Board mandating Marist schools to follow the Inspector's requirements, despite being contrary to the Brothers' Rule. Thus standards and governance became a contentious issue for Marist leadership and Brother John's response was to again open Marist schools for inspection, even though he was adamant that the School Board should concern itself with academic results not the teaching methods. He had the courage and self-confidence to uphold the Brothers' position on governance and teaching, claiming that the Board would treat the Brothers as lay people who are paid for their work at market value, "...not like man carrying on the good work for higher motives" (Doyle, p.251). Brother John was successful in ensuring the Board withdrew their requirements of the Brothers. The Public Instruction Act of 1880 which set standards of proficiency for each subject put further pressures on all Catholic schools to raise their standards and this included Marist schools (Doyle, p.254). It also outlined a need for more secondary schools and some were eventually opened due to the economic boom of the 1880's. However, the ensuing economic crash of the 1890's place huge pressures on families, financial institutions, public works and private buildings. Strikes and the following economic depression impacted many farming communities which were supported by the Marist Brothers, hence enrolments suffered, particularly in the boarding schools (Doyle, pp.323-328). Meanwhile, the standards of proficiency continued to create problems for the Brothers, as work programs and uniformity of texts became an issue (Doyle, p. 343). Furthermore, Diocesan standards and inspectors were introduced and the Brothers' schools had to embrace these changes, thankfully their results were of a high standard in this regard (Doyle, p.348). Another governmental policy later in the history of the Marist Brothers in Australia also impacted Marist schools occurred with the Bishop's committee, which also set standards in Catholic schools. Use of pupil-teachers was criticised, including the heavy syllabus and strong emphasis on examinations, thus the movement to reform education overall by the early 1900's was

strong again (Doyle, pp.437-438). After Federation, state governments could focus on their individual states, secondary industry had progressed and there was a significant increase in commercial activity in the middle class. The professions were also developing because more people were becoming university trained. A decrease in the birth rate meant smaller families and greater parental involvement in their children's education, hence the debate on the aims and functions of education commenced. An important report impacted all Catholic schools and indeed Marist Brothers' schools, was the Knibbs-Turner Commission in 1903. This report caused syllabus changes, the removal of pupil-teachers and a greater say for religious congregations in the subjects taught in Catholic schools. The Marist brothers decided to adopt the state syllabus for their schools, which was highly successful as it meant intelligent students who may have been impeded from secondary education for financial reasons, could attain the same standard of secondary education as that in a well-regarded state school (Doyle, pp.439-443).

Between 1905 and 1923, Marist leadership and schools were challenged by Peter Board (Director of Education) and the McGowan Labour government, which wanted more equality in education overall. Bursaries were introduced and fees for state schools were abolished. If private schools were registered with the Board of Education, they could accept bursary winners, hence the Brothers, again reading the signs of the times, accepted the competitive bursaries in Marist primary and secondary schools, which attracted clever students who may have been financially disadvantaged. It meant that Marist schools were up to state standards and the Brothers continued to welcome state inspectors to judge their schools and gain registration for them with the Board (Doyle, pp.523-530). To further respond to government pressure and to ensure Marist schools kept up with state standards, Brother Andrew (Brother John's successor) opened the scholasticate to inspectors for attainment of certificates in teacher training for his Brothers. He also better equipped the Brothers by encouraging them to attend university and enhance their qualifications, increasing the numbers of Brothers registered to teach by state and university standards (Doyle, pp.531-533). His ten year leadership was further

enhanced by the fact that he undertook much curriculum development, increased examinations and initiated their external correction. He also cooperated fully with Catholic education authorities in establishing religious syllabuses. He sent six Brothers to Europe to undertake a second novitiate in preparation for Provincial leadership (Doyle, pp.533-535), thus he attended to succession planning. His ten years as Provincial were characterised by dedicated service (Doyle, p.543) and strategic leadership.

By World War Two, the then Provincial, Brother Arcadius faced challenges of a different nature, to which he responded in a Marist fashion. Some Marist schools undertook digging of air-raid trenches and bomb shelters. He sanctioned the cadet corps and attendance of Brothers at military training camps for cadets and officers. The Brothers also had to be flexible and take on alternative duties to teaching such as cooking and house-keeping with many workers either enlisted in the army or involved in war-effort enterprises (Doyle, pp.552-553). Hence, he demonstrated adaptability to the changed Australian environment.

Post-World War Two, the Marist leadership and Provincials faced a rapidly increasing birth rate and an influx of migrants, both of which placed great pressure on education. Expanding urbanisation also created issues as many post-war immigrants chose to settle in main cities and especially inner suburbs of Melbourne and Sydney. This was supported by a sharp increase in manufacturing employment in these areas. Many immigrants were also Catholics, placing further demands on Catholic schools. With retention rates increasing in secondary schools and an increasing emphasis on the value of education, including the New South Wales Wyndham Committee which completely revised education in that state, it was a period of intense and rapid changes. Such changes were followed swiftly by technological, scientific and social revolutions (Doyle, p.577-580). In the light of all this, Brother Quentin (Sydney Provincial in 1958) completely reorganised the administration of Marist schools. He established twin groupings of schools to rationalise resources, closed some schools and opened others. He developed a more professional interaction between the Marist schools and government and diocesan authorities (Doyle, pp 583-583) and most significant of all, he appointed

school supervisors to oversee general school administration, whilst he focused on working with the Brothers of the Province. He established the Institute of the Holy Spirit, which conducted theology courses for the teaching congregations and published a teaching journal (Doyle, pp. 584-585). His replacement, Brother Othmar continued Brother Quentin's close work with the diocesan authorities and he expanded the role of the school supervisors to work with school staff and principals on examinations, curriculum and buildings (Doyle, p.587).

From beginnings in Sydney in 1872, the Marist Brothers have made a significant impact on Catholic education in Australia. The Brothers faced numerous challenges to which they responded in varied ways, but remaining faithful to the ways of Marcellin and in clear service to the communities they were supporting. Each Marist leader acted with discernment and in a way which enabled Catholic, particularly Marist, values to grow in schools in Australia.

LAY MARISTS AND THEIR LEADERSHIP ROLE IN THE MARIST INSTITUTE

Vatican II facilitated many changes in the Catholic Church, one of them pertinent to this paper and the Marist Brothers' leadership, indeed relevant to all religious orders, was the universal call to holiness and its implications for the laity. "Lumen Gentium" promulgated during the Vatican II period by Pope Paul VI makes it clear that "...upon the laity rests the noble duty of working to extend the divine plan of salvation..." (Paul VI, Lumen Gentium, 33). It continues by specifying that "...the laity go forth as powerful proclaimers of a faith in things to be hoped for..." (Paul VI, 35). His Holiness Pope Paul VI also decreed of the laity that "[They]...are made to share in the priestly, prophetic and kingly office of Christ, they have therefore... their own assignment in the mission of the whole People of God" (Decree on the Apostolate of Lay People, 1965 in Braniff, 2006, p. 219). The encyclical "Gaudium et Spes" also established the role of the laity in the Church's future by clarifying that lay Christians share in the joy and hopes, sorrows and anguish of the people of the time and wish to share in the Good News of the Gospel (Gaudium et Spes, in Gathered Around the Same Table, 2009, 3, p.23) "Vita Consecrata" furthers this concept when it states

that one's Christian identity reaches its fullness through the charisms of the religious orders or institutes (*Vita Consacrata in Gathered Around the Same Table*, 3, p.23.) Thus, via Baptism, each person is called to the mission of the Church and has a responsibility to proclaim the Kingdom of God and its immanence (*Gathered Around the Same Table*, p.8) and religious institutes such as the Marist Brothers embraced these concepts, developing a clear role within the institute for the laity. Therefore, those laity who wished to live in the manner of Mary and work in a shared life with the Brothers, would be given the opportunity to involve themselves in spirituality, mission and formation through the Marist institute (XX General Chapter: Choose Life 26 in *Gathered Around the Same Table* 7 & 17, p.26). As educators in schools, lay Marists' mission is to therefore live and work with young people and to evangelise through education with a particular concern for the poor and marginalised youth (*Gathered Around the Same Table*, 42, p.41).

Prior to Vatican II, lay people in Marist schools were considered co-workers who shared the scholastic tasks with the Brothers but had little role with the Marist mission to evangelise. The laity carried out the less spiritual aspects of education, however post-Vatican II the focus of their role changed, as has been made evident (*Secretariat of the Laity*, 2012, p.2). Whilst this idea is clearly reflected in the Marist's Constitution that "...we share our spirituality...with parents, lay teachers and other members of the educating community" (*Constitution of the Marist Brothers*, 88) it became even more evident after Vatican II.

