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- The Prophet Ezekiel for us today
- Catholic Education in Aotearoa New Zealand Schools
 - Living the Joy of the Gospel

Champagnat: An International Marist Journal of Charism in Education
aims to assist its readers to integrate charism into education in a way that gives great life
and hope. Marists provide one example of this mission.

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EDITORIAL:

THE CHURCH AS LAITY...

Laity is a theologically laden word as it has come to be used until recent times. At its root it simply means “of the people”. In the New Testament the *laos* or the *laikos* is everybody that belongs to God’s people. Over time, laity presupposed the specific ministries of priests and consecrated religious monks and nuns, and the laity as people who did not have sacramental or specific ministries in the Church. Thus, in this context the word *laity* was theologically prejudiced, and often viewed those people, namely the majority of Christians, as having some form of ‘second class membership’ of the Church. ‘Sit in the pews, pay-up and be quiet’ was a clear mentality that developed in many churches. This situation is further exemplified in the autobiography of Maria Augusta Trapp.¹ What we learn in this account of her life is that her religion was even more important to her than what the film *The Sound of Music* suggests.² After Maria fell in love with Captain von Trapp, she didn’t just visit Mother Superior for a bit of sung advice about climbing every mountain. No, she went to Mother Superior to obtain permission to marry the Captain. The response from the Mother Superior in the autobiography runs something like this:

*We prayed to the Holy Ghost, and we held council, and it became clear to us that it is the Will of God that you marry the Captain and be a good mother to his children.*³

Although some may claim that I am drawing the thin edge of the wedge here, there is no consideration of what Maria’s conscience was saying to her in the story. In the autobiography she goes back to the Captain and nervously says “They [Mother Superior and the nuns] said that I have to marry you.” And so the story goes! What is

being suggested here is that prior to Vatican II, lay-people were often caught in situations where whatever ‘Father’ or ‘Sister’ said went simply because they ‘knew’ best. There was often a sense of overriding ‘power’ with the position they took. How things have changed, and for the better!

With Vatican II (1962-65), this outlook obviously changed. For example, the Dogmatic Constitution on the Church states:

Christ...fulfills His prophetic office...not only by the hierarchy who teach in His name and with His authority, but also by the laity (n.35).

The document goes on to state that:

They (the laity) are, by (reason of) knowledge, competence or outstanding ability which they may enjoy, permitted and sometimes even obliged to express their opinion on those things which concern the good of the Church (n.37).

In addition, the Decree on the Apostolate of Lay People reinforces these comments when it stresses that:

While preserving intact the necessary link with ecclesiastical authority, the laity have the right to establish and direct (apostolic) associations, and to join existing ones... (By) their expert assistance they increase the efficacy of the care of souls as well as of the administration of the goods of the Church (n.19,10).

These statements are simply developed as a consequence of the serious reflection the Council Fathers undertook on what both the Hebrew Scriptures as well as the New Testament said about the pastoral leadership of the People of God by both men and women. We all know that a study of the New Testament tells us that everyone is in some sense a prophet and a priest. Everyone shares in the mission of Christ. Everyone has a gift (1Cor12:7) and everyone has been called to use his

1 Maria von Trapp. (1975) *Yesterday, Today and Forever*. Green Forest, Arizona: New Leaf Press. The autobiography has been reprinted fifteen times since the original publication.

2 The Hollywood production of 1965.

3 See: Carter, S.L. (1993) *The Culture of Disbelief*. New York: Basic Books. Pages 26-33 for a further analysis of this story.

or her own gift as it was assigned (Rom 12:6-8). It seems that fifty years after Vatican II we are only just coming to terms with not only what the Council documents called the laity to by way of ministry, but a deeper understanding of how such ministries 'worked' in the early church and as reflected in the New Testament.

At this present moment in the life of the Church, we often get caught speaking in terms of 'yesterday' and a 'glorious past' when consecrated religious were in abundant supply. Even though we pray for vocations to the priesthood and religious life, the days of a return to the past numbers will not happen. Instead, we are learning, like the lay people of the early Church of St Paul and those who followed him that we should continue to read the signs of the times. This 'reading' through the work of the Holy Spirit, clearly suggests to us a new era, that of the laity leading Church ministries is upon us. This is in alignment with the teachings of Vatican II, and it provides us with a very creative moment as we continue to find ways to proclaim the Gospel of Jesus Christ.

A clear example of how the laity have been empowered in the Australian Church in recent times is the work of the Catholic religious institutes and congregations (such as the Marist Brothers, Brigidine Sisters, Sisters of Charity, Dominican Sisters, Christian Brothers and other groups in Australia) to establish *Public Juridic Persons (PJP's)* or *Associations of Christ's Faithful (ACF)*, that provide a canonical framework for the laity to participate fully in the spiritual, ministerial leadership and decision-making processes of the institutes and religious congregations involved. This is not simply some sort of 'add-on' arrangement, but one sign of a future where such ministries will

be (or are in reality) in the hands of the laity only. Such an arrangement guarantees their future, possibly without the religious currently involved. It guarantees a 'tomorrow'; and it is not a 'gut' reaction to the possible demise of many of the current institutes and religious congregations, but rather a theologically sound move by way of a response to the signs of the times. What emerges in the future will be new, the tent will have been widened, and like the emergence of the apostolic institutes and religious congregations in the early nineteenth century following the French Revolution and Napoleonic Wars, it will prove once again that God is with us, creatively showing us the way.

Julian of Norwich, the fourteenth century Christian mystic, said most simply but most radically that we are not just made by God, we are made of God.⁴ In essence, we are born from the womb of the Divine. In other words, the wisdom of God is deep within us; the creativity of God is deep within us. John Philip Newell takes up this thought when he suggests that as such we then have "the capacity to bring forth what has never been before, including what has never been imagined before."⁵ This is where we are today when we move into the planning and work to create a new framework for living and preaching the Gospel of Christ. It involves all of us, but particularly the laity, because we are all of God. We cannot delay, we cannot return to the silent pews of yesterday. And finally, we cannot be 'side-tracked' by allowing for the emergence of 'lay-clericalism'.⁶ This in itself, would be self-defeating for all members of the Church.

Br Tony Paterson
Editor

4 Julian of Norwich. 1998. *Revelations of Divine Love*. Translated by E. Spearing. London: Penguin. Page 129.

5 Newell, J.P. 2014. *Christianity's Struggle for New Beginnings: The Rebirthing of God*. Woodstock, Vermont: Skylight paths Publishing. See: Introduction. Pages IX-X.

