

OCTOBER 2021

Mission

Education

Spirituality

# CHAMPAGNAT

AN INTERNATIONAL MARIST JOURNAL OF CHARISM IN EDUCATION

volume 23 | number 02 | 2021  
200 years of Catholic Education in Australia

Inside:

- All Around Us We Have Known You: Women's Voices in Sacred Song
  - Marist Missionaries and the Floating Convent
- Who are adolescents today? The case for a holistic formation of the head, heart and hands

*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**

Br Michael Flanagan  
michael.flanagan@marists.org.au  
Phone: +61 2 9218 4000

*Champagnat: An International Marist Journal of Charism in Education*, ISSN 1448-9821, is published twice a year by Marist Publishing

## **Peer-Review:**

The papers published in this journal are peer-reviewed by the Marist Tertiary Group or their delegates.

## **Correspondence:**

Br Michael Flanagan  
Marist Centre,  
PO Box 1247,  
MASCOT, NSW, 1460  
Australia

Email: michael.flanagan@marists.org.au

Views expressed in the articles are those of the respective authors and not necessarily those of the editors, editorial board members or the publisher.

Unsolicited manuscripts may be submitted and if not accepted will be returned only if accompanied by a self-addressed envelope. Requests for permission to reprint material from the journal should be sent by email to –

The Editor: michael.flanagan@marists.org.au



# Champagnat

An International Marist Journal of Charism in Education

---

Volume 22 Number 02

October 2021

---

1. Viewpoint and Contributors 4  
*Br Michael Flanagan*
2. All Around Us We Have Known You: Women's Voices  
in Sacred Song 5  
*Fiona Dyball*
3. Marist Missionaries and the Floating Convent 11  
*Br Peter Rodney*
3. Who are adolescents today? The case for a holistic formation  
of the head, heart and hands 20  
*Eamonn Pollard*
4. Book Reviews 33  
*Br Michael Flanagan*
5. Finally, an article on our first Melanesian Brothers originally  
printed in the Marist Association's "Christlife" newsletter.  
These Brothers are referred to in the Article on St Josephs,  
Tenaru in the *La Valla* edition accompanying this Edition of  
the Journal. It may be interesting to consider more information  
about the lives and commitment of these early recruits to the  
Marist Project from the Pacific countries. 34

# CONTRIBUTORS

---

## **Fiona M. Dyball**

B.Mus (ACU), Grad. Dip. Music Therapy & Education (Melb), Grad. Cert RE (ACU), MMusSt (Melb), MTS (Liturgy, Boston College), PhD Candidate (CSU).

Fiona is a musician, teacher, consultant, and liturgist based in Melbourne, Australia. She works extensively in liturgical and faith formation, and in Music Ministry. Fiona is currently undertaking



PhD study examining the sung Responsorial Psalm in the Catholic Mass in Australia since Vatican II, which will also contribute 15 new Responsorial Psalm settings for the singing church at prayer. Fiona is a member of the National Liturgical Music Council

for the Australian Catholic Bishops Conference, the National Executive of the Australian Pastoral Musicians Network, and is currently Liturgy and Formation Officer for the ACBC Office for Justice, Ecology and Peace.

**Br Peter Rodney** is a Marist Brother based at North Sydney. He has been a teacher, practising psychologist and a General Councillor based in



Rome. Presently he is engaged in a number of ministries in the Province: community leadership, Provincial Council, Professional Standards and Safeguarding, spiritual direction, and assistant Province Archivist.



**Eamonn Pollard** is an old scholar of the Marist schools of Lidcombe and Auburn and has been deeply influenced by the Marist charism. He holds the distinction of being the only Tasmanian member of the Marist Association. Eamonn is a candidate for

a PhD at the University of Tasmania. He is presently Principal of St Aloysius Catholic College. He is the father of four teenagers who give him a daily education on what it means to be a teenager.

**Br Michael Flanagan, Editor**

## **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.

FIONA DYBALL

# All Around Us We Have Known You: Women's Voices in Sacred Song

## ABSTRACT:

*Women's voices in sacred song have magnified, amplified, and glorified God throughout the ages. From the Song of Hannah in the Old Testament to Mary's Magnificat in the Gospel of Luke, women's voices in scripture have lifted up the lowly and filled the hungry with good things in mind, body and spirit. Since Vatican II in the Catholic tradition, women's voices have been encouraged and heard in ever widening and public ways in Catholic liturgy due to the groundbreaking documents of the Council, most notably Sacrosanctum Concilium (The Constitution on the Sacred Liturgy). These voices and their lifegiving prayers, perspectives, and theology enrich, form and direct Catholic identity and mission. This is achieved through the wide use of inclusive language; the honouring of the heritage of the past; the interlocking of craft and inspiration; biblical roots; the theological synergy of text and tune; and the embracing of diversity. This paper examines some of the voices who have sung God's song of love and mercy through the ages, and especially the work of women composers and text writers sung in the Australian liturgical context since Vatican II. The paper examines some of the best known hymns sung in Australia, as well as offering an understanding of the vocation and orientation of the liturgical music composer by the most well-known composer of liturgical song in Australia.*

## MAGNIFICAT

### Verse 1

Sing out, my soul, for God has raised and blessed me  
and looked on me with kindly, loving eyes.  
A servant lowly, yet I am beloved.  
This wondrous God has done great things for me.

### Chorus

*Forever more, O mighty God of Mercy,  
I will sing praise, for holy is your name.*

### Verse 2

The proud of heart he shall make low and humble.  
The gentle, poor and hungry shall be filled.  
O, Israel! God shall uphold the promise  
made long ago to you and Abraham.

### Chorus

### Verse 3

Glory to you, the God of all creation.  
Glory to you, O Christ, the promised one.  
Glory to you, O Spirit of Compassion.  
Inspire our hearts to sing our mother's song.

© 2006 Text by Janet Sullivan Whitaker, music by Jean Sibelius (Finlandia). Published by OCP Publications, USA.  
*Permission to reprint the lyrics in this presentation obtained from ONE LICENSE: license #A-727492. All rights reserved.*

The prophetic words of Mary, Mother of God in the *Magnificat* have resounded throughout the ages and are beloved and prayed by Christians all over the world. These powerful words continue to be set and sung today by both female and male composers across Christian denominations, and there is freshness and challenge to be found for every generation that listens, hears, speaks, sings, and receives them. The *Magnificat* is sung every day as part of the Liturgy of the Hours in Christian Vespers and Evensong services, and is prayed widely beyond formal and structured liturgies. It is recognised in the Christian tradition as a manifesto, a doxology, and an ongoing invitation to freely choose to participate in God's revolution of justice and mercy each day.

Biblical scholars agree that the Song of Hannah found in the first book of Samuel is a model for Mary's *Magnificat*.<sup>1</sup> This is evident in the way both songs are constructed, and also in the way they celebrate with gratitude what God has done in bringing new life.<sup>2</sup> The *Song of Deborah* in Judges is a song of victory over a powerful enemy, as is the *Song of Miriam* from the book of Exodus; Miriam's song is still sung in the Catholic tradition as a responsorial psalm after the third reading in the Easter Vigil liturgy. The *Song of Ruth* from the Book of Ruth again emphasises the mercy of God upon those considered less powerful and in need, and it again confirms God's accompaniment and promise of new life and blessing, even in the face of death.<sup>3</sup> However, it is the *Magnificat* that forever links the incarnation with social justice,<sup>4</sup> and it is the *Magnificat* that is most widely known and sung in the Christian tradition. The familiar music of both praise and protest found in the Hebrew psalms echoes through the songs of the female prophets

of the Old Testament, and in Mary's *Magnificat* in the Gospel of Luke. God's ongoing call to reject idolatry and to embrace God's justice and mercy is given life through Mary's voice in the *Magnificat*. This renewing, reorienting and radical prayer continues to be sung into embodied memory in every generation, leading people to transformational presence and action in and for the world.

The Second Ecumenical Vatican Council took place between 1962 and 1965 and was a pivotal event for the Catholic Church. It opened the way for the empowering spirit of the *Magnificat* to transform anew through a return to the sources and an openness to the signs of the times. The Council highlighted the church's willingness to operate in the contemporary world, and sought to create an environment of pastoral dialogue to reconsider church practices, especially in the light of rapid cultural and social changes, and scientific advances. 1963's *Constitution on the Sacred Liturgy* (hereafter the CSL) was the first of four Constitutions issued by the Council, with Constitutions forming the highest ranking documents from Councils.<sup>5</sup> The CSL set forth the principles and norms for liturgy in the Catholic tradition, and primary to these is the full, conscious and active participation by all the people, as documented in article 14:

*In the restoration and promotion of the sacred liturgy, this full and active participation by all the people is the aim to be considered before all else; for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit...*<sup>6</sup>

Article 121 of the CSL issues an inclusive invitation for composers to increase the store of treasures in sacred music:

- 
- 1 Hugo Méndez, "Semitic Poetic Techniques in the Magnificat: Luke 1:46–47, 55," *Journal of Biblical Literature* 135, no. 3, (2016): 557.
  - 2 Cristina Buffa, "The Magnificat and the Song of Hannah: Comparing Social Conditions," *Revue des Sciences Religieuses*: 92/3 (2018): 377.
  - 3 Barry G. Webb, *Five Festal Garments: Christian Reflections on the Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther* (Downers Grove: IVP Academic, 2000), 38.
  - 4 Don E. Saliers, *Themes and Variations: Music and Imagination* (Chicago: GIA Publications, 2020), 15.
  - 5 Richard Gaillardetz, *By What Authority?* (Collegeville: Liturgical Press, 2003), 57.
  - 6 Vatican II Council. "Constitution on the Sacred Liturgy": *Sacrosanctum Concilium*. Solemnly promulgated by His Holiness Pope Paul VI on December 4, 1963. Accessed September 5, 2020. [https://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_const\\_19631204\\_sacrosanctum-concilium\\_en.html](https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19631204_sacrosanctum-concilium_en.html)

*Composers, filled with the Christian spirit, should feel that their vocation is to cultivate sacred music and increase its store of treasures.*

*Let them produce compositions which have the qualities proper to genuine sacred music... for the active participation of the entire assembly of the faithful.*

*The texts intended to be sung must always be in conformity with Catholic doctrine; indeed, they should be drawn chiefly from holy scripture and from liturgical sources.*<sup>7</sup>

This invitation was enthusiastically accepted by female composers, and women's voices in sacred song are more widely represented in public worship today in the Catholic tradition. Vatican II created a clear mandate for the inclusion of work by female composers and text writers, as well as providing broad guidelines for all composers in their work of "magnifying" the Lord.

The songs of women in biblical texts show the power and impact of the female voice throughout the ages. In remembering and giving voice to these songs, we allow the past to inform the present for the sake of the future; this is also what takes place in any liturgical celebration.<sup>8</sup> Female composers in the Catholic tradition post-Vatican II continue to shape prayer and theology in ways that enrich not only the sacred musical storehouse, as called for by the CSL, but also the lived expression of faith in the wider Catholic and Christian community around the world: *lex orandi, lex credendi, lex vivendi*.<sup>9</sup> As we pray, so we believe, so we live.

Women's voices in sacred song were not absent in the pre-Vatican II Catholic Church but were not always widely heard, encouraged, or accepted. The work of St Hildegard of Bingen – twelfth century mystic, composer, artist and now Doctor of the Church – was rediscovered in the twentieth century, and her work in both text writing and music is now fully celebrated, heard and shared as

befits the extraordinary art and prayer that it is. However, Hildegard publicly played down her gifts and the value of her physical person for many years to ensure that she could continue to compose and make music in her community while maintaining the support of powerful male sponsors, patrons, and benefactors.<sup>10</sup> Hildegard understood the unique place of music and singing in recognising and celebrating the divine. Trusting her senses, she knew that music opened the way for a cosmic vision and experience of the world that recognised and celebrated *viriditas*,<sup>11</sup> God's greening power, that flows through all creation. A quote attributed to Hildegard is that there is the music of heaven in all things, and that we have forgotten how to hear it until we sing. Her spiritual and musical vision is communal, unitive, and relational.<sup>12</sup> Contemporary scientific evidence supports Hildegard's lived experience of the power of singing to embed text into long term and embodied memory, and to bond people together.<sup>13</sup>

In the Australian context, the works of Australian female composers and text writers sung in the Catholic tradition are represented in the three main hymnals used in Australia: *Catholic Worship Book II*, *Gather Australia*, and *As One Voice*. Repertoire can also now be readily accessed through online music providers such as *GLA*, *Liturgical Song*, *Willow Publishing* and *OCP*. Published sacred music compositions from Australian female composers include: psalm settings by the late Rosalie Bonighton; psalm settings by Sr Kathleen T Boschetti MSC; *Gather Us, O God* and *Holy, Sacred Spirit* by Monica Brown; the beloved *Come As You Are* by Sr Deirdre Browne IBVM; *Send Us Out* by Genevieve Bryant; *God's Call* by Fiona Dyball; *The Spirit of the Lord* by Robyn Horner; *Micah's Theme* by Sr Anne Kelly IBVM; *Gather As One* by Amanda McKenna; *Receive the Light* and *Exsultet* by Erica Marshall; psalm settings for liturgical years A, B and C by

7 Ibid.

8 Adrien Noscent, *The Liturgical Year*, Book 1. Translated by Matthew J. O'Connell (Collegeville: Liturgical Press, 2013), 54.

9 Don. E. Saliers, *Music and Theology* (Nashville: Abingdon Press, 2007), 33.

10 Fiona Maddocks, *Hildegard of Bingen: the Woman of Her Age* (London: Faber & Faber, 2003), 89, Kindle.

11 Ibid. 81.

12 June Boyce-Tillman, *In Tune With Heaven Or Not: Women in Liturgical Music* (Bern: Peter Lang, 2014), 110.

13 Kay Norton, *Singing and Wellbeing: Ancient Wisdom, Modern Proof* (London: Routledge, 2016), 26.

Jennifer O'Brien; *A New Heart for a New World* by Monica O'Brien and Trisha Watts; *Christ, Be Near Us* by Gina Ogilvie and Monica O'Brien; *Take and Eat* and *Mass of Freedom* by Maggie Russell; psalm settings by Patricia Smith and Margaret Thomas; and *Taste and See God's Love For Us* by Jane Wood, with a text co-written by Sr Deirdre Browne IBVM.

