



**Application to**

**Australian Catholic University**

**Faculty of Education and Arts**

**for**

**Accreditation**

**for a Unit in the**

**Masters of Educational Leadership**

**for the**

**Marist Pilgrimage and Study Tour Program**

**September, 2014**

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| Section A - Contact Information |   |
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| <b>1. Name of Organisation</b>  | Marist Schools Australia  |
| <b>2. Contact details</b>       | Dr John McMahon FMS<br><a href="mailto:john.mcmahon@marists.org.au">john.mcmahon@marists.org.au</a><br>03 9846 8226<br>National Director Marist Tertiary Programs |
| <b>3. Provider address</b>      | PO Box 753<br>Templestowe VIC 3106  |

| Section B - Course Information             |   |
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| 1. Program Name                            | Marist Pilgrimage & Study Tour  |
| 2. ACU Courses                             | <ul style="list-style-type: none"> <li>• Masters of Educational Leadership (AQF level 9)</li> <li>• Postgraduate Certificate of Educational Leadership (4 masters level units at ACU 600 level codes)</li> <li>• Master of Religious Education (AQF level 9)</li> <li>• Postgraduate Certificate in Religious Education (4 masters level units at ACU 600 level codes)</li> <li>• Graduate Certificate in Religious Education (AQF level 8)</li> <li>• Masters of Education (AQF level 9)</li> </ul>  |
| 3. Program description including structure | <p><b>UNIT DESCRIPTION</b></p> <p>The Marist Pilgrimage and Study Tour is a 22 day program to the source and origin of the Christian and Marist story. Beginning in the pre-Christian land of Jordan, this pilgrimage traces the Christian story from its origins in the Holy Land to the current centre of western Christianity in Rome. From Rome the pilgrimage directs its focus to Lyon and its French environs where the Marist Project was conceived and from where it began to flourish. In particular, the program aims to reflect and articulate the key aspects of the Christian and Marist story at the heart of Marist mission which is to 'make Jesus known and loved'. By visiting some significant sacred places in the Holy Land, Rome and France, and studying a selection of Christian and Marist writings, participants will be challenged to deepen their understandings so that they can give witness to a more authentic understanding of God's mission informed by Marist spirituality and practice.</p> <p><i>(See Appendix A for Detailed Program)</i></p> <p><b>LEARNING OUTCOMES:</b></p> <p>After completing this program participants will have:</p> <p><i>Knowledge</i></p> <ul style="list-style-type: none"> <li>1.1 A knowledge of the historical, archaeological and geographical origins and context of the Christian story</li> <li>1.2 A knowledge of the historical and geographical origins and context of the Marist story</li> <li>1.3 A knowledge of the life and ministry of the early Marists</li> </ul> <p><i>Comprehension</i></p> <ul style="list-style-type: none"> <li>2.1 The ability to compare different primary sources of the Christian and Marist story</li> <li>2.2 The ability to interpret the Marist writings and literature</li> </ul> |

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|   | <p>and discover where Marist spirituality emerges</p> <p><i>Application</i></p> <p>3.1 The ability to identify significant Christian and Marist places and articulate their significance for current ministry in education</p> <p>3.2 The ability to understand what motivated the early Marists and to apply this understanding to contemporary ministry settings</p> <p>3.3 The ability to apply an understanding of Marist spirituality to areas of personal pedagogy and leadership</p> <p><i>Analysis</i></p> <p>4.1 The ability to analyse a selection of early Marist primary and secondary sources</p> <p>4.2 The ability to identify and classify the characteristic features of Marist spirituality and pedagogy.</p> <p><i>Synthesis</i></p> <p>5.1 The ability to compile and compare information gathered in the field with that found in the early Christian and Marist writings and literature</p> <p>5.2 The ability to articulate a unique expression of what it means to be Christian and Marist today</p> <p><i>Evaluation</i></p> <p>6.1 The ability to evaluate the Marist Project in contemporary times</p> <p><i>Affective</i></p> <p>7.1 The skill to empathise with current and past pain and joys experienced in the Holy Land</p> <p>7.2 The skill to empathise with the pain, frustrations and joy experienced by the founding Marists</p> <p><b>These outcomes will achieved by:</b></p> <ul style="list-style-type: none"> <li>• formal lectures</li> <li>• group discussions</li> <li>• <i>in situ</i> visits and excursions</li> <li>• study, analysis and synthesis of listed documents</li> <li>• understandings gained in religious celebrations</li> </ul> |
| <b>4. Duration of program and contact hours</b> | <p>The duration of the program is 22 days incorporating 24 hours of <i>face to face</i> contact and 150 hours of student reading, research and discussion. The modes of delivery of the <i>face to face</i> contact hours is as follows:</p> <ul style="list-style-type: none"> <li>• <i>in situ</i> and classroom lectures (20 hours)</li> <li>• Skype/online classes (4 hours)</li> </ul>  |

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|  | In 2015 the program starts on April 13 and ends on May 4  |
| <b>5. Program Schedule</b>             | <b>TEACHING AND LEARNING PLAN</b><br><i>See Appendix B for an outline of the curriculum and required academic readings.</i>   |
| <b>6. Presenters/<br/>Facilitators</b> | <p><b>Presenters:</b></p> <p>Dr Michael Green      BA, Grad Dip Ed Studs, M Curriculum Studs, D Ed</p> <p>Dr John McMahon      B.Sc (Hons) M Ed. B Th, Ph.D</p> <p>Dr David Hall      B Ed, Grad Dip Ed, MA, D Min</p> <p><b>Tutors:</b></p> <p>Br Michael Akers      BA Dip Ed, MTh</p> <p>Mr Tony Clarke      Grad Dip Ed, MTh</p> <p><i>See Appendix C for copies of CV and certified academic qualification</i></p>   |
| <b>7. Assessment</b>                   | <p><b>ASSESSMENT</b></p> <p>The assessment for this program is designed to demonstrate the achievement of the learning outcomes. Determination of the assessment task/s is undertaken by Marist Schools Australia in conjunction with ACU prior to the student commencing their study. The task/s is to be marked by ACU and will total a minimum of 5500 words.</p> <p><b>Assessment task/s:</b> There are two (2) different structures for the assessment of this unit:</p> <p><u>Structure A</u> will allow students to submit a 5500 word essay on a topic including critical analysis as negotiated with the course presenters.</p> <p style="text-align: center;">OR</p> <p><u>Structure B</u> will allow participants to demonstrate their learning and understanding of the learning outcomes and includes the following four (4) indicative tasks.</p> <p><b>Assignment 1</b> (15% which approximates to 1000 words)<br/> Identify and interpret the close affiliation and significance of the following sites and events in the Holy Land for Marists: Visitation (Ein Karem), Basilica of the Annunciation (Nazareth), Primacy of Peter (Galilee), and Cana.</p> <p><i>[Learning Outcomes: 3.1; 5.1]</i></p> <p><b>Assignment 2</b> (15% which approximates to 1000 words)</p> |