6 Shaw, R. "Everyone's Vocation" in *America*, September 29, 2004. Pages 19-21.

CONTRIBUTORS:

Brother Terry Costello is the Deputy Leader of the Marist Brothers District of the Pacific. He has held a number of leadership positions as a School Principal in New Zealand and Tonga. In addition, Terry has assisted with reviews in three of the six New Zealand dioceses, and was instrumental in helping to establish governing boards for the Diocese of Tonga and Nuie. Terry holds a Masters in education (Religious Education) from the Australian Catholic University. Terry reflects on Catholic education, particularly Religious Education, in New Zealand.

Archbishop Paul Gallagher has been the Apostolic Nuncio to Australia since 2012. He was educated by the Brothers of Christian Instruction at St Francis Xavier's College in Liverpool and ordained a priest for that diocese in 1977. Prior to his arrival in Australia he was the Apostolic Nuncio to Burundi and Guatemala. His reflection on Ezekiel's Vision was delivered at the Proclaim 2014 Conference at Chatswood in Sydney earlier this year.

James Gray has been associated with St Joseph's College at Hunter's Hill for many years: teacher, boarding house supervisor, administrator, sports coach. In recent years he has been the College Archivist and a conversation with him immediately suggests that he has a very clear understanding of the history of the college. His paper here connects

well for us as we recall the centenary since the commencement of the Great War (1914-1918). He writes on a former Marist student who contributed to the Australian community on a number of fronts – sportsman, politician and soldier.

Archbishop Diarmuid Martin is the Archbishop of Dublin. He was educated by the De La sale Brothers at Ballyfermot, and then he transferred to Marian College at Ballsbridge. Ordained a priest in 1969 for the Archdiocese of Dublin, Archbishop Martin was appointed Secretary to the Pontifical Council for Justice and Peace in 1994. He has been the Archbishop of Dublin since 2004. His paper in this edition of the Champagnat Journal was delivered during his recent visit to Melbourne. It focuses on the 'Francis effect' and the Church of today.

Brother Mark Paul is the Principal of the John Berne School in Lewisham, Sydney. This school enrolls students that are often at risk, and who have not coped well in a mainstream environment. Mark is a qualified teacher and social worker, he was the first Director of the Catholic Teachers' College in Baucau in Timor-Leste; and he is a former member of the Mission and Life Formation Team. Mark's reflection is from his address at the recent Berne Fundraising Lunch. The address contains a number of important themes for us to consider and take with us as we move to the Marist Bicentenary in 2017.

THANK YOU

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

ARCHBISHOP PAUL GALLAGHER

REFLECTION

The Prophet Ezekiel's Vision for Today

In our contemporary experience, Ezekiel's vision of the valley of dry bones can only be compared with the terrible genocides of the 20th Century: the killing fields of Cambodia and that of Rwanda, terrible events which have left behind the awful monuments of accumulated skulls and other bones, testimony to man's inhumanity to man, and to the reality and potential of evil. These are not the sights of every day. We screen our children from them; we would prefer they did not exist and we are ashamed of their significance.

So it is that Ezekiel's horrific proclamation: "Son of Man, these bones are the whole house of Israel" is intended and does shock his hearers and even today those who hear his words.

Here today, who do I identify the "vast quantity of these bones" with. The Prophet's words resonate with me. I feel their dryness, their deadness and their lifelessness. I feel them as a member and pastor of the Church, and I feel them as a human soul.

We would not be here if everything was beautiful in the garden that is our Catholic Church. We know we live in painful critical times. We recognize that many have written us off as a shriveled desiccated stump of a once healthy tree. We are struggling on many fronts and it is not easy to maintain confidence that we will regain the vital flourishing of our foundation.

We are all familiar with the inevitability of the ageing-process. Like me, many of you will have asked where the years have gone, and who is that white haired imposter who appears each morning in the bathroom mirror in substitution of the dynamic teenager of a twinkle of an eye ago! And yet we have also known those of great age, who like Moses reach the end of their lives with "eye undimmed and vigour unimpaired" (Dt 34:7). Perhaps you can recall those elderly relatives and friends who, despite the limitations of old age, retain a great interest in life, a penetrating intelligence and a vitality that puts us to shame.

Thus is the Church. Her age is undeniable and she is presently injured by innumerable self inflicted blows. And yet she is bloodied but unbowed! She staggers like a drunken man, but a cold shower of sobriety is being administered, for which, despite its shock and pain, we must be grateful.

During his recent meeting with the Bishops of Korea Pope Francis exhorted them with these words: "You are also called to be guardians of hope You guard this hope by keeping alive the flame of holiness, fraternal charity and missionary zeal within the Church's communion." Earlier the Holy Father had written in *Evangelii Gaudium*: "An evangelizing community knows that the Lord has taken the initiative, he has loved us first, and therefore we can move forward, boldly take the initiative, go out to others, seek those who have fallen away, stand at the crossroads and welcome the outcast. Such a community has an endless desire to show mercy, the fruit of its own experience of the power of the Father's infinite mercy. Let us try a little harder to take the first step and to become involved" (24).

The bones in Ezekiel lose their dryness, acquire flesh and sinews, and are covered with skin again, but they lack the one essential thing: life. Our Church does not need window-dressing or better public relations. Like the bones in the valley we too need life, and life comes from the breath of God, from his life-giving Spirit.

Matthew tells us that the Pharisee wishes to "disconcert Jesus", to catch him on the back foot, to make him feel uncomfortable, but perhaps it is he, the Pharisee, who is really uncomfortable, ill at ease in his self-righteousness; perhaps it is he who is looking for a way forward and who is implicitly begging Jesus to throw him a life-line. When he asks about the "greatest commandment", perhaps it is the same as asking, as others do, what must I do to obtain eternal life?

In his reply Jesus is uncompromising: first, it is

a question of love, but a love that requires “all your heart”, “all your soul” and “all your mind”. His reply is a challenge to the Pharisee, and a challenge to us, both as a Church and as individuals, as a human soul. Ours is a jealous God, a tenacious lover from whom we cannot extract ourselves easily, who will not give up until he has all of us: heart, soul, mind.

Let these be transformed by faith, and let us indeed proclaim this for all to hear. You and I are not in this, as a soft option, a satisfying intellectual game. I am in it for life. I live for what I can get

out of it, to discover why and for what purpose I exist and have being. I cling to the words of Irenaeus: *Gloria Dei vivens homo* -A living man is the glory of God. This I believe is the true reality and the prospect for eternity. It is a great vision, much greater than a valley of dry bones, rather a Church of living souls!