The concept of the 'Marist family' by the XVII General Chapter in 1976 had been broadened, the roles and lives of the Brothers had become less insular and by 1998 evangelisation had become more of a joint effort between the laity and the Brothers and in the same spirit as "*Vita Consecrata*", the laity brought new interpretations to the charism with spiritual, unexpected and rich insights and a new dynamism in apostolic activities (*Secretariat of the Laity*, p.4). Lay people were welcomed in the 1993 General Chapter by the Superior General and encouraged to work closely with the Brothers. They were also thanked for their efforts in contributing to the Marist works (*In the Footsteps of Marcellin Champagnat: A Vision for*

Marist Education Today, 1998, 32-33, p.25). This text in fact reinforces the "shared mission" between the laity and the Brothers in Marist education. By 2001 at the XX General Chapter it was even further reaffirmed that Brothers and lay people were working together to "widen the space of our tent" (XX General Chapter, 2001, in *Secretariat of the Laity*, p.5). This was explicitly established when the Superior General stated "we see new signs of life in our partnership with the laity. Real co-responsibility and mutuality are increasingly common" (XX General Chapter, 2001, 27 in *Secretariat of the Laity*). This co-responsibility in Marist schools however, was not only in the area of teaching, but extended to governance, finance and leadership. Each of these areas are considered by the Marists as a form of vocation, where each person brings their own personal commitment, professionalism and life experiences and as Christians, these lay people bring a special meaning to life by living in accordance with the Gospel values. All of which are combined with the prophetic character of the Brothers' lives, which "widen the tent" (*Secretariat of the Laity*, p.6). This sharing of Marist leadership even went so far as consideration of opening Marist schools without a direct community of Brothers. Such a focus for lay Marist leadership means that no one group of people has a monopoly on the Marist charism. Thus Marist institute's leadership was required to develop a commonality for all, a shared spirituality and formation process, which allowed each person either lay or consecrated to establish their own way of expressing the Marist charism and mission in a school (*Secretariat of the Laity*). From 2005 therefore the focus for the Marist institute was less on the institute itself and more on the actual charism. In Marist schools therefore, lay people share the Marist leadership and are co-responsible for administrative decision making and living some aspects of the institute's spirituality, mission and formation (*Secretariat of the Laity*, p.8). By 2009, the XXI General Chapter envisaged a "new tent", housing Marist Brothers and fellow Marist laity, consistent with post-Vatican II ideas. For school leaders therefore there is the call to articulate and live by the core Marist values and lead others by living them. This means leading with confidence and optimism and modelling Marist apostolic spirituality (Br Jeff Crowe, *Living Portraits of*

Marcellin Champagnat, MSA Conference, July 2013). In no other place is the role of the laity in Marist schools therefore clearer than in the vision statement of Marist education, “Disciples of Marcellin Champagnat, Brothers and Laypeople, together in mission...” A lay leader in a Marist school is thus encouraged to be led by the Spirit, to lead from the front and be a focal point for others and challenge longstanding habits or assumptions. A Marist lay leader needs to be bold enough to question things and to envision new ways and processes to connect with their emerging environment. Prayer, discussion and discernment with leadership teams are vital to sound decision making. A lay Marist leader should be a role-model to younger teachers and assist them to develop vocationally and professionally. The same can be said for students in a Marist school, where leaders should provide opportunities for them and the staff to grow in their Marist ministry. Pedagogy should not be ignored though and is central to Marist education, (Br Jeff Crowe, MSA Conference, p.7). This was evident in the Marists early history in Australia, when establishing schools with high academic standards. A lay Marist leader should also exhibit compassion and develop school initiatives to enhance inclusivity and educate in and for solidarity, reaching out to the marginalised and the religiously illiterate youth, just as Marcellin did in France. Thus service oriented and spiritual leadership is a crucial element to a lay Marist leader, not only because of the responsibility on all lay Catholics to evangelise, but in Brother Jeff Crowe’s words “There is only spiritual leadership; all else is management...” (Br Jeff Crowe, MSA Conference, p.7).

LAY MARIST LEADERSHIP AT MARCELLIN COLLEGE, BULLEEN

Leadership at Marcellin College, Bulleen should reflect the Marist charism in all aspects and at all levels of school life. Marcellin College is under the guidance of Marist Schools Australia in the Province of Australia. Its Principal, Mr Mark Murphy works in collaboration with the College Leadership team comprising of the Deputy Principal, the Assistant Principal (Learning), the Assistant Principal (College Operations), the Finance Manager, the Director of Mission and the Heads of Schools (Junior and Senior). It is

incumbent on the various leadership teams (the College Executive Leadership Team, the Ministry and Faith Team, the Pastoral Care Team, the Teaching and Learning Team and the Finance Team including College Grounds and Maintenance Teams) to uphold the Marist charism and indeed encourage all staff to assist them in this endeavour. Mission, spirituality and formation, the three key areas of lay Marist activity, are central to Marcellin College. Many opportunities exist for staff, students and parent participation in liturgies. Varied mission-enhancing activities exist with each House through the social justice activities and House charity fundraising for Marist Missions overseas. The last two years has also seen the commencement of the Cambodia Immersion program for staff and students, including the strong presence of Remar programs at Years 10, 11 and 12. Staff and students also have the opportunity to travel with Remar to assist the Indigenous communities in Bourke, especially St. Ignatius Primary School. Marist formation opportunities are also embedded into the culture of the school with new staff attending a compulsory one day formation program titled “In the Champagnat Way” and then future opportunities are available via the Footsteps 1 and 2 programs in Mittagong and then in “Living Champagnat’s Vision”.

Marcellin Champagnat’s call to Marist educators to “love them all equally” (Life, XXVIII, p. 538; Opinions, XLI, pp.438-440 in Footsteps, p. 43) is evident at Marcellin College in it being an open entry school, with a well developed and supported Centre for Individual Difference, catering for students with disabilities and special learning needs. At the Centre, such students, funded or non-funded, have support necessary for their emotional, spiritual, social, personal and academic development. The provision of teaching aides for funded students and Individual Learning Plans, flexible timetables (with the Language Assistance Program) and regular Parent Support Group meetings is further evidence of the College leadership making a conscious decision to make Jesus Christ known and loved to all, with education accessible to all, just like Marcellin’s own educational philosophy.

The College curriculum is also inclusive and caters for different learning styles and varied academic abilities. The curriculum content and

teaching methods are linked to the College's vision statement which states that "the school...and is the centre of a community of learning, life and faith...and...In partnership with families...students are nurtured to... grow from boys to fine young men...and boys are encouraged to embrace all opportunities spiritually, academically, physically, culturally and socially with a determination to strive for the highest with virtue and courage" (Marcellin College Vision Statement). We utilize the best educational and pedagogical tools available, with programs being culturally and socially relevant to the students' lives. Hence for instance, the College is strongly committed to developing an integrated curriculum for Years 7 and 8 students which fosters creativity, high student discernment in their learning, innovative use of educational technologies, team teaching and learning how- to -learn skills in project based activities for 21st century learners. The College leadership is also committed to developing differentiated pathways for students commencing at Year 9 and continuing to Year 12. The provision of a VET (Vocational Education and Training) and a VCAL (Victorian Certificate of Applied Learning) coordinators and the expansion of the VET subjects offered since 2012 has become a focus for the College's School Improvement Framework and yearly School Improvement Plans, such catering for individual difference also supports the Marist charism

Another element of school improvement which is in accordance with a Marist approach to discipline is the implementation of the College's Restorative Practices. This has significantly enhanced the manner in which student wellbeing and behaviour is managed and fosters a sense of respect for all involved. House Coordinators, along with the Pastoral Leaders and Heads of School, were pivotal in establishing this way of managing student behaviour and all staff engaged in professional development in this regard. The structure of the College's pastoral care system, facilitated predominantly by the Heads of School, House Coordinators and Pastoral Leaders, a vertical system of pastoral groupings for each House from Years 7 – 12 is also a representation of the Marist charism. It develops a strong Family Spirit amongst the staff, students and families in which the boys are nurtured for six years in the

same pastoral group. This pastoral system also allows for the senior boys to be a strong Presence to the younger boys and allows for mentoring and peer support, with senior boys being 'buddies' for the incoming Year 7 students. Students are also encouraged to take up positions of leadership via the Student Representative Council and as "Old Boys" many return to assist staff on Year 11 and 12 Retreats, Years 7 – 9 Camps and Reflection Days. In fact, a recent development at Marcellin College is the "Old Collegians' Foundation", which again reconnects former students with the College and provides them with an opportunity to make a financial contribution to the provision of education for prospective students from underprivileged and marginalised families.

The College's sport and extracurricular program is also indicative of the inclusive Marist approach. All sports have varied levels and teams to cater for differing abilities and the extracurricular program similarly encompasses many interests from debating to public speaking to gifted and talented programs, to chess club and technology focused groups.

The College's lay leadership is thus active in enhancing the Marist mission, spirituality and formation through all these means. The College Principal, Mr Mark Murphy has also assisted his staff to attain a greater understanding of the Marist charism by developing a Marcellin Staff Charter, along with a group of staff members. This document provides staff with clear, practical examples of how they can be models of Champagnat in their everyday dealings with each other, students, parents and the wider school community. This document is utilized as part of the staff's Annual Review meetings and is a point of reference to clarify to staff their lay Marist role at the College. It is a deliberate attempt by the lay Marist leadership of the College to enhance the spirituality, mission and formation of all staff.

It is evident therefore that at Marcellin College Bulleen, the responsibility of sharing the Marist charism rests on lay people, particularly the lay leadership. All levels of leadership and indeed all staff are urged to partake in fostering Marist spirituality amongst each other and with students and parents, thus with the Brothers they are "...sowers of the Good News, with a distinctive Marist style in schools..." (Br Jeff Crowe, Secretariat, p. 4)

CONCLUSION

From the early origins of the Marist Brothers in France, the manner in which the charism developed and spread in Australian education rested upon its founder's leadership; that of Marcellin Champagnat himself and then successive Marist leaders in Catholic schools, primarily in Sydney and later in other Australian states. The transmission of the charism in the Australian educational landscape was characterised by courage, authenticity, tenacity in the face of obstacles, solidarity with ordinary people and especially those most in need, discernment and adaptability. Each Marist leader in Australia faced varied challenges particular to the era. Cultural differences between France and Australia, financial constraints, the scarcity of Brothers, along with sectarian conflicts and the need to reconcile diocesan and parish needs with those of the Brothers and the local communities were all persistent issues. As Australia developed, Marist leadership was faced with a Catholic education system which was growing rapidly and was continuously being compared to its State counterpart. Commissions and government regulations also compounded the work of the Brothers. To their great credit however, Marist leaders continued to establish and develop Catholic education with their distinctive Marist style, which continues today. The Catholic Church's response to changes in society, which enabled Vatican II to emerge and numerous encyclicals which, amongst other ecclesiastical changes, clarified the role of the laity in furthering the Church's mission across all religious orders and Marist Brothers were not exempt from this movement. With the clear mandate and indeed expectation of the laity in the Church, the Marist Institute again responded with courage and open-mindedness, whilst still remaining faithful to the founder's charism and welcomed lay Marists as part of their family. With leadership in a Marist sense now including lay people, Marist school lay leaders now have as much responsibility as the Brothers in sharing and spreading the charism. Such responsibility is evident at Marcellin College Bulleen, which has clearly empowered its lay leadership to model the Marist charism in their daily dealings and via school policies and activities. Therefore all staff at the College have many opportunities to engage

with Marist spirituality, mission and formation, in conjunction with the Brothers.

