



Feast of Saint Marcellin Champagnat

June 6

2015 Resources



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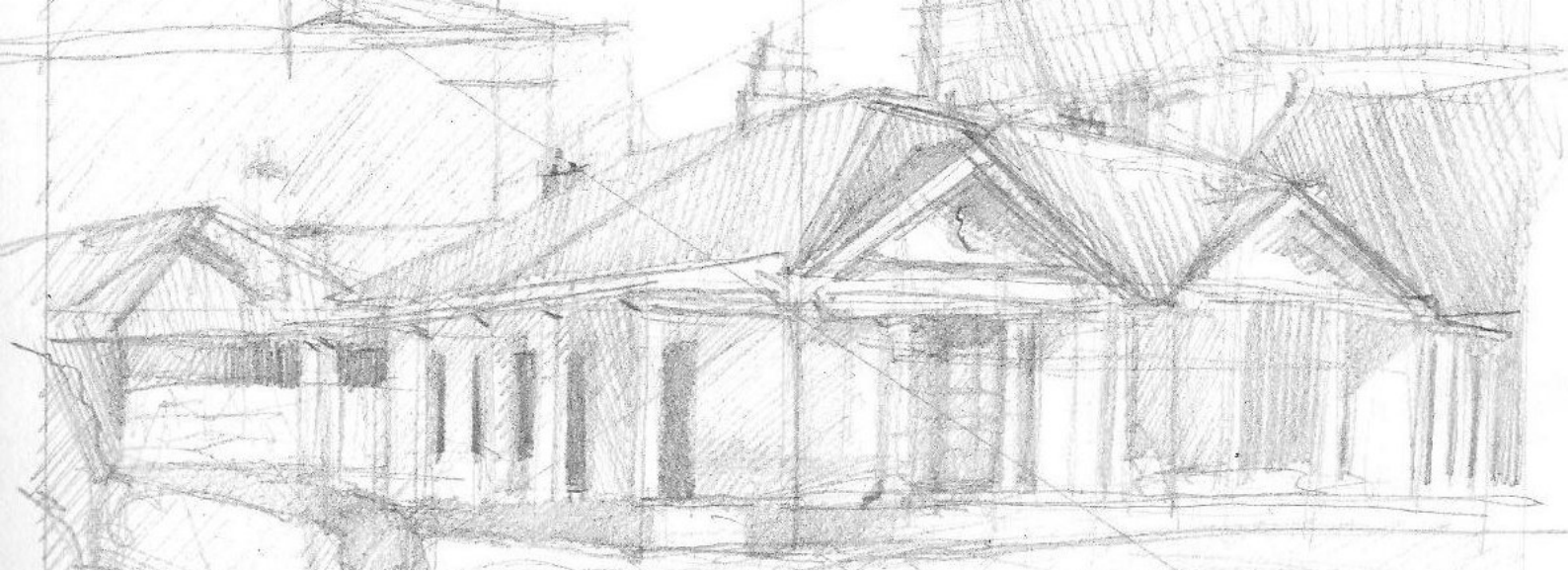
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SCHOOL NEWSLETTER



2014|2015

Montagne

This year Marist schools are celebrating the Montagne Year. The word 'Montagne' comes from the surname of a teenage boy who grew up in the area of France where Marcellin Champagnat resided. When Marcellin was asked by the boy's mother to visit her dying son, he found a boy who was ignorant of God. This event shocked Marcellin and encouraged him in his plans to establish an order of teaching Brothers, known today as the Marist Brothers, to help evangelise young people.

Nearly two hundred years later, not only are there over two hundred Marist Brothers serving the Australian community but also many hundreds of men and women Marists educating young people in the Catholic faith as well as preparing them for full and wholesome lives as adult Christians.

The Marist Brothers began their ministry in Australia in 1872 and it continues in all States and Territories today. It began when Marcellin Champagnat said 'yes' to God, through the invitation of a local priest for him to go to the seminary and begin his training as a priest. By 1817, Marcellin was ordained and had begun his educational work in the parishes around Lavalla in southern France. 'Every diocese fits into our plans' he declared. We are grateful this now includes dioceses in Australia. Marcellin died on June 6th 1840 and so each year, around this time, we celebrate Marcellin's commitment to God and young people during what is called 'Champagnat Week'.

In this Montagne year, we are invited to focus on the 'Montagnes' around us, those searching for God in a world confused and distressed by a lack of opportunity for some and peace for all. Back in his time, in post revolutionary France, Marcellin supported such people, speaking out through his firm words and clear actions. In this way Marcellin displayed his deep personal faith and his generous love of people. On Saturday June 6th 2015 we once again celebrate Marcellin's life, a life devoted to the teaching and caring of others. May he guide us in our endeavours to do the same here in Australia and beyond. Happy Champagnat Day!



STUDENT PRAYER

STUDENT PRAYER #1

• **THEME:** Leaving our own comfort zone ...

• **OPENING SONG** (Local choice)

• **INTRODUCTION**

• In this Gospel we are about to hear, we find Jesus crossing a social border to offer healing to a man afflicted by leprosy. It may not have been leprosy as we know it today but the law was clear that people so afflicted had to live beyond the limits of the village. Yet, contrary to this law Jesus reaches out to him and cures him of his affliction.

• **GOSPEL READING** Jesus Cleanses a Leper (Lk 5:12-16)

• While Jesus was in one of the cities, there came a man full of leprosy. And when he saw Jesus, he fell on his face and begged him, "Lord, if you will, you can make me clean." And Jesus stretched out his hand and touched him, saying, "I will; be clean." And immediately the leprosy left him.

• **REFLECTION** Leave our comfort zone (Pope Francis, EG 20)

• A repeated call of Pope Francis is for each of us to leave our own comfort zone in order to reach all the "peripheries" in need of the light of the Gospel: I prefer a Church which is bruised, hurting and dirty because it has been out on the streets, rather than a Church which is unhealthy from being confined and from clinging to its own security.