Let us beg the intercession of Mary, Our Queen and Mother, that her divine Son may grant us the graces necessary to come alive in Him, truly alive in Him to the glory of God the Father.

TERRY COSTELLO

Catholic Education in Aotearoa New Zealand

In early 2014 The New Zealand Bishops Conference published the document “*The Catholic Education of School-Age Children*” in which the faith formation of children in both Catholic and State schools was addressed.

Drawing on Vatican Documents, addresses by recent Popes and a recent New Zealand Doctoral Thesis¹ the document both affirms and questions those engaged in the faith formation of New Zealand Catholic children as to the outcomes of their ministries.

CATHOLIC SCHOOLS IN NEW ZEALAND

The history of Catholic schools in New Zealand is one of a number of stages. From the arrival of Bishop Pompallier in 1838² Catholic schools began to emerge in various towns (cities would be too generous a term) around the country which were lay led and administered. New Zealand had a system of Provincial Government until 1876 with some Provincial Governments providing funds for schools irrespective of who ran them. Where these funds were not granted or were insufficient, parents provided funds for the meagre salaries paid to these lay teachers.

With the abolition of the Provincial Governments, the Central Government passed the 1876 Education Act making New Zealand education free, secular and compulsory. This Act has remained the cornerstone of the country’s education system ever since as witnessed by the continuing controversies over “compulsory” donations from parents that many schools seek to supplement their operations grant.

The New Zealand Catholic community, led by its Bishops then set up a system of schools parallel

to the State system in order to continue the teaching of Religion to the pupils. For almost 100 years this system was staffed by religious priests, sisters and brothers each of whom was paid a modest stipend.

The Post-World war II “baby boom” and the impact of the changes in society and the Church Post Vatican II saw enormous financial stress on the Catholic community as more and more lay teachers were employed and the need to offer them a just wage. After many years of unsuccessful campaigning for state assistance a breakthrough came with the passing of the Private Schools Conditional Integration Act in 1975 in which the state agreed to pay salaries and provide an operations grant similar to that received by state schools. The Church (Dioceses and Religious Orders who owned well over half the secondary schools) were left with the responsibility for capital works.

The Integration Act guarantees the right of New Zealand Catholic Schools to teach Religious Education and to promote what is called their (Catholic) Special Character. The Bishop’s Document therefore examines the quality of that Religious Education and the strength of that Special Character.

THE NATURE OF CATHOLIC EDUCATION

The Document begins with an examination of the nature of the Catholic school.

Among the key statements in this section are the words: “The education provided by the Catholic school differs from other schools in that: Its task is fundamentally a synthesis of culture and faith, and a synthesis of faith and life.” (Para 8) Any Marist school would be in complete agreement with this statement, for, is this not why Father Champagnat

1 Duthie-Jung, C. (2012) Faith and secularity: A critical exploration of Catholic identity among young Pakeha Catholics in Aotearoa New Zealand. Unpublished PhD, Sydney College of Divinity.

2 The first Marist Brothers in New Zealand were catechists.

founded schools and wanted the early Brothers to be teachers not just catechists?

Regarding the goals of the Catholic school the document states: “First and foremost every Catholic educational institution is a place to encounter the living God who in Jesus Christ reveals his transforming love and truth.” (Para 12) This goal resonates well with the Marist mission statement: “to make Jesus Christ known and loved by young people” and with our motto: “All to Jesus through Mary and all to Mary for Jesus.”

Drawing on the above doctoral thesis the Document then questions how authentic are the activities within schools that seek to promote that encounter. The questioning arises from the evidence that many young people leaving Catholic schools (or even while still at school) have no connection with parishes.

There is no harm in asking the question but what is disturbing is that the same question is not asked of the parishes themselves or of families. The development of faith in children and young people may be likened to a three-legged stool – the family, the school, the parish. If one or more of these legs is weak then the other two cannot compensate for this. Catholic schools in New Zealand undergo an annual self-review of their Special Character and a tri-yearly external review. The reports from these external reviews paint a very positive picture of the efforts (and results) of the schools in the strength of their Special Character and the effect of this on the lives of their pupils. What would be revealed if families and parishes underwent similar reviews?

A common response to this situation is that our Catholic schools should enrol only the children of practising Catholic parents. There are five criteria for the granting of Preference (the right to be considered for enrolment) to Catholic schools with the most common being that the child has received a Catholic baptism. The position that our Catholic schools should enrol only the children of practising Catholics would ensure that another leg was strong but still leaves the question of how strong is the parish leg. The Document seems not to address this.

The Document acknowledges that: “Many reasons are put forward for the lack of engagement of many young Catholics with the Church.” (Para 39)

However, it then goes on to state that “the participation of young people in large numbers would change the parishes, assuming other age groups were open to that change and willing to give young people lead roles in the parish.” (Para 77). My opinion is that if “other age groups” are not willing to change then don’t be surprised that young people don’t come. A simple example – older people have an affinity with certain hymns. Young people do not relate to the sentiments of these hymns. If people want the young people to come then who has to change? In my opinion not the young people. See how willingly they participate in the liturgies at their school. As Pope Francis says “.....the whole Church which is Mother Educator is called to “change” in the sense of being able to communicate with the young people she has before her.....”

Again, drawing on the research of the thesis, the document states: “The young people studied see being Catholic as part of their identity, but for the most part it is a cultural connection rather than a commitment.” (Para 33) My response to this statement is that we should be very pleased that young people in our Catholic schools “see being Catholic as part of their identity.” Seeking their identity is a very important issue for young people (especially those in secondary schools) and the word “but” in the quotation seems to me to diminish something that we should be rejoicing over. To qualify this with a negative reference to commitment seems to me to miss the point that young people may be far from ready to make any commitment. Are we expecting something from young people with a call to commitment for which they may have neither the emotional nor psychological maturity?

VALUES AND VIRTUES

New Zealand Catholic schools are currently held in high regard by their communities and most are under pressure with regard to their rolls. When asked why they are choosing Catholic schools for their children many parents (including large numbers of unchurched parents) reply “because of their values.” As the Document points out the emphasis on values in the New Zealand

3 Values of the New Zealand Curriculum: Excellence, Innovation, Inquiry and Curiosity, Diversity, Equity, Community and Participation, Ecological Sustainability, Integrity. See <http://nzcurriculum.tki.org.nz/>

Curriculum³ has led some Catholic schools to start with these values and link them to the gospels. This, correctly I believe, can result in an inversion of the process and can lead to schools to “adopting generic values which are derived from secular humanism and detached from the Catholic faith.” (Para 66)

Forming their students to be “good people” is a legitimate task of Catholic schools. Did not Father Champagnat ask the early Brothers to form “good citizens?” No one wants to see them producing fanatics as is the case of extreme Islamic schools or a return to producing bigots prone to sectarianism. However, Catholic schools do need to go beyond producing “good people.”