Well known hymns by female composers and/or text writers from the United States that are sung in Australia include: *All is Holy* by Jeanne Cotter; *Sing A New Church Into Being* by Sr Delores Dufner OSB; *In the Morning, In the Evening* by Bex Gaunt; *You Are the Light* by Sarah Hart; *I Say Yes, Lord* by Donna Pena; and *I Am the Bread of Life* by Sr Suzanne Toolan, RSM. Text writers Ruth Duck and Mary Louise Bringle from the US, and the late Shirley Erena Murray from New Zealand, have all contributed texts for hymns that are sung in Australia. Murray is especially represented around the world across Christian denominations. *Touch the Earth Lightly* and *Song for Human Rights* are two of Murray's best known works, and her 175 hymn texts are recognised for their focus on unity, human rights, inclusion, diversity, justice, the rights and dignity of women, care of creation, and peace.<sup>14</sup>

There are two female composer/text writers and one text writer from the UK represented in published resources that are used across Australia, and two composers from Ireland. The late Estelle White wrote the devotional hymn *As Gentle As Silence*, and New Testament biblical scholar, musician and liturgist, Margaret Daly-Denton, wrote the music to *Church of God* to a text by Sr Pamela Stotter. Sr Maeve Heaney's song *Worship* featured at the opening event at the 2020 Los Angeles Religious Education Conference, a conference that usually draws over 30,000 people from around the world. Across Australia, it is the music of English composer and text writer Bernadette Farrell that has found a lasting home in the worship and hearts of the Australian Catholic community, and Farrell's compositions are now staples in a

diverse range of prayer and worship contexts around the world across Christian denominations.

Bernadette Farrell's well known works include: *Advent Litany*; *Bread of Life, Hope of the World*; *Come to Set Us Free*; *Everyday God*; *God, Beyond All Names*; *God Has Chosen Me*; *God of Abraham*; *O God, You Search Me*; *Unless A Grain of Wheat Shall Fall*; and *Who Will Speak if We Don't*. According to data sourced from One License Australia, Farrell has composed the hymn that is most widely sung by Catholic parishes and schools across Australia. First published in 1993, *Christ, Be Our Light* offers a deep understanding of missionary discipleship, and of the merciful *imago dei*. Anchored in Scripture, the hymn also subtly references key liturgical moments, actions, and prayers. Singable, memorable, and musically robust, the hymn is replete with biblical images of light, including those found in the powerful words from the beginning of the Gospel of John 1:3-5

*What has come into being in him was life,  
and the life was the light of all people.  
The light shines in the darkness, and the darkness did  
not overcome it.*

*Christ, Be Our Light* recalls the acclamation and dialogue at the beginning of the Easter Vigil that is sung three times as the darkened church is gradually illuminated by candlelight: Christ our Light. *Thanks be to God.*

The praying and singing of the people in worship is acknowledged in article 7 of the CSL as one of the key ways that Christ is present in any Mass.<sup>15</sup> Article 9 invites people to bear Christ's light to others in mission through their reverence and respect for all creation, their charitable service, and their vocation as Christians in and for the world. This outward-looking vocation of the Christian was expanded upon in the *Decree on the Apostolate of the Laity* from Vatican II in 1965. Article 1 of this document clearly articulates that lay people are indispensable to the mission of the church through

---

14 I-to Loh, *Hymnal Companion to Sound the Bamboo: Asian Hymns in Their Cultural and Liturgical Context* (Chicago: GIA Publications, 2011), 468.

15 Vatican II Council. "Constitution on the Sacred Liturgy": *Sacrosanctum Concilium*. Solemnly promulgated by His Holiness Pope Paul VI on December 4, 1963. Accessed September 5, 2020. [https://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_const\\_19631204\\_sacrosanctum-concilium\\_en.html](https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19631204_sacrosanctum-concilium_en.html)



the work and witness of their daily lives.<sup>16</sup> *Christ, Be Our Light* is written in inclusive and communal language, reinforcing that this vocation is for both women and men, and is undertaken in the supportive context of Christian community.<sup>17</sup>

Verse 2 of the hymn references another powerful image from the Gospel of John that refers to God as the living Word: Christians are called to become this Word and to share God's sustaining hope, especially with the despairing. Verse 3 moves with the shape and form of the liturgy from the first table of the Word to the second table of the Eucharist where people are nourished by the gift of God's very self. Verse 4 takes people into integrated eucharistic living in the world, as the care for mind, body and spirit as experienced in the Mass now naturally extends outwards in mission. The needs of people for the shelter of both a physical home and a caring home community echoes the striking image of the church now as both place and person, the "living stones", as found in 1 Peter 2:5. For people who bear Christ's light, the gifts of God are always to be shared with others in mercy, and in inclusive community.

Verse 5 of the hymn highlights the ongoing partnership between God and God's people through daily discipleship to bring forth God's Kingdom. The last line of the last verse of the hymn poetically references the *Our Father*, a prayer known in all Christian traditions and prayed daily around the world in both devotional and liturgical prayer contexts: "*Your Kingdom come, your will be done, on earth as it is in heaven*". There is a multivalent richness in this hymn of transformational Gospel living that contributes to why *Christ, Be Our Light* continues to speak so powerfully across generations and cultures.

Bernadette Farrell understands her vocation as a composer of sacred music through the lens of Micah 6:8: "*Do justice, love mercy, and walk humbly*

*with your God.*" She aligns with the vision and documents of Vatican II in writing texts and composing music that enable and support the full and active participation of the people as an expression of their common baptism. She also believes that the vocation of the composer calls for a conversion of heart in removing personal needs and desires and replacing them with the needs of others.<sup>18</sup> This means an openness to a range of different musical styles and genres, including traditional hymnody and plainchant. Farrell believes that the songs we treasure carry the prayer of generations. She focuses on composing music that announces the hope that people can live together in a just society; and key to this is serving people who are different from herself.<sup>19</sup>

Farrell is a foundation governor at Notre Dame Catholic Girls School in Southwark in the UK. In a 2019 survey of over 400 young women between the ages of 11 and 15 at the school it was found that *Christ, Be Our Light* had, with other hymns, a positive effect in the lives of the students. This was expressed by the girls surveyed as helping them to come closer to God; giving them words to pray when they felt sadness and despair; helping them to bring out a better person in themselves; and through the way the hymns interacted with their lives as a force for positive change.<sup>20</sup>

Women's voices in sacred song follow Christ in lifting up the lowly and filling the hungry in mind, body, and spirit. Like Mary, the first disciple, their songs magnify and amplify the greatness and goodness of God. Musician and theologian June Boyce-Tillman names significant similarities regularly found in sacred songs by female composers. These include the wide use of inclusive language; the honouring of the heritage of the past; the interlocking of craft and inspiration; biblical roots; the theological synergy of text and tune; and the embracing of diversity.<sup>21</sup> These are rich gifts

16 Vatican II Council. "Decree on the Apostolate of the Laity": *Apostolicam Actuositatem*. Solemnly promulgated by His Holiness Pope Paul VI on November 18, 1965. Accessed September 5, 2020. [http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_decree\\_19651118\\_apostolicam-actuositatem\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decree_19651118_apostolicam-actuositatem_en.html)

17 Vatican II Council. "Constitution on the Sacred Liturgy", 7.

18 Bernadette Farrell, "It's not the composers place to denigrate worship styles," *The Tablet*, November 28, 2013. <https://www.thetablet.co.uk/blogs/1/158/it-s-not-the-composer-s-place-to-denigrate-worship-styles>

19 Ibid.

20 Bernadette Farrell, "How hymns for children, ancient and modern, can cement and deepen faith," *The Tablet*, September 12, 2019. <https://www.thetablet.co.uk/features/2/16683/how-hymns-for-children-ancient-and-modern-can-cement-and-deepen-faith>

21 June Boyce-Tillman, *In Tune With Heaven Or Not: Women in Liturgical Music* (Bern: Peter Lang, 2014), 170.

indeed to celebrate and receive with gratitude, and to sustain into the future. May women's voices in sacred song continue to draw people into the mystery of the unending love of Christ that is living, present, and active in all creation. Jesus Christ: yesterday, today, and forever.

### CHRIST, BE OUR LIGHT

#### Verse 1

Longing for light, we wait in darkness.  
Longing for truth, we turn to you.  
Make us your own, your holy people,  
Light for the world to see.

#### Refrain

Christ, be our light!  
Shine in our hearts. Shine through the darkness.  
Christ, be our light!  
Shine in your church gathered today.

#### Verse 5

Many the gifts, many the people.  
Many the hearts that yearn to belong.  
Let us be servants to one another,  
Making your Kingdom come.<sup>22</sup>

© Text and Music Bernadette Farrell, 1993. Published by OCP Publications, USA. Permission to reprint the lyrics in this presentation obtained from ONE LICENSE: license #A-727492. All rights reserved.

© The text of this presentation is the intellectual property of Fiona Dyball, 2020.

### BIBLIOGRAPHY

Bates SM, Rev. Kevin, Ed (Chair). *As One Voice*. Manly Vale: Willow Publishing, 2016.

Boyce-Tillman, June. *In Tune With Heaven Or Not: Women in Liturgical Music*. Bern: Peter Lang, 2014.

Buffa, Cristina. "The Magnificat and the Song of Hannah: Comparing Social Conditions." *Revue des Sciences Religieuses*: 92/3, 2018.

Deiss, Lucien, C.S.Sp. *Visions of Liturgy and Music for a New Century*. Collegeville: Liturgical Press, 1996.

Farrell, Bernadette. "How hymns for children, ancient and modern, can cement and deepen faith," *The Tablet*, September 12, 2019.

<https://www.thetablet.co.uk/features/2/16683/how-hymns-for-children-ancient-and-modern-can-cement-and-deepen-faith->

Farrell, Bernadette. "It's not the composers place to denigrate worship styles," *The Tablet*, November 28, 2013. <https://www.thetablet.co.uk/blogs/1/158/it-s-not-the-composer-s-place-to-denigrate-worship-styles>

Gaillardetz, Richard. *By What Authority?* Collegeville: Liturgical Press, 2003.

Loh, I-to. *Hymnal Companion to Sound the Bamboo: Asian Hymns in Their Cultural and Liturgical Context*. Chicago: GIA Publications, 2011.

Méndez, Hugo. "Semitic Poetic Techniques in the Magnificat: Luke 1:46–47, 55." *Journal of Biblical Literature* 135, no. 3 (2016): 557–74. doi:10.15699/jbl.1353.2016.2713.

Maddocks, Fiona. *Hildegard of Bingen: the Woman of Her Age*. London: Faber & Faber, 2003, Kindle.

Norton, Kay. *Singing and Wellbeing: Ancient Wisdom, Modern Proof*. London: Routledge, 2016.

Noscent, Adrien. *The Liturgical Year, Book 1*. Translated by Matthew J. O'Connell. Collegeville: Liturgical Press, 2013.

O'Malley, John. *What Happened At Vatican II*. Cambridge: Harvard University Press, 2008.

Saliers, Don. E. *Music and Theology*. Nashville: Abingdon Press, 2007.

Saliers, Don. E. *Themes and Variations: Music and Imagination*. Chicago: GIA Publications, 2020.

Vatican II Council. "Decree on the Apostolate of the Laity": *Apostolicam Actuositatem*. Solemnly promulgated by His Holiness Pope Paul VI on November 18, 1965. [http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_decree\\_19651118\\_apostolicam-actuositatem\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decree_19651118_apostolicam-actuositatem_en.html)

Vatican II Council. "Constitution on the Sacred Liturgy": *Sacrosanctum Concilium*. Solemnly promulgated by His Holiness Pope Paul VI on December 4, 1963. [https://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_const\\_19631204\\_sacrosanctum-concilium\\_en.html](https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19631204_sacrosanctum-concilium_en.html)

Webb, Barry G. *Five Festal Garments: Christian Reflections on the Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther*. Downers Grove, IVP Academic, 2000.

Williams, Very Rev. Peter G. Ed (Chair). *Catholic Worship Book II*. Northcote: Morning Star Publishing, 2016.

Wood, Jane, Ed. *Gather Australia*. Ashburton: NLMC Publications, 1995.

---

22 Jane Wood Ed, *Gather Australia* (Ashburton: NLMC Publications, 1995), 404.

---

# Marist Missionaries and the *Floating Convent*

*Deposited in the Province Archives are the notes and documents Br Alban DOYLE used for his history of the Province, published in 1972. Included was this photo.*



Its age attracted attention. Which heightened when the reverse side revealed that it was taken in the studio of Jean-Baptiste FOURNELL in suburban Lyons, France.

What occasion prompted the rather rare making of a photographic record?

And what connection did the French photo have with Australia?

Br Ted CLISBY in New Zealand provided a critical clue. He recognised Br John DULLEA (1841 – 1914) in the



middle of the front row, and Brothers near him. Born in Dunmanway, Cork, John became Provincial of Australia, serving two terms 1876-1893 and 1897-1900.<sup>1</sup> He then served as Assistant-General in Europe until his death and burial in Grugliasco, near Milan Italy, which had just become the General House. In November 1880 John returned to Sydney following the

---

<sup>1</sup> Technically, he was the Superior of the District of Oceania within the Province of the Isles, headquartered in Dumfries, Scotland. Out of convenience he is termed Provincial, more because it is a term familiar to us today.

7th General Chapter, bringing with him 10 recruits for his fledgling Province. It is, therefore, most likely that the photo is of nine of those Brothers who had assembled in Lyons.

The Brother missing from the photo shoot is probably Br Urban CONLAN (1854-1902). He left the party when the steamer arrived in South Africa. Maybe at that time he was never intended for mission in the Pacific. Urban was another Irishman, from Sligo. His ministry in South Africa concluded with his appointment as Provincial of Australia, replacing John. He died after only nine months in office.

In South Africa his place on the ship was then taken by Br Loetus CERF (1844-1921). Born in Dunkirk France, immediately on his arrival Loetus was appointed Director of St Patrick's The Rocks, Sydney. Of poor health he later transferred to New Zealand then to Samoa, where he died.