• **MARIST RESPONSE**

• Jesus lives out his mission by both word and witness. In his relationships Jesus transcends boundaries of religion and culture. For the people we meet each day we seek to be reflections of God. In some mysterious way, God works through us and in us. Despite our limitations our goodness is able to come through. (Water From the Rock, 136-137)

INTERCESSORY PRAYERS FOR THE MARGINALISED

For those deprived of their human needs and their human rights, that they may be given the dignity which God confers on all his people; We pray to the Lord

For all who are forgotten or thrown away, and especially for the poor, the sick and the aged, that God might change our hearts and move us to love them as the image of Christ We pray to the Lord

For all who are lonely or afraid, for teenagers on the street, old people in nursing homes, prisoners with no one to visit them, and all whom the world has forgotten: that Christ might lead us to them; We pray to the Lord

For all who are forgotten or cast off, that we might value each human life, as a priceless gift from God; We pray to the Lord

United States Conference of Catholic Bishops

CLOSING PRAYER

Loving and compassionate God of the margins: living with those deprived of their basic human needs, being there for those forgotten or thrown away, standing side by side for those who are lonely or afraid. We make this our prayer through Christ our Lord. Amen.

STUDENT PRAYER #2

• **THEME:** Children and young people living on the margins of society ...

• **OPENING SONG** (Local choice)

• **INTRODUCTION**

• The former leader of Marists throughout the world, Br Sean Sammon, wrote that we are sent on mission to announce God's Good News to those children and young people living on the margins of society. In our prayer today we pray that we may be inclusive of all people on the margins, particularly those children and young people who through no fault of their own have fallen on hard times.

• **GOSPEL READING** Jesus receives the little children (Mk 10:13-16)

• People were bringing little children to Jesus for him to place his hands on them, but the disciples rebuked them. When Jesus saw this, he was indignant. He said to them, "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. Truly I tell you, anyone who will not receive the kingdom of God like a little child will never enter it." And he took the children in his arms, placed his hands on them and blessed them.

• **REFLECTION**

• At the time of Jesus, children were not valued as they are today. They were lumped in with women and slaves as inferior members of society—possessions, with no importance or respect. So it's remarkable that Jesus gave them such value, respect and love. The second thing is that Jesus stood with those on society's margins and he calls us to do the same.

·
·
· MARIST READING
· Jean Baptist Montagne
·
·

· Responding to a call to visit a dying seventeen year old boy,
· Jean-Baptiste Montagne, Marcellin found him to be entirely
· ignorant of his faith. Jean-Baptiste's lack of knowledge about
· Jesus convinced the young priest that God was calling him
· to found a congregation of Brothers to teach and evangelize
· the young, particularly those most neglected. Walking back
· to the parish house in La Valla, Marcellin decided to put his
· plan into action.
·

·
· MARIST RESPONSE

· The Spirit speaks God's love ever afresh into our world.
· Like Champagnat we desire to be continually open to its
· movement and urgings. The dying Jean-Baptiste Montagne
· impelled Marcellin to begin his project of having Brothers
· to teach the deprived children of the rural areas. Who are
· our Montagnes? Who today compels in us such a response?
· (Water From the Rock, 148)
·
·

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· INTERCESSORY PRAYERS FOR
· YOUNG PEOPLE
·
·

· Leader: Sustained by the faith and example of Marcellin
· Champagnat and the first Brothers, we are encouraged to
· move toward the margins: for it is there that we will find you.
·

· Reader: Like Marcellin, seeking out the poor Montagnes of
· his day, we pray that
· we may create new ways to enable other children and youth
· to be transformed by the experience of knowing and loving
· Jesus. We pray to the Lord.
·

· Reader: Like Marcellin, moving from hamlet to hamlet on
· the hills of the Pilat, we ask that we may be open to going
· to places and situations that might require giving up some
· securities and luxuries that we enjoy. We pray to the Lord.
·

· Reader: Like Marcellin, who's life was lived for others, we ask
· that we may actively engage in creating new ways of moving
· to the margins to be with others in need. We pray to the Lord.
·

CLOSING PRAYER

Heavenly Father,

We pray for all children and youth on the margins.

For those children who have parents who cannot care for them:

Comfort them when they are lonely,

Feed them when they are hungry,

Heal them when they are sick or with fever.

We make this our prayer through Jesus our Lord. Amen.



STAFF PRAYER

INTRODUCTION

LEADER: As we gather as a staff community during the Feast of St Marcellin Champagnat, let us like he did, be witnesses of Christ and live a life where our hearts burn proclaiming the word of God. Let us pray to become living portraits of our teacher whom which the Spirit lived actively and longs to live and breath in each of us.

LEADER: For our teacher... who dared to dream with zeal and passion.

ALL: We thank you.

LEADER: For our teacher... who's determination and drive was all centred on a love of work.

ALL: We thank you.

LEADER: For the teacher... who had the flair for bringing out the best in others by living a spirit of family.

ALL: We thank you.

LEADER: For the teacher... who was sustained by his simplicity and reliance on Mary.

ALL: We thank you.

LEADER: For the teacher... who lived a humble presence amongst the young.

ALL: We thank you.

MATTHEW 25:35-40

'For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.'

"Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?'"

"The King will reply, 'Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.'"

PAUSE FOR REFLECTION

• **MAKING JESUS CHRIST KNOWN AND LOVED ...**

• “Jesus, like Marcellin, emptied himself and became poor, so that we might become rich. In his own day and age he did not have to pretend to be in solidarity with those who were marginalised, for he was one of their number. He ministered to the sinner, the sick, the outcasts of society”
• (Br. Sean Salmon FMS, 2006)

• Jesus crosses a boundary when he heals the hemorrhaging woman (Lk 8:44). According to Hebrew scriptures this woman was constantly unclean, but Jesus interacts with her, and in so doing, restores her to full health.