Father Champagnat also wanted the children leaving a Marist school to be “good Christians.” For Marist schools this should not be an issue as the work of promoting human growth is integral to the process of evangelisation but: “we go further”.

The Document makes the distinction between values and virtues pointing out the objective nature of virtues, “having God for their origin, their motive and their object.” (Para 69)

One of the major tasks in the personal development of the young people in our Marist schools is helping them to find the strength to be strong in doing what is right. Every teacher has heard the excuse: “my friends led me astray.” The Document makes a very strong case that: “virtues give us the strength to do what is right.” (Para 72)

In the light of this, perhaps a case could be made for examining how we present our Champagnat Marist Pillars. Do we use them to promote values or virtues? *In His Footsteps*⁴ sees our “three violets” as the virtues by which Marist teachers “allow the action of God to work through them.” (Para 104)

For example, is our Pillar “In the Way of Mary” not first and foremost about Mary’s journey of faith? Do our pupils hear of Mary’s faith response in the Annunciation story as often as Mary’s concern for Elizabeth in the Visitation story? Is the Pillar of Family Spirit based on the Trinity?

The Document also states something we have always believed in Marist schools. “At the heart of

the Catholic Character of a school are the Catholic hearts of those who work in the school: principal, teachers, chaplains and other staff.” (Para 47) Does this not echo the words of Father Champagnat: “to bring up children properly, we must love them, and love them equally.” We call preaching the gospel “without words.” The three violets represented for Marcellin the three Marial virtues of humility, modesty and simplicity.

THE COMMON GOOD

One issue that the Document raises which is of concern to me in regard to our New Zealand Marist schools is the matter of the “common good” and the accompanying “social conscience.” Having visited nearly half of the Catholic secondary schools in New Zealand as an external reviewer I can say that they are very generous in raising money for charitable causes. The Young Vinnies is flourishing in most of these schools and service is a significant feature of the life of the pupils in many of them.

However this generosity is not matched by what is known as the “fence at the top of the cliff” examination of society – local and global. The Document calls for all those in leadership (staff, Boards of Trustees) of Catholic schools that they “should receive regular training in the principles of Catholic social teaching.” (Para 84) This call may well be one that our New Zealand Marist schools need to hear, following the lead of Pope Francis.

Yes, our Marist schools can always do better and must remain “on top of their game” and the Document challenges them to do so. Is the prayer in our schools rich and meaningful or is it rote? Are Retreats true Retreats with a spiritual focus, not a camp with a spiritual overlay? Are actions in harmony with words in the area of discipline?

New Zealand society today is far removed from the society in which Catholic schools were established in our country but the reason for them remains unchanged – the evangelisation of school-age children – bringing them “to know and love Jesus Christ.”

4 International Marist Education Commission. (1988) *In the Footsteps of Marcellin Champagnat: A vision for Marist education today.* Paragraphs 70-71.

Living the Joy of the Gospel

A few weeks ago I was speaking with a Parish Priest in my diocese who told me that he was a little worried about his Curate. He said that his curate was a hard worker and that he got on reasonably well with people, but that he had a problem. I asked what this problem was and the Parish Priest replied that the problem was with a person and when I asked further, to my surprise the answer was not *Pope Francis*.

The curate was not at all happy with some of the utterances of Pope Francis which he felt were not in line with what he had learned in the seminary and he felt that this was making the faithful insecure and even encouraging those who do not hold the orthodox Catholic belief to challenge traditional teaching.

My reply to the parish priest that now we had a problem and that this young man seemed to be the one whose security was being upset.

Later I began to reflect on this situation. This young curate is not the only one who feels upset by the way Pope Francis speaks about some things. There are those who say that he is a communist because of his concern for the poor and his trenchant criticism of some aspects of today's market economy.

The more I reflected however the more I came to the conclusion that it was Pope Francis who has the problem and the problem was with us, with all of us. We all fall into the temptation of reading Pope Francis superficially and selectively. All of us are pleased with what Pope Francis says when he says things we like. He has a remarkable talent for the one liner which instantly strikes us and makes us feel that he is someone who is not afraid to speak the truth clearly. Pope Francis has indeed a remarkable talent to work within the world of twitter in his ability to fit deep messages into few words.

But herein lies the problem. Pope Francis' thought is more subtle and when you read his document on the Joy of the Gospel you see that he very quickly nuances about what he wishes to say and very often

we do not look at the nuances or take the time to reflect on what he is really striking at.

Similarly we are all very impressed at many of the gestures of Pope Francis and especially at the consistency with which he retains the simplicity of his own life style. But it is easier to admire his lifestyle than to imitate it.

Pope Francis is someone who has the courage to break away from accepted traditions and thought patterns, while most of us are trapped in traditions without often fully realising it.

One of the reasons for this is that perhaps over the years we have come to have a very conformist and closed Catholicism. We can say that about conservative Catholics and about progressive Catholics. We all very quickly become closed in within our own ideas.

Pope Francis in his interview with the Jesuit magazine *La Civiltà Cattolica* spoke about the two poles of rigorism and laxism. Certainly Irish Catholicism had a strong rigorist tradition. Things were either black or white. Things were sinful or non-sinful and the only distinction was between mortal and venial and probably that meant "when in doubt make it mortal". Today there is a growing laxist tendency in society and also in the Church. We have lost the sense of sin and there is the temptation to think that anything goes. Pope Francis is neither a rigorist nor a laxist because he realises that most people do not live in the absolute black and white of those who sit in judgement, but in the day to day struggle of life, striving to be good in the midst of the struggle between good and evil. Pope Francis is not a relativist. He clearly sets himself within the tradition of the Church as regards doctrine.

Yet he realises that the men and woman of our times have to be met where they are led into a deeper understanding of the real roots of the message of Jesus. "Pastoral ministry in a missionary style is not obsessed with the disjointed transmission of a multitude of doctrines to be insistently imposed". People must be led to the very

heart of the Gospel from which then they will not only begin to understand the teachings, but will embrace the meaning, the beauty and the attractiveness of the Gospel.