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Marist: Our Way of being Catholic

INTRODUCTION

The prospectus at Marcellin College Randwick states “Marist is our way of being Catholic”. This statement is one that embodies a way of life for young men and their families, and also helps bring the Gospel of Jesus to life in a modern context. Such an approach fosters a sense of community, in which those involved seek to share the same values.

The Vatican text, “The Catholic School” states that, the psychological and moral consciousness of students is requested by Jesus Christ in order to receive the divine gifts of truth and grace. Thus, a Catholic school can be defined as the Gospel of Christ at work in the minds and lives of staff, parents and students.¹ At Marcellin College Randwick, the Marist charism extends further than the classification of “being catholic,” it is identifying oneself as adhering to a way of life, where students are shaped by the morals and values that have been passed down by the founding father, Marcellin Champagnat and a lineage of influential Marists that have since followed.

In order to effectively evaluate the characteristics of the Marist charism and how they permeate throughout the Marcellin College Randwick community, the five characteristics of the Marist charism will be explored and evaluated to identify how effectively they bring the Gospel to life. These five characteristics are: Presence, Simplicity, Family Spirit, Love of Work and the Marian Way. These five characteristics are all interdependent within the community of Marcellin College Randwick. If one of these characteristics suffers, then the delicate interplay that helps realise our charism is compromised.

MARIST BROTHERS AND MARIST EDUCATION

Firstly, it is necessary to ascertain who the Marist Brothers are and how instrumental their role and influence has been in Catholic education; and secondly to look at the significance of Marcellin Champagnat and how his example has shaped the Marist charism and way of life for the Marcellin College community.

The Marist Brothers were established in the period following the upheaval of the French Revolution and the Napoleonic Wars. It was at this time that a young priest named Marcellin Champagnat entered a major seminary in Lyons, which happened to be an ancient Marial centre. It was here where the idea for a Society of Mary was born, and championed by Marcellin.² In this Society of Mary, Brothers gathered by Marcellin, were young, uneducated and lived a life of simplicity. They cared for the underprivileged and their aim was to make Jesus known and loved.³ Furthermore, ‘the group’s way of living the Gospel was a reflection of the character, values, and spirituality of its leader, Marcellin Champagnat.’⁴ This Marist concept of ‘making Jesus known and loved’ is at the heart of Marist education locally and globally, and this is what defines Marist evangelisation. It is this focus that is shared by the Marists of today – Brothers and lay-Marists. For all Marists, the five characteristics of the Marist charism are at the very heart of the communities’ spirituality, and are instrumental in helping to bring the Gospel to life at Marcellin College Randwick.

1 Gabriel Marie Cardinal Garrone, “The Sacred Congregation for Catholic Education,” The Catholic School, The Catholic School & the Salvific Mission of the Church, par 9, accessed August 6 2013, http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19770319_catholic-school_en.html

2 Institute of the Marist Brothers of the Schools, *In the Footsteps of Marcellin Champagnat: A Vision for Marist Education Today* (Sydney: Riverstone Printing, 1998), 18.

3 Br. Emili Turu, Br. AMEStaun, Br. Onorino Rota and Luiz De Rosa, *Water From The Rock: Marist Spirituality: Flowing in the Tradition of Marcellin Champagnat* (Rome: Institute of Marist Brothers General House, 2007), 22.

4 Turu, Staun, Rota and Da Rosa, *Water From the Rock*, 23.

PRESENCE

There is great emphasis placed on the tenant of 'Presence' at Marcellin College Randwick. This tenant is ingrained in the community and fundamental in bringing the Gospel to life at Marcellin College through a variety of ways that will be outlined and explored in this response. Arguably the tenant of presence is the most important tenant in Marist education, because without presence, each of the other characteristics would suffer considerably. Presence helps bring the Gospel to life at Marcellin College through ways that include; leading and living your life as a good example, being always present and embracing the concept of respect, which is part of Marcellin College's school charism with relation to presence.

Firstly, it must be noted that through "Following Marcellin Champagnat we seek to be apostles to youth, evangelising through our life and our presence among them as well as through our teaching: neither simply catechists, nor just teachers of secular subjects."⁵ Essentially, this means that in Marist education, the teacher's role is to bring the Gospel to life through being ever present; however their presence is not to be limited to the confines of a classroom. The Marist way fosters the teacher to be more than just an educator, and to extend the role of teacher to also being a role model and mentor, who is always present and available to students. This characteristic is the very essence of the Marist way and fundamental to Marcellin College.

Educators that adopt the role of being a role model, mentor and always present to students are imperative to any school setting because they foster an educational environment where staff take an interest in their students, which in turn builds stronger relationships that are based on mutual respect. Marcellin College employs professional staff that encourage their students to not just achieve their potential, but aim even higher, with the goal to constantly strive to keep growing and advancing. This attitude is also applied outside of the classroom, and highlighted through the extra-

curricular activities that staff at the college are always happy to be involved in. This includes, but is not limited to: coaching sporting teams, debating teams, school and music camps or even staying back to offer advice and encouragement or to help students with their major works.

It is through this relationship in the previous paragraph that respect is realised as a prominent part of Marcellin College's charism, which I believe relates to presence. Through the willingness of staff to participate in all forms of extracurricular activities, they build relationships with their students, which set a foundation for all other facets of the College. This push for respect and building relationships helps students understand 'what it means to be committed young Christians and virtuous citizens.'⁶ This idea of respect stems back to Marcellin and his teachings, where a parent once explained "It wasn't only the children who held Marcellin in respect: his presence led young men and women to assume modesty and reserve in their words and deportment."⁷ This embodies the special emphasis that Marcellin College places on respect and the characteristic of presence, and shows how the College has applied these teachings to forming the core of its values, and therefore bringing the gospel to life.

The importance of leading by example to the students at Marcellin College is also highlighted by the staff's efforts to always dress professionally in order to uphold the image in which they would like their students to take. Additionally, staff more often than not, never undermine other staff members to their students and maintain friendly and positive relationships in the workplace. These two factors, display staff members as being professional in their dress and manner and through embodying that professionalism, it is hoped that students will follow that example. Once again, respect permeates throughout the characteristic of presence. If staff members are seen respecting one another, students will see those good relationships and build their own with staff and their peers.

Likewise, the executive at Marcellin also lead by example to their staff by the manner in which they

5 Institute of the Marist Brothers of the Schools, *In the Footsteps of Marcellin Champagnat*, 36.

6 Bro. Gerry Brereton, "The Hermitage, Home for us all," in *Evangelisers in the Midst of Youth*, eds., Fabiano Incerti, Joao Luis Fedel Goncalves, Br. Josep Roura and Maria Jose de Sant'Anna Araujo, (Sao Paulo: FTD, 2011), 58-70. 66.

7 Br. John-Baptist Furet, *Life of the Blessed Marcellin Joseph Benedict Champagnat 1789 – 1840 Marist Priest Founder of the Congregation of the Little Brothers of Mary*, Bicentenary Edition. (Rome: General House, 1989), 46-47.

are always present to students. At any time when students are not in class, members of the executive could be found wandering around the school yard, engaging with students. Firstly, this demonstrates the importance of duty of care to the teaching staff, but also exhibits to the students that every member of the teaching staff from the top to the bottom of the hierarchical structure have an interest in being present to these young Marcellin students. This gains further respect and trust from the students and also enables students to see the executive on a more personal level.

In addition, research undertaken by our Principal, Br. David Hall, found that Marist leadership is based on a firm set of Christian principles and morals, but is significantly complemented by personal qualities such as; compassion, empathy and understanding.⁸ This further highlights just how significant the presence of the executive and staff are in the Marist educational setting, and how Marcellin College has applied these notions to forming the core of its values.

Through looking at how Marcellin College disciplines its students, the Marcellin ethos and values of empathy, compassion and understanding become clearly evident. When a student has disregarded the College code of conduct, rather than expelling this student, the School Principal and Executive do not exclude or turn the student away, but rather try to include and keep the student as part of the school community. This is in order to help the student and give the student an opportunity to redeem himself.

In relation to discipline, it should also be noted that through being present, an ordered environment can be attained and hence effective and efficient learning can take place. If staff and students are present to one another and have built the foundations for a healthy level of respect, the educational environment will become one that will thrive and prosper; Marcellin College Randwick is an example of this.

Through the above examples, it is evident that the staff at Marcellin College Randwick have adopted the characteristic of presence, and built a foundation of respect between the teacher and student. It is clear that by simply embracing this element of presence the gospel is lived out through the College's staff as being effective role models to students as well as educators that take a further interest in the students' welfare and wellbeing. This is exactly what Jesus and Marcellin Champagnat promote. They both invited followers to communion and community,⁹ which in essence, is calling people to be present to one another within a community.