The party arrived in Sydney on Thursday 4th November 1880 aboard the steamer *Cotopaxi*,

*rowed out to the steamer and brought the Brothers ashore in time for Mass. Br. Phillip was one of the twelve. He got into my boat with Br. John. We had not gone far when he asked for an oar and, not satisfied with one, he demanded two. Very soon, however, he caught a crab. [Ed. To make a stroke in which the oar either misses the water or digs too deeply.] His head went down and his heels went up – a sight which amused Br. John very much. After Mass, on our way over to the Brothers' House, we passed the Convent, where Br. Phillip's sister, Sister Mary Joseph, awaited her brother. The meeting of both simply baffles description.*



[Peter Newell]

This is Br Pius REEDY (1860 – 1949), then a 20-year-old member of the staff of St Patrick's. He wrote of the *Cotopaxi's* arrival:

*On account of the number of Priests, Brothers and Sisters on board, she was called the "Floating Convent". It came into Sydney Harbour about 8 o'clock at night and anchored off 'Lady Macquarie's Chair', and very early next morning we hired two boats and*



(Archives, Sisters of Mercy, North Sydney.)

Philip JEFFREYS<sup>2</sup> (1858 – 1922) had not seen his sister for nine years. Martha (1849-1886) had come to Sydney in 1871 to join the Sisters of Mercy, becoming Sr Mary Joseph. She was joined in 1878 by their sister Teresa (Sr Mary Gabriel 1858-1950). Another sister Mary Anne (1840-1875) became the first English novice in the Ursuline Sisters. Their aunt, Mother Mary Ignatius McQUOIN (1819-1893), had founded the Sisters of Mercy in Sydney in 1865, at St Patrick's.

2 There is some confusion as to his family name. Our Necrology has him as JEFFREYS, which is also the name in his obituary in the Freeman's Journal. Whereas other publications refer to the family as JEFFREY.

As for Philip, he taught in Sydney, Auckland, and Wellington. He then lived in retirement at Mittagong where he died and was buried. His obituary in the *Freeman's Journal* included in part:

*Who that ever met him can forget the genial atmosphere he carried about with him, on account of his cheery optimism, his mirth-infectious laughter and his witty sayings. The latter have become household words in the families of his former students.*



Returning to the passengers of the *Cotopaxi* for a moment. Among them was another Irishman, from County Down, Sir Arthur KENNEDY, the Governor of Queensland (1877 – 1883). According to the *Australian Dictionary of Biography*:

*His last official act was to sanction the annexation of New Guinea by Queensland, subject to approval by the Colonial Office.*

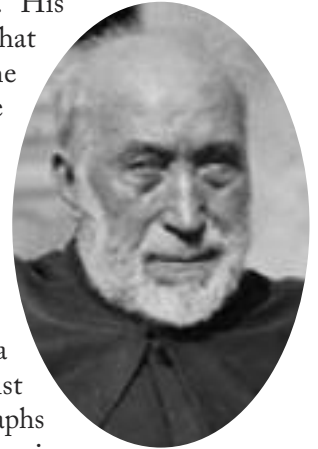
Such arrogance!

Also among the passengers was an impressive number of clergy. There was a group of Marist priests, headed by Jean-Amand LAMAZE, (1833-1906) third bishop of Central Oceania. Accompanying him to Tonga were three other Marist priests, among whom was Fr Armand OLLIER who succeeded him as Bishop. As well there were two Marist priests



heading for New Caledonia. Bishop Lamaze celebrated Christmas Midnight Mass for the Novitiate Community at Hunters Hill.

And then there was the colourful Jean-Pierre PIQUET SM, (1853-1936), destined for the Australian mission. Educated by the Marist Brothers in Lyons, he was to serve 56 continuous years at St Patrick's. Around Sydney popularly considered a saint, he was for a brief time excommunicated by Cardinal MORAN. His eminence was displeased that Fr Piquet had brought the Last Rites to people outside his parish boundaries, and had married a couple whom a priest in another parish had turned away. As can be seen, Fr Piquet was not troubled by rules and regulations. And so, a bane also for his Marist superiors. Of the many epitaphs written at the time of his passing, the most descriptive is that of Herbert MORAN.<sup>3</sup>



*Shepherd of sinners, to him went the drunkard from near the Cut, the shamefaced man from a distant parish, afraid to face the fierce blackthorn morality of his local priest, the wife of a mixed marriage troubled in conscience, and some of those tired and distressed poor women who along lower George Street hold out the begging bowl of their flesh ... His colleagues thought his methods too quick and his penances too light. Clerical envy always finds its grounds. But the French priest induced more people to make amends, to restore and to repair, than all those who angrily rebuked the sinners. He loosed their sins and later went into their homes, as a friend making things straight.*

<sup>3</sup> The quote is from his 1945 work, *Beyond the Hills lies China – scenes from a medical life in Australia* (Sydney: Dymocks, 1945) (pages 212-213).

Herbert Michael MORAN (1885 – 1945) is a colourful character in his own right, warranting an absorbing entry in the *Australian Dictionary of Biography* (ADB). For a time, he attended St. Joseph's College Hunters Hill, and also the Jesuit St. Aloysius College. He captained the first Wallaby tour of Britain in 1908. His medical career was notable, especially in its cancer research. Of his literary works the ADB says:

*Moran's three largely autobiographical books show considerable literary talent and a very individual style. He was essentially a destructive critic of medical, social and religious mores—though he remained throughout a devout Catholic; his work exhibits a strong sense of sardonic humour and sympathy with the underdog.*

Alec BRITTON, an ex-student of St Patricks wrote to the Catholic Press at the time of Fr Piquet's death, vividly recalling how the kindly priest fed a stream of poor during the great maritime strike of 1890 and 1891. With docks located within the parish, the impact would have been considerable. No surprise then that he took a leading role in founding the St Vincent de Paul Society in New South Wales. As Peter McMURRICH SM noted, Piquet was the last of the French Marists at St Patrick's.<sup>4</sup>

The *'Floating Convent'* bought to Australia a considerable number of priests, all named:

- Three priests for Sydney Archdiocese.
- Four for the then Diocese of Brisbane.
- Four for Goulburn Diocese.
- Two for Maitland.
- One for Bathurst
- Five for the Victorian missions
- Two for Hobart, and
- Two for Wellington, New Zealand.

The *Freeman's Journal* listed Br John and his group, also individually identified. Then added that there were

*three Sisters of the third Order of Mary, for the schools at Tonga.*

No names given. These Sisters were anonymous. But with research each has now a name and a story. They were Sisters of the Third Order Regular of Mary (TORM). What we now know as the Missionary Sisters of the Society of Mary (SMSM) were not constituted until 1931.

The three were Pierette REIREUX (Sr Marie Saint Pierre 1860-1911), who later returned to Sydney. She died at Villa Maria, Hunters Hill, where the Sisters had had a small convent since 1865. Delphine MECHIN (Sr Marie Delphine 1860 – 1914) also returned due to ill health. She died back home in Lyons. The third sister died at Ma'ufanga, Tonga. She was Marie MAGNILLAT (Sr Marie Xavier 1855-1923). Of her it was said:

*A competent and devoted nurse, she influenced the whole population of the island, Tongans as well as Europeans, who knew her only by the name Mamea (Ma Mère). Her ability to cure illnesses won the hearts of the people and she was soon*



*fully engaged with responsibility for the school and the dispensary, attending to all without distinction. Even members of the royal family quite often came to her for medical attention. Particularly during the flu epidemic of 1918 she seems to have provided the only medical care available. She had a good understanding of the Tongan mentality and way of life.*

In our day, with our own epidemic, she would have been a 'first responder'.

When Br John's recruits arrived in Sydney, what was to become the Province of Australia was only in its ninth year, consisting of 46 Brothers, ministering in schools at St. Benedict's Broadway, Sydney; St. Patrick's The Rocks Sydney (which included a boarding school); Parramatta; and in New Zealand in Wellington and Napier. In addition, there were seven communities in New Caledonia, composed of about 26 Brothers. The novitiate, Mount St Joseph, was then at Hunters Hill. Since its opening in October 1873 at St Patrick's, the novitiate had by 1882 received 36 Postulants, 31 of whom still remained in Religious Life. The nationalities are illuminating. Two were born in England, four in New Zealand, ten in Ireland, and fifteen in Australia.

Having been drawn primarily from the French Provinces, it was no surprise that of the *Cotopaxi* party of ten, only three could speak English. Archbishop VAUGHAN was disappointed. He had paid their fare and had hoped to open new schools.

Br Ludovic wrote:

*Their first concern was to settle down to study; but since shortage of accommodation for the boarders at St Patricks was obliging us to construct a larger place at Hunters Hill, our new missionaries, with the help of the Novices, in tropical heat had to take up mattock and shovel, saw and plane, and prepare the site for the temporary boarding quarters. Poor Brothers! I can still see them, sweating in great drops, their hands blistered by the handles of the tools. How short were the*

---

4 Peter McMurrich, *The Harmonising Influence of Religion: St Patrick's Church Hill, 1840 to the Present.* (Sydney, Marist Fathers, 2017.)

*moments given to the study of English until a wooden building on stone foundations, capable of accommodating 150 boarders, was at last complete. But it was not until July 1881 that the pupils would take possession.*

Before that occurred, the Brothers received news that Br François had passed away on January 22nd. Undoubtedly, François would have given his blessing and encouragement to the group as they assembled in Lyons.

With construction complete, and to hasten their progress in English, Br John then dispersed the French-speakers across his communities, *'in order to take away the opportunity to speak so much French.'* In July 1881, he wrote a comprehensive letter to the Superior-General detailing the progress in English of each of the French-speakers. He was praise-worthy of their efforts and realistic about their potential. Maybe fearing that he had been too direct in his evaluation, and insufficiently appreciative of those he had been given by the superiors in France, he then went on to add

*Notwithstanding these remarks I must assure you, My Reverend, that I am very happy that all these good Brothers have come and they will always render us great services by their excellent religious spirit and their dedication.*

In general, this proved true.

Later in the year, again in a candid letter to the Assistant-General in France, John wrote:

*Our great drawback, and one which acts most damagingly on the present position of the Brothers out here, and is likely to do more mischief to the future prospects than even the present, is the absence of a few Brothers capable of conducting first classes. Promising vocations will be affected thereby as well as our reputations and the success of our schools. The general mediocrity in point of attainments of those I accompanied from Europe last year seems to have told very unfavourably against the European formation of our subjects compared to those of other Societies.*

It seems that his recruiting drive through the Marist Provinces of France had not produced a group of outstanding educators of senior classes. Maybe the Provincials actively discouraged their best men from heading to the Pacific. Even so, they generously volunteered to be missionaries and missionaries they became.



Br Amplias (Jean-Marie FILLON 1848-1924) soon moved on to New Caledonia where he was immediately given charge of the school in the Loyalty Islands. Leadership of the school in the Isles of Pines followed. For 43 years he laboured in New Caledonia, passing away there at the age of 76.

Two of the group ministered in Fiji.

At 45, Br Hervieux (Jacques-Alphonse REYNAUD 1835-1916) was the senior of the recruits. After spending eight years at St Patrick's he was tasked with founding our presence in Fiji in 1888. At the age of 81 he died in Suva, where flags flew at half-mast to mark the passing of this highly respected Brother.



Br Cloman (Louis Cyprien MOUNIER 1852 -

1932) was a member of the foundational staff at St. Joseph's College Hunters Hill, Sydney. His caring and simple nature left a lasting presence in the memory of many ex-students, who had nicknamed him 'Freck' their abbreviation of Frère Cloman. In 1894 he transferred to Fiji. Three years later he founded a school in Suva.



Though intended as a school for

Indian boys, all races were welcomed, such that it became known as the Marist Brothers' Cosmopolitan School. He died in Suva in his 80th year.

One of the younger members of the group was: Br Cleophas (Felix COUSTAURY 1854-1914) He was 26 when he arrived in Sydney. Like Cloman, he was appointed to



the first staff at Hunters Hill, teaching French and music. It was he who founded the brass band. He left the college in 1891, being among the first to volunteer for the mission in China. He survived the violence of the Boxer Rebellion in 1900, being among those besieged in the Legations. He died in China at the age of 60 and was buried in Beijing.

In addition to Br Philip Jeffrey another Brother remained in Australia, Br Bardonien (Jean PRULHIÈRE 1848-1933).

He made his first Confession to St John VIANNEY, the Cure of Ars, and as a novice cooked for Br François. By all reports, a simple man of faith, he was the cook in various communities before transfer to Mittagong where he worked in the orchard. He died at Mittagong at age 85. He had spent 55 years in Australia.



Of the group, the three youngest were to leave the Institute. First to go in 1883 was Br Adalgise (Emile Alexandre DE MONCHAUX 1855 - 1930). In early 1881 he was to have been appointed to New Caledonia to run a workshop (a real workshop – not a seminar). Due to anti-clerical opposition, this fell through and he was appointed to Paramatta to assist Br Wibertus with his class. By late 1881, John was writing that Emile's health was not suitable for New Caledonia. His behaviour was also showing restlessness.

*He seems industrious enough as long as his work is changed often enough.*

He had thoughts of returning to France, worried by the debts of his deceased father.

By July 1882 he was listed among the workers at Hunters Hill, though not on the college teaching staff. By October he had written to the Superior-General requesting to leave the Institute. The Provincial, Br John, seemed to have a plan whereby Emile would be recalled to Europe, where he could then leave quietly, avoiding



the 'scandal' of a Brother being seen in Sydney to leave Religious Life. While waiting for the mail back from overseas, Emile grew more restless. He tried to join the Jesuits and then the Marist Fathers. Acting while the Provincial was interstate in Victoria, Ludovic, in frustration probably, on Christmas Day transferred Emile to St Patrick's – to be the cook. The situation boiled over and at the beginning of January 1883. Ludovic dismissed him from the Institute. So, Emile went down the road to the Marist Father's Presbytery at St Michael's, Dawes Point. He remained there for three weeks until – as Ludovic tells it – he was expelled by the priests. Emile's appeal to re-join the Brothers met with a 'I positively refuse' from Ludovic.

Plans to avoid a 'scandal' in fact got trumped by love. As Ludovic complained:

*At Hunters Hill a certain Brother Adalgis (sic) from the province of Northern France, who had been sent to Sydney to do the boot making, got fed up with his job, entered into a relationship with a woman neighbour, left the Institute and*



*married her, setting up house only 100 metres from the Novitiate and Boarding School. What was even more painful to the Master of Novices was that the proceedings were secretly carried out by a Marist Father whose only excuse was that he had merely acted in his role as confessor.*

In fact, Emile had married Mary Catherine (Minnie) HORAN, in August 1883, and moved in with her widowed father. In those days the Gladesville Road frontage of the college campus



consisted of a row of houses. This was where Emile lived. Rather than disappear quietly, Emile took up residence where Ludovic could hardly fail to be reminded of him - regularly.