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|                                     | <p>Critically evaluate the portrait of Marcellin Champagnat as expressed in two published biographies. Analyse the distinctive Marist characteristics that arise in the respective biographies.</p> <p><i>[Learning Outcomes: 4.1; 4.2]</i></p> <p><b>Assignment 3</b> (20% which approximates to 1250 - 1500 words)<br/>         Critically analyse and Marcellin Champagnat's spirituality and pedagogy as revealed in a selection of his letters. In your analysis make reference to the context, content and purpose of the letter.</p> <p><i>[Learning Outcomes: 2.1; 2.2; 4.1]</i></p> <p><b>Essay</b> – (50% which approximates 2500 – 3000 words)<br/>         With reference to the literature and information from the field, critically analyse the current expression of the Marist Project in the context of its founding intuitions.</p> <p><i>[Learning Outcomes 2.2; 3.2; 4.1; 4.2; 5.1]</i></p> <p><b>Assessment criteria &amp; rubric:</b> See Appendix D</p> <p><b>Due date:</b> TBF</p> |
| <b>8. Moderation of Assessments</b> | <p>Assessments for ACU credit will be submitted by the students to the Faculty for marking within six months of completion of the program.</p>  |
| <b>9. Facilities</b>                | <p><b>Holy Land:</b></p> <ul style="list-style-type: none"> <li>• Sea of Galilee: N theof Ginosar Kibbutz Hotel, 14980, Israel</li> <li>• Jerusalem: Ecce Homo Convent, Via Dolorosa 41, POB 19056 Jerusalem</li> </ul> <p><b>Rome:</b></p> <ul style="list-style-type: none"> <li>• Hotel Villa EUR, Parco dei Pini, P.le. Marcellino Champagnat, 2 00144 Roma – Italy.</li> </ul> <p><b>Lyon:</b></p> <ul style="list-style-type: none"> <li>• Centre Don Bosco, 14 rue Roger Radisson 69322 Lyon Cedex 05</li> <li>• Notre Dame de l'Hermitage, 3 Chemin de l'Hermitage, 42405 SAINT-CHAMOND</li> </ul> <p>In each facility the designated learning space has:</p> <ul style="list-style-type: none"> <li>• Work space and work stations for 30-40 participants</li> <li>• Access to online resources</li> <li>• Access to a data projector/sound system</li> <li>• Some smaller rooms for tutorial/group work discussion</li> </ul>   |

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| <p><b>10. Certificate of completion</b></p> | <p><b>CERTIFICATE</b><br/> A certificate will be presented to each student on successful completion of the program. <i>See Appendix E for template of the Certificate.</i></p> <p><b>ATTENDANCE</b><br/> Attendance at all sessions of the unit is compulsory. A record of student attendance for each day of the unit will be kept. Should significant personal circumstances (similar to those defined in the University Assessment Policy, Section 9) arise, application is to be made to the Lecturer, using the form relating to Special Circumstances. In such situations special arrangements will need to be made with the Lecturer. These will normally involve additional work to substitute for what has been missed.</p> |
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### Appendix A: Marist Pilgrimage & Study Tour Program

#### Day 2 (Jordan)

On arrival in Jordan will briefly look at some sights in Amman before travelling a little north to see the Graeco-Roman ruins at Jerash, one of the ten towns of the Decapolis mentioned in the gospels. Later in the afternoon we will travel south west to Mt Nebo then on to the Dead Sea. Here we can unwind and take the optional opportunity to float in its famous salty waters.

We begin the next morning with a visit to Bethany-beyond-the-Jordan, one of the more recent archaeological and religious discoveries. The five springs here form a tributary of the Jordan River and it is believed to be the baptismal site of Jesus by John the Baptist.

#### Day 3 (Jordan-Galilee)

We then travel west across the Jordan River border into the Holy Land of Israel known as the land of the "fifth Gospel". Journey west towards Nazareth, the town of Jesus' childhood. Firstly visit the nearby Nazareth Village, a recreation of the town and village life of Nazareth as in the days of Jesus. Here enjoy a traditional meal and take a parable walk back in time along the path which brings to life the environment and atmosphere which shaped Jesus' early years and ministry.

Later in Nazareth township, we will enter inside the Basilica of the Annunciation where a traditional cave becomes the focal point of Mary's response "Let it be done to me according to thy word" (Luke 1:38). Also see the Church of St Joseph and a traditional Jewish synagogue (Synagogue Church) similar to that in which the Holy Family would have worshipped. Finally we travel on to Tiberias on the shores of Lake Galilee ... "Go to Galilee and you will find him there" (Mt 28:7).

#### Day 4 (Galilee)

Our memorable Galilee day begins in Capernaum, the centre of Jesus' teaching and healing and home to Peter the Apostle (Mt 4:12-20). After exploring this site, we travel through Sowers Bay and reflect on the parable of the sower (Mark 4:1-9) before continuing through Magdala, the town of Mary Magdalene.

Visit the Nof Ginosar Kibbutz, within which is preserved the remains of a first century fishing boat as in the days of Christ. We then set off from the shore in a traditional sailing vessel, where we will recall the miracles of Jesus calming the storm and appearing to the apostles walking on this very water. We then continue back to the shore for our special 'St Peter's fish' lunch.

Travel this afternoon around the lake to Korazin to relive the parables of the House built on the rock and the persevering widow. Journey on to Tabgha, site of the multiplication of the loaves and fishes (Mt 14:20). Following Mass we stop at the nearby Church of the Primacy of Peter where Jesus challenged Peter and each one of us 'Do you really love me, feed my sheep'. Here we will spend some quiet time to reflect and pray by the shore of the lake.

#### Day 5 (Galilee-Jerusalem)

Our day begins at the Mount of Beatitudes as we take time in this special place to ponder Jesus' message of happiness – the Sermon on the Mount (Mt 5:1-12).

After our descent we farewell Lake Galilee and journey west, catching glimpses of the glistening Mediterranean Sea. Travel south to the crusader port city of Caesarea to see the maritime city built by Herod the Great and once the Roman capital of Israel. It was here the centurion Cornelius was baptized by Peter, becoming the first gentile convert to Christianity (Acts 10), and where Festus tried Paul (Acts 25: 6-12). Visit the impressive excavations, the amphitheatre and the Herodian port. We then journey up to Jerusalem – the City of Our God.

### **Day 6 (Jerusalem)**

Our first visit this morning is a quite significant one for us Marists: Ein Karem is traditionally regarded as the site of the Visitation – the symbolic place of the Magnificat, something at the heart of our Marist spirituality. We then go on to the Israel Museum where we can look at a scale model of the Second Temple as it was in the time of Jesus. We then proceed to the Shrine of the Book to view the Dead Sea Scrolls.