This is further seen through the example of when Jesus was present to his disciples on the road to Emmaus. This piece of scripture is so crucial in relation to the tenant presence, that it was the College theme in 2011. "Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?" (Lk 24:33, NRSV). This piece of scripture explains Jesus' presence to his disciples, even when they were unaware. This was used as an example at Marcellin College and relayed the importance of being present to the students and how living out the gospel enables one to understand that God and Jesus are present both in their hearts and in the community.

SIMPLICITY

Simplicity is a central gospel value and a characteristic which distinguishes Marists from other charismatic traditions. Marcellin College Randwick lives out the quality of simplicity through; leading by example and having authentic relationships, the three fundamental elements of M-Learning and effective classroom management.

Marists place an emphasis on the idea that "Simplicity has to do with the way we live the truth of ourselves,¹⁰ giving us a personal transparency which allows others to know us and to relate to us as we are."¹¹ For this concept to be achieved effectively, it must be reciprocal. This idea is a key

8 David Hall, *Forming Australian Marist Schools Leaders in Uncertain Times: Friends of a Compelling God* (Chicago: unpublished, 2010), 62.

9 Turu, Staun, Rota and Da Rosa, *Water From the Rock*, 56.

10 Underlying the quality of simplicity is, of course, the quality of humility. For Champagnat, this did not mean despising oneself; there is never any reference to such an attitude. Self-acceptance was important, but there was to be no pretence. Br. Frederick MacMahon, *Strong Mind, Gentle Heart* (Parramatta: Macarther Press, 1988), 133.

11 Institute of the Marist Brothers of the Schools, *In the Footsteps of Marcellin Champagnat*, 105.

characteristic held by teachers at Marcellin College; this is seen through the relationship between the staff and students at the college, a relationship where the dialogue between educator and student is open and authentic. This stems from teachers not concealing their own identity to their students, but rather being actively present to them. This allows students to see their teachers as approachable people rather than authoritarian figures who demand respect without having earned it. Students over time begin to realise the importance of the relationship they build with their teacher as well as the level of respect that their teacher holds for them. The students begin to appreciate this and reciprocate as they progress from junior school to senior school.

A good example of this at Marcellin College recently involved two students who were offered a scholarship to an elite private school which they chose not to accept. There were a number of reasons highlighted by the mother as to why they chose to keep their children at Marcellin College, the most notable of these was that two teachers were mentioned as being great role models to their sons. These two teachers through their roles in school and extracurricular involvement had built mutually respectful relationships with these students and obviously this had been instrumental in retaining these talented students. This consolidates that Marcellin College's teaching staff are embodying Marcellin's views:

"He was present among them, gave them good example, and helped them to develop humanly and spiritually. The secret of his success lay in the great simplicity with which he related to his young followers and in his great confidence in them."¹²

In addition, Marcellin College expects their students to be direct, trustworthy and enthusiastic; much like Mary was during the Annunciation, where she gave a trusting, direct response to God.¹³ Marcellin College has embraced this concept through their strategic plan "Onwards & Upwards," by setting up a simple scheme of three principles that characterises their style of learning. These principles, known as M-Learning, were

deliberated over time and formed as a foundation for Marist and ICT rich learning. Their formation is very similar to that of the character of Marcellin Champagnat and the fact that although he embodied the concept of 'Simplicity,' he still had to work hard and prepare all his instructions, no matter how simple they would be.¹⁴

M-Learning is the College learning platform, which informs the community that the way we learn at Marcellin College Randwick is through: Mutually respectful relationships, a structured, disciplined and ordered environment and active learning that is ICT rich. The executive at Marcellin College are in the process of introducing a new strategic plan, which will be titled "Good Christians, Good Citizens." The strategic plan will maintain its current focus, but in order to continue the healthy evolution into a Catholic (and Marist) school that continues to be a flagship school in the Catholic Education Office of Sydney, the executive must choose other areas to focus their energy and resources on.

The strategic plan and learning platform are instilled into teachers, students and the wider community in order to not complicate anyone's time at school or views of the school, but also, so there is an instant understanding of the expectations of learning at the school between the teachers, students and parents. This is complimented by the College Code of Conduct, which highlights the importance of "respect". Respect for our faith, respect for others, respect for self, respect for learning and respect for the College. This Code of Conduct places great emphasis on the word respect, but also great emphasis on the characteristic of simplicity. This allows students from both ends of the spectrum to have complete understanding about what is expected of them at the College.

Furthermore to the above, in today's world the virtue of simplicity is viewed as a weakness, as people should strive for wealth.¹⁵ Marcellin College is involved in such events as Ministry week, where students from Year 11 assist a group, a school, or anyone in need of assistance for a week. This highlights to students the importance of being at

¹² Institute of the Marist Brothers of the Schools, *In the Footsteps of Marcellin Champagnat*, (23), 22.

¹³ MacMahon, *Strong Mind, Gentle Heart*, 127.

¹⁴ Furet, *Life of the Blessed Marcellin Joseph Benedict Champagnat 1789 – 1840*, 310.

¹⁵ Brereton, *Evangelisers in the Midst of Youth*, 126, 68.

one with nature, valuing the land and being generous and selfless.¹⁶ Additionally, fundraising for Marist Asia Pacific Solidarity initiatives and other school solidarity initiatives such as Matt Talbot and Night Patrol highlight that Marcellin College Randwick is committed to molding students into men who grow up with a lack of pretense or affectation and understand the importance of living a simple life that is rich in ways far greater than solely monetary wealth.

In the classroom, Marcellin College employs elements of restorative justice in the sense that a relationship between the student, teacher and parent is necessary for a positive change.¹⁷ This, complemented by the College Code of Conduct and the M-Learning philosophy, allows for clear expectations and sets the foundation for effective classroom management. Therefore, it can be seen that simplicity pervades throughout the classroom and through the school community.

In summation, Marcellin College embodies the characteristic 'Simplicity,' much like Jesus when he instructed his disciples of what they need to do to become his followers. Jesus said, 'If any want to become my followers, let them deny themselves and take up their cross and follow me'¹⁸. For those who want to save their life will lose it, and those who lose their life for my sake will find it (Mt, 16:24-25, NRSV).

In this passage, Jesus gave simple instructions of what he expects of his followers and what his followers should do if they want to live a fulfilling Christian life. Through teachers leading by example i.e. attending Matt Talbot with students, having authentic relationships with nothing to hide and through the use of M-Learning where the College expectations are simplified into three key elements, Marcellin College Randwick lives out simplicity in close proximity to how Jesus displayed the concept in the gospel and how it should be lived out in a Marist educational setting.

FAMILY SPIRIT

Marcellin College is an environment and community that functions successfully through the emphasis placed on the tenant, 'Family spirit.'¹⁹ This

emphasis on family spirit fosters a spirituality that is strongly relational and affective¹⁹ and this is evident from top to bottom at Marcellin College Randwick. The below examples explore the variety of ways in which family spirit is evident at Marcellin College Randwick.

Firstly, Marcellin College is not just a school, it is a community. From the Brothers, to the teachers, the students, their parents, the old boys and the wider public, there is a real sense of love, care and community. This is seen through the amount of hard work that the teachers of the college do as a result of always wanting the best for their students. This involves a teacher knowing their students, and communicating with their parents over the students' performance, as well as general correspondence with parents to see how their son has started the year. The key part here is communication, between teachers and parents.

This family relationship is then extended further when students build respectful relationships with their teachers and their parents and grow into respectful gentlemen. In support of this, parents want to be involved in their son's education through taking an interest in their results and through positive, informative interactions with their son's teachers such as at parent/teacher evenings, meet & greets and P&F meetings. This then expands to how Marcellin, as a College interacts with the wider community from a solidarity perspective, whether it is initiatives such as Night Patrol or facilitating primary school sport. Another example is through the ongoing connection with the College's old boys which displays how the Marist Charism lives on well after the students leave school.

In addition, through the College celebrating Mass every Friday morning, led by either Fr. Max or Fr. Prasad, family spirit is ever present through the executive, teachers and students sharing in the Eucharist with one another. This can be likened to when Jesus used to share a meal with his disciples. Just as Jesus and his disciples were in communion with one another, so are the school community of Marcellin College, weekly. This is then taken even a step further when College Masses are celebrated

16 Turu, Staun, Rota and Da Rosa, *Water From the Rock*, 37-39.

17 Lyn Harrison, "Managing Students With Challenging Behaviours," *How to Love the Hard to Love Child*, Date unknown, 1.

18 "Marist spirituality, being apostolic, is lived out in mission." Turu, Staun, Rota and Da Rosa, *Water From the Rock*, 124.

19 Turu, Staun, Rota and Da Rosa, *Water From the Rock*, 31.

for the whole school community, including parents and brothers.

Moreover, 'it is only the one who is filled with these dispositions and with family spirit who experiences in his state the hundredfold of goods and of happiness promised by Jesus Christ.'²⁰ Thus, through the strong family spirit embedded in Marcellin College Randwick's culture, the community should be able to experience the life Jesus designed for us by dying for our salvation.

'A warmth of welcome, acceptance and belonging should prevail where everyone has a sense of being valued and believed in, regardless of their role or their social standing.'²¹ This is a key concept that falls under the family spirit tenant and it is achieved at Marcellin College through its involvement in all the solidarity initiatives it is currently involved in. This allows students to be thankful for how fortunate they are, but also opens their hearts and minds to those who are less fortunate than them.

Following in the steps of Marcellin Champagnat, Marcellin College Randwick also plays its part in giving help to those in most need. The College does this through its focus on its special needs program to help students with learning difficulties. It also achieves this through money raised at old boy events to assist families who cannot afford their school fees (College Hardship Scholarship Fund). This conveys that the College provides for families at both ends of the spectrum and takes an interest in everyone from top to bottom.

