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# CHAMPAGNAT

AN INTERNATIONAL MARIST JOURNAL OF CHARISM IN EDUCATION

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Inside:

- Something new for our time
- Catholic Schools and Universities: A Global View

*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.

## Editor

Tony Paterson FMS  
tony.paterson@marists.org.au  
Mobile: 0409 538 433

## Management Committee

Michael Green FMS  
Lee McKenzie  
Tony Paterson FMS (Chair)  
Roger Vallance FMS

## Peer-Reviewers

The papers published in this journal are peer-reviewed by the Management Committee or their delegates. The peer-reviewers for this edition were:

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Tony Paterson FMS  
Kath Richter  
Roger Vallance FMS

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### Peer-Review:

The papers published in this journal are peer-reviewed by the Management Committee or their delegates.

### Correspondence:

Br Tony Paterson, FMS  
Marist Centre,  
PO Box 1247,  
MASCOT, NSW, 1460  
Australia

Email: [tony.paterson@marists.org.au](mailto:tony.paterson@marists.org.au)

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# Champagnat

An International Marist Journal of Charism in Education

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# *in my view...*

## RECALLING OUR SENIOR BROTHER WITH GRATITUDE

### BROTHER DACIUS (JAMES) REILLY 1921-2016

*The following is the Eulogy given at the funeral for Brother Dacius on Tuesday, 5th April 2016 in Melbourne. As a senior Brother in the Australian Marist Province it reflects on a fortunate life, well-lived, that encourages all of us to move forward in our quest for Jesus through our Marian heritage.*

*The eulogy was written and delivered by Br Tony Paterson, and is printed with the permission of the Provincial of the Australian Province*

#### 1. INTRODUCTION:

Today we come together to celebrate and to give thanks for the long life of Brother Dacius James Reilly, (affectionately known as 'Dace' by the Brothers).

In your Mass booklet there is a portrait of Dace painted by his nephew, Paul. This portrait is of Dace in the garden, and like all good portraits, it captures the essence of his personality: he is in his beloved gardening or work clothes, holding the instruments of the gardening trade, a master craftsman when it came to gardening, a happy man, an unhurried man, at peace with himself, and obviously honored to have his portrait painted. It also portrays a man who had a contemplative spirit and who was 'at one' with the world around him. The painting is a 'gem' because it says it all; it reflectively tells us the story of a man who contributed so much to his family, to the Marist world, to the Church in Australia; and may I add, to the environment.

#### 2. FAMILY AND EARLY YEARS:

James Joseph Reilly was born on 30th May 1921 in Melbourne. His father, Joseph, was a laborer, and his mother, Jean Lillian (nee Hume), was a nurse. Br Dacius was in his 95th year when he passed away, the best part of a century. At the time of his death last Thursday, 31st March 2016, he was the oldest living Marist Brother in the Australian Province; and he had been a Brother for nearly

seventy-six years. If we add to these years the four years he had in the Juniorate at Mittagong, and the five years as a student at Assumption College Kilmore, Dace's association with the Marists extends to nearly 85 years. This in itself on the eve of our Bicentenary as a religious institute, clearly suggests that he has made a significant contribution to our Marist patrimony.

Over these years we obtain some idea of his longevity when we consider that during his lifetime he saw 23 out of the 29 Australian prime-ministers come and go; there have been 9 Popes in his lifetime; and since his novitiate more than seventy-five years ago, he has welcomed and fare-welled 16 Provincials (some twice!). Coupled with these statistics are what he saw, what he heard, and what he experienced over these nine plus decades. He was born during the Roaring Twenties into a confident post-Great War Australia symbolized by the slogan 'Men, Money and Markets'; he could recall with ease the building and opening of the Sydney Harbor Bridge in 1932, first by the 'gate crusher' Captain De Groot; and then, a few minutes later by the NSW Premier, Jack Lang; he experienced the Great Depression of the 1930's; he could describe life in Australia during the Second World War and the Cold War that followed; he lived the ALP/DLP split; he remembered the advent of television and battery-operated transistors; he remembered the surprise election of Angelo Giuseppe Roncalli as Pope John XXIII and Vatican II; he could recall the dawning of the Age of Aquarius; the Beatles, long hair, hippies and pointy-toe shoes; likewise he observed the Vietnam War demonstrations across Australia; he saw the first pictures of man on the moon; and he was a participant in the introduction of coeducation in our schools.

Given the mammoth technological changes in recent years, Br Dacius may not have been keen to learn how to 'tweet', but as an historian, he had a vault of information accumulated over more than 94 years that could probably compete with a 'Google Search'. It is through all of these events throughout his lifetime that James Reilly grew from a young dependent child in a loving family environment to a Marist Brother of great wisdom



*Left to right: Br Justin Guthrie, Br Dacius and Br Peter Carroll (Provincial). Photograph taken at Somers on Westernport Bay.*

who sought one thing only: that is, to know and to live Jesus through the intercession of Mary, the Mother of God.

On the 24th January 1936, at the tender age of fifteen, James Reilly boarded the train for the Mittagong Juniorate. Fellow juniors in those years were his life-long friend Br Brendan Feehan who is with us today, and the late Br Julius Walsh who passed away last year in Brisbane. Jim Reilly was received as a postulant early in January 1940, and on 2nd July of that year he entered the novitiate receiving the habit and the religious name *Dacius*. Undoubtedly when this name was announced at his reception, our Dace would have wondered who on earth 'St Dacius' was. Church records are not always precise of course, and we therefore assume that he was named after St Dacius of Milan, who was a bishop in the sixth century. Our own Brother Dacius undoubtedly emulated this man: loyal to

the Pope, loyal to his confreres, and ready to travel in obedience to the requests made to him by his superiors. On 2nd July 1941 Brother Dacius made his First Profession at Mittagong, and after this eighteen months of 'spiritual energizing' in the novitiate, and on the advice of Brother Gregory McKechnie, his Master of Novices, Dace proceeded to the classroom for the next fifty years.

### 3. APPOINTMENTS:

The young twenty-year-old Brother Dacius commenced teaching at Randwick in the second half of 1941 followed by appointments to Hamilton, Mittagong as a member of the Juniorate staff, then to Mt Gambier, Thebarton, Hawthorn, Warragul, Shepparton, Preston and finally, to his *alma mater* at Assumption College Kilmore for sixteen years. His retirement years were spent at Templestowe and more recently with the North Fitzroy community as well as providing companionship to his sister, Nina, at Somers.

During his early teaching years in Melbourne, Dace completed, on a part-time basis, a number of units towards a Bachelor of Arts degree at the University of Melbourne. His only other formal qualifications were based on 'trial and error' in the early days or from good advice from his confreres such as Brother Thomas Francis Dolan at Thebarton in South Australia whom Dace greatly admired. Dace participated in the Second Novitiate in Fribourg in 1969 and the Senior Brothers' Course in Rome in 1984. These two very short breaks were the only times that he left the classroom during his fifty years of teaching.

### 4. HIS LEGACY

The life of Br Dacius exemplified some of the first words in our Constitutions that state: *Our Vocation as Brother is a special call to live the brotherhood of Christ with everyone (Constitutions 3)*. In response to this, his daily encounters with both his God and his neighbor were always important moments for him. Wherever he was sent he put his heart and soul into the ministry assigned to him. This fact is central to his legacy.

This 'Yes' to his God; was enfolded with a deep understanding of what God was asking of him. When the appointments were read out at St Joseph's College in Hunter's Hill in January 1944, Dace heard that he was moving from Mittagong to Mt Gambier. Given the war restrictions on travel in those days, Dace managed to travel overland arriving in time to start the school year at Mt Gambier. I would suggest that he could only do this if he had a deep faith, an understanding of his religious commitment, and a readiness like the prophets of old to go into the 'unknown'.

The following year Dace found himself at Thebarton in South Australia, where he was to stay for the next eight years. On arrival, the Director asked him to teach Grade 3. Dace of course said 'Yes', but admitted that he didn't have a clue where to start. Through the unofficial Adelaide 'grapevine', Dace found out that there was a religious sister teaching Grade 3 at the Semaphore Convent. One has to remember that in the 1940's we are talking about Adelaide, the great City of Churches, as well as a pre-Vatican II Church, where any lone contact by a young cleric with a lady was regarded as 'dangerous', let alone with a nun where it could be viewed as 'scandalous'. Either innocent of these possibilities, or unperturbed, on many Saturdays and with the support of Br Thomas Dolan, Dace in black clerical suit and Roman collar, rode the Thebarton community's only means of transport, an old bicycle, the fifteen kilometres down the Port Road to Semaphore to be tutored by Sister in the intricacies of Grade 3 pedagogy. With her help, for which he was forever grateful, and fired with zeal, not because he had met the Lord on the fifteen kilometre ride back to Thebarton, but rather for the fact that he was so grateful to have the lessons for the next week, he pedaled on! This ongoing task was important for him, for it entailed doing the right thing by his students.

Eventually when he returned to Victoria, one of his key appointments was to Preston from 1963 to 1975. In those years Preston was bulging at the seams with a multicultural enrolment that consisted primarily of students who were the sons of migrant families initially from Southern Europe and then from the Middle East and Vietnam. Large classes, little Government finance, little or no support in the form of teacher-aides, or teachers with no

formal qualifications to teach English as a Second Language (ESL) were the norm. In the 'busyness' of this environment, he was still able to contemplate the Sacrament of the Present Moment; and at those high points of tension in the classroom or school yard, he undoubtedly reflected on the beauty and consoling images that his favorite poet, William Wordsworth, gave him years earlier in the poem "Daffodils". Here we read:

*I wandered lonely as a Cloud...  
When all at once I saw a crowd of dancing Daffodils;  
Along the lake, beneath the trees,  
Ten thousand dancing in the breeze...  
They flash upon the inward eye  
Which is the bliss of solitude,  
And then my heart with pleasure fills,  
And dances with the Daffodils.*

I suspect that these images for Dace not only gave him a sense of peace and tranquility in the daily grind of a very demanding school, but his peacefulness, his calmness, were good for all members of the school community. In later years, this sense of peace, this commitment to everyone, was expressed in his presence and participation in the morning and afternoon teas at the then Province Centre at Templestowe with the staff. He knew them well and appreciated not only their care and interest in him but also in his life with his sister Nina at Somers. He was very grateful for this.