Emile was to remain a bootmaker. Naturalised in 1886, he survived bankruptcy in 1895 to be living at the time of his death in the comfortable suburb of Lane Cove in Sydney's lower North Shore.

Were we to think of Emile as just a simple worker, we might well be mistaken. In 1916 he published a book with the succinct title:

*Simplified and Easy Method to Learn the French irregular verbs with models of the four regular conjugations represented by the four verbs Aimer Finir Recevoir and Rendre based on the Radical of the infinitive and the four terminations er ir evoir and re.*

Whew!

He and Minnie had eight children who survived to adulthood: four girls and four boys. The 'scandal' of Emile's departure must have been forgotten or forgiven since certainly his youngest son, Charles, attended St Joseph's College, Hunters Hill where he was second in the state in Latin, third in French, and third in Chemistry. He went on to graduate as a doctor in 1922. In January 1941 the *Catholic Press* listed him among the 'distinguished lecturers' in a story under the headline: *Marist Brothers' Summer School Has Impressive Programme*. The article was accompanied by a photo of the group of Brothers - 120 of them.<sup>5</sup> Charles served on the executive of the Old Boys' Union.

Charles' brothers were an accountant, economist/management consultant, and an accountant/company director. One of Emile's grandchildren became Dean of the School of Architecture and Planning at the Massachusetts Institute of Technology in the United States.

Emile died in June 1930, and Minnie ten years later. He was 75.

Emile's departure was followed by Br Andrew Corsini<sup>6</sup> (Antoine MOREAU 1856 - 1929). From its foundation, he also was a member of the staff at St Joseph's College, Hunters Hill providing valued

support in after-class supervision. As we have seen, Provincials at the time were in the practice of writing very detailed letters to France, almost on a weekly basis. They were very candid reports on the progress of the various schools, troubles with priests, and with Brothers. Br Andrew featured regularly.

John DULLEA often praised his progress in English and his work as infirmarian, yet also found him somewhat oppositional and stubborn. Given Antoine's limited capacities, worsened by a lack of tact, and a small stature that did not command respect, John did not know what to do with him.



While John was reporting to France so also was Antoine. Not reluctant to write about various 'cruelties' inflicted on him by the Provincial. Causing John to write explanations back to 'head office' detailing how events had unfolded - from his perspective. John wrote

*I seldom had my patience put to a more severe test.*

Then he concluded almost a page of detail with this summary:

*On the whole Br André is I believe a good conscientious Brother but is strangely headstrong in things in general.*

We get the sense that Frere André was not happy within the constraints of Religious Life as it was lived at that time. He was frequently finding excuses to be out and about. And had the skill of stirring up discontent in others. What John referred to as prone to 'exaggeration and spirit of intrigue'.

As the decade went on Antoine became even more discontent. By mid-1892 he continued at St Joseph's College as infirmarian, taught a class of French each day, and spent the remainder of his time in the garden. John wrote

*his usefulness is shown above all in the event of an epidemic or serious illness, where he shows a lot of dedication.*

<sup>5</sup> The photo is included Br Brian Etherington's *Marist Memories*, pages 50-51.

<sup>6</sup> It was the custom at the time that no two brothers, anywhere in the world, had the same religious name. This led to the recourse of many strange names of obscure saints. Once a Brother died or left the Institute, his religious name was often then 'recycled'. In this case it proved somewhat ironic that Antoine MOREAU's name was later given to Henry POWER - Br Andrew Corsini - Provincial of Australia (1931-1941) and of Sydney (1948-1953).

Christmas Day 1894, on the advice of the Assistant General in Europe, he was transferred to New Caledonia, to teach 2nd class, do some supervision, and care for the sick. In May 1896 the new Provincial, Felix GAREL, received a letter from France, authorising Antoine to leave the Institute in order to be married in Melbourne. Felix thought it a ruse to get back to St Joseph's! Antoine returned to Sydney in July. The need for significant dental work was used to explain his presence in Sydney. He contacted the woman whom he was to marry, telling her that he had changed his mind and wished to remain a Brother. So, Felix initially sent him to the new orphanage at St Vincent's Westmead, Sydney as cook and gardener. The restlessness continued. By October he had again initiated the process of leaving Religious Life.

On 25th March 1897, he left the Institute and moved to Melbourne. In early April Felix wrote:

*Brother Andre Corsini has just written to me from Melbourne to say that he is destitute. He asks for £ 2. I sent him the same, telling him not to repay it. Poor boy! I urge him to do penance for his failures.*

In May, Felix was to report that Antoine was running a shop selling chemical products.

The next month he married Sarah BACON, taking up a former occupation of gardener. She had come to Sydney from County Laois in Ireland. For a time, she had resided in Hunters Hill, probably as a servant or governess. Antoine maintained an involvement in church affairs, especially the Australian Catholic Federation, of which he was honoured with life membership just prior to his death at Deepdene Melbourne in March 1929. Sarah passed away in September 1933. They had no family.

Finally, the life of Br Wiburtus (Edouard FORRIER 1875 - ) Though French-speaking, he was actually born in Bruges, Belgium. In Sydney, he taught primarily at Hunters Hill,

then St Benedict's Broadway, Sydney teaching in the Secondary School. In January 1890 he was transferred to New Zealand, as a member of the foundation community at Stoke, outside Nelson. It seems it was an appointment he welcomed. Edouard was both a zealous teacher and very skilled in tailoring, shoemaking, and music. It was said, his enthusiasm built community spirit.

His new community, though sometimes referred to as an orphanage, was in fact an industrial school. Many of the boys had lived on the streets, had been raised in families characterised by neglect, or were there with the financial support of their desperate families. It was intended that the school would provide basic literacy and trade training, till the boys turned 15. Initially there were 180 boys, the majority of whom were sent by the government, who paid a daily board. A tough assignment, which the Brothers undertook with much commitment. And with great hopes. John, the Provincial, wrote to the Superior-General of the new foundation

*such a work appears to me a most useful and meritorious one. I believe the Father of orphans would not fail to bless the whole Province for it.*

There was talk of it becoming the community for the sick and elderly Brothers in New Zealand 'who fear the heat of Australia'. There was hope that a large boarding school would be established on the extensive property of more than 150 hectares.

The start was shaky, but with a change in leadership to Br Loetus (who arrived in Sydney on the *Catopaxi*) the climate within the school improved significantly. Br Brendan HILL (1876-1962) was a member of staff 1893-5. (He was to become Provincial of Australia 1925-1931.) He later wrote

*The Government insisted on the admission of boys committed by the Law Courts – a sad mistake as events proved.*

The operation of the school became the subject of a government enquiry when two boys 'escaped' in 1900. A combination of the enquiry recommending there be female staff, and the toxic climate surrounding the inquiry itself, made the presence of the Brothers untenable. It was sealed by a new law prohibiting control of private industrial schools by overseas organisations.



The Brothers withdrew at the end of the year.

*Thus ended in disappointment an enterprise begun with such high hopes. Deficiencies in the Brothers' management of the orphanage there undoubtedly were, but the reasons for the affair's becoming a cause célèbre were just as clearly the realisation of some people that here was an opportunity to discomfort the Catholic community, and the fact that some members of the Opposition Party in Parliament saw in it an opportunity to embarrass the Government.<sup>7</sup>*

To this list of causes, Br Ted CLISBY would add, that of nationalism. For some members of the Nelson community, it was distasteful that two of the staff were foreigners. Loetus, the leader of the

community was French and Edouard, Belgian. 'While the others were in the majority of the despised Catholic Irish'.<sup>8</sup> The inquiry had an especially crushing impact on Edouard. With the closure of the community, he returned to Sydney in January 1901, promptly left the Institute, and returned home to Belgium.

In 1880, as they gathered in a Lyonnaise photographer's studio for a staged group photo, their gaze seems fixed on the future. For our good fortune, a photo of a representative group of Marist pioneers has survived. One hundred and forty years later, we now know their names and can honour their contribution to Marist life in Australia, the Pacific, and even in China.

<sup>7</sup> Pat Gallagher *The Marist Brothers in New Zealand, Fiji and Samoa 1876-1976*. (Tuakau: New Zealand Marist Brothers' Trust Board. 1976).

<sup>8</sup> Edward Clisby *Far Distant Shores, The Marist Brothers of the Schools in New Zealand, Samoa, Fiji, Tonga and Kiribati 1838 – 2013*. (Auckland: New Zealand Marist Brothers' Trust Board. 2017). 86-87.

# Who are adolescents today? The case for a holistic formation of the head, heart and hands

*“Solidarity is learned through ‘contact’ rather than ‘concepts.’ Students... must let the gritty reality of this world into their lives, so they can learn to feel it, think about it critically, respond to its suffering and engage it constructively. They should learn to perceive, think, judge, choose and act for the rights of others, especially the disadvantaged and the oppressed... When the heart is touched by direct experience, the mind may be challenged to change. Personal involvement with innocent suffering, with the injustice others suffer, is the catalyst for solidarity which then gives rise to intellectual inquiry and moral reflection.”*

– Peter Kolvenbach, Superior General of the Society of Jesus, (1983 – 2008).

It has always been tough to be a teenager. The evidence seems to be that it is getting tougher, with many teenagers suffering from anxiety and depression, with COVID-19 adding to the challenge. How do we approach the faith development and spirituality of teenagers today given these growing challenges? This paper will briefly discuss some of qualities of a good Religious Education practitioner, some of the realities that many of the teenagers in our schools are facing today, the historical currents which have got us to this point and an alternative narrative which can support teenagers live lives of meaning and maybe faith. This is a very ambitious scope for a paper of this size, so it will be a brief commentary on each of the topics mentioned.

The twentieth century educational philosopher Peters wisely stated ‘to be educated is not to have arrived at a destination; it is to travel with a different view.’<sup>1</sup> One of the explicit hopes of

Catholic education is that graduates of Catholic education travel with a Christian worldview, illuminated by faith. How is this achieved?

A painting that most of us would have seen at some point is *The Light of the World* by Holman Hunt which was painted in the 1850s. There is Jesus with a lamp knocking at a door. I think the key part of the picture is that if you look closely, the door has no handle. The point as I see it? Jesus is always knocking at the door, but it is up to us to open the door. Perhaps a relationship with the risen Christ is always open from Jesus’ side and not always open from our side. This may be particularly relevant to the spirituality of teenagers. The question is, how do we encourage teenagers to open the door?

A large part of the success or otherwise of Catholic education comes down to who is teaching it. A lot of what I am going to suggest about the faith life is that encounter is a large part of it and that in a school context, the staff are central to this. We who work in schools have the task of seeing the face of Christ in our students and to be the face of Christ to our students.

## WHAT ARE THE FEATURES OF A STRONG RELIGIOUS EDUCATOR?

Very briefly, I think there are four features we are looking for in our religious educators:

1. We need people of faith.
2. We need people with some theological and scriptural formation.
3. We need good pedagogical practitioners.
4. We need more than solid content. A good religious education educates the head, heart and hands. It is not limited to academic Religious Education,

---

1 R. S. Peters, Education as initiation. Inaugural lecture, *Institute of Education, University of London*, London, 9 December, 1963.



but we also need to be including prayer and reflection, retreats and a liturgical life, to educate the heart. Outreach in service to others also needs to be part of a good Catholic education.

At the heart of what I believe about the faith formation of teenagers is that it is ultimately about the opportunity for an encounter with the risen, living Christ. It is part of our birthright to experience the incarnational God. Reflective

opportunities draw out the inner life experience and Religious Education gives us the language to express the internal workings of the spirit. The door to the faith life might open.

#### WHAT ARE THE RATES OF WELLBEING FOR TEENAGERS TODAY?

As important as the curriculum and the teachers are, I think we need to start with the students. Spiritual and religious formation is not something that we do to students, but do with. We need to understand and know our students, care for them and want what is best for them. So, who are our teenagers today and what is it like to be a teenager today?

While in many ways, today's teenagers have it pretty good, the sad news is that we have an epidemic of teenager anxiety and depression. What is worse is that the leading cause of death amongst 15–24-year-olds is suicide. I think the hardest thing I have done in a school context is to tell students and staff of the suicide of a girl in Year 9 a few years ago.

Here are some statistics for teenagers that are mostly from the last five to ten years.

Mission Australia's 2017 annual Youth Survey had mental health as the number one national concern, for the first time in their 16 years of undertaking the surveys. The Royal Society for Public Health claims that rates of anxiety and depression for young people have increased by 70% in the last 25 years.<sup>2</sup> Tomyrn has studied subjective wellbeing for Australians across the life cycle and concluded that the ages of 15–16 are the most challenging in the life cycle.<sup>3</sup> Headspace have released data showing that 32% of 12–25 year-old young Australians are 'reporting high or very high levels of psychological distress.'<sup>4</sup> In 2009 the figure was 9%, so the proportion of students reporting psychological distress according to Headspace's data, has more than tripled in less than 10 years.

Another alarming statistic from *The Medical Journal of Australia* is that young people between the ages of 10 and 19 receiving treatment for 'suicidal urges, self-harm or intentional poisoning' increased by 159% between 2010 and 2014.<sup>5</sup>

2 The Royal Society for Public Health, #*StatusofMind*, 2015, para. 9.

3 A. Tomyrn, *Youth Connections Subjective Wellbeing Report*, 2014.

4 Headspace, *New headspace research reveals alarming levels of psychological distress in young Australians*, 2018, para 2.

5 J. Perera, et al, *Presentations to NSW emergency departments with self-harm, suicidal ideation, or intentional poisoning, 2010–2014*, 2018, Box 3.

Mission Australia have noted that if you are a teenager, you are more likely to have a mental illness.<sup>6</sup>

This is who we are working with when we talk about students in High Schools. This is the reality that teachers are dealing with. We spend far more time these days on teenager wellbeing issues than behaviour issues. We have a significant problem and the strategies we are using are no doubt mitigating, but we have a long way to go. If you are suffering from anxiety or depression or both, your learning is probably going to be compromised. This is the reality of our schools at present.

### WHAT IS THE PURPOSE OF A CATHOLIC EDUCATION?

What is the purpose of education from a Catholic perspective? In 1977, the Prefect for the Vatican Congregation for Catholic Education at the time, Cardinal Garrone, published a seminal document called *The Catholic School*. One of the often-quoted lines from the document states that the purpose of Catholic Education is

‘...a synthesis of culture and faith, and a synthesis of faith and life: the first is reached by integrating all the different aspects of human knowledge through the subjects taught, in the light of the Gospel; the second in the growth of the virtues characteristic of the Christian.’<sup>7</sup> Education in a Catholic setting cannot be static; it needs to respond to the changing culture, read the ‘signs of the times,’<sup>8</sup> and respond in light of the Gospel. Cardinal Garrone’s instruction to synthesise faith, culture and life is not only wise, it is also practical. Given that culture is never static, I think it is worth taking a little time to look at the world we live in and how we have got there. To understand ourselves, we have to understand history and the ideas that have shaped us.