After a bite to eat we travel on to Shepherd's Field so named to commemorate the announcing of the birth of Jesus to the shepherds (Lk 2:8-16). We will celebrate the Eucharist here in a local cave. On our return to Bethlehem we will visit the Church of the Nativity. Bending low, we enter the church through the *Door of Humility* and descend into the Grotto of the Holy Manger. A silver star in the floor marks the traditional spot of the nativity. The star's inscription reads in Latin: *Hic de Virgine Maria Jesus Christus Natus* (Jesus Christ was born here of the Virgin Mary).

### **Day 7 (Jerusalem)**

Our first visit this morning will be outside the city on the Mt of Olives this morning where we will visit the Church of the 'Pater Noster' (Mt 6:7-15). We then enjoy a panoramic view over the city. As we commence our walk down the *Palm Sunday Road*, we wander past the tombs of the Prophets Haggai, Malachi and Zechariah before arriving at the Dominus Flevit Church for Mass. This church commemorates the place where wept over the city of Jerusalem (Lk 19:41-44). We then visit the Garden of Gethsemane, where we will enter the Church of the Agony. The outside garden contains olive trees which go back to the time of Jesus. From here we see the path Jesus was taken along as prisoner while ascending Mt Zion to the house of the High Priest Caiaphas. Here, at the Church of St Peter in Gallicantu, Jesus was interrogated and imprisoned, while Peter denied Jesus three times. We continue on to the Cenacle, room of the Last Supper and the Church of Dormition, commemorating Mary's Assumption. This evening, after dinner, we will journey back to the Garden of Gethsemane for a holy hour to contemplate the agony of Our Lord in the darkened Basilica.

### **Day 8 (Jerusalem)**

Today we travel through Samaria, a land rich in Old Testament history. We see the twin peaks of Mt Gerizim and Mt Ebal, known in the Old Testament as Mt. Blessing and Mt Cursing. Mt Gerizim is today the home of the few remaining Samaritans. Pass by Shiloh, where the Ark of the Covenant was kept, and through the beautiful Levonah Valley referred to in Judges as the Valley of the Dancers.

Soon we come to the actual site of Jacob's Well, hewn manually out of solid rock and over

100 feet deep. The water at the bottom of the well is fed by flowing water which is why ancients gave it the name of "living water". It is at this well that Jesus met the Samaritan woman and said to her: "Everyone who drinks this water will be thirsty again, but whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life." (Jn 4:13-14)

Our afternoon brings us to Taybeh, a unique Christian village on the edge of the Judean wilderness. This living community is linked to Ephraim (Jn 11:54) where it is said Jesus and his disciples sought refuge after the Council of Priests asked for his execution. The village has been a Christian outpost ever since and here we will be able to see an ancient farmer's house. In such a house farmers would have lived in and kept their animals in the manger below as in the time of Jesus' birth. Visit the church here where local Catholics have practiced their faith for generations.

### **Day 9 (Jerusalem)**

After breakfast we travel to vicinity of the Temple Mount to view the Dome of the Rock, El Aqsa Mosque and the Wailing Wall. Then we come to the Church of St Anne, said to be built over the birthplace of the Virgin Mary, and visit the Pool of Bethesda where Jesus healed the paralysed man (Jn 5:2-9).

We then commence our Stations of the Cross, beginning from the Antonia Fortress where Jesus was condemned to death. See the Lithostrotos (pavement) in the Ecce Homo convent. Visit nearby the Flagellation and Condemnation Chapels as we pray and follow in Our Lord's footsteps along the actual Via Dolorosa to the site of Calvary where we will celebrate Mass in the Church of the Holy Sepulchre. Walk the stairway climbing to the actual site where the Cross of Jesus once stood. The glass panels reveal the natural rock below which we may come to touch with our pilgrim hands. Also enter the Edicule containing the tomb where Our Lord rose from the dead.

### **Day 10 (Jerusalem-Rome)**

Today we leave the land of Jesus, following the path of the Apostles Peter and Paul, but by decidedly quicker means of transport, and fly to the ancient city of Rome. A coach will first transfer us to the Marist Brothers' General House in EUR where we will be staying in the hotel section of the complex, called 'Villa EUR'. After checking-in, there should be a short break before dinner. The evening meal (*cena* in Italy) is arranged at the hotel for 8.00pm. After *cena* we will meet to discuss tomorrow's programme, including a briefing on how to use the Roman metro, tram and bus system, and some possibilities you will have for spending the afternoon.

### **Day 11 (Rome)**

An early start this morning takes us into the centre of Rome, first for a General Audience with the Holy Father in St Peter's square. After the audience you have a number of options. Some may want a leisurely *pranzo* (lunch) in a nearby *trattoria*; others may join one of the walking tours that members of the team will lead; while others may seize the opportunity of being at the Vatican to go inside St Peters and/or the Vatican museums.

### **Day 12 (Rome)**

Our day begins in the foyer of the General House where we commence 0730 an orientation tour of the General House. We will meet a number of Marist Brothers and Lay Marists who work in sections of the General Administration: the General Council, the Office for Mission, the Office for Marist Laity, the Foundation for Marist Solidarity International, the Office of Brothers Today, the Office for Communications, and the General Archives. We will then hear from the Directors of a number of these secretariats in short presentations/discussions in the conference room on the ground floor, Sala Champagnat. These will continue after morning break.

We will then join the members of the General Council and the General House Community for *pranzo*. The afternoon is free. You may wish to use it to see some sights of Rome you missed yesterday, or to do some shopping, to visit the nearby *Tre Fontane* (the place of St Paul's martyrdom), or you may wish just to rest.

In the evening we will all meet at 7.30pm in the square of *Santa Maria di Trastevere*. Today this is a popular tourist and restaurant district, but in ancient Rome it was the area where the first Christian community lived. The church here, one of the most interesting in Rome, stands on the site of the one of the oldest Marian shrines in the world. We will go to a traditional Roman pizzeria this evening, followed by a walk through the city to see some of Rome by night.