There are some who will feel that we are again moving away from the certainties of Gospel. There are those who would say that the mark of true Catholicism is that of truth and certainty. But one has to be careful to understand what the certainty of the Gospel means. Faith is always a risk and a leap into the unknown. The certainty we feel so strongly about may well be a certainty of our own making. It may well represent a comfort zone which covers our fears of taking that leap of faith which will bring us closer to Jesus. Certainties can deceive. Seeking can be a healthy sign of respect for a truth we still have to enter into profoundly.

At this point I think it is good to remember that Pope Francis speaks not just of the joy of the Gospel but of the joy of spreading the Gospel, the joy of evangelising. He quotes the Aparecida document of the Latin American bishops of 2007 of which he was one of the principal authors by saying: "those who enjoy life most are those who leave security on the shore and become excited about communicating the Gospel to others".

The joy of the Gospel is never just a sort of personal sense of satisfaction within myself. Quite to the contrary, the joy of the Gospel will always leave me uncomfortable if I do not set out to share that joy with others. The Gospel by its nature builds community and a Gospel community is always one which is truly evangelical in the best sense of that word. This is why Pope Francis tends to refer to Christians as missionary disciples.

The message of Pope Francis from the beginning of his pontificate and indeed the message which he delivered to the Cardinals at the final General Congregation just before the Conclave has consistently been about a Church which reaches outwards, the opposite to what he calls a self-referential Church.

Just days before he was elected, Pope Francis made a remarkable one page handwritten speech to the gathered cardinals. In the final short paragraph he spoke about what he expected from the new Pope: "Thinking of the new Pope" he said, "he must be a man who from the contemplation and adoration of Jesus Christ helps the Church to go out to the peripheries, and helps her to be the

fruitful mother, who gains life from the sweet and comforting joy of evangelising.

These last words are taken from Pope Paul VI's exhortation *Evangelii Nuntiandi* which Cardinal Bergoglio regarded as one of the most significant Church documents since Vatican II.

For Pope Francis a Church which closes in on itself ceases to be the Church of Jesus Christ. Evangelisation and renewal in the Church require that we become missionary disciples of Jesus capable of bringing the message of Jesus to the men and women of today not as an abstract message, nor as a code of moral do's or don'ts but through a living personal witness to the joy of knowing Jesus.

It is through the quality of our witness that we reach out to those who do not know Jesus, but also to those whose knowledge of Jesus has not brought them the joy that they seek. This is reaching out to those on the margins of society and especially those who were wounded or hurt within the family of the Church.

Pope Francis challenges the entire Church to become witnesses to Jesus the good shepherd. Evangelising, the Pope says, involves closeness to those we evangelise, smelling of the sheep that we encounter. It involves bringing them to a deeper knowledge of Jesus, not imposing our own views but through being able to journey with them and being alongside them - sharing with them the difficulties of life in today's world.

Modern communications can be of great value in spreading the Gospel, but distance communication can never replace the nearness to suffering and alienation which the message of Jesus requires. When we speak of a preferential option for the poor, we are not talking about a political programme. We are talking about an attribute of God's activity. Without real contact with the realities of the poor and the excluded we will never enter fully into the logic of the God revealed in Jesus Christ.

The Good Shepherd is a complex image. It is not about the bleached white sheep of the holy pictures. Sheep are dirty, they are oily, they are muddied and disorganised in their movements.

Our evangelisation must reach out not just to the like-minded but to those whose original faith has become murky and those whose life's-journey brings them to live within the complexities of modern living where it is so easy to lose direction.

The Good Shepherd is also an unorthodox shepherd. He is the one who is ready to leave the ninety nine to reach out and to find the one who is lost. Again let me quote Pope Francis: "Rather than being a Church which opens and receives, we have to try to be a church which goes out beyond itself towards the men and women who do not come to Church, who no longer know the church, those who have left the Church and those who have become indifferent".

Most of us feel a little uncomfortable about the idea of really leaving the ninety nine to find the one who is lost. It sounds nice, but is it reasonable to apply as a general principle? We fear that we will lose the ninety nine through our inattention. We may even be concerned that the ninety nine might be happier if we forgot the lost one, that the Church would be better off or at least a little tidier without some of those lost. The lost sheep may be the ones who make us feel uncomfortable.

I spoke last week about a preferential option for those who were the victims of sexual abuse within the Church. There is no way in which victims and survivors of sexual abuse in the Church can be healed from a distance or through some sort of outsourced healing process. Healing can come only through being close to them in their woundedness. I think of that extraordinary gesture of Pope Francis who at the General Audience saw a man whose face was covered in sores. The Pope stopped and came over to the man. Unlike what we probably would have done, Pope Francis did not engage the man from a careful distance about what disease he had: he simply kissed him.

Victims of abuse in the Church - and not just of sexual abuse, but of all forms of arrogance or insensitivity within the Church community - should be actively sought out and embraced in healing. The Church must become very much a place where people encounter healing rather than blame. Arrogance and insensitivity and abuse cannot be healed by the nice phrases of spin doctors, but only through a real sense of humility.

There are those who would say that this is perhaps too simplistic to reach out in that way and would lead to unforeseen consequences and perhaps further litigation. All I can say is that what Jesus said about leaving the ninety nine is unreasonable and imprudent in our terms but that is what Jesus said and it is what he asks us to do.

For some, such humility may well appear as making oneself vulnerable; but if being vulnerable allows you to come closer to the vulnerable then it will foster healing in a way in which false certainties will not.

The danger for a Church which in many ways is under attack is to close ranks rather than to accept that it is time to go out to those who are anguished and angry or scandalised with the Church and show that the Church is a community which cares for them and for all those on the frontiers of abandonment and poverty and those who are searching for meaning in their lives and who have not received the message of Jesus because the Church was too focused on itself rather than on the marginalised and wounded.

The Church must be a Church which reaches out and Pope Francis speaks of this repeatedly and is not afraid to speak also about the small print - the detail - of how this can be achieved: "I dream of a 'missionary option', that is a missionary impulse capable of transforming everything, so that the Church's customs, its way of doing things, times and schedule, language and structure can be suitably channelled for the evangelisation of today's world rather than for self-preservation".

That quote brings me back to the realities of a changing Church like that in Ireland. In the diocese of Dublin we have two priests under the age of forty and forty four between the age of seventy and seventy five. And yet there can be more time lost, to use the Pope's words, over "times and schedules", over the loss of a ten o'clock Mass, than over the real challenges of faith that we encounter.