### WHAT ARE SOME OF THE HISTORICAL CURRENTS THAT HAVE BROUGHT US TO THIS POINT?

Up until the Middle Ages and Early Modern period (up until perhaps 1789), a large proportion of the Western world was Christian. There was an attendant surety of meaning and metaphysical

order provided by the Church, which permeated all aspects of life. The dominance of the Catholic Church and Christian metaphysics was challenged by the Reformation, the Scientific Revolution, the Enlightenment and the rise in secularism and atheism. The search for meaning also became more secular, focused on this world and individualised. The responsibility for finding meaning slowly transferred from being a societal given to an individual concern. The collective adherence to the assumed dogmatic metaphysical order was slowly eroded and replaced by individual subjective experience. Wardle argued that the individual enquiry as to the meaning of life arises in the nineteenth century.<sup>9</sup>

Going back to the sixteenth century, Copernicus initiated a new way of thinking and understanding of cosmology that moved planet earth, and the human beings on it, from being at the centre of the universe. Instead, the human being was now one more creature on one more planet which exists among billions of other planets in an indifferent universe. The human subject’s conception of his place and significance in the cosmos shifted from being at the centre and pinnacle of creation to one of demotion to comparative insignificance. The revolutions in Science spilled over into philosophy. Philosophers such as Descartes and Kant, though devoutly Christian themselves, showed that human knowledge was a lot less certain than previously understood. Kant believed that God, the transcendent and metaphysics generally are not matters of knowledge but matters of faith. Kant maintained a belief in a transcendent world, the noumenon, which for Kant was not part of the phenomenal world. Kant’s insights removed some of the previously existing metaphysical certainty.

Karl Marx argued that religion was a fantasy world designed to make people feel better as they are unhappy, oppressed and alienated due to their working lives. Nietzsche took Kant’s distinction between phenomenal and noumenal knowledge a step further and advocated for the end of God, religion, idealism and metaphysics. Nietzsche’s pronouncement of the death of God compromised

---

6 Mission Australia, *Youth Mental Health Report*, 2017.

7 G. Garrone, *The Catholic School*, 1977, Section 37.

8 Paul VI, 1965, *Gravissimum Educationis. Declaration on Christian Education*, Section 4.

9 D. Wardle *The Meaning(s) of Life: A Contemporary Perspective Between Nietzsche, Sartre & Nancy*, 2016, p. 10.

foundational conceptions of truth and meaning that had been held as the metaphysical order for centuries. The notion of the death of God was in effect a challenge to the notion of objective truth. Nietzsche also advocated perspectivism – there are different points of view and perspectives, which leads to relativism. Which in turn leads to nihilism and pessimism as there is no hierarchy of values and meaning.

Sartre took Nietzsche's ideas about the loss of objective truth and advocated that an individual's existence precedes societal structures and norms and expectations. The individual is free of psychological predispositions and societal expectations. Sartre's existentialism propounded that the human subject is alone in the world. Following on from Nietzsche, Sartre agrees that there is no ground for morals or values. The individual is free to create their own morality. Sartre argues that nihilism and its attendant freedom to create one's own life is to be celebrated. However, for many, this radical freedom and the responsibility that goes with it is a source of fear and even anguish.

Part of the human condition seems to be the need to makes sense of oneself and the world we live in. The revolutions in thought I've mentioned removed some of the long held foundational beliefs that were taken for granted for millennia. Armstrong wrote: 'We are meaning seeking creatures...human beings fall easily into despair, and from the very beginning we invented stories that enabled us to place our lives in a larger setting, that revealed an underlying pattern, and gave us a sense that, against all the depressing and chaotic evidence to the contrary, life had meaning and value.'<sup>10</sup> The revolutions of thought described have undermined and eroded these structures and narratives. One of the main causes of the loss of meaning is postmodernism. Postmodernism was defined by Lyotard as 'incredulity towards metanarratives.'<sup>11</sup> That is, 'where metanarratives are understood as totalising stories about history and the goals of the human race that ground and

legitimise knowledges and cultural practises.'<sup>12</sup> The human subject seeks meaning in a universe which cannot be understood but only be interpreted in its essence. The individual seeks meaning in a universe that is meaningless and impersonal according to many nineteenth and twentieth century thinkers such as Marx, Nietzsche and Sartre.

Moving to the twentieth century, Freud advocated that many of the drives of being human are subconscious or unconscious. This was another blow to the human subject's liberty and freedom. Not only is planet Earth not the centre of the universe and the human subject just one more species on that planet, but the human subject was not even in control of its own choices and drives. Turner argued that Freud democratised the search for happiness 'through popular therapies such as yoga, self-help strategies and by the adoption of psychedelic and recreational drugs such as cannabis and Prozac that, if they do not deliver lasting happiness, offered relief from the cycle of depression.'<sup>13</sup> Turner goes on to note that there were many self-actualisation movements in the 1960s that included aspects of Eastern religions and experimentation with drugs and sex.

While I have painted a fairly bleak picture in describing these new understandings of cosmology and human beings' place within it, for the sake of balance, I'll mention Steven Pinker, author of *The Better Angels of our Nature* (2011) and *Enlightenment Now* (2018). Pinker has pointed out some of the many good things that have arisen due to human progress in recent years, including increases in life expectancy, income, leisure time, the internet, greater access to music, movies and international food, vaccines, the ability to communicate via platforms such as skype around the world and so forth. Pinker thinks we should be happier than we actually are, given all of these advances and opportunities.

### TEENAGERS TODAY

Teenagers of today are the heirs of these movements and the way they have formed the world we live in today. Although the average

10 K. Armstrong 2005, p. 2.

11 J. Lyotard, cited in A. Woodward, *Internet Encyclopedia of Philosophy*, para. 18.

12 Ibid.

13 B. S. Turner, cited in: Y. Contreras-Vejar, J. Tice Jen, B. S. and Turner, *Regimes of Happiness: Comparative and Historical Studies*, 2019, p. 28.

teenager is probably oblivious to these historical movements, they have been thrust into a world where the norms and advice on how to live have evolved from the major currents of thought that have preceded them. Wardle describes the situation as ‘a personal problematic for individuals who had become increasingly atomized, socially isolated, and abandoned to a world without epistemic or metaphysical certitude, leaving individuals without a secure foundation for their personal meaning in life.’<sup>14</sup> I think this picture is part of the reason for the magnitude of the anxiety and depression teenagers are now experiencing.

We know that the internet and social media are relatively recent phenomena that are an integral part of the lives of most teenagers. Taylor notes that two deep human needs are close, intimate relationships and solitude. Taylor goes on to state that social media achieve neither. A person on social media is neither alone nor in face-to-face company with another human being. More face-to-face socialising produces oxytocin, which increases productivity, reduces self-interest, increases psychological safety, altruism and teamwork. Social media for many is an attempt to fill a loneliness gap. Face to face connection is far more effective. Over the past 40-50 years, social networks have become dismantled due to the rise in individualism which has contributed to the loneliness of many. We know that membership of trade unions, churches, political parties and so forth has reduced significantly.

#### DEVELOPMENTAL REALITIES FOR TEENAGERS

Odriozola and Gee (2018) state that ‘adolescence is the life stage when mental illnesses are most likely to emerge, with anxiety disorders being the most common.’<sup>15</sup> Odriozola and Gee go on to note that the importance of the connections between the prefrontal cortex and the limbic system in the brain. The prefrontal cortex is responsible for executive functions such as planning, decision

making and short-term memory. The limbic system which includes the amygdala is the seat of emotions, including fear. The connections between the limbic system and prefrontal cortex are responsible for the regulation of emotion are in a state of flux and still developing during the teenage years. The connections continue to strengthen right through to an individual’s early 20s. The fact that the brain is still developing in these ways during the teenage years means that ‘anxious teens are at heightened risk for a host of long-term problems, including depression, substance abuse and suicide.’<sup>16</sup>

#### PRESSURE TO ACHIEVE

Smith has made the link between the COVID pandemic, teenager mental health worsening and the pressure of achievement. Smith claims that it is the pressure to achieve that is the one of the biggest threats to teenager wellbeing.<sup>17</sup> Smith cites research by Luthar, Kumar and Zillmer which showed that ‘adolescents at high achieving schools suffer from symptoms of clinical depression and anxiety at three to seven times higher than national norms for children their age.’<sup>18</sup> Smith argues that it ‘is the pressure to excel in multiple academic and extracurricular activities’ which is the cause of increased misery during the COVID period.<sup>19</sup>

Smith (2021) goes on to state that parents are often a cause of stress where praise is given on the basis of strong performance. This can be interpreted as one’s worth is connected to one’s grades and that approval comes with achievement. This has the effect of increasing pressure to succeed.

#### THE IMPACT OF COVID-19

The Australian Institute of Health and Welfare has reported that in 2020, there was a rise in psychological distress and usage of mental health services. However, there was no rise in suspected deaths by suicide.<sup>20</sup> Cluey Learning as part of the

---

14 D. Wardle, *The Meaning(s) of Life: A Contemporary Perspective Between Nietzsche, Sartre & Nancy*, 2016, p. 11.

15 P. Odriozola & D. Gee, D. Developing teen brains are vulnerable to anxiety – but treatment can help. *The Conversation*, 2018, para. 1.

16 Ibid, para. 9.

17 E. Smith, Teen Anguish in the Pandemic. *New York Times, Gale Academic OneFile*, 2021, para. 6.

18 Ibid, para. 11.

19 Ibid, para. 12.

20 The Australian Institute of Health and Welfare, *The use of mental health services, psychological distress, loneliness, suicide, ambulance attendances and COVID-19*, 2021, para. 2.



research series on the impacts of COVID-19 stated that more than 90% of Australian senior students found the disruptions to learning due to COVID-19 were stressful.<sup>21</sup> As part of the same research, Cluey Learning report that more than one in four senior students found the experience to be ‘one of the most stressful experiences of my life.’<sup>22</sup> Headspace is the Australian National Youth Mental Health Foundation which provides early intervention mental health services to 12–25 year olds. Their 2020 report<sup>23</sup> on the impact of COVID on young people accessing their services reports:

- 74% of young people surveyed reported that their mental health was worse since the outbreak of COVID-19;
- 86% of young people surveyed reported a negative impact on their mood, wellbeing or sleeping;
- 77% of young people surveyed reported a negative impact on their work, study, or financial situation.

As the above data unequivocally shows, COVID-19 has been a further challenge to the mental health of teenagers, with many teenagers reporting further deterioration in their wellbeing.

#### AN ALTERNATIVE NARRATIVE

I now want to give an alternative narrative that proposes some solutions to improving teenager wellbeing and the possibility of an openness to a faith life. This narrative emphasises meaning, purpose, service, encounter, love and liberation. I argue that students can experience this through theological formation, service education opportunities and prayer and reflection. Metaphorically, this may be described as focusing on the head, heart and hands of the students.

We all need meaning and purpose, which is an antidote to anxiety and depression. Viktor Frankl wrote one of the most iconic books of the twentieth century, *Man's Search for Meaning*. As we know, Frankl and most of his family were sent to

the Nazi death camps. Most of his family perished in the camps. Frankl's main work as a psychologist after the war was the development of logotherapy. Faramarzi and Bavali, (2017) state that logotherapy's main contention is that ‘lack of meaning is the chief source of stress as well as anxiety, and logotherapy aids the patients to reach the meaning of life’.<sup>24</sup> Frankl in the extremes of the Nazi death camps saw that some were able to find meaning in these inhuman conditions. They were the ones who were the more resilient to the immense suffering they endured.

Thomas Nielsen, an academic from Canberra agrees with Frankl, and many others in believing that meaning increases wellbeing. Nielsen argues that deeper and longer lasting happiness and meaning come from serving others. Nielsen argues that there is one common denominator of meaning regardless of culture, race and religion and that is ‘... “being something” to someone or something other than themselves’<sup>25</sup> One of the outcomes of this way of life according to a number of theorists is transcendence – of space, time and oneself, which is liberating.

This transcendence of self often takes place through encounter with the other. Buber and Levinas have written beautifully on how encounter with the other can be transformative for both parties. The Christian Brother, Damien Price, after a lifetime of working with young people in service contexts, has a similar view: ‘the most profound conversion experience for the young people I have taken down there has come about because of the entry into the sacred space of someone's story.’<sup>26</sup> It is in the encounter with another person that transformation for both parties is possible. Elizabeth Dunn has noted that we have evolved to find joy in helping others. Dunn states: ‘We need to create opportunities to give that enable us that enable us to appreciate our shared humanity.’<sup>27</sup>

21 Cluey Learning Research series p3: *How Covid-19 has affected stress and study*. Accessed: 11/7/21. Retrieved from: <https://clueylearning.com.au/blog/how-covid-19-has-affected-stress-and-study/>, 2020, para. 3.

22 Ibid, para. 2.

23 Cluey Learning, Op Cit, p. 2.

24 Faramarzi and Bavali, cited in J. Selva, Logotherapy: Viktor Frankl's Theory of Meaning. *PositivePsychology.com*. 2017, para. 3.

25 T. Nielsen, Finding the Keys to Meaningful Happiness: Beyond Being Happy or Sad is to Love. *Meaning in Positive and Existential Psychology*. 2014, p. 84.

26 D. Price, *The Road Less travelled: the theological journey of young people*, n.d., p. 6

27 E. Dunn, Elizabeth Dunn: Helping others makes us happier - but it matters how we do it [Video file], *TED Talk*, 2019.