• Jesus crosses a boundary when he touches the leper (Lk 5:12). It may not have been leprosy as we know it today; the biblical terms may have covered a multitude of skin diseases. But the law was clear that people so afflicted had to live beyond the limits of the village, yet Jesus reaches out to him and cures him of his affliction.

• Jesus crosses a boundary when he casts out demons from the man possessed (Lk 8:27). Demoniacs were to be avoided at all costs; there was no predictability what they would do next, except that they were always a dangerous presence. Yet, Jesus goes to him and casts out the evil power.

• Jesus crosses a boundary when he brings the little child into the midst of the elders of the temple (Lk 9:47). Nobody paid attention to children; they were non-entities until they came of age and could be productive citizens. Until then, they were just mouths to feed. But Jesus saw in them the Kingdom of God.

• Jesus crosses a boundary when he meets the Samaritan woman at the well (Jn 4:7). Samaritans were the least of the least; this was a racial, ethnic, and cultural judgment. No self-respecting Jew would be caught talking to a Samaritan. And, a Samaritan woman! A double sin! But there he was in noontime daylight engaging her as the God-created person that she was.

• Jesus crosses a boundary when he makes the poor and the powerless into the heroes of his parables. It is the widow and her mite, the farmer in the field, the shepherd searching for the lost lamb, the good Samaritan along the road. The least became the exemplars of the most.

• Jesus crosses a boundary when he saves lives and cures the sick on the Sabbath (Lk 4:32). Jesus transgressed the law of the Temple to honour the will of God.

• Jesus crosses a boundary when he withdraws from the crowd to pray (Lk 4:32). Jesus shows us in this act that we can't do any of these acts alone. In all these boundary crossings we need to do it in the company of God.

• So, “let us go across to the other side,” says Jesus to his disciples. It may be a tough crossing; the waves may be threatening. The welcome on the other shore may be strained. But the dead calm of sitting out in the middle of nowhere is nowhere to be as people of faith.

• **REFLECTION QUESTIONS ...**

- 1. Which boundaries shield me from being in relationship with others?
- 2. Who is on the other side of the boundaries that I have created?
- 3. When did I cross a church boundary to do what is faithful to the mission of Jesus?

• **SONG ...** Casting Crowns – Jesus Friend of Sinners

• YouTube: <https://www.youtube.com/watch?v=rJXIugwiN7Q>

CLOSING PRAYER

Closing Prayer to the Spirit

Lord, may we bear the fruits of your Spirit:

give us love, that boundless, healing energy that transforms the world; (pause)

give us joy, because no darkness or evil can overcome you; (pause)

give us peace, to quieten our hearts, and to free us from bitterness; (pause)

give us patience, to go on following you even when it is hard; (pause)

give us kindness, to reach out to our neighbour and to the person who needs to be loved; (pause)

give us goodness, to give with a generous heart and without ulterior motive; (pause)

give us faithfulness, to remain true to our commitments (pause)

give us gentleness, to respect the freedom and integrity of others; (pause)

give us self-control, to see our weaknesses and overcome them in your strength. (pause)

Lord, may we bear the fruits of your Spirit.

(Adapted from Galatians 5:22-23)

CLOSING PETITIONS

Mary Our Good Mother, pray for us

St Marcellin Champagnat, pray for us

St Mary of the Cross, pray for us

And let us always remember, to pray for one another.

TO BE PLACED SOMEWHERE AROUND THE PRAYER (design wise)

149. "So we direct our journey to those places where others would prefer not to go, to enter into the suffering there, like Mary at the foot of the Cross, and to be a presence and service that remains faithful, despite its risks. This experience urges us to move ahead, with courage and apostolic zeal to difficult missions, to marginalised areas, and unexplored surroundings, where the seed of the kingdom has not yet taken root." (Water from the Rock, 2007)



MASS /LITURGY

MASS FOR FEAST OF SAINT MARCELLIN CHAMPAGNAT

WITNESSES OF A DIFFERENT WAY OF LIVING

Some thoughts on Marcellin Champagnat in the context of the readings and the theme of justLOVE – Hearts Without Borders.

INTRODUCTION

Today we celebrate the feast of St Marcellin Champagnat and remember the way he was able to relate to all people, particularly focusing on his care for the marginalised and disadvantaged. Marcellin was a man who dared to imagine. He lived pursuing a vision where he sought to provide a way for all young people to experience the love of God and to obtain a rich education. For Champagnat, education was a powerful means for forming and transforming the minds and hearts of all those he encountered, as he carried a heart for those on the peripheries.

Today the Spirit that was very much alive in St Marcellin Champagnat longs to live and breathe in each of us. The charism that he brought into our Church and throughout the world is thriving in our community and in the relationships we share. Whether we are students or staff, we seek to be people who model our founder, who respond to the needs of all because it is the right and just way of living and acting. Like Marcellin, we imitate his simple presence amongst all, who reach beyond lines of discrimination and exclusion, embodying a spirit of family to all we encounter. Let us be challenged by his actions, his love, and his witness of a different way of living, but particularly his call to go and serve in Jesus' name, in a caring manner to one another.

In the first reading from Sirach we are reminded that wisdom needs to be shared with all humankind. The wisdom which we share, and that Marcellin and the first Brothers spread, is the wisdom of going out to others in need: we are not people with excuses.

The second reading from the Apostle Paul reminds us that the Law can sometimes be used as an excuse for not getting involved but Jesus has freed us to be involved with all people. No one is better than someone else. We, therefore, should be willing to help all in need. No excuses.