This quiet and often unassuming engagement with people and the world around him extended to caring for the environment that he lived and worked in. In one sense, Dace may well have been ahead of all of us, an 'ecological theologian' well before the term was invented. One only has to consider the avenues of trees he planted at Assumption College Kilmore, or at Marist-Sion College Warragul to understand this point. His dogged commitment to carrying hundreds of buckets of water to keep those trees alive forty or more years ago is a clear testimony to a conviction that he had a call, and a responsibility, to care for the earth and to assist in the creative work of God. One only has to drive into the driveways of the given schools today to observe the beauty of those trees that stand like cathedral spires and reflect God's grandeur. In other communities where he lived and worked as well as at Somers, the gardens that he kept exemplified a self-taught horticulturalist who understood the importance of nurturing





*Br Dacius in his garden at Somers. Painting by his nephew, Paul Sutcliffe.*

plants and seedlings that when in full bloom brought great happiness and satisfaction not only for Dace but to all of us.

Recalling these stories clearly exemplifies the quiet presence, service and support Dace gave to thousands of people: brothers, lay staff, parents and students in his school ministry and to the world around him; or alternatively, the Marial dimension of his life. In January 2012, our current Superior General, Br Emili Turu, wrote a circular to all Marists titled: "He Gave Us the Name of Mary". In this circular, Emili highlights the key themes of Mary's life in relation to Jesus; in particular, those revealed at the Annunciation, the Visitation and at Pentecost. Like Mary at the Annunciation, Dace's fiat, his "Yes" for more than seventy years of Marist life, was to do the will of God. Like Mary, who set out to visit and to assist her cousin Elizabeth, Dace did the same to all whom he encountered during his lifetime. Like Mary, the Mother of God present at Pentecost, Dace's quiet and prayerful presence

was always appreciated as he participated in our Morning and Evening Prayer, our Community Eucharist, Community celebrations and even Community meetings. When he spoke, his words were always those of a gentleman, who like Mary, could offer sound and gentle advice based on his great store of wisdom.

## 5. CONCLUSION:

There is a statue of St Marcellin Champagnat that stands in one of the niches on the external facade of St Peter's Basilica in Rome. It represents our Founder carrying a young boy on his shoulders. In this artistic expression we see a symbol of the strength and powerful inspiration of Marist spirituality for the world. I would like to suggest that in his own way Brother Dacius Reilly is also symbolized in this statue as a true son of Champagnat. For example, he would comment that a Year 9 Religious Education class on a Friday afternoon following Vatican II was no easier than what it had been prior to the Council. He suggested that such a class on the eve of a weekend could be akin to 'jungle-warfare'. However, he stuck with it, for he had not only inherited a vigorous spiritual tradition, but he was also a key player in it. A player, a leader, who knew that as a religious teacher his role was to contribute to the ongoing development of a Marist vision where his students understood that their future, was filled with the promise of vitality and hope. The strength of this position was built on his faithfulness to the vision of Champagnat. This faithfulness to the vision was also present in his great admiration for the Brothers who had gone before him. Given his age, he would have known many of them, and his fidelity to reading the Marist Necrology each morning was a clear witness to this.

And so today, as we bid farewell to our brother and friend, we thank his sister, Nina and her family for their love and care of their brother and uncle, Jim; we thank Bruce Houghton, the Province Health Care Coordinator for his support of Dace in recent years; we thank the nursing staff at Hawthorn; and we thank Br Des Howard and the North Fitzroy community for their care of Dace in recent times. Dace could at times be very strong-willed, and his initial resistance to entering nursing care clearly exemplified this. However, at the end of the day he accepted with great apprehension, the

need for him to take up residence at the Mary MacKillop Home in Hawthorn. The fact that he was only there for a few weeks prior to moving freely and quietly to the Gates of Heaven suggests that deep down he understood this important last stage of his life with us. Dace enjoyed life; and he would have enjoyed meeting the comedian Ronnie Corbett who joined the queue just after Dace last Thursday as they waited for St Peter to open the Gates of Heaven (maybe a bit like waiting for the gates at the MCG to open?). His conversation with Ronnie Corbett at the Gates would have recalled some of the humor from the former television program titled “The Two Ronnies” such as the story of the cement mixer running into the back of a police van carrying sixteen prisoners all of whom emerged from the accident as ‘hardened criminals’! Dace could pick up the humor in such comments even if it took some of us a minute or two to get the point!

The Cistercian monk, Thomas Merton, writes that at the centre of our being is a point of pure truth, a point or spark which belongs entirely to God (in *Conjectures of a Guilty Bystander*). It is like a pure diamond, blazing with the invisible light of heaven. It is at this point of truth where Dace has now had the Mystery of the Incarnation fully revealed to him. And so our prayer is one of gratitude and joy for the fortunate life of Brother Dacius James Reilly who now enjoys the reward he so richly deserves. We will miss him greatly. But his life, his example, carries us forward to enthusiastically embrace all that awaits us tomorrow.

May his soul, and the souls of all the faithful departed rest in peace. Amen.

**Tony Paterson**

**Tuesday 5th April 2016.**

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## CONTRIBUTORS:

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**Brother Michael Green** is the National Director of Marist Schools Australia and the Executive Director of Ministries for the Australian Marist Province. He works from the Marist Centre in Brunswick in Melbourne, and he is a former Principal of St Augustine’s College in Cairns, and Parramatta Marist High School.

**Brother John McMahon** is the National Director of Marist Tertiary and Online Courses. He is currently the Community Leader of the

Templestowe Community in Melbourne; and a former Principal of Marist schools in Traralgon, Bulleen and Somerton Park.

**Brother Tony Paterson** is the Province Archivist; he works for Marist Schools Australia as the editor of *Lavalla* and *The Champagnat Journal*; and he is the Community Leader of the Drummoyne Community in Sydney. He is also a former Principal of schools at Preston and Swan Hill.

### 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.



MICHAEL GREEN FMS

# Something new for our time

## Understanding the 1816 Marist pledge of Fourvière as a project of mercy

*Edited Address to a Gathering of Marists. General Santos City, the Philippines, 16 January 2016*

**I**t is early in the day, probably around dawn. Although it is mid-summer, there is still a little coolness in the air at this hour.<sup>1</sup> The morning quiet of Lyon is broken by the sound of hob-nailed boots walking at pace through its cobbled streets. A passer-by would have seen a group of twelve young men, all in their twenties, clad in the black soutanes and round hats of the French clergy. They are moving briskly. Something is afoot. They have some urgent business, these young clerics. Making their way across the city, they cross the River Saône, and begin the climb of eight hundred steps up the hill of Fourvière. It is the morning of 23rd July 1816.

Put yourself as that passer-by. Enter the scene for moment. Follow these priests and seminarians up to the Chapel of the Virgin. Catch a sense of their excitement, their purpose, the beat that is fast in their hearts that morning. They have been planning this for some time. At least seven of them were ordained priests yesterday at the seminary of Saint-Irénée, by a missionary bishop from America. They also want to be missionaries. Many of their fellow seminarians do as well, to serve both in France and across the seas. Their professors have actively encouraged this spirit among them. It is a time for re-building the Church, they have been told, and they are the men chosen to do it. They have dreams of being like Jean-François Régis, the great eighteenth century inland Jesuit missionary from Le Puy. One among them, Jean-Claude Courveille, comes from near Le Puy. It was in the

grand medieval basilica of that city four years ago that he first felt inspired to found a new religious congregation, one that bore Mary's name. He felt called by Mary herself to do it. He shared his experience with one of his classmates at the seminary – Etienne Déclas, who is part of the group that morning. Later they brought others into their circle – among them Etienne Terrailon, Jean-Baptiste Seyve, Phillipe Janvier, Marcellin Champagnat and Jean-Claude Colin. Like others in the seminary, they formed a “little society”. Such groups were being fostered in French seminaries as ways for students to deepen their commitment and devotion, and many seminarians are on the lookout for one to join. Over the last twelve months they have developed their ideas, guided by their young professor of moral theology, Jean Cholleton, who would in time himself join them. They feel a profound sense of call to do “Mary’s work” in the Church. This expression was to be at the heart of their self-understanding.

Today they are ready to pledge themselves solemnly to that end. They have crafted a formal promise, written in Latin, on which all their signatures appear. They have brought it with them this morning, and intend to place it under the corporal at their Mass, to unite their offering to that of Jesus. In the text of the pledge they have included the name they have chosen for themselves: they will be the “Mary-ists”. They reach the top of the hill, enter the shrine, and prepare for Mass. As instigator of their project, M. Courveille is given the honour of offering the Mass, assisted by M. Terrailon who is known as a liturgist. The

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<sup>1</sup> I am indebted to Justin Taylor SM for some of the details of the Fourvière event itself and the background to it.

Taylor, J. “Fourvière, 23 July 2016” in *Marist Notebooks*, No.34, 2016. I have also drawn on some detail and analysis by Gaston Lessard SM in *Marist Spirituality in Four Voices*, a presentation to the General Councils of the four Marist congregations, 24 September 1988.

others are keeping the celebration of their first Masses as priests for their own parishes. They all receive Holy Communion and dedicate themselves in front of the statue of Our Lady of Fourvière. Sit with the intensity of that experience. Touch into the confidence, clarity and conviction that are the marks of young people of faith.

The seeds of a new spiritual family of the Church are being sown.