In a changing Church we can no longer continue to do things as we used to. That applies as Pope Francis said to timetables and schedules, but it really challenges us to take a completely new look at what evangelising means. Our young people have lost familiarity with the language of faith, despite years of Catholic education. It is no longer just that we have not been able to win the hearts of young people for the Church as an institution; we are no longer winning their hearts for Jesus Christ.

In the first instance this may not be just a failure in our preaching. It is also a failure in listening. There is a sense in which we are afraid to look too closely at what "the Spirit is saying to the Churches", for fear that the Spirit may be asking

for more radical change than we wish. If we are called to bring the message of Jesus to those on the margins of society, then we have to listen to the marginalised: to the poor and the rejected, but also to the sinners and the confused. We have to have the sensitivity to hear what the Spirit is saying when the Spirit speaks from unlikely sources. There is no clerical monopoly on holiness. Clericalism misses the point of what holiness is about, just as other forms of rivalry and internal bickering in the Church do the same. Indeed when Pope Francis lists the challenges which the Church encounters one is entitled: “no to warring amongst ourselves”. He talks about a spiritual worldliness which leads to divisions in seeking power and prestige. He speaks of a search for exclusivity and the creation of inner circles. Instead of the desire to really share the richness and diversity of the entire Church community there are those who prefer to join some group which thinks of itself as different if special. The richness of our Catholic tradition includes a welcome for diversity. I am bishop of my entire flock, including those whose spirituality may not be one to which I am particularly attracted. But there are groups who represent not diversity but exclusivity, whether on the left or the right or the centre. Exclusivity is not one of the criteria for discerning a sense for the Church. Exclusivity is not something that we find just in others; we find it in each of our hearts. It is a bit like the phrase “I’m not a racist, but...” We can all say that “I’m tolerant of all traditions in the Church, but...”

There are real challenges in situations where the number of priests is falling and there are still many services which a parish has to provide. We have to refocus on what is essential.

People who have become estranged from belief and religious practice will be attracted back to a Church in which they encounter Gospel wisdom which touches their hearts and lives. Our Church should focus resources on forming our faith communities into places where that Gospel wisdom is developed and shared. Gospel wisdom does not grow in a culture of hectic activity. People seek silence and time and peacefulness and the ability to come to themselves. Gospel wisdom will never be the product of slick public relations gestures. Modern media offer new opportunities for the Church, but only if they are used in a way which upturns the inherent superficiality which

they can contain. Pope Francis notes that “we are in an age of knowledge and information, which has led to new and often anonymous kinds of power”.

To transmit faith in Jesus we must have a strong relationship with Jesus. We must identify with him in his self-giving love. Pope Francis stresses that the evangeliser never ceases to be a disciple. And he stresses that if we lose that sense of discipleship of Jesus, we end up becoming “unsure of what it is that we are transmitting”.

There is a danger, for example, that in today’s world priests can lose direction and end up being so busy doing “priestly things” that they end up not being true priests. The priest is the one who knows Jesus Christ and who attracts people not because of things he does but because his faith in Jesus Christ gives his life an integrity which allows him to be a true Father to those he encounters. The priest who goes out to reach out to those on the margins of society cannot go out empty handed. He must know the message he is called to transmit.

Going out into the peripheries of human existence for the Church is not just a one way street. There is a sense in which it is in going out that the Church, the community of believers, discovers who she really is. It is in our encounter with others that we realise the depth or the emptiness of our own knowledge of Jesus Christ. Refusing that encounter may well mean that we prefer comfort zones of our own making and that we are afraid and timid to go out and we think it is enough to keep the message for ourselves. When that happens we quickly find that we have indeed lost what we are really called to transmit.

The task of preaching the Gospel is the first task of the Church. Pope Francis asks what would it mean if we were to take these words seriously? He says that we would realise that missionary outreach is paradigmatic for every aspect of the life of the Church. And he quotes once again the bishops of Latin America: “we cannot passively and calmly wait in our Church buildings; we need to move from a pastoral ministry of pure conservation to a decidedly missionary pastoral ministry”.

For Pope Francis the doors of our Churches are of particular significance. They must be kept open so that those who wish to may come in. The doors of our Churches must be doors which welcome all and especially for those who wish to encounter the care and the forgiveness of Jesus. The doors of our

Churches must be physically open. But they must be truly open and not have spiritual security checks like at our airports to keep out those that respectable Christians might feel less worthy. But the doors to our Churches must be two way doors, not doors which make it more comfortable to sit inside. A church door must also be the space out of which we go out refreshed and revitalised in bringing with us the message of Jesus.

I return to my discussion with that Parish priest and his fearful curate. Pope Francis has a different model and he witnesses to that at the age of seventy seven. He witnesses through an extraordinary commitment and enthusiasm and indeed inner freedom. He writes “if something should rightly disturb us and trouble our consciences, it is the fact that so many of our brothers and sisters are living without the strength, light and consolation born of friendship with Jesus Christ, without a community of faith to support them, without meaning and a goal in life. More than by fear of going astray, my hope is that we will be moved by the fear of remaining shut up within structures which give us a false sense of security, within rules which make us harsh judges, within habits which make us feel safe, while at our doors people are starving and Jesus does not tire of saying to us: ‘Give them something to eat’”.

The challenge is great but we should not lose hope. The biggest enemy is pessimism and the great

ally of pessimism is pessimism. Pessimism is the mother of all self-fulfilling prophecies and it is a highly contagious disease.

In characteristically Pope Francis language, the Pope notes: “one of the most serious temptations which stifles boldness and zeal is a defeatism which turns us into querulous and disillusioned pessimists, “sourpusses”. Nobody can go off to battle unless he is fully convinced of victory beforehand. If we start without confidence we have already lost half the battle and we bury our talent”.

Pope Francis’ answer is a radical one: a Church constantly going out from herself, keeping her mission focused on herself and her commitment to the poor. “God save us”, he says, “from a worldly Church with superficial spiritual and pastoral trappings!” And he concludes: “Challenges exist to be overcome. Let us be realists, but without losing our joy and our hope-filled commitment. Let us not allow ourselves to be robbed of our missionary vigour”.

I do not know if you will agree with me. But I am more enthused by the realism of Pope Francis than the fear and insecurity of that curate I mentioned at the beginning of my talk. My prayer is that the curate and many like him will be moved by what Pope Francis says and does and will overcome his insecurity and rediscover the joy of the Gospel and the joy of sharing the Gospel in the world of today.