The Gospel reading has Jesus reminding us that even the little child is of the greatest importance. Marcellin and the first Brothers dedicated their life to helping children to be the best they could. We all make up the Kingdom of God, not just in Heaven but here in the place we work with those who share our work, study and play.

During our Mass/Liturgy, let us pray for all those who are of service in our school and in our community.

GATHERING SONG/PROCESSIONAL HYMN
LOCAL CHOICE

PENITENTIAL RITE

PRESIDER: We come together as children of God who yearn for peace, to listen to God's Word and to think about the ways we can work together to build God's Kingdom on earth. Let us pause to reflect on God's mercy and forgiveness.

PRESIDER: Lord Jesus, you love us and call us to be children of God.
Lord have mercy.

ALL: Lord have mercy.

PRESIDER: Lord Jesus, you invite us to care for each other and be people of peace.
Christ have mercy.

ALL: Christ have mercy.

PRESIDER: Lord Jesus, you give us gifts to share and use justly and wisely.
Lord have mercy.

ALL: Lord have mercy.

PRESIDER: Loving God, you sent your son Jesus to be the Prince of peace bringing hope, love and justice to the world. Teach us how to reach out to others and be peace-makers and people of justice and fairness.
We ask this through Christ our Lord. Amen.

OR

PENITENTIAL RITE

Holy Father, you have revealed the commandment of the new law through your Only Begotten Son, and shown us how to put it into practice by the inspiring example of Saint Marcellin; grant us, we pray, the grace to persevere in loving all our brothers and sisters as he taught, and to lead our world to the knowledge of the truth of Jesus Christ, who lives and reigns with you in the unity of the Holy Spirit, God, forever and ever. Amen.

LITURGY OF THE WORD

FIRST READING

A reading from the book of Sirach (24:28-31)
I, wisdom, poured forth rivers.
I, like a rivulet from her stream, channeling the waters into paradise,
said to myself, "I will water my plants, my flower bed I will drench";
and suddenly this rivulet of mine became a river,
and this stream of mine, a sea.
Thus do I send my teachings forth shining like the dawn,
to become known from afar.
I shall penetrate the lower parts of the earth,
and I shall look upon all who sleep,
and enlighten those who hope in God.
Thus do I pour out instruction like prophecy
and bestow it on generations to come,
and I shall continue in their descendants forever.
See, I have worked not for myself alone, but for all who seek instruction.
The Word of the Lord.
ALL: Thanks be to God.

Psalm/Response to the First Reading
Local choice

SECOND READING

A reading from St Paul to the Galatians (3:23-28)
Before the coming of this faith, we were held in custody under the law, locked up until the faith that was to come would be revealed. So the law was our guardian until Christ came that we might be justified by faith. Now that this faith has come, we are no longer under a guardian. So in Christ Jesus you are all children of God through faith, for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus.

The Word of the Lord.
ALL: Thanks be to God.

ALLELUIA VERSE (MATTHEW 5:3)

How blessed are the poor in spirit: the reign of God is theirs.

GOSPEL

A reading from the Good News of Matthew (18:1-5)
Just then the disciples came up to Jesus with the question, "Who is of greatest importance in the kingdom of God?" He called a little child over and stood him in their midst and said: "I assure you, unless you change and become like little children, you will not enter the kingdom of God. Whoever makes himself lowly, becoming like this child, is of greatest importance in that heavenly reign. Whoever welcomes one such child for my sake welcomes me.
The Gospel of the Lord.
ALL: Praise to You Lord, Jesus Christ.

HOMILY

PRAYERS OF THE MARIST COMMUNITY

PRESIDER:

As a sign of our desire to work for peace and be people of peace, let us reflect on the obstacles that need to be overcome. Those seemingly immovable boulders can actually be moved by simple actions and sincere thoughts. It is with confidence that we place our prayers before you.

For the Leaders of the Church

Saint Marcellin Champagnat was a strong and loyal leader of the Church. For Pope Francis and our Bishop N., for leaders of parishes and those who serve in them.
ALL: Hear our prayer, Lord hear our prayer.



The intercessory response 'Hear our prayer, Lord hear our prayer' is based on the Psalm/Response to the First Reading 'To Follow You' by Chris de Silva and Lovina Francis Pammitt

For Marist Mission

Inspired by Marcellin Champagnat, let us live united by a common set of life-giving values, following the same path of love, hope and service together in the one Spirit.

ALL: Hear our prayer, Lord hear our prayer.

For the poor and those most in need

Marcellin Champagnat showed particular preference by being with those who were excluded from the mainstream of society. Let us be people who seek greater understanding, acceptance and respect for the dignity of every person.

ALL: Hear our prayer, Lord hear our prayer.

For our call to Holiness

Saint Marcellin believed in building a better world, where he made his mission of making Jesus Christ known and loved. May we strengthen our belief in our shared mission and in the continuing relevance of his charism.

ALL: Hear our prayer, Lord hear our prayer.

For trust in Mary's care

Like Marcellin, we look to Mary as our Good Mother, who provided her son with family unity and love. Let us be people who imitate her tenderness and strength in all that we encounter.

ALL: Hear our prayer, Lord hear our prayer.

For Marists throughout the World

We pray for all Marists and their communities throughout the world. May they continue to be alive fuelled with Marcellin's passion and dedication for mission.

ALL: Hear our prayer, Lord hear our prayer.

For those who have joined the communion of saints

We ask Marcellin to join us in praying for all those who have gone before us, especially those who have died recently. May the light of Christ's healing grace ease the pain and suffering of all.

ALL: Hear our prayer, Lord hear our prayer.

Presider:

Father, hear the prayers of the family you have gathered here before you. We ask this through

: Christ our Lord. Amen.