These seeds will soon put forth their first buds. In less than six months, Marcellin Champagnat will have invited two young men of his new parish of La Valla – one a twenty-three year old former soldier and the other a fifteen year-old working on his family’s farm – to become the first teaching brothers of the Society. Within a few years Jean-Claude Colin, his older brother Pierre, and Etienne Déclas will have formed a community of priests that became active in missions in the rugged Bugey region during the winter months, and Jeanne-Marie Chavoin and Marie Jotillon will have joined them at Cerdon to begin what would become the sisters’ branch. Meanwhile, several separate foundations were to be made of lay tertiaries and also sisters. A multi-branched tree was sprouting.

Why a focus on what happened that morning at Fourvière? It is just one moment of the Marist story. There were defining experiences that preceded it for Jean-Claude Colin, Marcellin Champagnat and Jeanne-Marie Chavoin. Each of them had a sense of a vocational call well before they came across the Marist idea and, at least for Marcellin and Jean-Claude, a pre-existing idea of founding a new religious congregation. Jeanne-Marie, after testing her vocation elsewhere, had been counselled that she was destined for a congregation that was yet to be established. And there were, of course, a multitude of experiences to follow, as the Marist tree began to grow and spread.<sup>2</sup> That day at Fourvière was not even a formal beginning as such, just a promise to begin at some point yet to be determined, probably in Le Puy. There are other milestones in early Marist history that are also significant – 1812, when Courveille had his first inspiration in Le Puy; 1817,

when Marcellin gathered his first brothers, and which the Marist Brothers traditionally claim as their foundation year; 1822, when the first favourable response was received from the Papal Nuncio in Paris; 1824, the year that J-C Colin preferred to use for the foundation of the Society of Mary because it is when the first missionary community of priests was formed; 1836, when the Society of Mary was approved by the Holy See and the priests took vows for the first time, on the feast day of Our Lady of Mercy. Later there were the Roman approvals of the Marist Sisters, the Third Order of Mary, the Marist Brothers, and eventually the Marist Missionary Sisters. Indeed, the Fourvière event was later air-brushed out of the founding story by both Marcellin Champagnat and J-C Colin, probably due to its embarrassing association with J-C Courveille who was to let them down so hurtfully. Courveille’s name was effectively banished from use after 1826. It would be some years before those wounds had healed and a new generation of Marists was able to re-discover what 23rd July 1816 signified for them. It was more than it might seem.

In the first place, we can draw much from the Fourvière event itself – the place, the time, the young men who pledged themselves to form a “Society of Mary”, and the graced intuitions that led them to do so. To appreciate its significance more deeply, it is important, secondly, to see it also in the context of a larger and richer journey – the story of the spiritual family which was to grow from it. It is a family that is now quite extended; there are now families within the family. That is not unusual among the spiritual families of the Church, at least those that have been able to become inculturated in many places, and have been able to re-contextualise themselves for different times and circumstances. Third, we must see it through the lenses of today – contemporary Marian theology, the ecclesiology of the post-conciliar Church, and the reality of our world – with all its “joys and hopes, sorrows and anxieties”.<sup>3</sup> The Superior General of one of the branches of the extended Marist family, Brother Emili Turú of the Marist

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<sup>2</sup> See Alois Greiler SM for a discussion of the prior vocational call of J-C Colin, Marcellin Champagnat and Jeanne-Marie Chavoin: “The Society of Mary and the Wider Marist Family: two models of the Origins”, in *Marist Notebooks*, No.28, May 2010, pp.106-108

<sup>3</sup> *Gaudium et spes*, #1

Brothers, has chosen to dedicate one of the three years leading to the Brothers' 2017 bicentenary as the "Fourvière Year". In doing so, he is inviting us to discover what the original Marist dream might mean for the Marists of today, to a sense of their collective identity and mission. It is an invitation to revisit what happened that summer's morning in 1816, but to do so with the intention of coming to a deeper understanding of who are the Marists of today, and what might they bring as an ecclesial community to the wider Church and the mission with which the Church is entrusted. Two hundred years later, the Pope has named 2016 as an extraordinary Jubilee Year of Mercy. The serendipity of this amplifies the anniversary for Marists because it was as a project of the mercy of God that the first Marists intuited a way forward for the Church of their day. Pope Francis has had the same intuition.

#### WHAT WAS FOURVIÈRE FOR THE FIRST MARISTS?

In climbing the hill of Fourvière, the first Marists knew that they were approaching holy ground. The hilltop chapel, which had not long been renovated, had been a Marian shrine and a place of pilgrimage for centuries. Legend had it that when the first Christians came to Lyon – right back in the second century – they had brought a Marian image to the Roman capital of Gaul, Lugdunum, which was built mainly around what is now called Fourvière. There may be some truth in this, since we know that the first two bishops – Pothinus and Irenaeus – were disciples of Polycarp who himself was a disciple of John. The tradition of Mary's being part of the Johannine community in Asia Minor was an ancient one. Irenaeus was to become the first great Marian theologian of the Church.<sup>4</sup> Whatever might have been the case in fact, it is certain that from earliest times the figure of Mary played a defining role in the religious imagination of the French Church generally, and of its Primatial See of Lyon in particular. Mary and



*Fourvière en 1816, où la Vierge Miraculeuse, Protectrice de Lyon, reçut la promesse des futurs Fondateurs de la Société de Marie, dont MM. Champagnat et Colin...*

Lyon went together. And there was something about the resilient and daring Lyonnaise spirit that was forged early. Those first Christians had suffered persecution here, many of them being martyred during the time of the emperor Marcus Aurelius. In the year 177, Pothinus was among those to die while imprisoned not far from the Roman Forum at Fourvière. Since the sixteenth century, the dungeon where he was supposed to have been held had itself become a shrine. The Marist group would have passed near the place of his death on their climb that morning. They would have known that Pope Pius VII had visited there just eleven years before, and knelt to pray. Perhaps they had done the same during their time in Lyon. In the nearby Forum, those Christians who had been Roman citizens were beheaded.<sup>5</sup> The blood of martyrs had been spilt in this place. Just like the first Jesuits had climbed *Montmartre* in Paris to dedicate

<sup>4</sup> Among the images of Mary proposed by Irenaeus was that of Mary as "Undoer of Knots". While originally a reference to untying the metaphorical knot tied by Eve, this image took on a popular devotion. It is a favourite of Pope Francis who has used it as one of the images for the Year of Mercy.

<sup>5</sup> Roman citizens were given the dubious dignity of beheading, while the non-citizens were fed to wild beasts for the entertainment of the masses. This gruesome sport took place in the Roman amphitheatre near the part of Lyon now known as Croix-Rouge. The place is known as the amphitheatre of the Three Gauls. It is recorded that in the summer of 177, that six Christians died this way – one woman (Blandine) and five men. Twenty-four were beheaded in the Forum and eighteen died in prison with Pothinus during the same period (March to August).

themselves to form the Society of Jesus (also men mostly in their twenties and at the end of their studies), so now these young men were ascending to a place of Christian martyrdom to pledge to form the Society of Mary.

The parallel symbolism was not coincidental. Part of the thinking of the new Marist group was that they would be akin to the Jesuits. Their proposed name “Mariists” hinted at this. At the time of sixteenth century Protestantism, they saw that God had needed to raise up the Society of Jesus to fight heresy, to be the soldiers of Christ. But their time called for a “Society of Mary”. Their intuitions were that a new approach was needed because the circumstances were new. It was not heresy that was the problem of their age but “unbelief”,<sup>6</sup> as they called it. From what they could see, the rise of secularist thought and the failings of the style of church of the *Ancien Regime* had conspired to leave both society and Church in ruins. To re-build it was the work of Mary, the work of a mother. The Church needed to be loved back to life, gathered as a mother would gather, be nurtured as a mother would nurture, and believed in as much as a mother’s unshakeable belief in her children. Later the Marist Brothers would include in their Constitutions the phrase that the brothers were to “share in the spiritual motherhood of Mary”. That is, the Marists eschewed a Jansenistic or punitive approach, choosing instead one that sought to heal and to reconcile. The word that was most important for them was mercy. That had maternal instincts. Jean-Claude Colin was later to tell his priests in 1838:

Let us learn to understand the human heart.  
Let us put ourselves in the place of those to whom we are speaking. Would outbursts of invective win our hearts? Let us, on the



contrary, find excuses for them, congratulate them on their good qualities (there are always some), but no reproaches. I do not know of a single instance where invective from the pulpit has done any good, not a single one ...

Rather than condemn and threaten, or speak from any position of power or privilege, they felt called to be humble and among people, to personify the mercy of God. The expression that had garnered them was one they had heard from Courville: that just as Mary had been there at the birth of the Church, she wanted now to be there in these perverse end-times, as they understood their age to be. The French expression was “l’Eglise naissante” – the Church being born, in the very act of coming to life. In the decades ahead they would come back to this phrase and theologise it further. They would increasingly identify themselves with Mary of Pentecost, Mary of *l’Eglise naissante*. Although it is from another time and culture, this African image of Mary at Pentecost captures something of this sense:

It is Mary, standing with the literally dis-Spirited, who has the faith, hope and love to be with the *l’Eglise naissante*. She is not at its centre – at least not structurally or functionally – but at its heart. It is an idea that is also found in the mural of the Marist Fathers’ house at La Neylière, France, which depicts the various Biblical images of Mary:

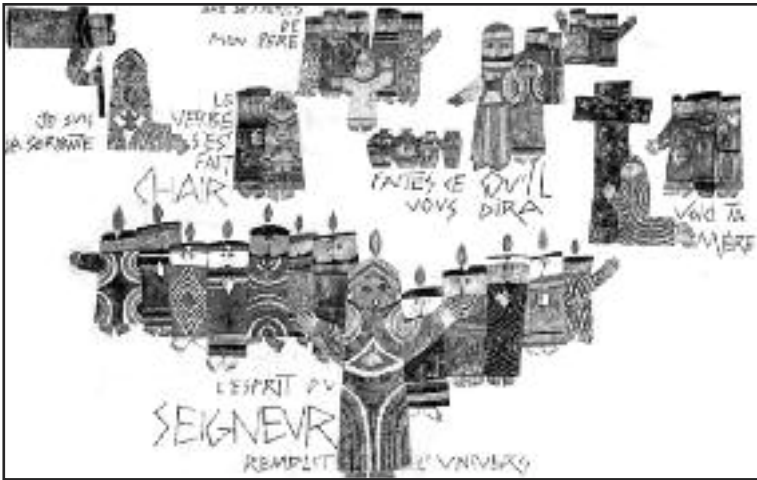
In the Pentecost image here, Mary is prominent, but not at the geometrical centre. She is first among disciples, like them alive with the Spirit of God. It is a life-filled image of Church, this Marian Church. A Church of faith, and hope, and love.