From Dunn's perspective, giving then becomes a source of pleasure rather than a moral obligation. Flanagan, in an article for *Christlife* in April, this year wrote: 'All human beings have the same Vocation: we are born to be human for others.'<sup>28</sup>

Buber, Frankl and Levinas were all great Jewish thinkers. Christianity in my reading is more explicit in its focus on charity or love as the supreme value. Yiu and Vorster stated 'in the order of perfection, Aquinas puts charity (love) before faith and hope in that: ... both faith and hope are formed by charity and so acquire the perfection of virtue. Charity is thus the mother and root of all virtues insofar as it is the form of all virtues.'<sup>29</sup>

Pope Benedict stated in his first encyclical, *Deus Caritas Est*: 'Love is therefore the service that the Church carries out in order to attend constantly to man's sufferings and his needs, including material needs.'<sup>30</sup> And again from Pope Benedict: 'practical activity will always be insufficient, unless it visibly expresses a love for man, a love nourished by an encounter with Christ. ... I must give to others not only something that is my own, but my very self; I must be personally present in my gift.'<sup>31</sup>

For John Paul II, the phrase 'self-giving' was a key motif of his papacy. Voxnovablog notes that the phrase 'man can fully discover his true self only in a sincere giving of himself'<sup>32</sup> has metaphysical, anthropological, moral and social implications. The statement is also paradoxical. As Voxnovablog puts it, 'how utterly curious that I am a self that, in its very selfhood, loses itself but in so doing fully finds and recovers itself.'<sup>33</sup> The liberation and wellbeing described earlier with transcendence of self, space and time in Christian terms may be described as *kenosis*, or self-emptying. Oord (2015, p. 219) describes *kenosis* as 'self-giving, others empowering love'.<sup>34</sup> In Christianity, similar to Judaism, the transcendence achieved by encounter and service

leads one to encounter with the sacred, with God.

Pope Francis in his recent Encyclical *Fratelli Tutti* stated:

'At a time when everything seems to disintegrate and lose consistency, it is good for us to appeal to the "solidity" born of the consciousness that we are responsible for the fragility of others as we strive to build a common future. Solidarity finds concrete expression in service, which can take a variety of forms in an effort to care for others. And service in great part means "caring for vulnerability, for the vulnerable members of our families, our society, our people". In offering such service, individuals learn to "set aside their own wishes and desires, their pursuit of power, before the concrete gaze of those who are most vulnerable... Service always looks to their faces, touches their flesh, senses their closeness and even, in some cases, 'suffers' that closeness and tries to help them. Service is never ideological, for we do not serve ideas, we serve people.'<sup>35</sup>

The Australian Aboriginal Lilla Watson is attributed with saying 'if you have come here to help me, you are wasting your time. But if you have come because your liberation is bound up with mine, then let us work together.'<sup>36</sup>

As I have now discussed, a number of writers believe that loving service can create meaning and purpose. The giving of oneself can lead to the possibility of transcending time, space and oneself. This is both liberating and revealing in that one learns about oneself. The ancient Greek word for truth was *aletheia*, which means that truth is revealed or disclosed. The giving of oneself paradoxically helps in the process of self-discovery and growing into one's best self.

Where are we up to? After giving an account of the slide of the modern world into individualism and a lack of meaning, I have given an alternative

28 M. Flanagan, 2021, A Reflection of Vocation, *Christlife Newsletter*, Vol 103, para. 3.

29 S. Yiu & J. M. Vorster, The goal of Christian virtue ethics: From ontological foundation and covenant relationship to the Kingdom of God', cited in *die Skriflig/In Luce Verbi* 47(1), 1971.

30 Benedict XVI, *Deus Caritas Est.*, 2005, Section 19.

31 *Ibid*, Section 34.

32 *Gaudium et spes*, section 24, cited in Voxnovablog, *Karol Wojtyła (John Paul II) on Self-Giving*. 2007, para. 1.

33 Voxnovablog, *Karol Wojtyła (John Paul II) on Self-Giving*. 2007, para. 13.

34 T. J. Oord, *The Uncontrolling Love of God: An Open and Relational Account of Providence*. 2005, p. 219.

35 Francis, *Fratelli Tutti*, n. 115.

36 L. Watson, cited by S. Thomson, *My Liberation is Bound Up With Yours*. 2016, para. 6.

narrative of the importance of meaning, purpose, encounter, love, transcendence, and liberation. How can these lofty aspirations be achieved for our teenagers? What does this look like in terms of the spiritual and faith formation of teenagers.

### A SUGGESTED APPROACH TO RELIGIOUS EDUCATION

A mix of theological formation, service learning and reflection helps with the faith life and wellbeing of teenagers. This is the formation of head, hearts and hands mentioned earlier. In my experience of teaching more than 40 Religious Education classes, in my roles as Religious Education Coordinator, Director of Ministry and Principal, I have found that it is the most effective means of formation. *Education of the head is about age-appropriate theological formation. Formation of the heart is prayer and reflection opportunities. Formation of the hands is experiential education through service experiences to others.* This where the encounter usually takes place which is so transformative. Programs with a mix of these three areas are effective, life giving for students and sometimes, even occasionally life changing for students, a bold claim, I know. One example from personal experience not all that long ago was offering a subject called Theology and Ministry as an elective, which was a mix of head, heart, and hands as I described. It went from 10 students to 38 students in one year. To be clear, these are Year 9 students choosing to do a second class of Religious Education, as an elective. Not only was it effective, but it was also popular. Students wanted to do it. It was also some of the most effective faith development I have seen, far more so than the average Religious Education class.

Why is this approach to education not only effective, but also sometimes transformative? There is a lot of literature by people such as Mezirow, Dewey, Kolb, Deren, Bridges and Price who describe and explain the psychological processes taking place in service learning. Very briefly, life provides what Mezirow (1991) calls disorienting dilemmas which challenge one's existing beliefs about reality. In my last two schools we had students take part in immersions to Timor Leste, which is a strong example of a disorienting

dilemma with the students' existing mental frames of reference being confronted with new perspectives. Learning takes place when we are able to revise our interpretation of an experience even though there is often some discomfort in doing so. A new worldview can emerge. Kolb writes that the 'the normal flow of experience must be interrupted by deep experiencing, such as when we are 'stuck' with a problem or difficulty or "struck" by the strangeness of something outside of our usual experience.'<sup>37</sup> It is these experiences which evoke new insights and changes in behaviour and perhaps an openness to faith. Service learning provides opportunities for the encounters which can be transformative.

What I am advocating as an approach to Religious Education is not new nor innovative. Many Marist and other schools around Australia and no doubt much of the world are already applying a mix of 'head, hearts and hands' in their approach to the faith life of teenagers. Perhaps given the particular challenges of being a teenager now, the potential positive and even transformative impacts on the wellbeing and spirituality of teenagers are even more worth prioritising. It is something we do well in our schools and should keep allocating priority and resources to. Students have reported to me many times over the years that a mix of theological formation, outreach and reflection has been transformative for them. I recall the first morning of a new term a few years ago where I asked a young man how his immersion to Timor Leste went. He said he was very moved and in fact wanted to join a religious order. This was a student of no religious affiliation. No doubt he was caught up in the emotion of the experience. That is why the foundations of formation of the mind is so important, as emotions come and go. Religious Education gives a language to help understand these experiences.

Faith is not passed on by families for the most part these days. Our Catholic schools are one of the main sources which have the capacity to pass on the faith. This is always by invitation, as Jesus always invited. We need to have faith filled staff who pass on the richness of our tradition, accompany students and provide prayer and reflection opportunities, which may open the door

37 A. & D. Kolb, *Experiential Learning as a Guide for Educators*, 2018, p. 24.

to a relationship with the living Christ. We need to have faith that the rest is between each individual and their God. My experience has been that improved wellbeing and the possibility of openness to faith is more likely to occur through an emphasis on relationships and a mix of theological formation, service activities, prayer and reflection.

#### REFERENCE LIST

- Australian Institute of Health and Welfare, *The (2021) The use of mental health services, psychological distress, loneliness, suicide, ambulance attendances and COVID-19*. Accessed: 11/7/21. Retrieved from: <https://www.aihw.gov.au/suicide-self-harm-monitoring/data/covid-19>
- Armstrong, K. (2005) *A Short History of Myth*. Melbourne: The Text Publishing Company
- Astin, A.W., Vogelgesang, L.J., Ikeda, E. K., and Yee, J. E. (2000) How Service Learning Affects Students. *Higher Education Research Institute University of California*, Los Angeles. Accessed 9/1/19. Retrieved from: <https://www.heri.ucla.edu/PDFs/HSLAS/HSLAS.PDF>
- Australian Bureau of Statistics (2018) *National Health Survey: First results*. Accessed: 28/12/20. Retrieved from: <https://www.abs.gov.au/statistics/health/health-conditions-and-risks/national-health-survey-first-results/latest-release>
- Bachelard, S. (2016, April), *A Spirituality of Service Learning*. Paper presented at the biannual conference: Transformational Service. An ecumenical conference for educators and leaders in service leaders. Melbourne, Victoria, Australia.
- Bandy, J. (n.d.) *What is Service Learning or Community Engagement?* Accessed 23/8/19. Retrieved from: <https://cft.vanderbilt.edu/guides-sub-pages/teaching-through-community-engagement/>
- Baumeister R.F., Vohs K.D, Aaker, J.L. and Garbinsky, E.N. (2013) Some key differences between a happy life and a meaningful life. *The Journal of Positive Psychology*. Accessed: 10/2/19. Retrieved from: <http://eds.a.ebscohost.com.ezproxy.utas.edu.au/eds/pdfviewer/pdfviewer?vid=1&sid=123d6ba9-b228-47fb-a15a-f5c341f09cc9%40sessionmgr120>
- Becker, P.A. (2013) The Contribution of Emmanuel Levinas to Corporate Social Responsibility and Business Ethics in the Post-Modern Era. *Journal of International Business Ethics*. Accessed 11/2/19. Retrieved from: <http://eds.a.ebscohost.com.ezproxy.utas.edu.au>
- Bergo, B. (2017) Emmanuel Levinas. *The Stanford Encyclopedia of Philosophy* Accessed 2/2/19. Retrieved from: <https://plato.stanford.edu/archives/fall2017/entries/levinas/>
- Beyond Blue (n.d.) *Building Resilience in Children*. Accessed from: 6/4/19. Retrieved from: <https://healthyfamilies.beyondblue.org.au/healthy-homes/building-resilience>
- Bisson, R. & Stuble, W. (2017). After the ATAR: Understanding How Gen Z Transition into Further Education and Employment *Year13*, Australia.
- Black Dog Institute. *Depression in adolescents & young people*. Accessed 14/5/18. Retrieved from: <https://www.blackdoginstitute.org.au/docs/default-source/factsheets/depressioninadolescents.pdf?sfvrsn=2>
- Buber, M. (1937) *I and Thou*. London: Reprint Continuum International Publishing Group, 2004
- Canales, A. D. (2009) A noble quest: cultivating Christian spirituality in Catholic adolescents and the usefulness of 12 pastoral practices. *International Journal of Children's Spirituality Vol. 14*. Accessed 19/3/19. Retrieved from: <https://www.tandfonline.com/doi/full/10.1080/13644360802658768>
- Carlisle, E., Fildes, J., Hall, S., Hicking, V., Perrens, B., & Plummer, J. (2018). *Youth Survey Report 2018*. Mission Australia.
- Cluey Learning (2020) *Research series p3: How Covid-19 has affected stress and study*. Accessed: 11/7/21. Retrieved from: <https://clueylearning.com.au/blog/how-covid-19-has-affected-stress-and-study/>
- Contreras-Vejar, Y., Tice Jen, J. and Turner. B. S. (2019) *Regimes of Happiness: Comparative and Historical Studies*, London: Anthem Press.
- Deren, J. (n.d.) *Transformative Education and Catholic Social Teaching*. Accessed: 11/3/18. Retrieved from: [http://www.erea.edu.au/docs/default-source/justice-peace/transformative-education-jane-deren.pdf?sfvrsn=368a7f68\\_2](http://www.erea.edu.au/docs/default-source/justice-peace/transformative-education-jane-deren.pdf?sfvrsn=368a7f68_2)
- Dewey, J. (1910) *How we think*. Boston, MA: D.C. Heath.
- Dewey, J. (2011) *Democracy and Education*. Milton Keynes: Simon and Brown
- Dunn, E (2019, April) *Elizabeth Dunn: Helping others makes us happier - but it matters how we do it* [Video file]. Accessed: 28/4/19. Retrieved from:

[https://www.ted.com/talks/elizabeth\\_dunn\\_helping\\_others\\_makes\\_us\\_happier\\_but\\_it\\_matters\\_how\\_we\\_do\\_it?language=en](https://www.ted.com/talks/elizabeth_dunn_helping_others_makes_us_happier_but_it_matters_how_we_do_it?language=en)

Earp, J. (2017) Mental health biggest issue for youth. Teacher bulletin. *Australian Council for Educational Research*. Accessed 4/1/21. Retrieved from: [https://www.teachermagazine.com/au\\_en/articles/mental-health-biggest-issue-for-youth](https://www.teachermagazine.com/au_en/articles/mental-health-biggest-issue-for-youth)

Edmund Rice Education Beyond Borders (2017) Edmund Rice Education and Values. *Leadership Certificate, Module 2*. Accessed 15/1/18. Retrieved from: <https://mie.learnonline.ie/course/view.php?id=865>

Eyler, J. and Giles, D.E. (1999) *Where's the Learning in Service-Learning?* San Francisco: Jossey-Bass Publishers.

Francis (2020) *Fratelli Tutti. On Fraternity and Social Friendship*. Accessed: 27/6/21. Retrieved from: [https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco\\_20201003\\_enciclica-fratelli-tutti.html](https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20201003_enciclica-fratelli-tutti.html)

Frankl, V. E. (1985) *Man's Search for Meaning: An Introduction to Logotherapy*. New York: Pocket Books.

Furco, A. (1996) "Service-Learning: A Balanced Approach to Experiential Education." *Expanding Boundaries: Service and Learning*. Washington DC: Corporation for National Service. Accessed 9/1/19. Retrieved from: [http://www.wou.edu/~girodm/670/service\\_learning.pdf](http://www.wou.edu/~girodm/670/service_learning.pdf)

Garrone, G. (1977) *The Catholic School*. The Sacred Congregation for Catholic Education. Accessed: 4/1/19. Retrieved from: [http://www.vatican.va/roman\\_curia/congregations/ccatheduc/documents/rc\\_con\\_ccatheduc\\_doc\\_19770319\\_catholic-school\\_en.html](http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19770319_catholic-school_en.html)

Green, P. M. (2006). *Service-reflection-learning: An action research study of the meaning-making processes occurring through reflection in a Service Learning course*. Unpublished Ed D thesis in the Department of Educational Leadership and Organizational Change. Chicago: Roosevelt University.