: **LITURGY OF THE EUCHARIST**

: Prayer over the Gifts

: May our offering be pleasing to you, O Lord; and grant that, filled with the spirit of your love, we may persevere in the teaching of the Apostles, in communion, in the breaking of bread, and in prayer. Through Christ our Lord.

: **COMMUNION HYMN AND SONG OF THANKSGIVING LOCAL CHOICES**

: Final Prayer

: Nourished with the Body and Blood of your Son, we pray, O Lord, that we who celebrate the great work that you have accomplished in your Church through Saint Marcellin, may be strengthened by the power of this Sacrament and inspired to undertake great works. Through Christ our Lord.

: **SOLEMN BLESSING**

: **PRESIDER:** Bow your heads and pray for God's blessing.
May God who has gathered us around the table give us daily bread to share.

: **ALL:** Amen.

: **PRESIDER:** May we live Christ-life joyously in a world that needs hope and encouragement.

: **ALL:** Amen.

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

: **ALL:** Amen.

: **PRESIDER:** And may Almighty God bless you, the Father, the Son and the Holy Spirit.

: **ALL:** Amen

: **SENDING FORTH SONG/RECESSIONAL HYMN LOCAL CHOICE**

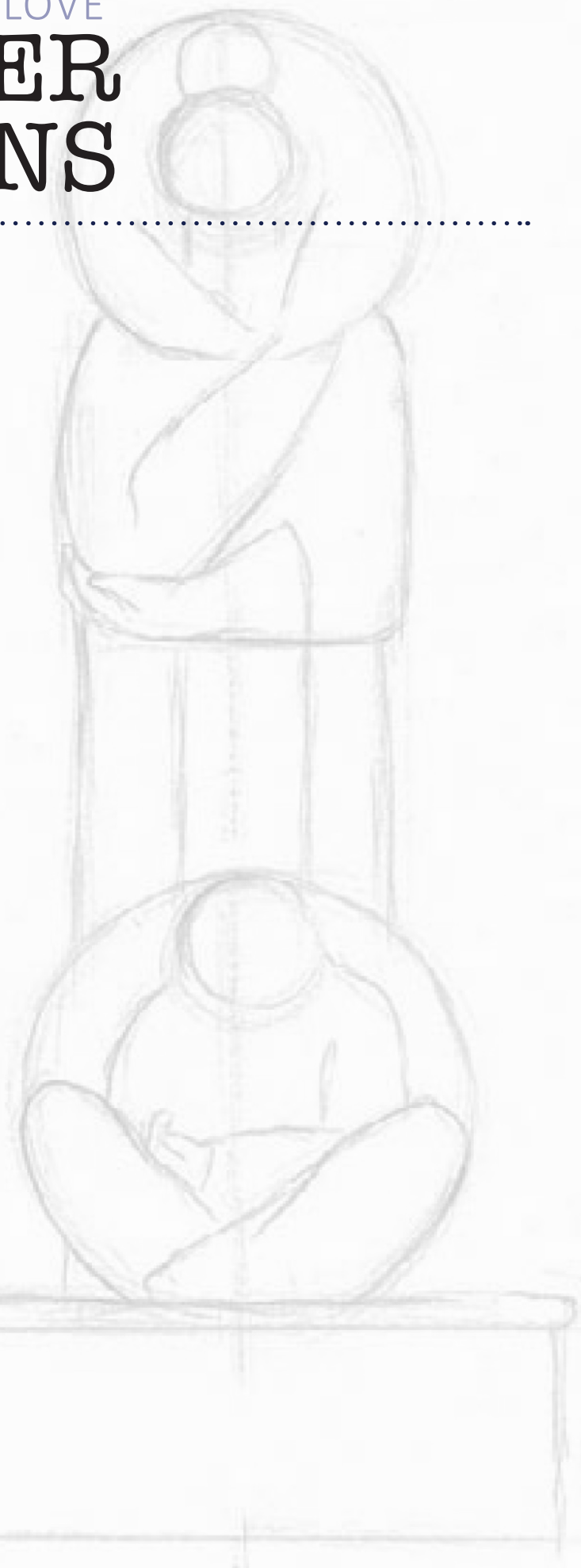
justLOVE

PRAYER REFLECTIONS

“ A community is only being created when its members accept that they are not going to achieve great things, that they are not going to be heroes, but simply live each day with new hope, like children, in wonderment as the sun rises and in thanksgiving as it sets. Community is only being created when they have recognized that the greatness of a person is to accept their insignificance, their human condition and their earth, and to thank God for having put in a finite body the seeds of eternity which are visible in small and daily gestures of love and forgiveness. The beauty of a person is in this fidelity to the wonder of each day.”



Each day holds a surprise. But only if we expect it can we see, hear, or feel it when it comes to us. Let's not be afraid to receive each day's surprise, whether it comes to us as sorrow or as joy. It will open a new place in our hearts, a place where we can welcome new friends and celebrate more fully our shared humanity.





When we honestly ask ourselves which person in our lives means the most to us, we often find that it is those who, instead of giving advice, solutions, or cures, have chosen rather to share our pain and touch our wounds with a warm and tender hand.



Bible References

MICHAH 6:8

He has told you, O mortal, what is good; and what does the Lord require of you

But to do justice, and to love kindness, and to walk humbly with your God?

SCRIPTURE SUGGESTIONS

LUKE 10:30-37

There was once a man going down from Jerusalem to Jericho...

MATTHEW 5:1-12

Blessed are the poor in spirit, for theirs is the kingdom of heaven.



ISAIAH 42:1-4

He will not lose hope or courage; he will establish justice on earth.

ISAIAH 58:6-12

Remove the chains of oppression and... let the oppressed go free.

MATTHEW 25:31-46

Just as you did it to one of the least of these who are members of my family, you did it to me.

LUKE 15:1-10

This man welcomes sinners and eats with them!