A WORD FROM OUR PRINCIPAL – BROTHER MARK PAUL

The Annual John Berne School Luncheon

The following address was delivered at the Annual Berne Luncheon on Friday, 12th September 2014. Readers involved in our Marist ministries across the globe may like to use this as part of our journey to the Marist Bicentenary in 2017; it speaks to us of the here and now and this in itself is a building block that leads to tomorrow.

Today I stand before you with a great deal of pride! This pride is all about a rather unique school staff very committed to making a difference to the lives of young people at the John Berne School. These are vulnerable students whose education is at risk. Mainstream schooling is a struggle for the students at Berne.

Our students have challenging emotional, social, behavioural and academic needs. I am proud our staff dedicate themselves to love our students unconditionally, to educate them even through those rocky times when the students are not coping, resisting help and just presenting with challenging behavior – in the extreme, best described as a good old fashioned tantrum!

‘Agents of Change’ you have heard here today. These are the teachers and counsellors who have a heart for the young, a deep belief in the goodness and potential of each person, change agents facilitating the young person to change him or herself and reconnect with society. How do they do this?

Intensive skilling in just simple things such as handling unpredictability, ambiguity, uncertainty or novelty! Maybe one of these has a fit for us in our more stressed moments?

At the Breakfast Club each morning at school I chat with the students to see how they are travelling. ‘So how are you going?’ I ask this young lad? ‘Good Brother was his reply... I can read and I can now help my young brother with his homework.’ He said it so proudly as tears welled up in my eyes in seeing the happiness in the young

fellow’s face. We have a few wins! (It is small wins such as this, which make it all worthwhile and keep us going).

“I have a dream!” You heard this before? Martin Luther King. Well I too have a dream, a vision! Did you know that Martin Luther King was told by his supporters and advisors not to go to Memphis? We know what happened there don’t we! Well I am still standing, and what’s more I am yet to be driven out of town!

Yes I do have a vision- that we continue to become better at what we do. To be more aware of the ever-changing circumstances for our young people, to address their needs even more effectively. We are on top of our game but to be a specialized school we must continue to empower our ‘agents of change’ to make the difference!

I am a believer! Let me explain! Here am I in the first days of this Principalship thrust into the front line with a staff struggling with a young fellow pushing the boundaries with family, his class mates of Berne and the staff. By that I mean living on the streets, not coming home at night, sleeping on the streets with kids older than himself, dabbling in drugs, being picked up by police and brought home to list a few of the happenings occurring. Wits end material for any of us! Where is the believing in all of this? It is in asking questions of staff? Why does he keep coming back to school despite all of his antics? Why is it that he wants to be here? Is it because he has a safe haven from the demands of the streets? Is it where he can sleep an hour be fed and get into some learning? Is it that he comes from a night on the streets straight to Berne and not home because he knows that he has disappointed family yet again? Yes it is all of that but what is quite clear in his mind we will not give up on him! He keeps coming back. We will continue to love and educate him as he struggles to seek an identity, a purpose for an education, a

place in society. Everything is possible! Nothing is impossible to God! That is the believing!

Calaghers Real Estate represented here today are believers. There are not too many businesses that would shut up shop for a couple of hours and send all their staff to Berne to stand alongside the students, learn of the challenges facing of them, empathize with the teachers expressing to them their amazement in commenting to the teachers, ‘better you than me’. Well done to this team in the way in which you have committed yourselves to corporate social responsibility! The doors at Berne are always open to any Friends who would like to dip their toe into the waters of a school that continues to do justice for the young.

Maybe all of you are believers here to a certain extent! I am aware that some of you were cajoled,

lassoed, maybe even competed for a seat at a table here today! Whatever way you have come I would like to invite you to become a ‘sower of hope’. Yes, a ‘Sower of Hope’ for these young people! By that I mean that we do not always have to see to believe but we can sow hope, be supportive, helping the good soil to be kept rich, nurturing the soil and keeping the rocky ground at bay.

Let the sowing continue! Let’s make true growth take root in those young people who find themselves falling through the cracks of life knowing that each of us can make the difference because we hope always! God bless and thanks to each and everyone of you for being with one another today in support of a common Mission, Berne, hope always!

JAMES GRAY

FAMOUS MARIST AUSTRALIANS

ER Larkin (1880-1915)

Given the fact that we are celebrating the centenary of Australia's entry into the Great War (1914-18), it is important to recall that many of our former students, educated by some of the first Brothers who came to this country, made a significant contribution to their community and to the nation. Edward Rennix Larkin is one such gentleman.

Edward Rennix Larkin was born on 3 January 1880 at North Lambton, Newcastle, the third child of William Joseph Larkin, a quarryman, and his wife Mary Ann, nee Rennix. The young family soon located to 14 Missenden Road, Camperdown, which became the family home where Ted and his older sister and brother, Marg Jane and Martin Joseph, would grow up.

EDUCATION

Ted Larkin completed his junior education in 1894 as school captain at St Benedict's School Broadway, conducted by the Marist Brothers. He then attended St Joseph's College Hunters Hill, boarding there in 1895 and 1896, passing his senior public examinations with distinction, and playing in the College's 1st XV rugby team in 1896. This year was particularly extraordinary in that the College broke through to win its first GPS rugby premiership (having entered the competition in 1895), only to lose the title on a technicality.

EARLY YEARS AFTER SCHOOL

In the years immediately after leaving school Ted Larkin initially did basic labouring work, as it seems the family had fallen on hard times. He then became a journalist on the Year Book of Australia. All this time he played a great deal of sport. He was an able cricketer, swimmer, boxer and cyclist (at one point he was president of the NSW League of Wheelmen), but his main commitment was with

Newton's Endeavour Rugby Club where he played first grade.

In October 1903 Ted Larkin joined the Metropolitan Police Force, being described as 5 ft 10½ ins in height, weighing 13 stone, with blue eyes, brown hair and a fresh complexion. At first a foot-constable, he was promoted to ordinary constable in January 1905.

ST JOSEPH'S FIRST RUGBY INTERNATIONAL

1903 was a particularly special year for Ted Larkin. In addition to marrying May Josephine Yates in St Joseph's Catholic Church at Newtown (they were to have two sons), he captained Newtown, played for New South Wales against Queensland and New Zealand, and then represented Australia against New Zealand, becoming the first St Joseph's Old Boy rugby international.