From the theology they learnt in the seminary, and from their own reading and discussion, the young priests had developed a heightened sense of the ongoing role of Mary in the Church. One source of this was the Spanish mystic María of Ágreda. Her six-volume work on the earthly and heavenly life of Mary and not long translated into French – *The Mystical City of God* – was one that the Marist aspirants knew and discussed. J-C Colin and Marcellin Champagnat both had copies. Much has been written and conjectured about the role of the “Blue Nun” in shaping the Marist self-understanding, but it is sufficient to emphasise here that for the young men in 1816, Mary was not

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<sup>6</sup> “Incrédulité” in French.





some remote object of reverent devotion. They had a compelling sensibility towards her activity in their own lives and in the life of the Church, and they felt called to be part of that. As they prayed in front of the statue of Our Lady of Fourvière, they did so with a deep sense that they were sharing in “Mary’s work” – for her and with her.

The expression “Mary’s work” is a key for unlocking their core purposes that morning and in the decades that followed.<sup>7</sup> Each of J-C Colin, Marcellin and Jeanne-Marie was to use the term often – frequently aligning the “work” and the “Society of Mary” synonymously. The work of Mary and that of the Society was one and the same thing. And what was this “work of Mary”? The Marist Brothers’ document *Water from the Rock, Marist spirituality flowing in the tradition of Marcellin Champagnat* puts it this way:

The Marists understood their Project to be a sharing in Mary’s work of bringing Christ-life to birth and being with the Church as it came to be born. It was a work which they hoped would touch every diocese of the world, and would be structured like a multi-branched tree by including lay people, priests, sisters and brothers.<sup>8</sup>

The most ancient and fundamental title of Mary is *Theotokos* – God-bearer, mother of God. They might not have used the Greek word, but this is what the founding Marists understood to be the role of Mary, historically in the literal birth of Jesus and the gathering in the Upper Room before Pentecost, as well as eternally in the continuing life of the Church. Christ needed to be born in every person and in every age, and the Church needed to be nurtured and supported for all time. That was

Mary’s work. They sang often the hymn *Sub Tuum Praesidium* – perhaps the oldest Marian prayer in the Church, coming from third century Christians in Egypt – where *Theotokos* was rendered in Latin as *Dei Genitrix*. In placing themselves under Mary’s patronage and protection, they were at the same time aligning themselves with her work.

But more than a theological concept, the Marists understood that Mary had a way of doing her work. There was a Marian way of bringing Christ-life to birth and of nurturing life into the Church, and that is what they sought to imitate.<sup>9</sup> The Marist aspirants of 1816 had been formed by what later came to be called the “French school of spirituality”. The name is something of an unsubtle cover-all term for the currents of spiritual renewal that had flowered in France and other European countries as part of the Catholic Reformation. It is a study in itself, and multi-faceted. But let us point to just a couple of images that emerged from it: that of the “Sacred Heart” and the “Holy Family”. They give a window into a spirituality that was instinctively affective, intimate and loving – both of God and of others. It was highly relational. Figures such as Francis de Sales and Vincent de Paul were prominent in this school, and they were

<sup>7</sup> Jean Coste SM has written extensively on this. See, for example, “Société de Marie, oeuvre de Marie”, in *Forum Novum* Vol.2, No.2, 1993. pp.224-261

<sup>8</sup> *Water from the Rock*, #11. See also #26: “We share in the spiritual motherhood of Mary as we take our part in bringing Christ-life to the world of those whose lives we share. We nurture that life in the ecclesial community, whose communion we strengthen through fervent prayer and generous service.”

<sup>9</sup> Interestingly, the opening salutation of the *Sub Tuum Praesidium* was originally better rendered in English as “We fly to your mercy” rather than “your patronage”, something that captures a sense of Mary’s role as mother as well as her function. Cf. Kasper, W. *Mercy, the Essence of the Gospel and the Key to Christian Life*. Paulist Press, New York. 2013. p.213.



for the Marists. They had read them and were affected by them. Francis de Sales' book *A Treatise on the Love of God* was a religious best-seller. It was this book that Marcellin later took from his personal library to give to Brother Louis, his first Novice Master, telling him: "Here is a book that will show you how to love God."<sup>10</sup> In reading it, he would have found the Salesian focus on God as love, the unfathomable love of God for each person, and that a person's only response being to love of God and to show a practical, grounded love of one's neighbour. Marcellin, in particular was greatly influenced by Francis de Sales, borrowing from him the terms "family spirit", "simplicity", "presence", and the "little virtues" – each of which was to become core aspects of the strand of Marist spirituality that grew from him. From Vincent de Paul – in front of whose incorrupt body a number of the first Marists would later pray in their visits to Paris – they would have read gems such as:

Charity is certainly greater than any rule. Moreover, all rules must lead to charity. With renewed devotion, then, we must serve the poor, especially outcasts and beggars. They have been given to us as our masters and patrons.

The most powerful weapon to conquer the Devil is humility. For, as he does not know at all how to employ it, neither does he know

how to defend himself from it.

It is not enough to give soup and bread. This the rich can do. You are the servant of the poor, always smiling and good-humoured. They are your masters, terribly sensitive and exacting master you will see. And the uglier and the dirtier they will be, the more unjust and insulting, the more love you must give them. It is only for your love alone that the poor will forgive you the bread you give to them.

The Marists wanted to share in Mary's work and to do so in Mary's way. That way for them was about love and nurturance, about humility and discretion, and about joy and hope. This was how their "age of unbelief" would be helped – by their being maternal people of faith. Rather than a theological term such as *Theotokos*, the Marists preferred the much more grounded name of "Good Mother". Each day they sang to her in the *Salve Regina* as *Mater Misericordiae*, Mother of mercy. For Marcellin and Jeanne-Marie, in particular, this image of "good mother" captured their understanding of a Marist spirit. Look at Marcellin's personal statue of *Notre Bonne Mère* and the wooden statue in the church in Coutouvre, in which Jeanne-Marie would have pondered her vocational call:

These are not some remote, otherworldly Marys, but real mothers, carrying their thumb-sucking infants. The thumb-sucking, of course, was an artistic means of emphasising the human nature of Jesus. It is also a way of bringing attention to the humanity of Mary. Christ-life was something to be incarnated, to be real.

So, as they climbed Fourvière hill that morning, what was in the hearts of these young Marists? First, there was a sense that they were re-building the Church. Their project was in, and of, and for the Church. It was not some exclusive or insular plan, one that would be played out just among themselves.



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<sup>10</sup> *Biographies de Quelques Frères*, p.18

On the contrary, it was one that would take them to the margins, to the peripheries, as agents of the mercy of God. Essentially, it was missionary. Second, they saw themselves called by Mary, to share with Mary in her work. Although they did not put it exactly this way, their sense of being Marist was *being Mary*. It meant for them, to imitate her openness and surrender to God's will, to trust completely in God's plan, and to give all of themselves to it. They saw this in terms of discipleship of Jesus – to imitate Jesus in all things, as Mary had done. This was also part of the revelation of Le Puy.<sup>11</sup> And, third, they wanted to do it together. Indeed, they imagined that their work would not only involve them as priests, but there would also be religious sisters and brothers, and that the largest group of all would be lay people. They did not delay in trying to make a start with all the branches. Father Colin was later to put it this way:

The Society must begin a new Church over again. I do not mean that in a literal sense; that would be blasphemy. But, still, in a certain sense, yes, we must begin a new Church<sup>12</sup>

They imagined a new way of being Church. Later theologians were to give this a name and the Catechism of the Catholic Church was to define it: the Marian principle of the Church, or the Marian Church. In 1816, those young men just knew it intuitively: this was the way the Church was meant to be.

#### THE GROWTH OF THE EXTENDED FAMILY

There were a number of starts and false-starts over the twenty or thirty years after Fourvière, but the more accepted narrative these days is that there were two main orbits for the project and, *de facto*,

two simultaneous foundations of the Society of Mary – one at Belley with Jean-Claude Colin as the principal protagonist and one at St Chamond shaped by Marcellin Champagnat.<sup>13</sup> Both groups comprised priests and brothers, but in distinctively different relationships and understandings. Different Rules were composed in each place. Different words were used. Different fields of ministry were chosen. The two groups did not see themselves as separate, and did not seek to be, but the clarity of hindsight reveals that each foundation developed its own way of being Marist, using its own language, honouring its own founding events and myths, its own heroes of the founding time, evolving its own culture, and indeed its own distinctive path of Marist spirituality. The Sisters, more by accident than design, found themselves at Belley, and therefore much more aligned with the Society of Mary that grew there, and Father Colin's vision for the sisters' branch. There is a little irony in this, because Jeanne-Marie herself was probably closer in temperament and apostolic intuition to Marcellin than to Father Colin. As we know, the close and collaborative relationship between Jeanne-Marie and J-C Colin fractured after the 1850s, and the sisters went in a different direction from the one desired by the Foundress.<sup>14</sup> Meanwhile, tertiary groups formed, initially somewhat straddling both. An early Rule, composed probably by Jean-Baptiste Pompallier who was associated with Marcellin at The Hermitage, captured something of the spirit of that place. Traces of it exist in the Constitutions of the Marist Missionary Sisters who were gradually to emerge from that movement as a distinct branch.<sup>15</sup> In time, however, the Third Order of Mary also became aligned to the fathers' and sisters' branches.