### **Day 13 (Rome-Lyon)**

After breakfast this morning, we check out from the hotel and then have a final prayer on the terrazzo of the General House, overlooking Rome and all it represents, before heading to the airport. Our 90 minute flight takes us from Rome directly to Lyon, the ancient capital of Roman Gaul and today the second city of France. It has had a Christian community since the middle of the second century, within one generation of the Apostles. Its first bishops were from the spiritual school of St John, something that was to have a defining influence on the spirituality of France and ultimately on our Marist spirituality. We will be spending a couple of days in this city, so important not only in our Marist story, but in that of the Church and of France. Our coach will take us straight to our accommodation on the hill of Fourvière, where Marcellin and the first Marist aspirants pledged to establish the Marist movement on 23 July 1816. After settling in to our hotel, we will make our own visit to pray in the nearby Chapel of *Notre Dame de Fourvière* – the site a Marian pilgrimages going back to ancient times – and take some time to inspect the huge basilica next to it. The latter part of the afternoon is free. Our dinner at the hotel is at 7.30pm, followed by an evening prayer at 8.30pm

### **Day 14 (Lyon)**

After morning prayer today, we will have three sessions together before lunch during which we will explore the origins of the Marist project – the context that gave rise to it, the tradition of French spirituality and mission from which it sprang, and the innovations it proposed. The afternoon will be free for you to explore parts of Lyon. The team will have some options for you, or you may wish to launch out on your own. Some places of interest include the Cathedral of St Jean, the Church of St Nizier, the site of the martyrdom of the early Christian martyrs, and the location of the seminary of St Irenée which Marcellin attended. Lyon also has a number of galleries and museums such as the Museum of the French Resistance, and a wide selection of excellent shopping. And any visit to Lyon would be incomplete without a good sampling of Lyonnais cuisine, best consumed at a traditional bouchon in Vieux Lyon.

## **Day 15 (Lyon- Notre Dame de l'Hermitage)**

This morning, we will leave Lyon. Our first brief stop will be at the former General House of the Marist Brothers at St Genis-Laval in what is now a suburb of Lyon. We will make a short visit to the building and to the Chapel there. Today it is a retirement and infirmary community for elderly French Marist Brothers.

Leaving St Genis, our coach will take us up the Gier valley to the final destination of our pilgrimage and our Marist spiritual home: *Notre Dame de l'Hermitage* on the outskirts of St Chamond. After arriving at *l'Hermitage*, we will meet the resident international community who will join us for lunch. While here, we will follow the custom of taking the midday meal (*le déjeuner*) as the main meal of the day. After lunch and settling in, we will be introduced – through speaking, walking, and praying – to the dream that Marcellin had for a “hermitage” of Mary, and the way that he and Marists since have realised that dream. We will move through the various parts of *l'Hermitage* property, ending in the main chapel, home to the reliquary of St Marcellin, where we will celebrate the Eucharist.

## **Day 16 (Notre Dame de l'Hermitage)**

A little journeying around the Gier valley today gives us the opportunity to spend time in the early places of our Marist story. In the morning we will be at Lavalla, where Marcellin gathered the first Brothers and the place of the first Marist school. First we will visit the chapel of *Notre Dame de Pitié*, on the edge of town, which was special recourse for Marcellin, and has its own interesting history in the region. We will then walk back to the parish church, before moving up to the “Cradle of the Institute” which has been recently refurbished. We will celebrate Mass here around the table that Marcellin crafted, and around which innumerable Marist pilgrims have sat. It is holy ground for us.

After lunch back at NDH, in the afternoon we will visit Maisonettes, the family home of Gabriel Rivat (Brother François), and also point out a number of the other hamlets of the parish from which the first Brothers came.

We will then drive into the hills above Saint-Chamond to make a short visit to the ancient shrine of the Black Virgin at Valfleury, important not least for Brother François and a place of local pilgrimage for centuries. We will pray the Rosary there as pilgrims have done for centuries, and as Marcellin would have often done.

## **Day 17 (Notre Dame de l'Hermitage)**

Today we enjoy a more settled day at l'Hermitage. In our sessions during the morning Brother Michael Green will first help us deepen our understanding of the eight years that Marcellin spent as curate at Lavalla, a defining time in our Marist story.

He will then lead us in an examination of the only extant letter from we have from the time of his ordination until 1827: the letter he wrote to Brother Jean-Marie in 1823.

In the afternoon session Michael will continue the story by leading us through the next sixteen years of Marcellin's time at l'Hermitage.

## **Day 18 (Notre Dame de l'Hermitage)**

Our travel today takes us over territory that Marcellin knew intimately. This is his home country. We begin our journey by travelling via St Etienne up to St Genis-Malifaux into the more open country which marked Marcellin's boyhood. We stop first at Marhles to visit the

parish church which houses a powerful statue of Marcellin and the place of his baptism. We then go on to the hamlet of Le Rosey, visiting Marcellin's natal home and the lovely granite chapel adjacent to it, constructed at the time of his beatification. We will celebrate Mass here.

After lunch, we visit the hamlet of Les Palais (the scene of the encounter with the dying boy, Jean-Baptiste Montagne), across Le Bessat (the village where Brother Laurent was catechist) and finally down to the ruins of the farmhouse at La Chaperie, the place where Marcellin and Brother Stanislas prayed the 'Memorare in the snow'. We return down the valley via the town of La Valla.

### **Day 19 (Notre Dame de l'Hermitage)**

Today will again spend at the Hermitage. We have a couple of formal sessions together where we will discuss some more letters of St Marcellin and then the stories of several of the Brothers who shared the early years with Marcellin. Brother Michael Green will challenge us to see them as the "co-founders".

### **Day 20 (Notre Dame de l'Hermitage)**

We are on the road again all day today. Our first short visit will be to the shrine of St François Regis, in the mountain village of La Louvesc, a place of special importance not only to Marcellin but also to his family, to the founding Marists, and the people of this region.

The city of Le Puy-en-Velay has played a long and interesting role in the religious experience of the people of this part of the world. We will touch into that history as we visit the medieval sites of the city, beginning with the cathedral which figures significantly in our Marist story.

### **Day 21 (Notre Dame de l'Hermitage)**

Our morning and afternoon sessions will continue on from those of Sunday, both on Marcellin's letters and the co-founders. You have some time after lunch to spend our last afternoon at The Hermitage either in the grounds or perhaps to walk back up the Gier valley. A little social time this evening before our last night at The Hermitage

### **Day 22 (Notre Dame de l'Hermitage)**

Our last day together has two sessions during the morning. First, Brother Michael Green will lead discussion on contemporary Marist spirituality, tapping into the experiences of our weeks together. After the break, we will have time for personal and shared evaluation of our time together.

After lunch, there will be time to pack up, before we gather in the Hermitage Chapel for our final Eucharist and missioning, after which our time at the Hermitage of Mary, and our pilgrimage, formally comes to an end.