Philippians 2:1-5

Let each of you look not to your own interests, but to the interests of others.

1 JOHN 3:16-18

This is how we know what love is...

SUGGESTED HYMNS/SONGS

BLEST ARE THEY - DAVID HAAS *

Blest are they, the poor in spirit
Theirs is the kingdom of God

GOD OF JUSTICE - TIM HUGHES (CHRISTIAN WORSHIP)

We must go, live to feed the hungry
Stand beside the broken, we must go

HEARTS ON FIRE - MICHAEL MANGAN **

We long to live in freedom, we yearn for unity
We dream of justice, joy and peace. Spirit fill us with your power

JESUS, FRIEND OF SINNERS - CASTING CROWNS

Open our eyes to the world at the end of our pointing fingers
Let our hearts be led by mercy

LET MY PEOPLE GO - MATT REDMAN (CHRISTIAN WORSHIP)

We'll stand for freedom
We'll stand for justice in this world

SERVANT SONG - GILLARD

We are here to help each other
Walk the mile and bear the load

TABLE OF PLENTY - DAN SCHUTTE (EUCCHARIST)

O come and sit at my table
Where saints and sinners are friends

TELL OUT MY SOUL - TIMOTHY DUDLEY-SMITH

Make known his might, the deeds his arm has done
God's mercy sure, from age to age the same

THE CRY OF THE POOR - JOHN FOLEY (RESPONSORIAL PSALM) *

The Lord hears the cry of the poor
Blessed be the Lord

TO THE ENDS OF THE EARTH - ROB GALEA **

Draw us close, send us out
Let our hearts be yours

YOUR GRACE IS ENOUGH - MATT MAHER (REFLECTION) **

Great is your love and justice, God of Jacob
You use the weak to lead the strong

WHO WILL SPEAK? - MARTY HAUGEN

Who will speak for the poor and the broken
Who will speak for the peoples oppressed



STUDENT ACTIVITIES

THEME – justLOVE: Hearts without Borders

POPE FRANCIS is constantly reminding us that to be good Christians we must see the difficulties faced by those around us and do something about it.

St Marcellin Champagnat reached out to the poor, the sick and the neglected in his town. Those who were living on the edges of that society. He went out of his way to help them personally and he inspired others to join him to do the same.

OBJECTIVES:

- 1/ To use the Montagne Story as a model of a Marist response to those in need.
- 2/ To recognise and connect with people considered on the periphery amongst us.
- 3/ To be creative about imagining St Marcellin’s thoughts and actions in today’s world.

FOR THE TEACHER:

The activity cards are a resource designed to be adapted to suit particular class levels and needs. Teachers may use individual cards for class discussion, or select some of the activities and allow for students to choose the activity that suits their interest. They may then work independently, in pairs or small groups.

“Montagne” is a French surname phonetically pronounced “mon-tun-ya”

THE MONTAGNE STORY



As a newly ordained priest, Marcellin Champagnat’s first parish was in the small country town of La Valla. Marcellin took to his duties with much enthusiasm and passion. He celebrated Mass, visited the sick, helped the poor, listened to people’s troubles and taught the children about Jesus, Mary and the love that God had for each and every one of them. After about three months in the parish, Marcellin had an experience that would change things forever. He was visiting a very sick teenage boy and was deeply saddened that he could not read and write but more so that he knew nothing about Jesus and God’s love. Marcellin spent a few hours comforting the boy who died the next morning. Marcellin was so moved by the situation of this boy and many other young people in the countryside, that he was determined to do something about it. Within a few weeks Fr Champagnat invited two young men of his parish to help with his idea of teaching the country kids to read and write and more importantly about Jesus, Mary and God’s love for them. Marcellin called these young men his “brothers”, and this was the beginning of the “Little Brothers of Mary” or what we know today as Marists.

MY MONTAGNE STORY

Write a narrative retelling the Montagne story from the perspective of, for example, Marcellin, a parent, sibling or relative of the boy, an onlooker, Montagne himself. The setting may be in the modern time. You may think beyond the story of a sick boy, to other circumstances of young people who are poor, neglected or living on the periphery.

UNDERSTANDING THE MONTAGNE STORY

Read the Montagne story and express the key ideas of the story in one of these ways:

- a cartoon with your own images of Marcellin and Montagne
- an acrostic poem using MARCELLIN or MONTAGNE as the title of the poem
- a newspaper article retelling the story with an eye-catching headline

WHO ARE THE MONTAGNE'S AMONGST US?

Ask yourself... who are the poor, neglected and vulnerable in our world and community ?

Ask yourself how does someone become poor or neglected or vulnerable?

Ask yourself... what do the poor, neglected and vulnerable need most in life?

Write a prayer reflecting these ideas. Your prayer can be asking God for help for the poor, neglected and vulnerable. Display your prayer in the classroom prayer space.

THE MONTAGNE STORY COMES TO LIFE

Rewrite the Montagne story as a script for a role-play. Imagine how particular scenes in the story would have looked in real life. Script the dialogue spoken between Marcellin and Montagne when he was dying. What would Montagne have said to Marcellin and how would he have comforted Montagne in his last moments? Script the conversation between Marcellin and the young men when he had his idea to form The Little Brothers of Mary.

How did they react? Present the script as a role-play.

PUTTING ON THE MONTAGNE SHOES

Think about the Montagne's in our world and community who are unable to read or write. If you could not read or write what are some things in your daily life you could not do? Example: Read a train timetable, read a menu, write a letter. How would it feel to be in a classroom or a supermarket or a train station if you couldn't read or write? Share your thoughts with a partner.

WHAT WOULD MARCELLIN EXPECT YOU TO DO?

Think about the following scenarios:

- you witness a younger student being bullied by an older student.
- a new kid from another country is sitting next to you in class and is having trouble understanding English and has difficulty in doing their work.
- someone in your class asks to join in your group of friends at lunch; you do not normally spend time with this person.