11 Courveille's later account of his "interior hearing" of Mary's voice begins: "I have always imitated my divine Son in everything ..." *Origines Maristes*. Doc.718 #5.

12 Another way that Colin described this was that the Marists were not trying to establish "*une autre Eglise*" but "*une Eglise autre*". See Craig Larkin, *Mary in the Church. How Can the intuition of the first Marists be a source of vitality for us today?* Address to the General Chapters of the Marist Family. 12 September, 2001, p.7

13 This idea has been especially developed by Marist historian Brother André Lanfrey. See, for example, "Unity and Diversity in the Society of Mary: Mysticism, History and Canon Law", in *Marist Notebooks* No. 24, 2007. pp.27–34. See also Alois Greiler SM, *op.cit.*, pp.101-114.

14 Lessard, *op.cit.* p.2. Father Lessard points to the change in Colin's conception of the Society after 1836, with a much more primary focus on the priests' branch. He sees that Jeanne-Marie and Marcellin remained more committed to the original multi-branched vision.

15 Sister Mary Emerentiana Cooney SMSM "A Tree with Many Branches. Perspectives on Marist Origins and Traditions, in *Marist Notebooks*, No.28, May 2010, p.143.

While the original vision was inclusive of all states of life – lay, male and female religious, and clergy – we know that that was all too much for the hierarchically-minded Cardinal Castracane and the Roman Curia. It was laughed out of court, and each branch was forced to pursue its approval independently of the others. That story is well-known. It is sometimes imagined that, with the original plan's being more in line with a Vatican II ecclesiology, that perhaps an attempt could be made these days to bring everyone back into the same structure, perhaps like one the “new ecclesial movements” that have flourished since the Council. An instructive response to that proposition was offered by Craig Larkin SM in an address to a combined gathering of the General Chapters of the four Marist religious institutes in 2001.<sup>16</sup> Father Larkin described the growth of the Marist family as being analogous to that of any human family. Children are born into the one family and will be forever shaped and bonded by the influence of their childhood home. But as adults they move away from each other and they establish their own homes and their own families. They make new connections, and develop their own lives and work. While they will always retain the affectionate familial links that siblings do, and the cousins will share strong family traits and resemblances, there will also be subtle but real differences across the extended family. Each of the nuclear families will have its own feel, its own ways, and own its own story. They might all share the one family name, and everyone has as much right as the others to use that family name because it is theirs, but they will have grown well beyond living under the one roof.

Perhaps the challenge for each of our Marist families is for them to reclaim the original vision of Fourvière: each one of them to imagine itself as a broad and inclusive spiritual family. The emerging evidence is that it will be those spiritual families or charismatic families that can develop a sense of *communio* as Vatican II proposed which will be ones to have most relevance and vitality in the Church of the third millennium. This requires

something of a paradigm shift for each religious institute. But it may be just the one that they must make if the dream of Fourvière is to be re-contextualised for today's Church.

Let us take the Marist Brothers as an example. Their current paradigm is a religious institute of brothers. There are many people who gather around them who also describe themselves as Marist, but informally so for the most part. There is one formal structure to which the lay Marists in this branch of the family can belong – the Champagnat Movement of the Marist Family, now just over a quarter of a century old. It was conceived to be, and still is, an extension of the Institute. That is, it is something akin to a traditional third order. It exists in many Provinces, but not all, and is guided and supported by the Institute, and ultimately under its authority and within its conceptual structure. There is nothing wrong with that, as far as it goes; it is a tried and tested way for people to be associated with the spirituality of a religious institute, and to follow a distinctive path of the Gospel in their own lives, and fruitfully so. It is a model that has been used by the Church since medieval times. There is, however, another way to look at the current reality, one which the Champagnat Movement cannot answer.

At the last General Chapter of the Brothers in 2009, the imperatives emerged for a greater “communion and co-responsibility” among Marists in the tradition of Saint Marcellin. It recognised several things. First, the reality is that in every Province, over ninety-five per cent of the leadership and work of Marist projects is in the hands of lay people. Second, among these people are many who identify as Marist, both in their spirituality and their professional practice, and also feel a close sense of association with other Marists. They feel a strong vocational call to be Marist, something that is powerfully captured in the document *Gathered around the Same Table*. But there is currently no way, no Church-recognised structure, to which they can belong where they can exercise full communion and co-responsibility for Marist life and mission.<sup>17</sup> The brothers, in the final analysis remain in charge,

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<sup>16</sup> Larkin, op.cit., p.7

<sup>17</sup> There are a number of initiatives in train to address to address this. The Institute is currently sponsoring the establishment of a new juridical entity – the Marist Association of St Marcellin Champagnat - which canonically will be a public association of Christ's faithful and of which lay Marists, brothers, sisters and clergy can become members. The first Conference of the Association is being developed in Australia, where it will assume responsibility for the development of the Marist spirituality and life of its members and also governance of Marist works. It is hoped to gain the approbation of the Holy See in 2016.

and everyone else is ancillary. Is being “in charge” the essential role of religious? The recent document on the *Identity and Mission of the Religious Brother in the Church* suggests not. Consistent with the thinking of Vita Consecrata, this document suggests that the identity of religious is sourced in the role they play in the Church – to be the guides for people who seek God, to be a leaven of communion, and exemplars of service. They are to be the living memory of the Gospel, calling all the Church to its evangelical essence by their witness and their direct involvement with lay people. The latest document, however, goes a step further, to suggest that this role is effectively done within the particular “charismatic families” of which the brothers are part.

Religious Brothers today often live their vocation integrated into charismatic families. Many of these come from longstanding traditions but have been profoundly renewed, while new ones have appeared as a result of the ecclesiology of communion promoted by the Second Vatican Council. They point to a new way of living and building the Church, a new way of sharing the mission and pooling the various gifts that the Spirit distributes among the faithful. The founding charisms born with the Religious Orders and Congregations now take the form of rivers watering the surface of the Church and extending far beyond it. The faithful come to their shores from different states of life to drink from their waters and to participate in the mission of the Church from the constantly renewed inspiration and vigour of such charisms.

Laity and religious, men or women, and priests are united together in a charismatic family to revive the charism that has given rise to this family, to incarnate together the Gospel face that the charism reveals and to serve together in the same Church mission, which is no longer just the mission of a particular Institute.

The Religious Brother finds in his charismatic family an environment, conducive to the

development of his identity. In such an environment the Brothers share the experience of communion and promote a *spirituality of communion*, being the true blood which gives life to the family members and which extends to the whole Church from them. In the charismatic family, Religious Brothers place themselves together with other Christians and in accord with them. It is *with them* that the Brothers build a fraternity for the mission, motivated by the foundational charism; for them they are signs of that same brotherhood that they are called to live in consecrated life.<sup>18</sup>

Ideas such as this invite a radical re-conceptualising of how the Marists who follow the tradition of Saint Marcellin might structure themselves, both charismatically and juridically. Specifically, they prompt some re-imagining for how the Institute – that is, the brothers – can exist at the heart of a larger charismatic family that is mostly lay – as religious are called to do – but within another structure for shared overall responsibility for Marist life and mission. The document suggests that this is a new way of being Church, new wineskins for new wine. In doing so, it is proposing something remarkably similar to the nascent dreaming on Fourvière hill two hundred years ago.

#### **A WAY OF BEING CHURCH – ITS MARIAN PRINCIPLE**

The Council Fathers at Vatican II wrestled with what to do with Mary. Many wanted a separate Marian document. The decision was not to go that way, but to integrate Mary into the other Conciliar documents. Mary was part of the Church, really an icon of all the Church was called to be. The mainstream Marian theology that has evolved over the last half-century has been shaped by this important insight, Mary in the Church. It has given us a much richer and probably more balanced Marian theology than the founding Marists had. We have not lost the sense of Mary as mother; that remains at the core of her identity and also at the core of Marist identity. But to that image we have an enhanced sense of Mary as our sister in faith

<sup>18</sup> *Identity and Mission of the Religious Brother in the Church*. Congregation for Institutes of Consecrated Life and Societies of Apostolic Life. October, 2015



and our companion on life's journey. The first Marists undeniably saw Mary as a model of faith, and felt close to her in a relational way, but "sister in faith" takes it a step further. And related to both images as mother and sister, Mary is a disciple of Jesus. Again, this is not something that is different from the how the founding generation saw Mary, but it does offer fresh language and slightly different emphasis – Mary as "First Disciple". They preferred the term "imitation of Christ" which was part of Christian spiritual discourse since the time of Augustine. "Discipleship" is arguably a richer concept. Mary as mother or bearer-of-God, as sister, and as disciple. What we have here are the three dimensions of any Christian life: each person is called by virtue of his or her Baptism to share in God's mission, to be in *communio* with others, and to ongoing personal conversion to Christ.<sup>19</sup>

This three-dimensional view of the Christian life and Mary's place as an archetype of it has been a theme of contemporary theology and ecclesiology. The Swiss theologian Hans Urs Von Balthazar (1905-88) was influential in shaping the thinking of the Church on this, including that of Pope John Paul II. In doing so, he was helping the Church to re-discover a quite ancient understanding of itself. He drew on the traditional icon of The Ascension to do this. Expressions such as "Marian Church", "Marian principle of the Church" and "Marian face of the Church" have been the result. Modern Marist writers have recognised the significance of



this thinking for describing the role of Marists in today's Church.<sup>20</sup> If Marists see themselves "being Mary", faithful to the intuitions of Fourvière, then this theology is important for them. It will help them fulfil the challenge issued to them by Pope John Paul II to have "an original and specific way" of making visible "the presence of Mary" in the Church today.<sup>21</sup>

Let us pause to gaze on the icon of the Ascension.<sup>22</sup>

In the theology and the practice of Eastern Christianity there is less emphasis on all the words that we Westerners like to use. There is a more mystical, a more symbolic, a more visual, and a more experiential approach to the Divine. This icon of the Ascension is typical. The basic form of the icon of the Ascension is always the same, and has been so since the early centuries. There is so much that could be written about this icon, but that would be falling into a Western mindset, and probably debasing its power. For our purposes here,

19 Both *Christifideles Laici* and *Vita Consecrata* both describe this three-dimensional view of the Christian life in general, and the religious life in particular. The latest document, *Identity and Mission of the Religious Brother in the Church* presents the same basic view.