## **Appendix B: Achieving the Learning Outcomes**

### Module 1 Describing the foundations of pilgrimage

*The module outlines the historical and religious framework for academic analysis of the subject area.*

#### Representative References:

- Bartholomew, C. (2004) *Explorations in a Christian Theology of Pilgrimage*. Ashgate Pub Ltd.
- Bradley, I. (2009) *Pilgrimage A Spiritual and Cultural Journey*. Lion Publishing.
- Dispenza, J. (1999) *The Way of the Traveller: Making Every Trip a Journey of Self-Discovery*. John Muir Publications.
- McMahon, F. (1989) *Marist Milestones: A Champagnat Pilgrimage*. Rome, Institute of the Marist Brothers of the Schools.
- McMahon, F. (1994) *Travellers in Hope: the Story of Blessed Marcellin Champagnat and his fellow Founders of the Society of Mary*. Rome, Institute of the Marist Brothers of the Schools.
- Martin, J. (2014) *Jesus: A Pilgrimage*. HarperOne.

### Module 2 Historical, archaeological & geographical context of Christian origins

*Through a number of 'in situ' visits and observation of a range of archaeological artifacts, the student will be led to an understanding and appreciation of the geographical and historical factors that influenced and gave rise to the Christian story.*

#### Representative References:

- Beitzel, B. (2007) *Biblica, The Bible Atlas: A Social and Historical Journey Through the Lands of the Bible*. Global Book Publishing.
- Bourbon, F. (2009) *The Holy Land Archaeological Guide to Israel, Sinai and Jordan*. White Star.
- Marchadour, A. (2007) *The Land, the Bible and History: Toward the Land That I Will Show You*. Fordham University Press.
- Larkin, C. (1995) *A Certain Way: An exploration of Marist spirituality*. Rome, Centre for Marist Studies.
- Murphy-O'Connor, J. (1998) *The Holy Land*. London, Oxford Press. Fourth edition.
- Murphy-O'Connor, J. (2012) *Keys to Jerusalem*. Oxford University Press.
- Murphy-O'Connor, J. (2005) *The Holy Land: An Oxford Archaeological Guide from Earliest Times to 1700*. Oxford University Press.

### Module 3 Spiritual, ecclesial & educational context of Marist origins

*Through visiting a selection of significant Christian and Marist sites and formal lectures, the student will be introduced to the spiritual, ecclesial & educational context of Marist origins.*

#### Representative References:

- Bevans, S.B. (2012) *A Theology of Mission for the Church of the Twenty-first Century, Mission as Prophetic Dialogue*, in Bevans, S.B. and Tahaafe-Williams, K. (Eds.)

*Contextual Theology for the Twenty-first Century*. Eugene: Pickwick Publications.

- Estaún, A, ed. (2007). *Water from the Rock: Marist Spirituality Flowing in the Tradition of St Marcellin Champagnat*. Rome, Institute of the Marist Brothers.
- Forissier, A. (1992) *For a Marian Church: Marist Founders and Foundresses*. Rome, Centre for Marist Studies.
- Gibson, R. (1971) *Father Champagnat: The Man and his Spirituality*. Rome: Institute of the Marist Brothers.
- Gonzales-Fernandez, F. 2000 Charisms and Movements in the History of the Church: the ecclesial movements in the pastoral concern of the bishops. *Laity Today*. 71-103
- Green, M C. (2011) "Marcellin's Marvellous Companions" in *Champagnat. Journal of Marist Education*, Melbourne.
- Lydon, J. (2009) Transmission of the charism: a major challenge for Catholic education. *International Studies in Catholic Education* 1(1), 42-58.
- Pizzabella, P. (2012) The Holy Places as an opportunity for evangelization and education: some religious and cultural background and resources for teachers in Catholic Schools. *International Studies in Catholic Education* 4(2), 179-185.

#### Module 4 Sacred people and places of the Christian and Marist story

*Through formal lectures and research, the student will be introduced to the significant people and places that served to incubate, nurture and develop the early expression of Marist spirituality and pedagogy.*

Representative References:

- Delorme, A (2011) *Marvellous Companions of Marcellin*. Rome, Institute of the Marist Brothers.
- Delorme, A (2010) *Our First Brothers: Marvellous Companions of Marcellin*. Rome, Institute of the Marist Brothers.
- McMahon, F. (1991) *Eternal Ark of Worship: St Peters Basilica explained*. Rome, Institute of the Marist Brothers of the Schools.

#### Module 5 Sacred writings and literature of the Christian and Marist story

*Through an analysis of letters written by St Marcellin Champagnat, the student will be introduced the rationale and motivating forces underpinning his personal spirituality and pedagogy. This analysis will then be critiqued in the light of what scholars have written about these primary source documents.*

Representative References:

- Farrell, K. (1984) *Achievement from the Depths*, Drummoyne, Marist Brothers.
- (1927) *Opinions, Conferences, Sayings and Instructions of Marcellin Champagnat*. Rome, Institute of the Marist Brothers of the Schools.
- (1991) *Letters of Marcellin Champagnat 1789-1840*. (Volume 1 TEXTS). Rome, Institute of the Marist Brothers of the Schools.
- (1991) *Letters of Marcellin Champagnat 1789-1840*. (Volume 2 REFERENCES). Rome, Institute of the Marist Brothers of the Schools.



## Module 6 Foundation and shaping of Marist spirituality and pedagogy

*In this module the student will examine the significance of the Marist foundations of La Valla and the Hermitage and the corpus of the early Marist documents to the growth and development of Marist educational principles and practice.*

### Representative References:

- Carriquiry, G. (2000) The Ecclesial Movements in the Religious and Cultural Context of the present Day. *Laity Today*. 55
- Dreyer, E.A. (1986) A Spirituality for the Laity: Yes or No? *Spirituality Today*. 38, 197-208.
- Turu, E. (2012) *He Gave Us the Name of Mary*. Rome, Institute of the Marist Brothers of the Schools.
- Green, M. C. (2000) *Charisms: What possibilities and challenges do they offer Principals for developing culture and spirituality in Catholic schools?* Drummoyne, Marist Publishing.
- Green, M.C. (2013) *Marist Education Since 1993: Its Vitality and its Potential for Creating a New Reality*. Course text for post-graduate course in Marist Educational Principles. Curitiba, Brazil: Pontifical University of Parana
- Green, M.C. (2014) New Wineskins: Re-Imagining Australia's Marists. *International Studies in Catholic Education*. 6, 2.
- Sammon, S. (1999) *A heart that knows no bounds: Saint Marcellin Champagnat – The Life and Mission*. Rome: Institute of the Marist Brothers of the Schools.
- (1998) *In the Footsteps of Marcellin Champagnat, A Vision for Marist Education Today*. Rome, Institute of the Marist Brothers of the Schools.