Choose a partner and discuss how you would respond in each situation and then decide together how Marcellin would expect you to respond in these situations. Now in small groups, think about more situations where we are asked to make a choice and as a group decide how Marcellin would expect you to respond.

AGREE, UNSURE, DISAGREE

In small groups, write these statements onto cards. Place the cards in a pile and one at a time choose a card and read the statement. If you agree place your hands on your head, if you disagree place your hands on your feet and if you're unsure place your hands on your hips.

Sample statements:

- All young people deserve to live in a peaceful world
- Many young people in Australia are homeless or live in poverty
- I cannot do anything about poor and vulnerable young people
- Marcellin looked out for the poor and neglected young people
- If young people are poor, it is their parents fault
- Poor and vulnerable young people are part of our Marist community

Include some of your own statements too.

MARCELLIN WANTED A CHANGE

Through Marcellin's encounter with Montagne he recognised there was a need for change which would help the poor, neglected and vulnerable live a better life. What is one thing you would like to see change in your school or community or the world which would help those in need? Example: no more bullying of others who are different. Design your idea into a bumper slogan or billboard banner starting with "CHANGE IS ... no more bullying".

A MARIST RESPONSE

Brainstorm ideas around issues facing young people in our world, contemporary Australia, local or school community. What makes people poor and vulnerable? Who are those living on the periphery? As Marists, how can we respond to those in need?

MONTAGNE IN YOU

Montagne lived a poor life, with little education and he died young. How is your life different? What do you have that Montagne didn't? Reflect on all the blessings of your life and all you have to be grateful for. Brainstorm your list of ideas under the heading "I AM BLESSED WITH ...".



DRAMATISATION OF THE PRODIGAL SON

(ADAPTATION)

LUKE 15: 11-32

God is waiting to rejoice when those of us who run away from him turn back again. Jesus taught us that God our Father loves us and is ready to forgive us if we are truly sorry for our sins. To help people understand this, Jesus told the story of The Lost Son.

CHARACTERS (4) - JESUS, FATHER, YOUNGER SON, OLDER SON

- JESUS** A man had two sons. The younger son wanted to leave home.
- YOUNGER SON** Father, give me my share of the property now. I have turned 18 and I want to leave home.
- FATHER** Why do you need so much money?
- YOUNGER SON** I want to be independent and go out in the world and have fun.
- JESUS** Reluctantly, the father divided up the property between his two sons. Then the younger son took his money and went off to the city.
- YOUNGER SON** I have all this money. Now I can do anything I want to do.
- JESUS** It did not take long before all of his money was gone. And his friends were gone too. He was alone and hungry.
- YOUNGER SON** I must get a job. I will do any kind of work.
- JESUS** The only work he knew how to do was farm work so, the boy went to work for a farmer. He had to take care of the farmer's pigs. He wouldn't have any money until he got his first pay. The boy was so hungry that he wanted to eat the pigs' corn.

.....

YOUNGER SON Here I am starving, while my father's servants have more than enough to eat. I wish I had never left home. I love my Dad but I thought it would be better without him around. Perhaps I should go home. I don't deserve for Dad to take me back.

JESUS So the younger son set off for his father's house. While he was still a long way off his father saw him coming down the road and ran to meet him.

FATHER My son! My son! I am so glad that you have come home.

JESUS The father threw his arms around the boy and kissed him.

YOUNGER SON Dad, I didn't expect such a welcome. I don't deserve to be called your son. Can you forgive me? Let me work as one of your servants and pay back the money you gave to me.

FATHER Don't be silly. Every night I would sit in my chair on the verandah and watch and wait for you to come home. I really didn't have much hope, but I still couldn't stop watching. Bring my son's good clothes. Call the neighbours, buy some drinks and set up the BBQ. We will kill our prize calf and we shall have a big party to celebrate. My son has come home. He was lost and now he is found!

JESUS And so the celebration began. Now, the older son was working in the fields and heard the sound of music and laughter.

OLDER SON What is going on at the house? Why is there music? It sounds like a party.

JESUS A servant told him that his brother was home and that the father wanted a party to celebrate.

OLDER SON This is wrong. I heard from some of his mates that he has wasted all his money. Well, that's his own fault. There should be no celebrating.

JESUS When the older son got home, he was angry and would not go into the house. His father came out and begged him to come inside.

FATHER Come in, son, and join in the celebration. Why are you so angry?

OLDER SON For years I have worked for you. I didn't desert you and waste your money. Yet, you never gave me a party to celebrate with my friends. Then this son of yours returns after spending all of his money and you kill a prize calf for him.

FATHER My son, you are always with me and everything I have is yours. But your brother has come home to us. You know how long I have worried about him. He was lost and is now found. We have to celebrate. Wash up and join the party. This is a very happy day for all of us.



MONOLOGUE BY THE FATHER OF THE PRODIGAL SON

(ADAPTATION)

SYNOPSIS

This is a retelling of the story of the prodigal son. It is a monologue told from the perspective of the father. It has a more modern feel, but the story is the same.

SETTING:

(A wooden rocking chair sitting center stage.)

CHARACTERS:

Father (he is the one who tells the story)

I am a reasonably wealthy family man and farmer and I have two sons, both of whom I love very much.

Greg is my youngest son and this is his story. By the time he was 16 this farm had already grown quite large complete with hundreds of hired hands and thousands of sheep and cattle. Each day my boys and I worked side by side.

I thought we were happy. However, apparently Greg hated what he was doing and was starting to get a bit resentful. Any time we needed something from town Greg would always volunteer to go and get it. As he got older those trips to town began to take longer and longer.