Finally, the concept of respect, which is key to a successful functioning family, is also vital in the Marcellin College Randwick community. Through the firm belief on mutually respectful relationships, students and teachers are able to function in a suitable and efficient environment; all the while parents and the wider community have a clear understanding of their roles in the Marcellin College family.

In addition, this has been recently complemented by the developing of 'The Marcellin Graduate' by the Marcellin College staff and executive. 'The Marcellin Graduate' is a document which has been

created to highlight the ideal characteristics of a Marcellin student who is preparing to graduate. The purpose for creating such a document is so the whole community is aware of what we are hoping for our Marcellin College students as they leave school and head into the real world.

In conclusion, through the familial relationship between students, teachers, parents, brothers and the extended community, Marcellin College Randwick facilitates a unique community, which teaches young men to have respect for all and be in communion and solidarity with God and one another.

LOVE OF WORK

Love of work is defined as thorough preparation of classes and meticulous marking of all assessments, careful planning and evaluating of teaching programs and special consideration to those who experience difficulties.²² Hence, as teachers we must be aware of the ever changing nature of young men today and in the future in order to cater appropriately for their needs.

This characteristic is apparent at Marcellin College through the willingness of teachers to be involved in extra-curricular activities, as well as the professional development that teachers participate in and finally through the offering of accelerated and special needs classes.

Marcellin College always has an abundance of teachers willing to put their hand up and volunteer for everything and anything. This embodies the teachings of Marcellin Champagnat and this can be seen in the following quote:

To give a child an education means to inspire him with love of work, to give him habits of order and cleanliness, to make him understand that the source of well-being, wealth and ease is found only in work, economy, modesty and temperance.²³

Teachers at Marcellin embody this by being available at all times, an example of this is the constant high demand amongst teachers to coach sporting teams and debating teams. There is never an issue in getting the teachers of the College involved in extra-curricular activities or to attend a camp or be available to a student. This is because

20 Furet, *Life of the Blessed Marcellin Joseph Benedict Champagnat 1789 – 1840*, 400.

21 Institute of the Marist Brothers of the Schools, *In the Footsteps of Marcellin Champagnat*, (108), 45.

22 Institute of the Marist Brothers of the Schools, *In the Footsteps of Marcellin Champagnat*, (113), 46.

23 Leonard Voegtle, *Chronicles of the Institute of the Little Brothers of Mary: Opinions, Conferences, Sayings and Instructions of Marcellin Champagnat* (location, publisher, 1927), 237.

the teacher isn't solely focusing on themselves, but rather thinking of the greater good for the Marcellin community.

In addition, teachers at Marcellin actively seek professional development to continue learning new skills and methods of teaching young men of today so they can satisfy the changing needs of students. It is encouraged at the College, because Brother David Hall understands the benefits to staff and students of being skilled, and well prepared, which results in a more effective learning environment.

Teachers making themselves readily available for extra-curricular activities and participating in professional development opportunities is similar to the moment in the gospel of John (5:1-15, NRSV), where Jesus made himself available to heal the sick in Bethzatha, Jerusalem. If Jesus failed to help them, they would have suffered and subsequently, if staff fail to participate in extra-curricular activities and professional development opportunities, students' educational and social experiences would suffer.

Marcellin College offers a special needs program which caters for students with learning difficulties and a gifted program which pools together the College's brightest students. This allows for greater focus for students at both ends of the spectrum and the students who fall in the middle of the spectrum too. Consequently, the learning experiences of all students should be enhanced because this, combined with well skilled teachers lends itself to an efficient learning environment which caters for all students. This mirrors the Gospel of Luke (4:14-21 NRSV) where Jesus announced the good news to the poor. Subsequently, it was the beginning of his Galilean ministry because he was skilled at delivering the good news from God and he was delivering it to people who needed his help.

In summary, the Marist quality of Love of Work is ever present at Marcellin College Randwick and through being present; it also brings the gospel of Jesus to life, by catering for students with varying degrees of needs and it highlights the fact that teachers are committed to working hard, in the

same vein that both Jesus and Marcellin Champagnat were. As teachers and followers of Marcellin Champagnat, 'we do not hesitate to roll up our sleeves and get dust and mud on our hands',²⁴ which is why Marcellin College has a positive atmosphere and outlook, in and out of the classroom.

MARIAN WAY

Being a catholic school with the Marist influence, it is imperative that there is a key focus on Mary²⁵ and her significance in the life of Jesus, the gospel and as mother of the church. Marcellin wrote "without Mary we are nothing and with Mary we have everything, because Mary always has her adorable Son within her arms or in her heart."²⁶ At Marcellin College Randwick, we are always reminded of this, Mary's influence in our community, through the use of Marian prayers, our Solidarity initiatives and more recently and in a very explicit way through the erection of our new sculpture.

Through the use of Marian prayers such as the Hail Mary, Sub Tuum and the Angelus, every day Marcellin College reminds its students of Mary's influence in Jesus' and our lives. It is common for the College to come together in prayer whenever there is a whole school event or mass. Furthermore, it is also an expectation that a prayer is said at the beginning of homeroom and each Religious Education lesson and this is complemented each week by Friday morning Mass. In addition to this, there is always an emphasis placed on Mary during May (the month of Mary). During this time each Religion class has one lesson booked in the Fouivre (prayer) room to participate in a decade of the Rosary.

It should also be noted that Marcellin College endeavours to resort to Mary in their prayers because just as Mary was at the centre of the wedding feast at Cana, it was here where she learnt to be a mother and a disciple to her own Son.²⁷ Marcellin College, through constant recourse to Mary, aims to place her at the centre of every student's heart, with the aim of helping to pave the way for them to find faith in Jesus.

24 Brereton, *Evangelisers in the Midst of Youth*, 131, 69.

25 "To present Jesus without reference to Mary is to show the rosebush without the blossom; to present Mary apart from Jesus is to cut the rose from the stem." Romuald Gibson, "Champagnat: An International Marist Journal of Charism in Education," *Presenting the Modern Mary to Young People Today* 14 (2012): 63.

26 Turu, Staun, Rota and Da Rosa, *Water From the Rock*, 30.

27 Brereton, *Evangelisers in the Midst of Youth*, 133, 69.

Marcellin College through their Religious Education department also attempts to instil students with meditative and contemplative prayer. This is not too dissimilar from Mary who spent her life meditating over Jesus and his mission. She wanted to understand Jesus' interior attitude,²⁸ much like what religion teachers at the College are attempting to lure out of their students. They hope to help their students see the way and find themselves and develop their own sense of spirituality.

Through the constant use of Marian prayer and the College's focus on Mary, as Marists, we develop a relationship with Mary as a woman "who was challenged to trust and give without knowing all the answers, whose faith life was a journey."²⁹ This is what students of Marcellin College are also challenged to do. Through Religious Education and the College's Marial atmosphere, students are encouraged to trust and have respect for one another and make the most of their faith journey by being open to God.

As aforementioned, Marcellin College actively participates in numerous solidarity initiatives to give the students of the College a well-rounded education and assist them to grow as mature, compassionate gentlemen. Currently Marcellin College participates in Project Compassion, the Winter Appeal, the Christmas Hamper Appeal, MAPS initiatives, Matt Talbot and Night Patrol. Through participation in these initiatives, Marcellin College embraces that idea that "Mary keeps nothing back for herself: when we serve her, when we consecrate ourselves to her, she accepts us simply to give us to Jesus and to fill us with Jesus."³⁰

While all Catholic schools participate in a number of similar initiatives, what makes the experience different for me is that 'through filling student's hearts with compassion, we allow them to experience the maternal face of the Church.'³¹ The College strategic plan has a goal "to build a solidarity mindset that takes us beyond charity." This mirrors the heart and soul of Mary, reflected in her song of praise, The Magnificat. Keeping in

mind, Marists view Mary as the mother of the Church, we are allowing students to experience that same compassion through encouraging them to give to others and assist others who need their help. Hence, Marcellin College endorses the idea of filling students' hearts with the same level of compassion that Mary had in her heart because we, as a community strive to follow in the footsteps of Jesus through Mary, who was his true mother and first disciple. This emphasises the 'filial relationship of Mary'³² to Jesus and to us.

Finally, the third Marian feature of Marcellin College which helps bring the Gospel to life is the new sculpture which was erected in May 2013. This sculpture is positioned in the middle of the College (the heart of the College) and is a constant reminder to staff and students as they enter the college of what it means to be Marist and part of a Marist community where we believe wholeheartedly in "All to Jesus through Mary."

The most defining feature of this sculpture is a glistening sphere which features twelve stars around it and sits high on the sculpture. The glistening sphere allows us to see the reflections of ourselves and the twelve stars are representative of the crown of Mary. This allows us to realise our relationship with Mary as a school community and challenges us to strive to follow in the footsteps of Jesus with the help of Mary.

In conclusion, it is important for all Catholic schools to realise the bigger picture and not just the individual subjects students study. "All the work you do is placed in the context of growing in friendship with God, and all that flows from that friendship."³³ At Marcellin College, students attain this from their education, but they attain it through their relationship with Mary through prayer and solidarity initiatives and the Marial atmosphere the College offers.