Grohol, J. and Telloian, C. (2021) *Depression Causes and Risk Factors*. Psych Central. Accessed: 3/4/21. Retrieved from: <https://psychcentral.com/depression/depression-causes>

Hall, G. (n.d.) *Human Rights Education: Transformative Learning Through Student Participation in Extracurricular Activities at School*.

Haybron, D. M. (2014) Happiness and Its

Discontents *The New York Times*. Accessed 2/1/19. Retrieved from: <https://opinionator.blogs.nytimes.com/author/daniel-m-haybron/>

Headspace (2018) *New headspace research reveals alarming levels of psychological distress in young Australians*. Accessed 18/3/19. Retrieved from: <https://headspace.org.au/blog/new-headspace-research-reveals-alarming-levels-of-psychological-distress-in-young-australians/>

Headspace (2020) *Coping with COVID: the mental health impact on young people accessing headspace services August 2020*. Accessed: 11/7/21. Retrieved from: <https://headspace.org.au/assets/Uploads/COVID-Client-Impact-Report-FINAL-11-8-20.pdf>

Holland, J. and Henriot, P. (1983) *Social Analysis: Lining Faith and Justice* Maryknoll, NY: Orbis and Washington, DC

Joshanloo, M., & Jarden, A. (2016). Individualism as the moderator of the relationship between hedonism and happiness: A study in 19 nations. *Personality and Individual Differences*, 94, 149-152. Accessed 14/6/21. Retrieved from:

[http://www.aaronjarden.com/uploads/3/8/0/4/3804146/individualism\\_as\\_the\\_moderator\\_of\\_the\\_relationship\\_between\\_hedonism\\_and\\_happiness\\_draft.pdf](http://www.aaronjarden.com/uploads/3/8/0/4/3804146/individualism_as_the_moderator_of_the_relationship_between_hedonism_and_happiness_draft.pdf)

Kenny, A. (2012) *A New History of Western Philosophy*. Oxford: Clarendon Press.

Kolb, A&D. (Term 2, 2018) *Australian Educational Leader* (Magazine). Vol 40, Issue 2.

Kolb, D. (2018, October) *Experiential Learning as a Guide for Educators*. Paper presented at the Australian Council for Educational Leaders National Conference, Melbourne.

Lambert, H. and Robbins, L. (2018) *Grassroot Stories: Growing Concepts, Changing Culture*. Paper presented at the biannual Transforming Service Conference. Accessed 20/4/19. Retrieved from: [http://www.transformingservice.com/uploads/1/1/9/3/11936953/grassroots\\_stories\\_helenalambert\\_1aurarobbins\\_final.pdf](http://www.transformingservice.com/uploads/1/1/9/3/11936953/grassroots_stories_helenalambert_1aurarobbins_final.pdf)

Law, S. (2007) *The Great Philosophers*. London: Quercus.

Lenoir, F. (2013) *Happiness. A Philosopher's Guide*. Brooklyn, NY: Melville House Publishing.

Levinas, E. (1989) Is Ontology Fundamental? *Philosophy Today*. Accessed: 9/2/19. Retrieved from: [https://www.pdcnet.org/philtoday/content/philtoday\\_1989\\_0033\\_0002\\_0121\\_0129](https://www.pdcnet.org/philtoday/content/philtoday_1989_0033_0002_0121_0129)

Loughnane, M. (2008) *Fashioning a Dialogical Vision for Catholic Education through Analysis, Critique and Contemporisation of Paulo Freire's Education as the Practice of Freedom*. A thesis submitted in fulfilment of the requirements for the degree of Doctor of Philosophy to the Melbourne College of Divinity.

Løvoll, H.S. (2019) The inner feeling of glacier hiking: an exploratory study of "immersion" as it relates to flow, hedonia and eudaimonia, *Scandinavian Journal of Hospitality and Tourism*, 19:3, 300-316, DOI: 10.1080/15022250.2019.1581084 Accessed 13/7/20. Retrieved from: <https://www.tandfonline-com.ezproxy.utas.edu.au/doi/full/10.1080/15022250.2019.1581084>

McGreal, I. (1992) *Great Thinkers of the Western World*. New York: Collins Reference

McMahon, D.M. (2004) From the happiness of virtue to the virtue of happiness: 400B.C. – A.D. 1780.

*Daedalus*. Spring, 2004, Vol. 133 Issue 2. Retrieved from: [https://www.jstor.org/stable/20027908?seq=3#metadata\\_info\\_tab\\_contents](https://www.jstor.org/stable/20027908?seq=3#metadata_info_tab_contents) Accessed: 11/11/20.

McMahon, D. M. (2006) *Happiness: A History*. Atlantic Monthly Press. Retrieved from: Accessed: 10/11/20

Mezirow, J. (1991) *Transformative dimensions of adult education*. San Francisco: Jossey-Bass Inc.

Mission Australia (2017) *Youth Mental Health Report*. Accessed 2/4/19. Retrieved from: [https://blackdoginstitute.org.au/docs/default-source/research/evidence-and-policy-section/2017-youth-mental-health-report\\_mission-australia-and-black-dog-institute.pdf?sfvrsn=6](https://blackdoginstitute.org.au/docs/default-source/research/evidence-and-policy-section/2017-youth-mental-health-report_mission-australia-and-black-dog-institute.pdf?sfvrsn=6)

Mojtabai, R., Olfson, M., Han, B. *National Trends in the Prevalence and Treatment of Depression in Adolescents and Young Adults*. Accessed 17/6/18. Retrieved from: <http://pediatrics.aappublications.org/content/early/2016/11/10/peds.2016-1878>

Nelson, J. & Slife, B. (2017) A new positive psychology: A critique of the movement based on early Christian thought. *The Journal of Positive Psychology*. Accessed: 13/2/19. Retrieved from: <https://www.tandfonline-com.ezproxy.utas.edu.au/doi/pdf/10.1080/17439760.2016.1228006>

New World Encyclopedia contributors. (2017) Emmanuel Lévinas. *New World Encyclopedia*. Accessed 2/2/19. Retrieved from [http://www.newworldencyclopedia.org/p/index.php?title=Emmanuel\\_L%C3%A9vinas&oldid=1006647](http://www.newworldencyclopedia.org/p/index.php?title=Emmanuel_L%C3%A9vinas&oldid=1006647).

Nielsen, T.W. (2014) Finding the Keys to Meaningful Happiness: Beyond Being Happy or Sad is to Love. Meaning in Positive and Existential Psychology. Accessed 27/1/19. Retrieved from: [https://www.researchgate.net/publication/294286097\\_Finding\\_the\\_Keys\\_to\\_Meaningful\\_Happiness\\_Beyond\\_Being\\_Happy\\_or\\_Sad\\_is\\_to\\_Love](https://www.researchgate.net/publication/294286097_Finding_the_Keys_to_Meaningful_Happiness_Beyond_Being_Happy_or_Sad_is_to_Love)

Neilsen, T. W. (2015) Happy? Consider how giving builds a life of meaning. *Curriculum of Giving*. Accessed 19/1/19. Retrieved from: <http://www.thomaswnielsen.net/happy-consider-how-giving-builds-a-life-of-meaning/>

Odriozola, P. & Gee, D. (2018) Developing teen brains are vulnerable to anxiety – but treatment can help. *The Conversation*. Accessed 7/6/21. Retrieved from: <https://theconversation.com/developing-teen-brains-are-vulnerable-to-anxiety-but-treatment-can-help-105541#:~:text=The%20very%20structures%20and%20connections,depression%2C%20substance%20abuse%20and%20suicide.>

Oord, T.J. (2015) *The Uncontrolling Love of God: An Open and Relational Account of Providence*. Illinois: Inter Varsity Press.

Paul VI. (1965a) *Gravissimum Educationis Declaration on Christian education*. Accessed 29.6.18. Retrieved from: [http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_decl\\_19651028\\_gravissimum-educationis\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decl_19651028_gravissimum-educationis_en.html)

Paul VI. (1965b). *Pastoral Constitution on the Church in the modern world: Gaudium et spes*. Accessed: 4/9/19. Retrieved from: [http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/document\\_s/vat-ii\\_const\\_19651207\\_gaudium-et-spes\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/document_s/vat-ii_const_19651207_gaudium-et-spes_en.html)

Perera, J., Bein, K.J., Chalkley, D., Ivers, R., Steinbeck, K.S., Shields, R., Dinh, M.M., (2018) Presentations to NSW emergency departments with self-harm, suicidal ideation, or intentional poisoning, 2010–2014. *Education Review*, Issue 4 June 2018.

Peters, R. S. (1963). Education as initiation. Inaugural lecture delivered at the Institute of Education, University of London, London, 9 December.

Pinker, S. (2014) *The Village Effect*. London; Atlantic Books.

Premier Health (2017) *Beware High Levels of Cortisol, the Stress Hormone*. Accessed 30/9/2020. Retrieved from: <https://www.premierhealth.com/>

your-health/articles/women-wisdom-wellness/beware-high-levels-of-cortisol-the-stress-hormone#:~:text=As%20your%20body%20perceives%20stress,alive%20for%20thousands%20of%20years.

Price, D. (2012, July) *The processes involved in Service Learning*. Professional Article prepared for the EREA Service and Solidarity Conference – Richmond, Melbourne, Victoria, Australia.

Price, D. (2016, April) *Transformation or Ticking Boxes; taking Service Learning Seriously*. Paper presented at the biannual conference: Transformational Service. An ecumenical conference for educators and leaders in service leaders. Melbourne, Victoria, Australia.

Price, D. (n.d.) *The Road Less travelled: the theological journey of young people*. No publisher details.

Pullen, D. *Personal Communication*, 2/3/18.

Rabbas, O., Emilsson, E. K., Fosshweim, H., and Tuominen, M. (2015) *The Quest for the Good Life*. Oxford: Oxford University Press.

Rodriguez, D. (2020) *How to Cope With Anxiety and Depression*. Accessed: 4/4/21. Retrieved from: <https://www.everydayhealth.com/anxiety/anxiety-and-depression.aspx>

Roebben, B. (2012) *Kenosis, Human Flourishing and Solidarity: Re-Thinking the Goal of Education in Late-Modernity*. Accessed 22/1/19. Retrieved from: <https://religionseducation.net/rea2012/files/2012/10/RIG3.5-Roebben.pdf>

Rockliff, J. Minister for Education and Training, 11 October 2017 *Vale Professor Eleanor Ramsay*. Accessed 27.5.18. Retrieved from Media Release [http://www.premier.tas.gov.au/releases/vale\\_professor\\_eleanor\\_ramsay](http://www.premier.tas.gov.au/releases/vale_professor_eleanor_ramsay)

Root, E, Ngampornchai, A. (2012) "I Came Back as a New Human Being": Student Descriptions of Intercultural Competence Acquired Through Education Abroad. *Journal of Studies in International Education* 17(5) 513–532 © 2012. Accessed 22/8/20. Retrieved from: <https://journals-sagepub-com.ezproxy.utas.edu.au/doi/pdf/10.1177/1028315312468008>

Royal Society for Public Health (2015) #StatusofMind. Accessed 23/5/18. Retrieved from: <https://www.rsph.org.uk/our-work/campaigns/status-of-mind.html>

Salcedo, B. (2018) *The Comorbidity of Anxiety and Depression*. Accessed: 4/4/21. Retrieved from:

<https://www.nami.org/Blogs/NAMI-Blog/January-2018/The-Comorbidity-of-Anxiety-and-Depression>

Schacter, H. L., & Margolin, G. (2019). When it feels good to give: Depressive symptoms, daily prosocial behavior, and adolescent mood. *Emotion*, 19(5), 923–927. Accessed 4/10/20. Retrieved from: <http://ovidsp.dc2.ovid.com.ezproxy.utas.edu.au/ovid-a/ovidweb.cgi?>

Selva, J. (2017) Logotherapy: Viktor Frankl's Theory of Meaning. *PositivePsychology.com*. Accessed: 12/4/19. Retrieved from: <https://positivepsychology.com/viktor-frankl-logotherapy/>

Shelton, C.M. (1983) *Adolescent Spirituality. Pastoral Ministry for High School and College Youth*. New York: The Crossroad Publishing Company.

Sigmon, R. (1979) quoted in Furco, Andrew. "Service-Learning: A Balanced Approach to Experiential Education." *Expanding Boundaries: Service and Learning*. Washington DC: Corporation for National Service, 1996. 2–6.

Smith, C. (2016) *A Liberating Education*. Accessed 30.5.18. Retrieved from personal communication.

Smith, E. (2013) Meaning comes from the pursuit of more complex things than happiness

*The Atlantic*. Accessed 10/1/19. Retrieved from: <https://www.theatlantic.com/health/archive/2013/01/theres-more-to-life-than-being-happy/266805/>

Smith, E. (2017) *The Power of Meaning*. London: Penguin Random House.

Smith, E. (2021) "Teen Anguish in the Pandemic." *New York Times, Gale Academic OneFile*. Retrieved from: [link.gale.com/apps/doc/A661174608/AONE?u=utas1&sid=AONE&xid=bd4bc74f](http://link.gale.com/apps/doc/A661174608/AONE?u=utas1&sid=AONE&xid=bd4bc74f). Accessed 26 May 2021.

Symonds, M. (1995) *Social and Political Philosophy 1: The Western Tradition*. Lecture notes. University of Western Sydney, Nepean.

Tarnas, R. (1989) The transfiguration of the Western Mind. *Cross Currents*. Accessed: 9/4/21. Retrieved from: <https://www.jstor.org.ezproxy.utas.edu.au/stable/pdf/24459175.pdf?refreqid=excelsior%3A793ac74e01ea0f578066a2c2f81dc99c>

Tarnas, R. (1993) *The Passion of the Western Mind*. New York: Ballantine Books.

Taylor, D. (2019) *Loneliness and the Search for the Self*. The Henry Baldwin Lecture. St George's, Battery Point.

Thomson, P. (2010) *Whole school change: a literature review*. Creativity, Culture and education Review Series. Newcastle upon Tyne: Arts Council England.

Thomson, S. (2016) *My Liberation is Bound Up With Yours*. Accessed 19/9/19. Retrieved from: <https://www.alifeoverseas.com/my-liberation-is-bound-up-with-yours/>

Tinsey, W. (2014) *Touchstones: Stories, Thoughts and Reflections on Catholic Education and the Christian Vision*. Kew East, Victoria: David Lovell Publishing.