20 In particular, it is worth highlighting the writing of the late Craig Larkin SM and Emili Turú FMS on this subject. See Father Craig Larkin, op.cit. for a more detailed description of the different dimensions of the life of the Church that are represented in the traditional icon of the Ascension. Father Larkin developed his ideas a little further in *The Icon of the Ascension, A Marian Church*, Keynote address to the Biennial Conference of the Association of Marist Schools of Australia. (Brisbane, Australia. 29 July 2005.). See also, Brother Emili Turú *He Gave Us the Name of Mary. Circulars of the Superiors General*, Vol.XXXII, No.1, 2 January 2012

21 Pope John Paul II, Address to the Men and Women Religious of the Institutes of the Marist Family. Castel Gandolfo, 17 September 2001.

22 Much of the discussion on the Balthasarian insights is drawn from the writing of Father Larkin and Brother Emili cited above.



it may be helpful, nonetheless, to draw briefly a couple of insights from it and to put some words around them.

First, the theme of the icon is not really about the Ascension at all, or not at least the literal event. For one thing, there are twelve Apostles; the twelfth being Saint Paul who of course was not present in the biblical scene. This icon is, rather, a theology of the Church, presented visually. It is the Church fully constituted. We see Christ ascended in heaven, flanked by two angels cloaked earthly green, while on earth the angels are cloaked in heavenly white and gold, alongside Mary who has a robe of green but a cloak and shoes of red, the colour of the Divine. Heaven has come to earth and earth has come to heaven; the work of redemption is done. Now let us look at the Apostles. We have Peter, on Mary's right, not at the physical centre of the group but cloaked in gold and the most stable of the Apostles. Mary's right hand, raised in prayer, also points to him, as do the eyes of the angels alongside Mary's. On Peter's side of the icon, there is more solidity, more structure, more order: the institution of the Church, but not as an end in itself. Peter's gaze is fixedly on Christ and he points everyone in this direction. Mary's left hand is open in front of her breast, the customary symbol of witness or martyrdom for Christ. The Apostle closest to this hand is Paul, the missionary. On his side of the icon there is more movement, reflecting the apostolate of the Church. On Peter's side, James is often depicted holding the Scriptures, the history of salvation, the revelation of God – connecting everyone with their story, their tradition, their pilgrimage. And quite intriguingly on the Pauline side, there is John, the beloved disciple. You will always find him over on the side, heavily wrapped in the bright red colour of divine love, personifying the mystical life of the Church.

In these figures the icon reflects the different dimensions of the life of the Church, its poles of reference – the Petrine and the Pauline, the Jacobean and the Johannine. Gathering them together is the First Disciple of Jesus, Mary. Although she is prominent in the icon, providing something of a pivot and a unity, the whole visual flow of the image is towards the ascended Christ

figure. Mary is no-one's object of devotion, yet she is there at the heart of the Church, as a kind of model and archetype of the Christ-life on earth. She is First Disciple; discipleship is at the heart of everything. She is also Theotokos: the bearer of God, as we all are called to be. This is an image of the Church that is quite different from the pyramidal one that was in common usage before Vatican II, at least in schools, with the pope and the bishops at the top, the laity at the bottom, the religious sandwiched in between. Here in this ancient image we have the People of God, with the distinctive giftedness of each, but without there being a hierarchy of gifts or a hierarchy of holiness. The basic paradigm of this holiness is visually represented in Mary: totally aligned with Christ but with her feet on the ground; with one hand indicating a life of witness to Christ, and the other in prayerful connection with the Church; born of the earth and cloaked in the life of God; with a halo to signify her holiness. It is the Marian dimension that gives the disciples of Jesus identity, purpose, direction and meaning. Mary, in first place among the disciples of the Risen Christ.

The ecclesiology of this ancient icon is very much a post-Vatican II one. This is the People of God, in all their charismatic diversity, and in communion with one another, with God, and with the eternal cosmos. It is a visual theology that could be applied not only to the universal Church, but to each manifestation of Church – whether it be diocesan, parochial, one of the ecclesial movements or spiritual families of the Church, such as the Marists. Especially the Marists! Every work or grouping of the Church should have a genuinely ecclesial identity.<sup>23</sup> The same poles of reference apply and the same universal call to holiness. The lives of all its members lead to and from Jesus, forming a community of disciples, on mission.

What does this icon reveal to us about our Marist identity? It shows us who Mary is, and therefore who we are. First, we learn from her that we are called to centre ourselves on Christ, the risen Christ. As a disciple, we are filled with the faith, the hope, and most especially the merciful love, that is sourced in Christian discipleship. Second, as *Theotokos*, we bring this Christ-life to

23 For an example of how the Church understands this, see the Congregation for Catholic Education's explanation of the Catholic school being "at the heart of the Church". (1999) *The Catholic School on the threshold of the Third Millennium*. #11-13.

the centre of our community; all we do pivots on a Christological axis. Third, we stand in solidarity with the whole community, respecting and valuing the roles and giftedness of all and, in both a maternal and sisterly way, calling this forth and bringing it together. We are with the Church *naissante*.

### CONCLUSION: MARISTS AND THE JUBILEE YEAR OF MERCY

As Pope Francis pushed open the doors of Saint Peter's on 8 December last year, and asked every cathedral around the world to do the same, he was signalling something for the whole Church, but for no group within the Church more than one that bore the name of Mary. Mary, mother of mercy. When, during the Conclave that elected him, he had seen Cardinal Walter Kasper's new book entitled *Mercy, the Essence of the Gospel and the Key to Christian Life*,<sup>24</sup> the future Pope spontaneously exclaimed: "Mercy. That's the name of our God."

It is also a word that goes to the heart of the original Marist intuitions. It was this that those young men who climbed Fourvière hill believed to be THE way forward for renewing and rebuilding a Church whose members had become flaky in their practice, sceptical in their attitudes, and disenchanted with unfulfilled secularist rhetoric. They consciously rejected an approach that was insensitive, punitive or threatening. Forgiveness, understanding, and belief in the inherent goodness and capacity of all – these were to be their trademarks. They saw this as Mary's way, a mother's way, and they believed themselves called to share in her work. Each day, as they sang the *Salve Regina*, to the "Mother of Mercy", they aligned themselves to this.

Our Marist founders probably never had the opportunity to read Shakespeare. Had they have done so, they may have cut out and had framed Portia's famous soliloquy in the first scene of Act IV of the *The Merchant of Venice*. They knew that mercy blesses both "him that gives and him that takes" it; they knew that it was "an attribute of God himself" and that people are most "likest God" when "mercy seasons justice".

It was their personal encounter with that particular face of the Divine which impelled our founders to start a new family in the Church. For an icon of the mercy of God, they were intuitively drawn to Mary, taking her name as their own. They were to be Mary-ists, the Marists. They sought to *be Mary* for the Church of their day. For them that meant they would realise the mercy of God in ways that were distinctively Marian: they would nurture, empathise and gather; they would go out, teach and reconcile; they would be bearers of joy, justice and love. And they would do it in ways that were grounded, accessible and inclusive. Like Mary, their response to God in their own lives would allow the reign of God to come alive in their world. Christ would be born in their midst. They called this "Mary's work" and they dedicated their lives to it.

This coincidence in 2016 of the Church's "Jubilee Year of Mercy" and a year commemorating the bicentenary of the first Marists' founding pledge before Our Lady of Fourvière is a happy one. Our two hundredth birthday calls us as Marists to reflect on what the name we bear might mean for us in practice. How will people recognise our Marist-ness? What will makes us authentic as Marists in the Church and world of the twenty-first century? And how can our family group realise the dream of a new way of being Church?

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<sup>24</sup> Kasper, *op.cit.*

JOHN MCMAHON

# Catholic Schools and Universities

## A Global View

### INTRODUCTION

In November 2015, I was blessed to be able to go to Rome to attend an International Congress on Catholic education, which was organised by the Vatican's Congregation for Catholic education. I was excited to be attending, not only because the Congress was being held in the 'Eternal City', but also because it promised to bring together people from very different cultures as well as people with varying experiences of Catholic education. Perhaps too, I thought, we might catch a glimpse of what global Catholic education might look like in the near future.

We were informed before we left home, that the Congress would be held in two groups, one focusing on Catholic schools and the other on Catholic universities. We needed to choose to which group we wished to belong. Then, on arrival in Rome, we discovered that Pope Francis would be speaking to all of us on the final day. So there was good reason for the excitement in the air.

From the Conference pre-reading we learned that in 2011, the Members of the Congregation for Catholic Education's Plenary Assembly accepted Pope Benedict XVI's suggestion to celebrate two anniversaries in 2015. These were the publication of the Second Vatican Council's Declaration on Education *Gravissimum Educationis* (October 28, 1965)<sup>1</sup> and the Congregation of Catholic Education's Apostolic Constitution on Catholic Universities *Ex Corde Ecclesiae* (August 15, 1990)<sup>2</sup>. In recommending this celebration, Pope Benedict was hoping to give new stimulus to the Church's role in education.