## Module 7 Synthesis of theory and practice

*In this module the student will synthesise the origins, development and current spiritual and pedagogical expression of the Marist Project. The major assessment task will challenge the student to use the unit readings, lectures and 'in situ' visits to provide this final analysis.*

### Representative References:

- Congregation for Catholic Education. 2007. *Educating Together in Catholic Schools, a shared mission between consecrated persons and the lay faithful*. Rome: Libreria Editrice Vaticana.
- Grace, G. (2010) Renewing spiritual capital: an urgent priority for the future of Catholic education internationally. *International Studies in Catholic Education*. 2, 2.
- Green, M.C. (1997) *The Charismic Culture of Marist Secondary Schools in the Province of Sydney*. (Unpublished doctoral dissertation: University of Sydney).
- Hall, D. (2010) *Forming Australian Marist Leaders in uncertain times: Friends of a compelling God*. Doctoral dissertation. Drummoyne, Archives of the Marist Brothers
- Lydon, J. (2009) Transmission of the Charism: a major challenge for Catholic education. *International Studies in Catholic Education*. 1, 9, 42-58.
- Maréchal, C. (2000) Toward an Effective Partnership between Religious and Laity in Fulfilment of Charism and Responsibility for Mission, in *Charism and Spirituality, Proceedings of the 56<sup>th</sup> Conference of the Unione di Superiore Generale*. Rome: USG.

- Pollefeyt, Didier. "Framing the Identity of Catholic Schools: Empirical Methodology for Quantitative Research on the Catholic Identity of an Education Institute." *International Studies in Catholic Education*, 2010.
- Sivalon, J.C. (2012) *God's Mission and Post-Modern Culture, The Gift of Uncertainty*. Maryknoll NY: Orbis.

## Appendix C: Presenters' Qualifications

| CURRICULUM VITAE<br>MICHAEL CHARLES GREEN |   |  |
|---|---|--|
| <b>Personal details</b>                   | <p><i>Name</i> Michael Charles GREEN, fms</p> <p><i>Address</i> Marist Schools Australia<br/>1 Dawson Street<br/>BRUNSWICK Vic 3056</p> <p><i>Contacts</i> Tel: 03 9389 3175<br/>Email: michael.green@marists.org.au</p>  |  |
| <b>Education</b>                          | <p><i>Secondary</i> Higher School Certificate<br/>St Joseph's College, Hunters Hill.<br/>Graduated 1972</p> <p><i>Religious</i> Marist Brothers novitiate and pre-service programme<br/><i>Professed</i> 1975</p> <p><i>Tertiary</i> Bachelor of Arts (with major in Education)<br/><i>Macquarie University</i><br/><i>Graduated</i> 1979<br/>Graduate Diploma in Educational Studies (Religion)<br/><i>Catholic Teachers College Sydney (now ACU)</i><br/>Graduated 1981<br/>Master of Curriculum Studies<br/><i>University of New England</i><br/><i>Graduated</i> 1993, awarded with First Class Honours<br/>Doctor of Education<br/><i>University of Sydney</i><br/><i>Graduated</i> 1998</p> <p><i>Post-doctoral:</i> Marist Spirituality Centre, Manziana, Italy. 2001<br/>Catholic Theological Union, Chicago &amp; Israel. 2001<br/>Boston College. 2001<br/>Marist Spiritual Patrimony Program, Rome (Program Director) 2008<br/>Katholieke Universiteit Leuven, Faculty of Theology, Belgium 2010</p> |  |
| <b>Appointments</b>                       | <p>1975-1976 Secondary Teacher<br/>Marist Brothers High School, Maitland NSW</p> <p>1979-1986 Secondary Teacher (1979-86)<br/>Boarding Master (1979-86)<br/>Year Coordinator (1983-86)<br/>St Joseph's College, Hunters Hill NSW</p> <p>1987-1991 Secondary teacher (1987-91)<br/>Housemaster (1987-88)<br/>Director of Studies (1988-89)<br/>Deputy Headmaster (1990-91)<br/>Marist College Canberra</p> <p>1992-1996 Principal<br/>Parramatta Marist High School</p> <p>1997-2001 Director of Education and Welfare Services<br/>Marist Brothers Province of Sydney</p> <p>2002-mid-2010 Principal<br/>St Augustine's College, Cairns</p> <p>1993- Course presenter on various programmes in spirituality, history, education for Marists in Australia</p> <p>2005-2009 Sessional lecturer,<br/>Marist University College, Nairobi, Kenya</p> <p>2014- Online lecturer,<br/>Pontifical University of Parana, Curitiba, Brazil</p> <p>2010- National Director</p>  |  |

|                                       |   |  |
|---------------------------------------|---|--|
|                                       | 2013-   | Marist Schools Australia<br>Executive Director<br>Marist Ministries, Province of Australia   |
| <b>Positions &amp; Associations</b>   | 1993-1996<br>1995-<br>1993-1996<br>1994-1997<br>1997-2000<br>1997-2001<br>1996-2000<br>1997-2001<br>2003-2004<br>2003-2010<br>2011- | President, Secondary Principals Association, Diocese of Parramatta<br>Member, Marist Brothers' Provincial Council<br>Member, Diocesan Finance Council, Diocese of Parramatta<br>Chair, Marist Education Commission<br>Member, Education Committee, Australian Leaders of Religious Institutes<br>Member, then, Chair, Board of Directors of Marist Youth Care Inc.<br>Member, Board of Trinity Catholic College Lismore Ltd,<br>Editor, <i>Lavalla</i> , the staff journal of the Association of Marist Schools of Australia<br>President, Association of Marist Schools of Australia<br>Member of Marist Education Advisory Council<br>Member, Marist Mission Council |
| <b>Memberships &amp; Publications</b> | 1988-<br>1990-<br>1980-   | Australian Curriculum Studies Association<br>Australian Council for Educational Administration<br>Australian Association for Teachers of English   |

Dr Michael Green is currently overseas. A certified copy of his academic qualification will be made available on his return in October 2014.