Tomyn, A. (2014) *Youth Connections Subjective Wellbeing Report*. Accessed 19/5/18. Retrieved from: <https://docs.education.gov.au/documents/subjective-wellbeing-young-people-youth-connections>

Tomyn, A., Weinberg, M.K., (2016) *Resilience and Subjective Wellbeing: A Psychometric Evaluation in Young Australian Adults*. Accessed 28.4.18. Retrieved from: <https://onlinelibrary-wiley-com.ezproxy.utas.edu.au/doi/full/10.1111/ap.12251>

Uchida, Y., Norasakkunkit, V. & Kitayama, S. (2004) Cultural constructions of happiness: theory and empirical evidence. *Journal of Happiness Studies* 5, 223–239. Accessed 16/6/21. Retrieved from: <https://doi.org/10.1007/s10902-004-8785-9>

Vogel, L. A. (2008) Emmanuel Levinas and the Judaism of the Good Samaritan. Accessed 11/2/19. Retrieved from: <https://digitalcommons.conncoll.edu/cgi/viewcontent.cgi?referer=https://www.google.com/&httpsredir=1&article=1004&context=philfacpub>

Voxnovablog. (2007) *Karol Wojtyła (John Paul II) on Self-Giving*. Accessed 24/1/19. Retrieved from: <https://www.patheos.com/blogs/voxnova/2007/05/23/karol-wojtyla-john-paul-ii-on-self-giving/>

Vukovic, D. (2017) *One in three higher education students think about suicide or self-harm, report says*. Accessed on 16/4/18. Retrieved from: <http://www.abc.net.au/news/2017-04-06/one-in-three-students-consider-self-harm-and-suicide/8420728>

Vukovic, R. (2021) The impact of loneliness. *Wellbeing by Teacher*. Accessed 30/4/21. Retrieved from: [https://www.teachermagazine.com/au\\_en/articles/the-impact-of-loneliness?utm\\_source=CM&utm\\_medium=Wellbeing&utm\\_term=24April](https://www.teachermagazine.com/au_en/articles/the-impact-of-loneliness?utm_source=CM&utm_medium=Wellbeing&utm_term=24April)

Wardle, D. (2016) *The Meaning(s) of Life: A Contemporary Perspective Between Nietzsche, Sartre & Nancy*. Accessed: 4/6/21. Retrieved from: [https://repository.up.ac.za/bitstream/handle/2263/60441/Wardle\\_Meaning\\_2016.pdf?sequence=1&isAllowed=y](https://repository.up.ac.za/bitstream/handle/2263/60441/Wardle_Meaning_2016.pdf?sequence=1&isAllowed=y)

What is a Good Life? (2013, February 13) *The Week*. Accessed 9/2/19. Retrieved from: <https://theweek.com/articles/467658/what-good-life>

Woodward, A. (n.d.) Jean-Francois Lyotard (1924 – 1998) Internet Encyclopedia of Philosophy. Accessed: 14/4/21. Retrieved from: <https://iep.utm.edu/lyotard/>



---

# Book Reviews

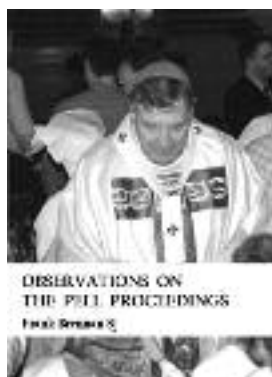
BR MICHAEL FLANAGAN

## OBSERVATIONS ON THE PELL PROCEEDINGS

Frank Brennan SJ

*Published by Connor Court Publishing Pty Ltd, 2021*

This is an important book to read. The dedication by the author reads: “Dedicated to those who seek truth, justice and healing and to those who have been denied them.” Fr Frank



Brennan was asked by the Australian bishops to follow the proceedings involving Cardinal Pell in his trials on child sexual abuse charges. He was asked to comment in a clear, objective and impartial manner. This book is the result.

It is a disturbing account of failures in the Victorian police, the prosecuting authorities and two of Victoria’s most senior judges. Brennan’s analysis covers both of Pell’s trials, the appeal before the Victorian Supreme Court and the successful appeal to the High Court of Australia. There is also an assessment of the findings against Pell of the Royal Commission. Fr Brennan concludes that these failures did nothing to advance the efforts against institutional child sexual abuse in this country.

Fr Brennan is no ally of Cardinal Pell; but he is a lawyer and an incisive commentator on major issues in Australia and elsewhere. He sensed that something was seriously wrong in these proceedings... something that if left unaddressed endangered the access to justice for many Australians. As said before, its important that we all read this book.

Fr Frank Brennan SJ is Rector of Newman College, University of Melbourne. He is a Distinguished Fellow of the PM Glynn Institute at Australian Catholic University, an Adjunct Professor at the Thomas More Law School at ACU and research professor at the Australian Centre for Christianity and Culture.

## THE FIRE WITHIN: DESIRE, SEXUALITY, LONGING AND GOD

Fr Ronald Rolheiser

*Paraclete Press, 2021, Brewster, Massachusetts, USA*

The best summary of this timely book is on its back cover:

“For most religious people, the words God and sex never go together. God is conceived of as holy, pure and morally above the raw desires that so powerfully beset us. Sex, on the other hand, is conceived of as earthly and unholy, necessary, but often not without guilt. Christianity has struggled mightily with sex as has every other religion. Yet, when we look at sexual desire and ask where it comes from, there can be only one answer. It comes from God. This is a book about desire and how we may channel it for the purpose it was intended: to lure us back to God. Fr Rolheiser shed light on this mysterious Journey, gives us permission to feel what we feel, and to know that God is behind the fire within us.”



A quote from the book illustrates one of its central themes: “Yes, our lives, with all their tensions, restlessness, youth immaturities, adult depressions, cold lonely seasons, times of doubt, times of desperation, breakdown, and occasional irresponsible exuberance will surely be marked by flirtation and encounters that seems to exhibit desires that are not for the bread of life. But they are, ultimately, and one day they will find and know their full consummation.” (p.34)

Ronald Rolheiser, OMI is a specialist in the fields of spirituality and systemic theology and a prolific writer. He writes a regular column that is featured in over 70 newspapers worldwide. Other books of his include: *The Holy Longing, Scared Fire, Bruised and Wounded and Domestic Monastery.*

---

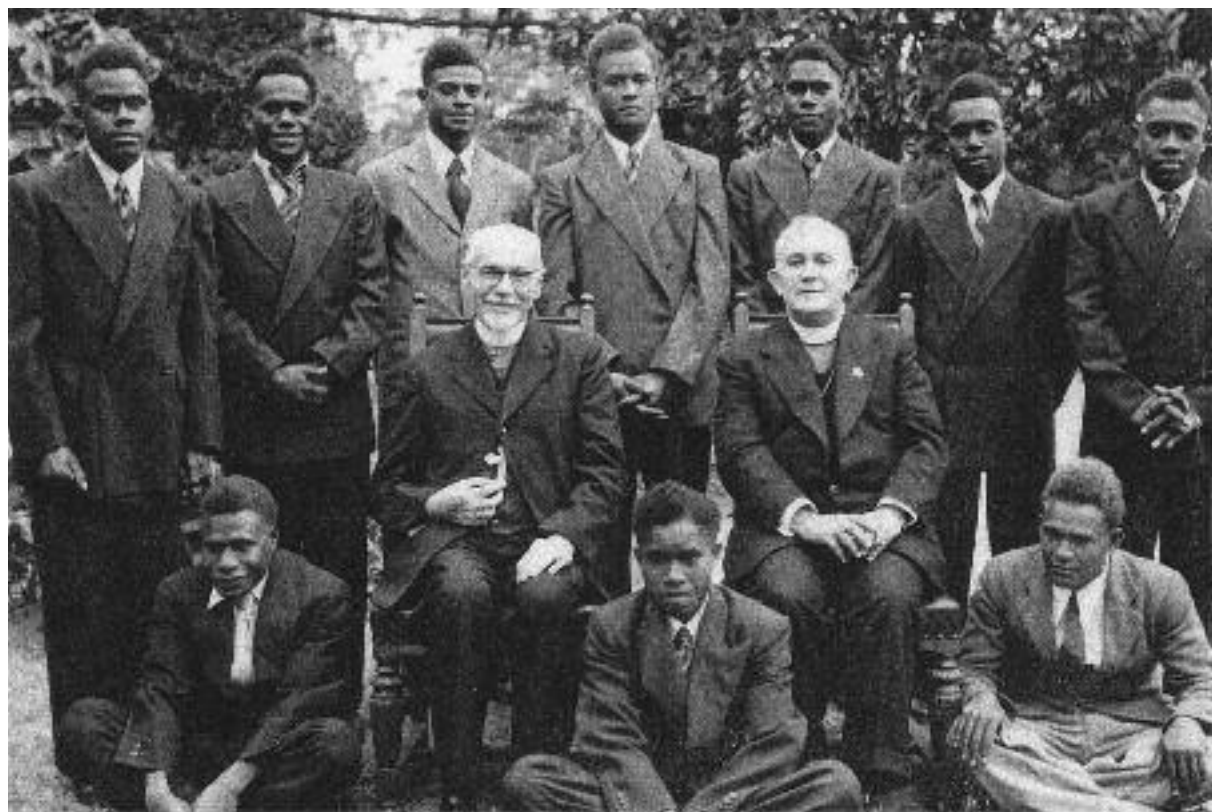
# Our First Melanesian Brothers

“The first two boys leave Tenaru\* for Australia to try their vocations as Marist Brothers. John Tura from Cape Marsh...and Malakia Sukuatu from Avuavu.” Thus reported the “Tenaru Annals” on the 5th of January, 1950. This was a joyous and significant occasion, especially for the Australian Brothers who had laboured so well and so long in the Solomon Islands. What could not be appreciated then was the upheaval to come for these young men...and others to follow... as they settled into Western cultures totally foreign to them.

Br Andrew Power, the Provincial, met the boys on their arrival in Sydney and took them to St Joseph’s College, Hunters Hill. Imagine the incredible sights they witnessed on this first trip through a large city! At St Joseph’s, although warmly

welcomed, they felt a sense of shame because of their clothing (short pants, singlets, sandals), the language difficulty, and unfamiliarity with eating with knives and forks (at home they ate with spoons). They proceeded to Mittagong and the Juniorate, where they attended school, and eventually the Novitiate. John received his Leaving Certificate at the end of 1954 and by then, ten other young men from the Solomons had joined him. In 1952, most of them transferred to the minor Juniorate at Bowral where they were admired, among other things, for their advanced sports abilities.

Four young Solomon Islands Brothers made first profession on 2 July, 1956: John Tura (Br Raphael); Malakia Sukuatu (Br Howard); Isaac Meresinihinua (Br Edwin) and Benediti Laumanasa (Br



*Solomon Island Juniors 1953.2 Back: Michael Kaminei, Henry Kanghu, Benediti Laumanasa, Isaac Meresnihinua, Joseph Gohan, Joseph Lurwaku, Michael Diki, Bishop Aubin SM, Bishop Wade SM. Front: Malakia Sukuatu, Benedict Kinika, John Tura.*

Alphonsus). Br Joseph Luhwaku from Siwai in Bougainville also made first vows: he was the first Bougainvillean to be professed as a Marist Brother. Michael Diki (Br Chanel) and Benedict Kinika (Br Benedict) from the Solomons were professed in 1958 and 1960, respectively. More Bougainvilleans followed: Brs. Bernard Kangku (1957), Michael Kaminei (1959) and John Paul Mauro (1961).

Upon their return to their homelands, these Brothers experienced significant re-entry issues. These included: a struggle to regain competency in their native languages; difficulty settling into village life; and loss of familiarity with aspects of their culture. On the one hand they were well-educated Religious men well respected by their people; on the other they had become, to some degree, strangers in their own lands.

Br Raphael Tura, Howard Sukuatu, Benedict Kinika, Chanel Diki and four of the Bougainvilleans later left the Institute. A major disappointment no doubt, but all of them went on to make important contributions to their countries. Br Raphael served at Rigu\*\* till 1960 and then at Tenaru. He left the Brothers in 1968, pursuing careers in education and politics. Br Alphonsus died at Tenaru in 1967 after a short but significant ministry. His death was the first among the Solomon Island Brothers. (Laumanasa House is now a Marist Formation Centre in Honiara.) Br Chanel Diki left the Brothers in 1987 to become a priest. He had founded, with Br John Paul, the first Melanesian Community at Rokera, Malaita Island. He died in 2002. Br Edwin Meresinihinua remained a Brother for 47 years before his death in 2001 at Tenaru. He served in schools and formation houses. He is buried alongside Alphonsus Laumanasa. Br Howard Sukuatu taught at Tenaru and Rigu before leaving the

Brothers in 1971. He remained a teacher for many years.

It is fashionable to join the loud chorus of condemnation when we hear stories of cultural separation and alienation. It is always easier to judge in hindsight than to critically weigh up a situation. The courageous decisions these remarkable young men made were made in good faith and based on a belief that the Lord was calling them. Those who were their superiors and formators also operated with good will and out of the knowledge and best practice of their day. These Melanesian Brothers started their long journeys in Religious life as boys in foreign lands and became significant adults in their homelands both as Religious and as lay people. In a real sense they were gifts to the people of these Islands forged in the foundry that was the Marist world in Australia. They lived many happy years in formation and in community; and they brought much happiness and advancement to thousands of their people, both young and old.

John Tura wrote the following in 2003: "I am grateful that I spent some years as a Marist Brother. I still have my Profession Cross which my sons use when they pray over sick people."<sup>3</sup> This was 53 years after he departed Tenaru, with Malakia, bound for Sydney. As for Malakia, in an interview long after he left the Brothers, he stated: "When I was with the Institute, I found things easy and simple. I felt cared for and my physical and spiritual needs were provided for... I feel very grateful for the help and care when I was with the Brothers."<sup>4</sup> Many thousands of people have since felt grateful for the lives and service of these Melanesian men.

**Br Michael Flanagan FMS**  
**Province Archivist**

1 Main source for this article: *Melanesian Stories, Marist Brothers in Solomon Islands and Papua New Guinea, 1845-2003*, Br Lawrence McCane fms, 2003, p's 72-79.

2 Photos used are from a collection in the Province Archives at Mascot.

3 P.79, *Melanesian Stories*

4 P.78, *Melanesian Stories*

\* Tenaru, Solomon Islands, opened as a Marist school on the 22 October 1946 with eight boys and Brs. Ervan McDonough and Ephrem Stevens.

\*\* Marist School on Bougainville; founded by Brs. Borgia and Simeon in August 1948.