The Congregation began its preparation by organising two events. The first, a seminar involving experts from across the world, was held in June 2012. The second was a Plenary Assembly of the

Congregation's Members which met in February 2014. In the course of these meetings a number of reflections about Catholic education came to light which were put together in a handbook, or *Instrumentum Laboris*, titled *Educating Today and Tomorrow: A Renewing Passion*.<sup>3</sup>

Included in the *Instrumentum Laboris* was a questionnaire under four themes. Below is a sample question from each theme:

- The Identity and Mission of Catholic Schools and Universities

In your country, how are Catholic schools and universities consistent with their nature and aims?

- Those involved in Catholic Education (Subjects)

Is there provision for accompaniment in the faith for teachers, students and families of students who attend Catholic schools and universities?

- The Formation of Formators

How does one organise and guarantee the ongoing formation, both professional and Christian, of administrators, teachers and non-teaching staff?

- Challenges and Outlook

What are the best experiences and greatest weaknesses of Catholic schools and universities in your country?

This text *Instrumentum Laboris* was translated into various languages and distributed to Catholic Bishops' conferences, commissions for Catholic education, dioceses, religious congregations, associations, Catholic schools and Catholic universities. Clearly the handbook initiated significant thinking about the importance of Catholic education for evangelisation and human development in today's world.

Within a few months of the handbook's

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1 (Paul VI, 1965)

2 (John Paul II, 1990)

3 (*Instrumentum Laboris*, 2014)

distribution, educational institutions and groups within the Christian community responded to the Congregation's invitation by carrying out rigorous analyses of their involvement in education, particularly by responding to what was asked in the questionnaire. The Congregation tells us these local and regional meetings

produced truly valuable documents ... offering not only answers, but also proposals and suggestions, grouped around the four themes. ... This is a sign of the whole Christian community's notable attention to problems in education as well as its heightened expectation – fifty years after the Council – for further suggestions on how to re-motivate our educational mission.<sup>4</sup>

Once the data had been received a 'well-qualified group of experts' analysed the answers scientifically, producing a comprehensive and coherent picture of Catholic education across the world – a picture ready to guide the work of the pending World Congress.<sup>5</sup>

### THE CONGRESS

The Congress took place over four days from 18 – 21 November, 2015. For two of those days we travelled to Castel Gandolfo, about an hour's bus journey from the centre of Rome. Nearly 2000 people enrolled for this obviously important gathering. Here we were reminded that the Congregation's goal for the Congress was to recall the anniversaries of the two 'anniversary' documents and 'to revive ... the commitment of the Church in the field of education'.<sup>6</sup>

The programme included presentations by invited specialists, Eucharists and other prayers, and informal discussions. A number of documents had been handed out on registration including, importantly, a key Report titled *Challenges, Strategies and Perspectives that emerge from the Responses to the Questionnaire of the Instrumentum Laboris*. This Report, containing an initial synthesis of the findings, was published by the Congregation

for Catholic Education of which Cardinal Vincent Zani is the Secretary.<sup>7</sup> It contains the results of the questionnaire for use during the work of the Congress. A more complete publication is to be published after the Congress.

### RESPONDERS TO THE QUESTIONNAIRE

The Report informed us that a total of 149 questionnaires had been collected from 62 countries. Responders came from: Africa 9%, Asia 12%, Europe 33%, Latin America 1%, North America 7%, Oceania 12% and South America 27%. Overall Catholic Bishops' Conferences and religious congregations were the most frequent of the official responders ahead of universities, schools, dioceses and religious associations. In North America most responders came from dioceses (30%) and universities (30%), in South America from religious congregations (27%) and schools (32%) and in Oceania from dioceses (50%) and Catholic Bishops' Conferences (31%). The compilers of this Report noted 'that universities used an almost completely different vocabulary from that used by the other categories'.<sup>8</sup>

I found all this background illuminating. Yet the real jewels in the crown for me were the findings. I sought these even more after we were informed of the extent of the analysis, both quantitative and qualitative, that had taken place prior to the Congress. This was confirmed by those presenters at the Congress who had carried out this analysis.

### FINDINGS

The initial work of collation and analysis of the questionnaire results was carried out by The Postgraduate School for the Development of Civic Society of LUMSA – The Libera Università Maria Ss. Assunta in Rome, directed by Professor Italo Fiorin, one of the speakers at the Congress. The quantitative method used was backed up by qualitative analysis using techniques of sociology and social psychology to assess strengths and weaknesses within the structures of Catholic education.<sup>9</sup> The

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4 (*Lineamenta Presentation*, 2015, pp. 1-2)

5 (*Lineamenta Presentation*, 2015, p. 2)

6 (*Educating Today and Tomorrow: A Renewing passion: Programme*, 2015)

7 (Zani, 2015)

8 (Zani, 2015, p. 49)

9 (Zani, 2015, p. 187)



responders contended that

the major educational challenges faced today by the world's Catholic schools and universities, in a multicultural society in profound change, can be traced back to ... creating a workable model of holistic education for young people, which preserves the institutional identity of an educational community of evangelisation.<sup>10</sup>

This means that Catholic schools and universities are primarily communities and not just working organisations, further, they are educational communities and not just training services, and third, Catholic schools and universities are educating communities of evangelisation because they deliberately set themselves to be instruments providing an experience of Church.<sup>11</sup>

From the global perspective, the respondents nominated the following four challenges:

- the challenge of identity,
- the challenge of holistic education and
- the challenge of education and the faith and
- the challenge of the poor.<sup>12</sup>

### 1. IDENTITY

The responders linked the identity of the Catholic school or university with its mission. More specifically they saw mission as putting identity into practice. They identified some tension between conservation and innovation lest, for example, 'the cold wind of secularisation ... sweeps away every reminder of the sacred and the transcendent'.<sup>13</sup> For Pope Francis, the worst solution to this is 'to entrench ourselves in our own little world'.<sup>14</sup>

Respondents believe we need to be fully immersed in the reality of our own time, reviving our identity in proactive ways with new terminology. Catholic schools and universities are important today because:

- they are engaged in ways that substitute for or assist the State when the State's action is insufficient and

- they carry forward evangelisation and thus share in the universal mission of the Church.<sup>15</sup>

Many responders stressed the need for academic quality and concern for evangelisation to go hand in hand. 'It is not enough to attend only to didactic quality or student services, while neglecting the task of evangelisation'.<sup>16</sup>

Education today is challenged in its deepest values - the primacy of the person, the value of the community, the search for the common good and care for the weak. These values are challenged by individualistic competition, the adulation of efficiency and success at all costs. As the Congregation for Catholic Education states, 'The school [or university] should not give in to this technocratic and economic logic, even if it is under the pressure of external powers and ... is exposed to attempts at manipulation by the market'.<sup>17</sup> Rather, as human beings, we are called to respect the ideas of others, encourage open debate, discuss and research in an atmosphere of friendship and cooperation. Our strongly held belief, say responders, is that everything must lead 'to an encounter with the person of Jesus, the living Christ'.<sup>18</sup>

Overall, Catholic schools and universities are seen to have the following features:

- a strong sense of vitality, a life of faith that pervades the whole person
- a sense of social justice and a search for the common good, the building of a united and fraternal society
- the involvement of students in activities outside the school [and university], with visits to institutions that are most in need.

In countries where Christians are in the minority, leaders believe their commitment to education is part of the evangelising mission of the Church. For them the best approach to mission is witness, not proclamation. This leads to 'an opportunity for dialogue, encounter and shared commitment to the common good'.<sup>19</sup>

The Report contained a number of direct quotations from the replies such as the following from the Catholic Bishops' Conference of Bangladesh:

10 (Zani, 2015, p. 5)

11 (Zani, 2015, p. 6)

12 (Zani, 2015, p. 6)

13 (Zani, 2015, p. 8)

14 (Zani, 2015, p. 8)

15 (Zani, 2015, pp. 9-10)

16 (Zani, 2015, p. 10)

17 Quoted in (Zani, 2015, p. 12)

18 (Zani, 2015, p. 13)

19 (Zani, 2015, p. 13)



as soon as people enter a Catholic school, they perceive a difference compared to other institutions. The difference is not that the school has an abundance of resources available, nor is it about glamour. What they perceive is rather “the sense of the presence of the divine”.<sup>20</sup>

From the contributions received from the various places whose only form of mission is that of silent witness, the following traits were highlighted:

- a cultivation of respect for the identity of others
- the promotion of dialogue and cooperation
- a special attention to the civic, moral, intellectual and spiritual dimensions of the person.

Globally lay people are becoming more dominant in the leadership and staffing of Catholic schools and universities. They have a greater awareness of the institution’s Catholic identity and the charisma that inspired it. Many respondents reported on the real involvement and close collaboration between lay and religious personnel. ‘It is important for the lay members of staff to know about the founder’s charisma, to feel part of the school’s mission and to have their roles and responsibilities recognised and accepted as gifts’.<sup>21</sup>

A final dimension of the identity of Catholic schools and universities is that of community. The Report summarises a community as one

that is born of a passion for education, of deeply sharing the same values, where there is room and shelter for all, without excluding the poor and needy. It is a community that requires building up and development which is not something limited to the teaching staff and students, but includes all those who form part of it, particularly the students’ families and the wider social community.<sup>22</sup>

Community then is both an aim and a means of education.

## 2. HOLISTIC EDUCATION

In its paper *Instrumentum Laboris*, the Congregation states ‘Learning is not just equivalent to content assimilation, but is an opportunity for self-education, commitment towards self-improvement and the common good’.<sup>23</sup> This implies

the need for each person in the educational community to grow from an integral and holistic perspective – in the cognitive, affective, social, ethical, spiritual and professional dimensions. At all times the focus is on human development, the development of ‘the person’, focusing on faith formation and personality development. Three aspects of this development are:

- The creation of learning opportunities for all
- A focus on the circumstances in which the community operates and
- The professional development and formation of staff.<sup>24</sup>

Respondents acknowledged the significant number of Catholic students who, because they come from disadvantaged backgrounds, cannot afford to attend Catholic schools. As a result networking is encouraged to provide different learning opportunities so as to keep the mission of Catholic education alive – one that has an impact on individuals and society at large. This may call participants to be creative, be willing to set out and restructure, innovate, discover and adopt new approaches.