One day Greg came up to me and told me that he was leaving the farm and the family. He said he had been thinking about it for a long time. He said that the farm was stifling him and that he wanted the freedom to do as he wished. When I asked where he would go he said that he had arranged to stay with some friends in the city. It was so much more fun in the city. He said he could hang out with his friends, sleep in and not have to work. I asked him how he would support himself and he shocked me when he said that he wanted his inheritance now rather than when I was dead so that he could enjoy his life.

I didn't know what to say. I couldn't change his mind so I did what I would never have imagined. I sold the southern section of the farm. He was my son, after all, and I loved him.

He took the money and he didn't even look me in the eyes. I think what hurt me the most wasn't that he was leaving, it was that he didn't even understand the sacrifice it was for me to let him go. Sure it hurt to give up the land, but it hurt even more to see him walk out that door.

Life continued after that. Steve and I continued to work the farm. We still laughed some, but not as much. Steve couldn't understand why I did what I did and there were days when I couldn't understand it either. We would hear stories from people passing through—stories of Greg and his new lifestyle. It seems he had a lot of friends. Every story involved him in a bar somewhere buying everyone drinks. It seemed like everyone loved him.

At the end of the fourth year I stopped hearing about him anymore. I would ask travelers for stories about him, but no one seemed to know where he was anymore. He must have moved away they said. I just didn't know where he was, and even after 5 years it was still tearing me up inside.

Then, one day a man came to see me. He told me a story; that turned my insides upside down. He told me that Greg had come to his farm thin and starving and looking for work. He started working shoveling manure and feeding the pigs. Some of the other workers had seen him eating out of the pig trough he was so hungry. It was obvious that Greg didn't want to come home to us. I suppose knowing where he was gave me some comfort. Over the next few weeks though I couldn't stop staring at the road.

Then one day nearly 6 years after Greg had left I saw a figure coming up the road. I stood to look, and when I saw the way he walked I knew that it was my son. He was very embarrassed and sorry that he had hurt me.

I was so happy that I invited all the people from the neighbouring farms to celebrate my son's return.

To this day I have never felt such a strong love. My son had come home at last.

CREATIVE WRITING ACTIVITY

Students can write a monologue from the perspective of the son, Greg.



MEDITATION

MONUMENTAL FIGURES

What does this painting by Russell Drysdale, *The Drovers Wife* tell us?

She stands stoically surrounded by her harsh environment, one with the soil, the ochre coloured soil, flat-footed, anchored in this soil. She is one with her environment. There is no suggestion of fleeing this harshness. She is solidly anchored in this soil. She is monumental. Her existence will be one with the soil and the sky. All is ochre. The trees give no impression of vibrant life. Are they dead or are they conserving a little life, waiting for the life-affirming rain? Like her they are part of this environment.

As an Eastern icon her steady gaze challenges us: would we accept her lot? Do we feel with her? Why has she chosen to become part of this harsh, seemingly unwelcome environment?

And the bag. What is in her bag? Why is it so precious that she retains control over it rather than leave it in the wagon.

St Marcellin Champagnat committed himself to his time and place.

Are there qualities in this interpretation that you see as common with the Drysdale painting?



MEDITATION – ON CHRISTIAN LOVE

[REFLECTIVE MUSIC]

Close our eyes, sit or lay comfortably.

We are in the presence of our God.

So be still and quiet, breathe slowly in.....out. (repeat)

“Come and see.”

[PAUSE]

Sit for a minute and hear within you what is being said.

[PAUSE]

“Come and see.”

“See how they love one another.”

SEE...

LOVE...

ANOTHER...

[PAUSE]

Another... Who is the Other?

[TIME TO REFLECT]

What do we want to see?
And whom do we want to see?

[PAUSE]

Picture the person. Picture yourself watching them.
What are they doing?

How do you feel?

[PAUSE]

Imagine yourself moving towards them to show them your appreciation.

Your love.

[PAUSE]

‘See how they love one another.’

How do you show your love?

Why do you show your love?

[PAUSE]

Love is patient;

Love is kind;

Love is not envious or boastful or arrogant or rude.

It does not insist on its own way;

It is not irritable or resentful;

It does not rejoice in wrongdoing, but rejoices in the truth.

It bears all things

Believes all things,

Hopes all things,

Endures all things.

LOVE NEVER ENDS.



REFLECTION

You may read the sculptor's explanation of his creation. Read slowly and observe the elements of the work. Pause to reflect.

Some soothing music may enhance the experience.

The statue of Marcellin portrays his strength and determination. Upon his shoulders he bears the burden of universal childhood with tenderness and sensitivity. His essential human traits are given a Christian dimension through the symbol of the crucifix that he holds in his left hand. Children, especially those who are poor and neglected, are waiting upon the kind of educational setting that will assure them of being secure and loved. To create such a setting was Marcellin's goal, and it radiates from the statue that brings to mind the image of the Good Shepherd.

The positioning of feet and hands expresses an affective interplay, the good soil that receives both the word of God and the formative experiences of education.

The child on the shoulders leans upon the head of Marcellin, a position from which to look upon life. At the same time, the child's foot reposes secure on Marcellin's right hand. In its turn the child-figure at the sculpture's base leans against Champagnat's foot to express a personal relation. The open book in the child's hand recalls the educational opportunity to which the child will find delight; and the countenance bespeaks a special way of viewing life.

The message: Marcellin's humility and simplicity. The statue is not overburdened with elements; rather, the essentials stand out. The work allows one to discern the most elevated mysteries of the Christian faith: the unity of love expressed in a trinity of persons. Everything else is non-essential. The sculpture could not have been otherwise; it had altogether to depict the subject's reality, each of its parts had to be in harmony with the whole. On the subject's clothing, the light had to fall soft and white so as not to falsify the oneness with the universe of which dreamt both Michelangelo and Marcellin.