**CURRICULUM VITAE  
DAVID ANTHONY HALL**

|                         |   |
|-------------------------|---|
| <b>Personal details</b> | <p><i>Name</i> David Anthony HALL</p> <p><i>DOB</i> 9 March 1962</p> <p><i>Gender</i> Male</p> <p><i>Nationality</i> Australian</p> <p><i>Place of birth</i> Sydney, Australia</p> <p><i>Religion</i> Roman Catholic</p> <p><i>Marital Status</i> Single; Vowed Member of Roman Catholic Religious Institute, Marist Brothers</p> <p><i>Address</i> 191 Alison Rd, RANDWICK, NSW, 2031</p> <p><i>Telephone</i> 419012304</p> <p><i>Email</i> david.hall@marists.org.au</p>  |
| <b>Education</b>        | <p><i>Primary</i> St Gerard Majella Primary School, CARLINGFORD (K-4)</p> <p><i>Secondary</i> St Patrick's High School, DUNDAS (Years 5-10)<br/>School Certificate Awarded 1977<br/>Marist Brothers EASTWOOD, (Years 11&amp;12)<br/>Higher School Certificate Awarded 1979</p> <p><i>Undergraduate</i> Diploma of Teaching: Catholic College of Education, SYDNEY, NSW<br/>Awarded 1985<br/>Bachelor of Education: Catholic College of Education, SYDNEY, NSW<br/>Awarded 1986</p> <p><i>Postgraduate</i> Graduate Diploma of Education (Religious Education): McAuley College, BRISBANE, QLD<br/>Awarded 1989<br/>Master of Arts (Theological Studies): Sydney College of Divinity, CIS HOMEBUSH<br/>Awarded 2003<br/>Doctor of Ministry: Catholic Theological Union, CHICAGO, USA<br/>Awarded 2010<br/>Doctoral Dissertation: "Forming Australian Catholic School Leaders in Uncertain Times: Friends of a Compelling God."<br/>Supervisor: Professor Mary Frohlich</p> |
| <b>Appointments</b>     | <p>April 2010 - Present Headmaster, Marcellin College RANDWICK, NSW</p> <p>Jan – July 2008 A Catholic secondary school for boys, enrolment 980.<br/>Acting Principal, St Augustine's College CAIRNS, QLD<br/>A Catholic day and boarding school for boys, enrolment 640.</p> <p>2003 – 2007 Executive Director, Marist Ministries Office<br/>DRUMMOYNE, NSW<br/>Responsible for the governance and animation of the</p>   |

|                                       |   |  |
|---------------------------------------|---|--|
|                                       | <p>2000 - 2002</p> <p>1998 – 1999</p> <p>1993 – 1997</p> <p>1992</p> <p>1990 – 1991</p> <p>1987 – 1990</p> <p>1985 – 1986</p> | <p>ministries of the Marist Brothers, Sydney Province of Australia – schools, young adult ministry, welfare agency, overseas solidarity works.</p> <p>Principal, St Patrick's Marist College DUNDAS, NSW<br/>A Catholic co-educational secondary school, enrolment 1010.</p> <p>Professional Assistant to the Director of Marist Ministries, DRUMMOYNE, NSW<br/>Supporting the animation and governance of the ministries of the Marist Brothers.</p> <p>Head of Mission &amp; Religious Education, Marist College CANBERRA, ACT<br/>A Catholic school for boys, Years 4-12, enrolment 1620.</p> <p>Principal, St Francis Primary School AYR, QLD<br/>A Catholic co-educational primary school, enrolment 370.</p> <p>Principal, St Mary's Primary School RYDALMERE, NSW<br/>A Catholic co-educational primary school, enrolment 380.</p> <p>Religious Education Coordinator and Deputy Principal, St Bernadette's Primary School LALOR PARK, NSW<br/>A Catholic co-educational primary school, enrolment 480.</p> <p>Teacher, Benedict Junior School LIDCOMBE, NSW<br/>A Catholic primary school for boys, enrolment 240.</p> |
| <b>Positions &amp; Associations</b>   |   | <p>Sessional lecturer in the Masters of Educational Leadership, University of New South Wales,<br/><i>Lecture topics: Leading the Self-Renewing School; Building Leadership Capacity.</i><br/>New Horizons: Authentic and Transformative Leadership for a New Africa</p>   |
| <b>Memberships &amp; Publications</b> |   | <p>Loreto Kirribilli College Council – Member<br/><i>The Council is the governing body of the College.</i><br/>Marist Mission Council – Member<br/><i>The Council gives governance and animation advice to the Provincial Superior for Marist ministries across Australia.</i><br/>Marist Schools Australia, Regional Council (Sydney) – Chair<br/><i>The Council with governance responsibility for the Marist congregational schools in NSW &amp; ACT.</i><br/>The Hermitage Board of Management – Chair<br/><i>The Hermitage is a spirituality/retreat centre at MITTAGONG, NSW.</i><br/>Archdiocese of Sydney Secondary Principals Consultative Committee – Member<br/><i>The Committee represents secondary school principals and provides advice to the Executive Director of Catholic Schools.</i></p>  |

# CATHOLIC THEOLOGICAL UNION

## AT CHICAGO

UPON RECOMMENDATION OF THE FACULTY AND BY VIRTUE OF THE  
AUTHORITY VESTED IN THE BOARD OF TRUSTEES  
HAS CONFERRED ON

**David Hall**

THE DEGREE OF

**DOCTOR OF MINISTRY**

WITH ALL THE RIGHTS, HONORS AND PRIVILEGES PERTAINING TO  
THIS DEGREE. IN WITNESS THEREOF THE SIGNATURE OF THE  
PRESIDENT AND OF THE DEAN AND THE SEAL OF THE  
UNION HAVE BEEN AFFIXED TO THIS DIPLOMA.

GIVEN AT CHICAGO, IN THE STATE OF ILLINOIS,  
MAY 13, 2010



*Barbara E. Reid, C.P.*  
DEAN

*Harold Krueger, C.P.*  
PRESIDENT

I certify this to be a true copy of the document  
shown and reported to me as the original  
Dated: 12/9/2014  
Mary Vancic  
Justice of the Peace in and  
for the state of NSW Reg. No. 173534

| CURRICULUM VITAE<br>JOHN R McMAHON    |   |  |
|---------------------------------------|---|--|
| <b>Personal details</b>               | <i>Name</i><br><i>DOB</i><br><i>Address</i><br><i>Email</i>   | John R McMahon<br>25 March 1946<br>PO Box 753, Templestowe, Vic 3106<br><a href="mailto:john.mcmahon@marists.org.au">john.mcmahon@marists.org.au</a>   |
| <b>Education</b>                      | 1993<br>1990<br>1982<br>1971  | Doctor of Philosophy, University of London<br>Bachelor of Theology, Melbourne College of Divinity<br>Master of Education, Monash University<br>Bachelor of Science (Hons), Monash University   |
| <b>Appointments</b>                   | 2001 – 2012<br>1999 – 2010<br><br>1999<br>1997 – 2009<br><br>1993 – 1998<br>1982 – 1989<br>1976 – 1981<br>1965 – 1998                       | Vice Provincial, Marist Brothers Melbourne Province<br>Director, Champagnat Education (Marist Schools)<br><br>Visiting Scholar, St Edmunds College, Cambridge<br>Sessional Lecturer, Australian Catholic University<br><br>Principal, Sacred Heart College, Adelaide<br>Principal, Marcellin College, Melbourne<br>Principal, St Paul's and Lourdes Colleges<br>Teacher to Year 12 of Physics, Mathematics, Religious Education  |
| <b>Positions &amp; Associations</b>   | 2001 – 2010<br>1998 – 2010<br>1994 – 1997<br>1981 – 1989<br>1982 – 1984<br><br>1980 – 1981  | Biennial Marist International Study Tour<br>Chairperson, Champagnat Education Council<br>Convenor, Catholic Education Conference, Adelaide<br>Convenor, Catholic Education Conference, Adelaide<br>President, Principals' Association of Victorian Catholic Secondary Schools<br><br>Victorian State Planning and Finance Committee, Commonwealth Schools Commission   |
| <b>Memberships &amp; Publications</b> | 1997 – 2010<br>1983 – 1987<br><br><i>Books</i><br>1997<br>1990<br><br><i>Selected Articles</i><br>1993<br>1972<br><br><i>Theses</i><br>1992 | Editor <i>Champagnat An International Marist Journal of Education and Charism</i> , Journal of the Marist Brothers<br>Member, Editorial Board and Management Committee, <i>Educational Administration Review</i> , The Bulletin of the Australian Council for Educational Administration<br><br>McMahon, J., Chapman, J., Neidhart, H. (Eds) <i>Leading the Catholic School</i> , Richmond, Spectrum<br>McMahon, J., Neidhart, H., Chapman, J., Angus, L. (Eds) <i>Leadership in Catholic Education</i> , Richmond, Spectrum.<br><br>McMahon, J. 'The Influence of the Rise of Classical Science on the Theology of Friedrich Schleiermacher' <i>Colloquium</i> 225/1 October, pp.20-28<br>McMahon, J., Troup, G. J., Hubbert, G. and Kyle, T.G. 1972 'The Effect of Pressure and Temperature on the Half-Width of the Methane Absorption at 3.39u'. <i>Journal of Quantitative Spectroscopic Radiation Transfer</i> . Pergamon Press, Great Britain. Vol.12 pp.797-805.<br><br>'Educational Vision: A Marist Perspective' Doctor of Philosophy, |