THE ARRIVAL OF RUGBY LEAGUE

Meanwhile, clouds of dissatisfaction had begun to roll over the rugby world in Australia. Players in particular felt very hard done by when rugby officialdom, despite very healthy gate takings, refused to acknowledge players' needs in terms of such items as travel allowances, injuries incurred and income losses at work.

Ted Larkin had continued to develop a strong sense of social justice during his years in the police force. He identified strongly with the aspirations of the many Union players who had joined the newly formed professional Rugby League ranks in 1907/1908. Yet no doubt he also felt concerned about the instability of the League in these years, mainly through mismanagement by their legendary founding fathers – entrepreneur James Giltinan, cricketer Victor Trumper and politician Henry Hoyle. After the failed 1908/1909 League tour of Great Britain, Giltinan, Trumper and Hoyle

resigned. In June 1909 Ted Larkin left the police force and was appointed the first full-time Secretary of an almost bankrupt New South Wales Rugby League.

SUCCESS AS LEAGUE'S FIRST SECRETARY

An excellent organiser, he is credited with being very much part of the administrative team that quickly remedied the League's disordered state. Believing in "honest professionalism as against quasi-amateur football" (Chris Cunneen, *Australian Dictionary of Biography*), he promoted the new code strongly. The major breakthrough came on 9 July 1910 when an excited, but unexpectedly large, crowd of 42,000 crammed into Sydney's Agricultural Ground at Moore Park to watch a specially sponsored Australasia v. England match. The Australasian team contained many former 'rebel' Wallabies and a number of former All Blacks. The *Sydney Sportsman* reported that "the faces of secretary Larkin and the League officials fairly beamed with joy and gratification. The barrackers for the new game were jubilant..." The match, described by the *Herald* as "a great one", finished in a 13-all draw. Barely three years after its formation, the League appeared to have usurped Union as Sydney's preferred rugby code.

Ted Larkin remained NSWRL Secretary until late 1913. During his period of administration he convinced the Catholic hierarchy in general, and the Marist Brothers in particular, to adopt Rugby League as their winter code. The Catholic school system has been a bedrock of Rugby League to this day.

All this time Ted Larkin maintained a strong association with St Joseph's College. A great friend from his College years, Jack Corless, recalled how, when in Melbourne on the occasion of the opening of the first Federal Parliament, Ted had remained awake all night telling yarns about the College. Ted was elected Vice-President of the Old Boys' Union in 1914.

A POLITICAL CAREER

By this time Ted Larkin's political conscience had continued to intensify. Consequently, on 13 December 1913, he successfully stood as a Labor candidate for the conservative seat of Willoughby, gaining 51.61% of the vote in a second ballot. Against the expectations of even his own party he



ER Larkin

had become the first Labor MP elected from the north side of the harbour.

In his role as a member of the Legislative Assembly he was appointed the government representative on the board of Royal North Shore Hospital. Among other things, he also strongly supported proposals to build a bridge across Sydney Harbour. At the time, the trip between Milson's Point and Circular Quay was done by vehicular ferry.

WORLD WAR I AND ENLISTMENT

But Ted Larkin's promising political career was cut short less than a year after his election with the outbreak of World War I on 4 August 1914. Displaying an extraordinary sense of patriotism, he enlisted only ten days later, in the 1st Battalion C Company, Australian Imperial Force, initially being graded as a private, with promotion to sergeant soon to follow. There was much public acclaim for his action, the *Sydney Sun* carrying a poem extolling his virtues thus: "Sergeant Larkin MLA isn't flinching from the fray/ He's not a fool, he knows the price/ That any man may pay..."

On 18 October 1914 Ted Larkin embarked with the 1st Battalion on Transport A19 Afric, bound for Egypt. His older brother Martin was also on board. During his months in Egypt various stories are told, including of his promotion of Rugby League games among the troops. He is said to have written, "Should anything befall me I hope my two boys will grow up with a strong sense of patriotism." He was struck by illness early in April 1915 and was offered passage home, but he insisted on embarking with the 1st Battalion for the Dardanelles, earning praise from Australia's official war historian, Charles Bean, for his example and leadership.

GALLIPOLI

At dawn on 25 April 1915 the 1st Battalion landed at Gallipoli. Sergeant Larkin's platoon scaled the heights to Pine Ridge, above ANZAC Cove. The Turks massed for a counter attack to drive the Australians from the high ground. In the afternoon of that same day, Ted Larkin, aged 35, died in a hail of machine gun bullets. Another who landed at Gallipoli on the same day, Harold Cavill, wrote in his diary, "Wounded and dying he lay, yet when the stretcher-bearers came to carry him in, he waved them on, saying, 'There's plenty worse than me out there.' Later, they found him – dead." (*Imperishable Anzacs*). His brother Martin, aged 37, also lost his life on Pine Ridge that day.

AFTERMATH

Patriotism had taken a terrible toll on the Larkin family. There is no known grave at Gallipoli for either Edward or Martin. Their names are listed on the commemorative pylon, The Lone Pine Memorial, that records the names of some 4,936 Australians and New Zealanders of that campaign who have no known graves or who were buried at sea after evacuation.

A Requiem Mass was celebrated for Sergeant E.R.Larkin MLA at Sydney's St Mary's Cathedral on 25 June 1915, after news of his death finally reached Australia. It was attended by many distinguished citizens including both the Premier and the Governor of New South Wales.

The 1915 Rugby League Grand Final (City Cup) between Balmain and Glebe was turned into a testimonial for Ted Larkin's widow and young boys, realising a tidy £171/1/- for their welfare.

The St Joseph's Old Boys Union set up the "Sergeant Larkin Bursary" to help the Larkin family finance their boys' secondary board and tuition at St Joseph's. The family eventually declined the offer, for reasons not disclosed. However, the bursary has survived to this day as the Old Boys' Bursary, which helps provide a College education for the sons of needy Old Boys.

On 30 November 1915, in the New South Wales Legislative Assembly Chamber, the Speaker (the Hon. R.D. Meagher) unveiled a prominent commemorative tablet, seen to this day on the southern wall and occasionally referred to in Hansard, in honour of Lieutenant-Colonel George Frederick Braund, Member for Armidale, and Sergeant Edward Rennix Larkin, Member for Willoughby. They were the only serving members of any Australian parliament to fall in the Great War.

At the foot of the tablet, the following words are written: "In time of Peace they readily asserted the rights of citizenship. In time of War they fiercely protected them." Such words provide an appropriate thought to conclude on, reminding us of the remarkable life of a Marist Old Boy a century ago, Teddy Larkin.

Jim Gray, SJC Archives