CONCLUSION

In conclusion, Marcellin College is a school community which lives out the five characteristics

28 Voegtle, *Chronicles of the Institute of the Little Brothers of Mary*, 4.

29 Turu, Staun, Rota and Da Rosa, *Water From the Rock*, 31.

30 Furet, *Life of the Blessed Marcellin Joseph Benedict Champagnat 1789 – 1840*, 127.

31 Turu, Staun, Rota and Da Rosa, *Water From the Rock*, 31.

32 MacMahon, *Strong Mind, Gentle Heart*, 134.

33 Benedict XVI, "Champagnat: An International Marist Journal of Charism in Education," *Celebration of Catholic Education* 13 (2011): 57.

of Marist spirituality in a manner which effectively lends itself to making the gospel known and loved. The Vatican document on catholic schooling says that the Gospel of Christ needs to “take root in the minds and lives of the faithful,”³⁴ However; it doesn’t state the importance of making the gospel loved and revered, which is an extra step that Marists and Marcellin College takes to instil the Gospel of Christ in its students.

While the College may participate in initiatives or operate at times much the same as a generic catholic school, it is different in the way that it relates to Mary. Everything is always linked and drawn back to the man Marcellin Champagnat and he had firm belief in the importance of the concept “All to Jesus through Mary” and practiced it in life and education. Marcellin College consequently makes its decisions and places emphasis on everything based on the framework of fitting in with the College’s traditions, history and culture.

Based on this evaluation, Marcellin College Randwick effectively brings the gospel to life because they strive to give students a wholesome education and embed a spirituality and morality in them, so when they graduate from school they are gentlemen who are well respected and endeavour to follow in the footsteps of Jesus through Mary.

Through this essay I have endeavoured to evaluate the ways in which the characteristics of the Marist charism help bring the gospel to life in Marcellin College Randwick. This can be seen through the role of the educator, the staff and executive, and how the characteristics of respect, presence, as well as charity and compassion are part of the ethos of the college. The Marist way fosters the teacher to be more than just an educator, and to extend the role of teacher to also being a role model and mentor, who is always present and available to students. This is taken through studying the gospel and applying the lessons of Marcellin Champagnat, Jesus and Mary to education, college philosophy, and life. The college’s dedication to charity and uniquely Marist principles of learning prove that not only is Marist our way of being Catholic, but that these characteristic are the very essence of creating the successful and aspirational College that Marcellin College Randwick is today.

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JACQUI WINMILL

Shine From Within

Developing the capacity of Religious Leadership with a Marist heart

INTRODUCTION:

The purpose of this paper is to expand upon a previously presented work entitled, ‘Exercising Leadership through Marian moments’ in which I presented some of the complexities and challenges of leadership within the Catholic School context and in particular aimed to give a lens by which those called to lead in a Marist context could view their leadership vocation. In this paper I wish to apply that framework to one core dimension of leadership. Whilst this dimension is a named and valued leadership capability identified in all leadership frameworks across Diocesan Education authorities in Australia, it is known by different names such as faith leadership or spiritual leadership. In my context in the Archdiocese of Brisbane, it is referred to as *Religious Leadership*.

Whilst there is undoubtedly widespread agreement about the importance and validity of this dimension within the role of leadership and clear and visible signs of actions undertaken in this dimension, there could be the propensity that the capacity and role of Religious Leadership could be ‘drained of meaning’ when used too often with little indication of what is intended by the term’. (Sharkey, 2007, p.9) The scope of this work is to delve more deeply into aspects of the dimension of Religious Leadership. To break open the knowledge, characteristics and qualities associated with Religious Leadership in a contemporary Catholic School and most significantly to place this within our Marist context.

CONTEXT

In writing this paper four main sources provided inspiration. The first source was a paper entitled ‘Taking the Lead’, presented by Dr Paul Sharkey, Director of Catholic Education in the Archdiocese of Adelaide. In this article he presented an

indicative list of skills, knowledge, characteristics and qualities associated with religious leadership in a contemporary Catholic school, but more significantly was his reminder that as much as religious leadership is a demanding undertaking, it is also ‘immensely rewarding for those who would embrace its challenges in our time.’ (Sharkey, 2007, p.13). It was in the process of examining and reflecting upon the work of Sharkey that clarity and connection to my previous work on ‘Exercising Leadership through Marian moments’ became clearly evident. I was astonished by the alignment between the characteristics Sharkey attributed as core to the dimension of Religious Leadership and the lessons Mary gives us in our role as leaders. (See Appendix One). The connection of these two parts will form the majority of this paper.

The second source of inspiration came at the beginning of 2013 when the Brisbane Archdiocese released a revised version of its Leadership Framework, which presented new challenges and insights into the dimension of Religious Leadership. Whilst there are many aspects to this dimension that are explicit and discernible and that ensure that the gospel vision of Jesus and the Catholic tradition permeate the life of the school community, such as: giving active leadership to the ritual and liturgical life of the school, providing leadership in the Religious Education curriculum. The provision of professional development opportunities for staff, articulating and promoting the school’s mission, vision and founding story, and developing opportunities for social justice and Christian community, this new framework challenges the ability of the leader in the Religious dimension to facilitate a ‘dynamic process of growth in understanding and engagement with the gospel vision which opens all members of the community to a way of living that is authentic, spirit-centred and transformative.’ (BCE Framework, 2013).

The third source came from reflecting on my interactions whilst assisting experienced members of staff to apply for positions of added responsibility. It was during such processes that I recognized that whilst they had a clear understanding of the importance of the Religious dimension in the big picture of leadership within a Catholic School context, they struggled to articulate ways in which they exercise leadership within this dimension, beyond their church affiliation. Most had difficulty expressing how they assisted to develop a place 'to encounter the living God who in Jesus Christ reveals his transforming love and truth' Benedict XVI, cf Spe. Salvi, 4)

The final and most meaningful influence and hence the inspiration for the title of this work, came from the image of the oil burning lamp used by Craig Larkin (1995) to explain our Mar-istness. In contemplating the symbolism of this image it became clear to me that it reflected the breadth and depth of Religious leadership in the following ways.

Firstly in 'Catholic' leadership the commitment to Gospel values "should be evidenced in all leadership transactions" (Duignan & D'Arbon, 1998, p. 79). and therefore, should provide the lens through which to "shine a light on every aspect of administration; staff selection, curriculum, teaching, school life, language, policy, planning, cultural symbols, events and celebrations" in the life of that school community (Benjamin, 2002, p. 82). Having worked across a range of educational organizations, all commonly linked through their 'catholicity', I have seen firsthand the impact of leadership and decision-making processes when they come from this commitment and also when they have not.

Secondly, Catholic schools are inevitably places where the secular and religious worldviews enter into discourse with each other. Treston (2009) and Turu (2012), emphasis the point that for many people the Catholic School is the only possibility of interaction with the Church and therefore it must be an authentic witness to what the Church is and can offer. The Catholic school must remain true to the Magisterium of the Church and it must provide a clear and unambiguous account of a Catholic way of seeing the world that informs its educational mission as an agent of the Church. Those involved in leading this educational mission must remember that at the end of Mass we are

called to go out into our world to bear witness to Christ and in our educational arenas we have an opportunity to bring this Christ-light to life in unique ways. Working from a vocational perspective exalts the visible daily witness value of staff to let their presence 'shine before others so that they may see your good works and give glory to your Father in heaven'. (Matt 5:16)

Thirdly, the image of the lamp reflects for me the essence of leadership within this dimension that takes it beyond a performance criteria and reaches to the heart of Religious Leadership. When I reflect upon my experience as religious leader within the school communities I have worked one of the greatest gifts it has offered me is the opportunity to promote a distinctive attitude to life and living. To recognize those opportunities, to listen to the experience of people, acknowledge and affirm their experiences and then to support members of the community to discern their experiences in the light of the Church tradition and gospel values. This I consider essential due to changing worldviews and challenges associated within connecting the secular and sacred worlds that are so part of our contemporary Catholic school community.

LEADERSHIP – A GENERAL DISCOURSE.

During the past ten years much research, debate and resources, (Groome, 1996, MacBeath, 2005, Ranson, 2006, Walker 2007,) have focused upon the ever-increasing complexity of school leadership. Such discussion focuses upon the unprecedented pressures on leadership from educational reform while trying to deal with the impact of social fragmentation. Whilst the aim of this piece of work is not to discuss these issues in depth, it is important to spend some time setting the context for leadership in general terms within the Catholic school.

Catholic schools are at the heart of the Church's mission, and in this, authentic religious leadership is central to their success (Bezzina & Wilson, 1999). As Duignan, (1998), states, "values and faith are never lived out in splendid and clinically clean isolation, but in the reality of the world where often the messiness is the most sacred" (p.12). Leaders in contemporary Catholic schools are being called to consider and respond to the challenge of ensuring relevance. "Who cares about being Catholic today?"

Is it important?" (D'Arbon, 1998, p.22) These are issues which leaders of Catholic schools have to respond to, with compassion, empathy and relevance – but still, as the voice of the Church. The modern leader within a Catholic school needs to guide their staff, students and wider community, to embrace and be energised by a new vision of what Catholic identity should and could be.

"Catholic educational leaders must confront the pervasive influence of the mainstream culture, deal with the many demands and expectations placed upon them, as well as recognize and seek to heal human frailty'. (Schuttloffel, 1999, p.3). This is a complex challenge and those charged with the responsibility have to deal with the normal expectations of educational leadership, and more significantly they must embody the religious mission of Catholic schooling and oversee the faith formation of the school community, especially the students. So those in roles of leadership within Catholic schools bear a significant leadership responsibility not borne by others – "to act to insure that students learn what it means to be Catholic – both morally and intellectually" (Schuttloffel, 1999, p. 2). These are challenging times, in which to be involved in the ministry of Catholic Education. In many ways we are part of a tenuous church, there exists an ambivalence and neglect in respect to the 'place and function of Christian faith as a reference point', (King & Crowther, 2004, p.83) for decision making and value formation and the decline in the participation and connection to the worshipping Eucharistic community. Parish life and connection to it are no longer at the centre of a Catholic mindset or consideration as many no longer look to the Church to interpret life.