|               |                      |  |
|---------------|----------------------|--|
|               | University of London |  |
| <b>Awards</b> | 2008<br>2003<br>1990 | Australian College of Educators Fellowship Award<br>Australian Council for Educational Leaders Fellowship Award<br>Life Member, Principals' Association of Victorian Catholic<br>Secondary Schools |



UNIVERSITY OF LONDON

**John Richard McMahon**  
of  
**Institute of Education**

having completed the approved course of study and passed the  
examinations as an Internal Student in the Faculty of Education  
has this day been admitted by the Senate to the Degree of

**DOCTOR OF PHILOSOPHY**

*S R Sutherland*  
Vice-Chancellor

*Peter Newson*  
Director, Institute of Education

20 January 1993

## CURRICULUM VITAE MICHAEL JOHN AKERS

|                         |   |
|-------------------------|---|
| <b>Personal details</b> | <p><i>Name</i> Michael John AKERS, fms</p> <p><i>Address</i> Marist Centre Sydney<br/>Level 1, 247 Coward Street<br/>MASCOT NSW 2020</p> <p><i>Contacts</i> Tel: 02 9218 4037<br/>Email: michael.akers@marists.org.au</p>   |
| <b>Education</b>        | <p><i>Secondary</i> Higher School Certificate<br/>Parramatta Marist High.<br/><i>Graduated 1971</i></p> <p><i>Tertiary</i> Bachelor of Arts (with major in Economics) Diploma of Education<br/>Macquarie University<br/>Graduated 1976<br/>Bachelor of Theology<br/>Melbourne College of Divinity<br/>Graduated 1987<br/>Master of Theology<br/>Sydney College of Divinity<br/>Graduated 2006</p> <p><i>Religious</i> Marist Brothers novitiate and pre-service program<br/>Professed 1984</p> <p><i>Post-masters:</i> Marist Spirituality Centre, Manziana, Italy. 2002<br/>Catholic Theological Union, Chicago &amp; Israel 2002<br/>Boston College 2002 &amp; 2011</p>   |
| <b>Appointments</b>     | <p>1976-1977 Secondary Teacher<br/><i>Wingham High School, NSW</i></p> <p>1978-1980 Secondary Teacher<br/><i>Mongop High School, New Ireland, PNG</i></p> <p>1981 Secondary Teacher<br/><i>Holroyd High School, NSW</i></p> <p>1982 Secondary Teacher &amp; Postulant<br/><i>St Gregory's College, Campbelltown</i></p> <p>1983-1986 Novitiate Formation<br/><i>Marist Brothers Mittagong</i></p> <p>1985-1986 Post Novitiate Formation<br/><i>Marist Brothers Fitzroy</i></p> <p>1987-1989 Teacher<br/>Religious Education Coordinator<br/><i>Marcellin College Randwick</i></p> <p>1990-1993 Teacher<br/>Boarding Master<br/>Assistant to the Principal Religious Education<br/><i>Marist College Ashgrove</i></p> <p>1994-2001 Teacher<br/>College Chaplain<br/><i>St Francis Xavier's College Hamilton</i></p> <p>2002 Sabbatical Year</p> <p>2003-2010 Director<br/><i>The Hermitage Mittagong</i></p> <p>2011- Marist Mission &amp; Life Formation Team<br/><i>Marist Centre Mascot</i></p> |

## Appendix D: Assessment Criteria & Rubric

**STUDENT:**

**Assignment Grade**

**Topic components:**

| CRITERIA                                       |   | Not Satisfactory – Satisfactory - Above Satisfactory - Outstanding |
|--|---|--|
| Sources  | Explicitly and accurately uses a range of appropriate sources in significant and insightful   |  |
| Development of points                          | Points made are relevant, clear and well developed (e.g. via discussion or illustration).   |  |
| Argument                                       | Assignment has a clear, logical structure that contains a systematic and coherent narrative, covering the set topic comprehensively and persuasively. A clear                             |  |
| Critical Perspective and links with Leadership | Evidence of using the tool for self-reflection. A convincing attempt is made to offer a fresh approach to part or all of the topic. Links with their own leadership are clearly expressed |  |
| Presentation                                   | Clear presentation (e.g. sufficient margin, line spacing and sound paragraphing). Absence of  |  |
| Referencing                                    | APA referencing is used correctly for the citations and Reference List.   |  |

| Final Result Grade | Notation | Descriptor  |
|--------------------|----------|---|
| Pass               | PA       | Work showing an overall satisfactory achievement on the components of the assignment. |
| Fail               | NN       | Overall unsatisfactory performance on the components of the assignment                |

## Appendix E: Certificate of completion



MARIST | SCHOOLS AUSTRALIA

This is to certify that

NAME

completed the

### Marist Pilgrimage and Study Tour

from 12 April – 4 May 2015

The Marist Pilgrimage and Study Tour is a 22 day program to the source and origin of the Christian and Marist story. By visiting significant sacred places in the Holy Land, Rome and France, and studying a selection of Christian and Marist writings, participants will be challenged to give witness to a more authentic understanding of God's mission informed by Marist spirituality and practice.

*150 contact hours*

**Brother Michael Green FMS**  
National Director  
Marist Schools Australia