Catholic Universities today operate in a globalised world that is dictated largely by materialistic and utilitarian goals. The main intent of most Catholic universities is to embrace the Catholic intellectual heritage, a search for truth which is based on the Catholic faith. Three features are emphasised:

1. Integrating intellectual progress with spiritual growth
2. A commitment to social justice and peace, reflecting a belief in what is right, in serving as agents of change, focussing on the common good and
3. A commitment to establishing supportive and enriching relationships leading to a sense of service.<sup>25</sup>

## 3. EDUCATION AND FAITH

*Instrumentum Laboris* describes Catholic schools and universities as communities of faith and learning. A coordinating Office for Diocesan Schools in Spain reinforces this:

The educational community must offer a

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20 (Zani, 2015, p. 13)

21 (Zani, 2015, p. 15)

22 (Zani, 2015, p. 16)

23 (*Instrumentum Laboris*, 2014, p. 7)

24 (Zani, 2015, p. 19)

25 (Zani, 2015, pp. 20-21)

witness of life that makes the Gospel message attractive and attuned, and must accompany this with more advanced training concerning the Catholic school's identity and evangelising vocation.<sup>26</sup>

Catholic schools and universities are trying to respond proactively to the challenge of a more secularised teaching staff, as well as the difficulties in attracting and recruiting teachers who are qualified on the professional, moral and religious levels.

A better and more effective coordination is considered essential for guiding the training processes for teachers for Catholic schools at the early stages of their university studies.

The terms 'leader' and 'leadership' are mentioned often in the questionnaire responses. So too is the concept of 'spiritual leadership' in an environment of increasing secularisation of staff, including those in managerial roles. Responders see as critical the importance of excellent recruitment and high quality training of leaders for the future of the world's Catholic schools and universities.<sup>27</sup> The introduction of post-graduate programmes in educational leadership is now widespread in many parts of the world.

In Catholic schools and universities, leadership is understood as a quality of the whole community, disseminated at different levels within and outside educational institutions. Respondents highlighted community building as a constant challenge in multicultural, multi-religious and increasingly secular contexts.

In the Second Vatican Council's Declaration *Gravissimum Educationis* parents are seen as the primary educators. Educational institutions, particularly Catholic institutions, are required to do all that is possible to work with families by promoting dialogue, participation and shared responsibility.

Respondents highlighted the importance of promoting the participation of families as is expressed in this response from a school in Spain:

Education needs a significant partnership between parents and educators, so as to offer everyone an education rich in meaning, an

education that is open to God, to others and to all life in the world. This partnership is even more necessary because education is a personal relationship. It is in the process that we see revealed transcendental faith, family, Church and ethics, with an emphasis on the community dimension.<sup>28</sup>

This is not always easy, as explained by another quotation from the responses quoted in the Report, this time from the Chile Catholic Bishops' Conference:

Many families seek out a high school not for its faith formation, but for the emotional support and academic quality it offers. They fail to value what the school offers in terms of spiritual formation towards the transcendent, both for themselves and for their children.<sup>29</sup>

The response from the Catholic Bishops' Conference in Russia develops this:

It is obvious that only if parents clearly perceive our schools to be offering outstanding quality teaching, will the Church have the possibility of providing meaningful witness through this activity, and of possessing a unique and attractive form for dialogue. The formation of staff, teachers, administrators and the families of the students is essential.<sup>30</sup>

Catholic schools and universities certainly favour the participation of parents. This participation includes listening to the families' needs, inviting them to formation meetings (formation in the faith, formation about their children's studies), participation in events and moments in the life of the institution and one-to-one meetings. However, some seek a greater level of cooperation and integration.

#### 4. THE POOR

Catholic schools and universities are frequently called to pay attention to the poor. Respondents focused on material poverty and the lack of resources needed:

- to lead a dignified life;
- to continue one's studies and

26 (Zani, 2015, p. 22)

27 (Zani, 2015, p. 24)

28 (Zani, 2015, p. 27)

29 (Zani, 2015, p. 28)

30 (Zani, 2015, p. 28)

- for people with disabilities and special educational needs.

Added to this, people have relational, cultural and spiritual needs related to the crisis of community, the weakening of affective interpersonal relationships, questions of solidarity and the spreading of social exclusion. Finally, there is the need to give meaning to one's life.

Attention to poverty – old and new, material and spiritual – is a fundamental trait of our educational institutions' identity, an imperative that Catholic schools and universities cannot avoid without losing their very essence. Colleges and universities endeavour, said a religious congregation from Chile, 'to provide comprehensive quality education, addressing all dimensions of the human person, without social discrimination, but focusing mainly on the poorest'.<sup>31</sup>

Secularisation is a breeding ground for a form of spiritual poverty which is spreading rapidly. The Report states:

in mainstream culture and common thought, God is increasingly less present and everyday life is dominated by a sense of self-sufficiency that renders any reference to Christian values redundant. These values are often confined to the private sphere, are seen as being a leftover from childhood, or sometimes are decidedly ignored.<sup>32</sup>

Respondents believe the urgent need for Catholic schools and universities is to learn to speak to the human heart and grow in their ability to rekindle the question about the meaning of life and reality, which risks being forgotten. They asked how can we help people's choices to evolve 'so that what prevails is not a utilitarian choice, but a choice for a holistic formation'?<sup>33</sup>

Catholic schools and universities live daily with the challenge of having to do more with limited resources. The economic crisis has given rise to new forms of poverty, even for those who once represented the middle class. On the one hand this has made school fees unaffordable for many families; on the other hand, it has increased the need for subsidies to education for the poorest, who

no longer have any social coverage because of the downsizing of welfare protection by the State.

The cost of Catholic education is affected by three main structural drivers of change:

1. More sophisticated learning environments signify a push towards increased costs in premises, new technology, staff training and expansion of support resources;
2. The reduction of religious personnel leads to greater reliance on lay teachers, who tend to be paid more;
3. New systems of accountability – with the consequent emphasis on documentation, transparency and procedures – introduce new forms of inflexibility in educational processes, with more upward pressure on the costs of compliance.<sup>34</sup>

The shortage of resources is a global problem for Catholic schools and universities. Responses to the questionnaire suggested the need to develop policies for financial assistance, both directly through scholarships and indirectly through fee differentiation. The Queensland Catholic Education Commission offered a possible approach:

Co-responsibility is used ... [in the religious institute schools] to contribute according to their possibility and receive according to their need. Co-responsibility supports schools with mostly low socioeconomic families to function with little fee income.<sup>35</sup>

Overall, respondents highlighted the supportive role played by Catholic schools and universities in assisting students, with a clear movement towards a policy of giving scholarships to students and families in need.

## CONCLUSION

Between 1971 and 2012 the numbers of students in Catholic schools and universities grew from thirty-one million to fifty-eight million, an increase of eighty-four per cent. Growth has been particularly significant in Africa and Asia. This growth provides a background to the responses from across the world to the principles laid out in

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31 (Zani, 2015, p. 34)

32 (Zani, 2015, p. 34)

33 (Zani, 2015, p. 35)

34 (Zani, 2015, p. 36)

35 (Zani, 2015, p. 37)

the Declaration *Gravissimum Educationis* and the Constitution *Ex Corde Ecclesiae*. The Report nominates some key emerging questions:

1. What are our institutions' defining characteristics?
2. Can we really be satisfied because our institutions are sought after?
3. How do we respond to the disengaged or uninterested Catholic families who want a Catholic education for their children?
4. How do we help students and their families deepen the religious meaning of education within a Catholic school or university?<sup>36</sup>

Even in extreme circumstances where the Church is present but silent and where the proclamation of the Gospel is limited to the witness of our lives, there are Catholic schools and universities offering a humanly rich educational environment, quietly building bridges that favour the encounter between cultures and between religions.

Finally, based on this analysis of the questionnaire responses, the Report proposes the following guidelines for the mission of Catholic schools and universities:

1. Research - That there be more cooperation between Catholic schools and universities to overcome a great superficiality regarding moral and meaning-related issues.
2. Witness - Understood as coherence of life and passion for others, witness is the primary form of communication and, in some cases, the only one possible.
3. Dialogue - involves the search for mutual understanding and a desire to find points for encounter. It involves searching for possible ways to cooperate with a focus on the common good.
4. Service - Catholic education should lead students to make their knowledge and skills available to others. 'If we can overcome individualism, we will truly be able to develop a different lifestyle and bring about significant changes in society'.<sup>37</sup>
5. Inclusion - The real test of whether the service offered by Catholic schools and universities is authentic is the attention they pay to the poor and those in disadvantaged circumstances.

6. Hope - In the context of education, hope makes us believe it is always possible to develop new ways 'of going out of ourselves towards the other'.<sup>38</sup> We walk in hope, in the midst of difficulties, without losing joy, in the certainty that the Father will give us all that we require.

I have found it a privilege to participate in this Congress and to study the responses from Catholic educators from around the world. The findings can only augur well for the contribution Catholic education, at both the school and university levels, can offer our future.

Throughout the Congress, the atmosphere was one of prayer, reflection and conviviality. Participants gathered at every opportunity in informal language groups to chat informally and share their thoughts. I left feeling optimistic about the contribution today's Catholic educators are making to the building of the Kingdom.

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36 (Zani, 2015, p. 39)

37 (Francis, 2015, p. 163 (N208))

38 (Francis, 2015, p. 162 (N208))