Although much of the work of Catholic school leaders is similar to that of their secular school counterparts, the very nature of school leadership within a Catholic context has a distinctive character. Both public and Catholic school leaders value students' educational attainment and academic excellence, however for leaders in Catholic schools, 'there is also an important spiritual dimension to their leadership role.' (Bryk et al., 1993, p. 156)

There is no doubt that there is an ever present danger for leaders to become absorbed in the incessant demands of management and accountability, and this at times can distract from

integrity of the school as Catholic. In the busy-ness of the school leaders world, those called to lead must integrate Gospel values and moral ethics not only in the curriculum but, in the policies and very life of the school community.

EXPLORING LEADERSHIP IN THE RELIGIOUS DIMENSION.

In any school system, leadership is a multidimensional role, and this is even more so in the Catholic school, where the responsibility for the integrity and authenticity of the school as Catholic immerses the leader in religious leadership. This is not an extra dimension of the role, but a central defining characteristic of it.

In the following discussion I would like to expand upon the understanding of leadership within the religious dimension and particularly explore a range of personal leadership capabilities that lie beyond technical knowledge, managerial skills or expertise. The religious dimension permeates all aspects of the school and as such leaders need to have a deep and thorough understanding of the community being led, the tradition from which and in which their leadership is exercised and the ability to respond to the gap between the Gospel and present-day culture. To face this challenge of synthesis religious leaders need to cultivate a unique sense of imagination and as noted by the bishops of NSW and ACT a 'sense of adventure'. (Bishops of NSW & ACT, 2007, p.3).

The contemporary Catholic school has its presence in the heart of a complex world dominated by challenges arising from new technologies, environmental concerns, global warming and terrorism, and where the gap between the rich and the poor, even in a relatively affluent country such as Australia, grows wider on a daily basis. Within this world, the Catholic school is challenged to engage in the dramatic endeavour of 'the evangelising mission of the Church', (The Catholic School on the Threshold of the Third Millennium, 1997, par 11). Such a challenge calls for a more extensive understanding of leadership, which embraces the formation, nurturing, and inspiration of a faith community in that secular world. In this role, the Principal occupies centre stage within this drama, as "one of the chief guardians of the integrity of the drama of schooling" (Starratt, 1990a, p. 115), supported by

those called to specific leadership roles within the school community who, as a collective enterprise, are jointly responsible for maintaining to the highest level of authenticity, its Catholicity.

So this raises the question for future generations of Catholic school leaders? How will they cope with this increasingly demanding and challenging role? Ranson (2006) argues that: the new generation of Australian Catholic School leaders is recognizing that leadership is exercised in a time of ambiguity and disorientation, 'where the past is known, but may no longer be influential and where the future is perceived but has yet to be realized with effective agency.' (p.41). Ranson, (2006) and Walker, 2007, further develop this thought, by arguing that leadership in such a time is a difficult experience due to the paradox of having to live with increasing equivocality and as such requires an artistry needing preparation and ongoing support that goes beyond 'competency training to broader frameworks that support the development of leadership capabilities.' (Walker 2004 p.4).

At a time when our Church is in deep transition, current methods of evangelisation need to be reconceptualised to strengthen a renewed Catholic profile. At the cold face, educational leaders are challenged to integrate '*being catholic*' so it remains recognizable, credible and meaningful for a contemporary school clientele. Whilst it is essential to have highly developed policies and procedures to ensure schools function effectively, it must be always remembered that it is the relational and pastoral tradition that is at the heart of our school communities. As Sharkey, (2007) reminds us we must have a clear understanding that we are dealing with people, whose lives may or may not align with every aspect of our church doctrine and faith tradition and it is our ability to work with real people in real circumstances and in ways that are faithful to what the tradition is asking that forms the essence of religious leadership. Religious leaders in Catholic schools need to be proactively involved in developing strategies to 'embrace and creatively rebuild the Catholic vision of life.' (Sharkey, 2007, p.13).

Whilst this may appear an overwhelming task, it must be remembered that the idea of Catholic identity is a simple one. It derives its institutional identity from Jesus Christ, from the gospels, from the Church and its history, traditions and teachings, and from its central place within the

Catholic Christian community at a Parish and Diocesan level. That is who we are and that has not changed since Jesus at his Ascension commanded his followers to 'go therefore and teach all nations.' (Matt 28:19). Our Catholic identity draws itself from these very comments and has remained the same since the first Catholic school began. The task therefore for religious leaders is not to 'decry the cultural context, it is to find a way to proclaim the Gospel within it.' (Sharkey, 2007, p. 10)

School leaders are well placed to bring this task to fruition for they face 'firsthand the array of issues that impact on our social fabric.' (Ang, 2013, p. 20). The remainder of this discussion will not focus upon the what, or the how, of this task, but on the who. Dr Paul Sharkey, (2007), outlined four essential dimensions that must be present in a balanced way for religious leadership to be effective, and my will focus will be on breaking open the first dimension proposed by Sharkey, (2007), that being the *person as a leader*.

My research and reading has indicated that whilst there are copious amounts of literature providing support and guidance for the development of the technical skills and knowledge of leadership, little exists to support and guide the leader as a personal reference point. Commentators on contemporary educational leadership such as Goleman (2002), Lowney, (2003), Boyatzis and McKee, (2003), Arbuckle, (1993) and Hargreaves and Fullan, (1998) as well as Sharkey, (2007) argue that the real effectiveness of the leader is dependent less on attributes such as leadership knowledge and technical skills and intellect and more on personal, interpersonal and social capabilities such as self-awareness, self-management, empathy and relational transparency. Arbuckle, (1993), particularly emphasizes the need in our times for leaders who are 'discerning, prayerful, prophetic, incarnational, ecclesial and able to cope with powerlessness.' (p.93). Indeed it is not for the faint-hearted and one could become easily overwhelmed at the enormity of the task of leading in the religious dimension. For those who lead with a Marist heart know exactly where, and the simple yet profound words of Br Emili Turu, become both a reminder and an affirmation of our starting point. "Don't you want a firm inspiration and reference point for your journey? Well, here you have it: Mary! How could it be otherwise with us, who bear

her name? (2012, p. 8)

For me knowing Marcellin's great belief and reliance in providence I found it no coincidence that the seven significant qualities Sharkey, (2007), had attributed to religious leadership, matched the same number of lessons that Mary had revealed to me in writing "*Exercising Leadership through Marian moments*". The two parts to my work suddenly became galvanized, as I saw with new depth the richness of the attributes recognized by Sharkey, (2007), as essential to religious leadership because I saw them reflected in the actions and disposition of Mary.

DEVELOPING THE CAPACITY OF RELIGIOUS LEADERSHIP WITH A MARIST HEART.

Through writing this paper it has become clear to me that in our Marist tradition the essential role in religious leadership is to keep the glass of the lamp clean, free from ambiguity, so as to see Christ. Sharkey's, (2007) seven attributes of : *discipleship, spirituality, holiness, religious conviction, emotional intelligence, creativity and paradox*, become the means and source of fulfilling this task.

More than ever these educational times call for a new way of seeing and doing. The landscape has changed and this new land is a place where God invites us to 'discern and build.' (Dantas, 2011, p. 30) To do this we can take inspiration from Mary of the Visitation. In many ways leading in the Religious Dimension calls on inspiration and consolation from Mary's experience between the Annunciation and Visitation. There is fear - fear of being in a time of transition, a time of not having all the answers, fear of having one's identity being challenged and questioned and fear of being called to go in a direction where there is no turning back. There is joy - joy of knowing you have a great gift to share, the gift of a long and rich religious history with its traditions, stories and rituals, the gift of community, the gift of life, and life to the full. (Jn 10:10) There is expectation of not having the answers, of not being in control or of having a plan. But, most importantly there is the need to have deep faith and trust. Mary had a strong conviction that her God was faithful. In the spirit of Mary when God asks us to do things that brings us to unchartered waters, untraveled roads, we need to calmly trust that if this is God's plan it must be good. And finally, Mary recognized she could not

do this alone, she needed the company and support of trusted others.

Pope John Paul in 2001 called all Marists to 'manifest in an original and specific way the presence of Mary in the life of the Church and of mankind, developing for this purpose a Marian attitude.' Our times call for a deep and urgent need to take heed from the attributes and disposition with which Mary responded to her 'mission as a believer and member of the ecclesial community.' (Turu, 2012, p.9)

Firstly as disciple Mary shows us that the key to true discipleship is found standing in the midst of community. Mary was the heart of her community and she held the community in her heart. The New Testament although brief on details, is clear on the fact that Mary was there. She was connected to the Church at the moment of greatest uncertainty and biggest risk, in the days leading to Pentecost. Her whole life was a reflection of the truest model of discipleship as she listened for the Word, and accepted it whole-heartedly, she believed that what she has heard would be fulfilled. She cherished what she has been told, pondered it and put it into practice. As Christians we know that at its core, discipleship is a 'lifelong deepening relationship with the person and mystery of Christ through prayer, celebrating the sacraments, reflecting on life experiences' (Sharkey, 2007, p.5) and developing relational transparency.

Mary shows us that in our role as religious leader in the Marist tradition we exercise discipleship by doing all we can to keep the glass clear so as to keep our eyes and heart focused on Jesus, as our Marist motto reminds us, "Ad Jesum per Mariam."

Christ-like discipleship is attitude focused, belief driven, and behaviorally orientated.

Mary as the first disciple was the first to measure up to the standard of discipleship and she urges, inspires, and guides us in the same direction. As the voice of the *anawin* she challenges us to be their voice in our time. From a Marist perspective it is a reminder that what we do is Mary's work. She challenges us to recognize who they are in our world, our community, our family and to be 'alert to the signs of our times.' (Estaun, 2007, p.47).

The next attribute reflected in the life of Mary is *religious conviction*. *Mary's response to God's call in her life was an unequivocal yes. In the role of religious leader our times call for this same whole-hearted*

commitment and a strong personal appropriation of the beliefs and values of the religious tradition. In my role as religious leader the ability to continually find new ways to develop methods of evangelisation needed to reach across what sometimes feels like an abyss, can be overwhelming. The heart of religious leadership is not to 'decry the cultural context it is to find a way to proclaim the gospel within it.' (Sharkey, 2007, p.10) Such times call for deep religious conviction and creativity in order to present the faith 'in all its rigour and vigour, not in some mutilated falsified or diminished form'. (JP II 1979 no.30)

Sharkey, (2007), attributes *spirituality*, as another key component of Religious Leadership. Mary's life from Annunciation to Pentecost was a life 'inspired and animated by the Spirit. (p.11). From her we learn the importance of being open to possibilities, to 'develop the capacity to provide a vision for the future.' (Duignan, 2006, p.21) and to nurture loving worshipping communities permeated by the spirit of Pentecost. As leaders in the religious dimension we must be keepers of the story. We need to place emphasis as Mary did, in the community at Pentecost, of being present to people, to walk in their here and now and most importantly to inspire hope. The cultivation of presence within Catholic schools is a matter of urgency. This challenge is addressed to each one of us as leaders in Catholic education. 'Paradox and possibility', (Lee, 2013, p.1) describe the signs of the times in which we are called to lead. As we work collaboratively with our colleagues, our students, our partners: parents, Church and communities we can be counter cultural on occasions saying 'yes' to Presence and 'No' to things that take us away from our shared mission. Gabriel Daly gives a gentle reminder that the Holy Spirit 'calls us to be in the middle of things as things are, not as we would like them to be'. (Mulligan, 2010, pg. 12) This is a vital piece of theology as it directs us to the present moment and reminds us that this is where we are meant to be.

When I came upon Sharkey's attribute of holiness, my initial reaction was, '*Who am I to be holy?*' My understanding of this term was more closely aligned to the avoidance of sin achieved by being set apart from the world. I attributed holiness to those called to religious life or extreme acts of piety. However, I have come to see that the problem

with defining holiness like this is that it doesn't actually describe a God who is holy.

Leon Bloy, a French Catholic writer, once said "the only tragedy in life is not to become a saint." (D'Ámbrosio, 2012) Holiness is about realising our deepest, greatest potential, becoming who we were truly destined to be. Holiness, means belonging to and living with God. Holiness means perfection in the sense of completion. When Jesus came exhorting us to '*be perfect*' (Mt 5:48) He was inviting us to a life of wholeness and holiness. Mary's holiness was the result not only of a special gift from God but also of her continuous and generous cooperation with the action of the Holy Spirit. We contemplate Mary admiringly, Pope Paul VI said, because she was "firm in her faith, ready in her obedience, simple in humility, exulting in praising the Lord, ardent in charity, strong and constant in the fulfillment of her mission." ("Signum Magnum: Letter on the Blessed Virgin Mary," May 13, 1967). Our Good Mother is our greatest example of holiness, because she did ordinary things with extraordinary love. We need Mary's spirit of contemplation from the Nativity and her courage and persistence of Cana to help us to move into 'deep compassion and the embrace of a faith that does justice.' (Sharkey, 2007, p. 5) Our world is crying out for holy people so 'I therefore, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called. (Eph 4:1)

Whilst Sharkey, (2007) makes a point of not placing the attributes in any order of importance I see the final attribute of *emotional intelligence* as the fuel in the lamp.

The glass can be clean, the wick in place, but if there is nothing to ignite, the lamp does not fulfill its purpose. Avolio and Gardner, (2005), theorized that one of the key distinguishing characteristics of authentic leaders is that they are anchored by their own sense of self. Our authenticity as a religious leader is lived out in our ability to nurture and sustain life-giving relationships built on trust and empathy. By gaining thorough self-knowledge a leader becomes more self-aware and is therefore able to enhance their relationships, because they can connect with others in deep and genuine ways. Increased self-knowledge expands a leader's ability to lead in meaningful and sustainable

ways. When we exercise leadership within the religious dimension we are called to lead our communities from and with the heart. Leaders who move out in front of their community and leave them behind aren't leading their community, 'they are merely going for a walk.' (Sharkey, 2007, p.12).

CONCLUSION

I recently had the honor of attending the 2013 Jubilee Thanksgiving Mass for one of the Brothers in our community and the Solemn Blessing at the end of the celebration summarized for me the flame of religious leadership.

May God who has gathered us around the table give us daily bread to share.

May we live Christ-life joyously in a world, which needs hope and encouragement.

May the Spirit who sends us out into the world to share the love of God fire our hearts with passion.

This prayer echoed for me some essential personal capabilities associated with authentic religious leadership. Firstly to live a life sustained and animated through a deep connection to the tradition and sacramental life of the Church, a need to foster and sustain life-giving relationships and to maintain a personal appropriation of a faith inspired by the Spirit that motivates us to respond with a deep conviction for compassion and justice.

This discussion has also led me to redesign the Leadership Framework of BCE for my own personal use. (See Appendix Two). In this reframing I have placed Religious Leadership in its rightful place, at the heart of all we do in the name of Catholic Education. To lead in the religious dimension presents us with daily opportunities to 'Shine from Within', as an individual, a school community, a system, a charism and a Church community. I conclude by recalling the words of Br Sean Sammon, (2009) who in his last circular dedicated to Mary reminded us that 'if we but ask her, Mary will be there for us today serving as a companion and guide for the work that lies ahead.' (p. 20)

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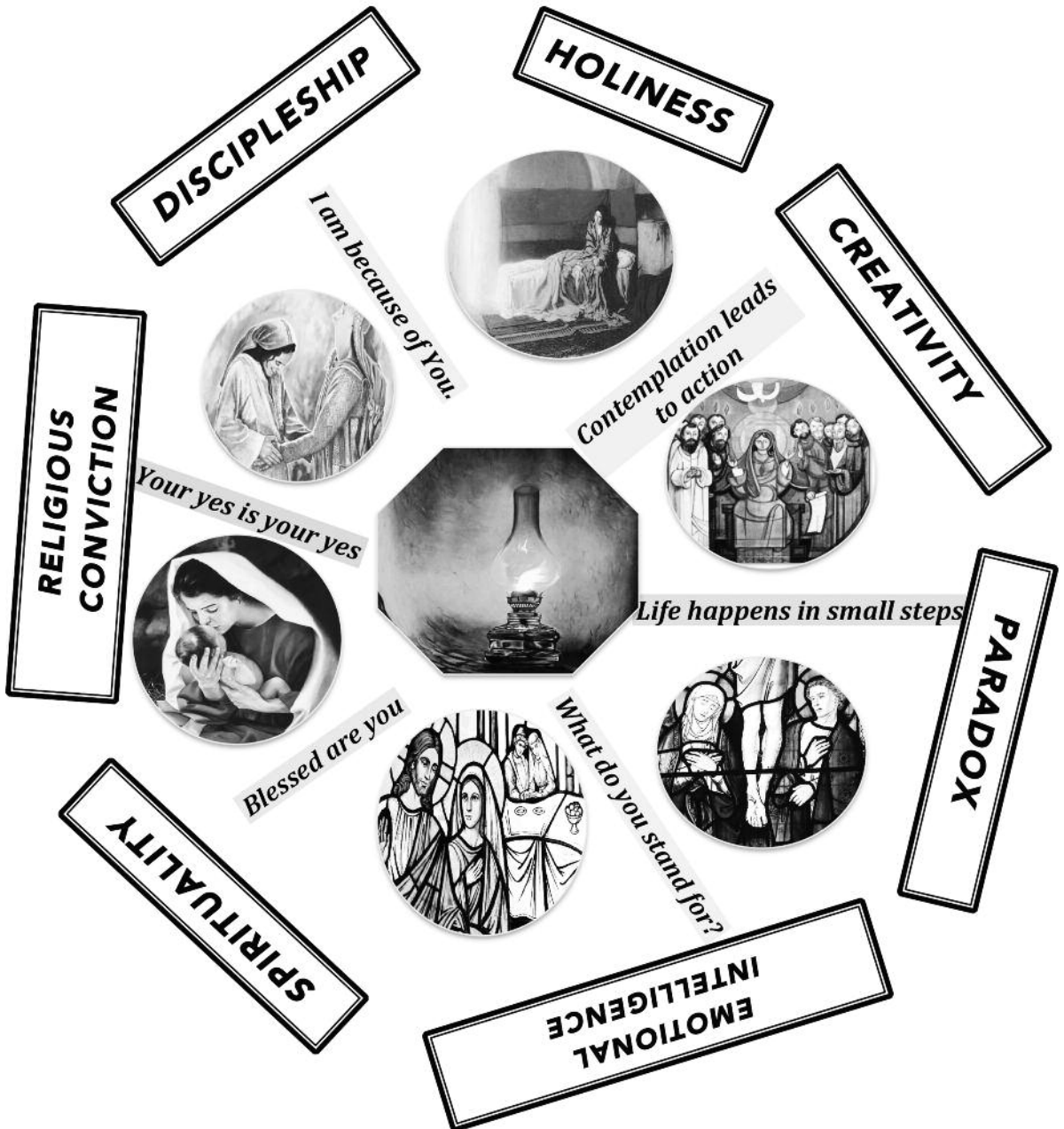
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APPENDIX 1



APPENDIX 2

