

THE VALUES OF
Faith **Excellence** Community **Compassion**
EMBEDDED INTO OUR COLLEGE CREST



The College Crest

It was Brother Mullen who gave the College its present coat-of-arms. The original Signum Fidei design can be seen in stone above the south entrance to the 1897 wing of the Brothers House and in the door leading from the house to the school yard.



In 1921 the Order of Christian Brothers adopted another design, which was widely used by the brothers' schools throughout Australia with many local variations, some of which were quite contrary to the rules of heraldry. Brother Mullen thought that the College should have a coat-of-arms that was characteristic and heraldically sound. He went into the question carefully and in 1950 produced the present design.

The motto *Ante Faciem Domini*, "Before the Face of the Lord", is taken from Luke 1:9, the Canticle of Zachary. It reminds students of their duty to live as Christians.

The Dolphin is an early Christian symbol for Christ; it also stood for the ardent desire of Christians to seek Christ and his knowledge. It can also represent the Brother aspiring after true wisdom which is to be found in Christ. The Crowns come from the coat-of-arms of Archbishop Reynolds, the founder of the College.

Why the colour Purple

There are few schools in Australia that use the colour purple. Purple has traditionally been the colour of royalty because to dye garments that colour in antiquity required the use of the small gland in a sea snail that lived in the waters off Phoenicia. Purple was the most expensive colour to make therefore it became associated with royalty because they were the only ones who could afford it. Bishops are considered Princes of the Church. It is believed that the Christian Brothers chose purple for the college as the colour reinforced Edmund Rice's belief that, as stated at the 1822 Congregation Chapter, the fundamental spirit of the new institution was that: 'They are to have a tender affection for all the children, especially the poorest, as most resembling Our Lord Jesus Christ'. He pioneered inclusive education and the dignity of each child.

Our College Values

Our college values of Faith, Excellence, Community and Compassion were developed by the College community and reflect the virtues of Edmund Rice, who was inspired by Jesus' story to live the mission of the church. Edmund Rice Schools (1802-1844) reflected the following characteristics (Denis McLaughlin - The Price of Freedom) :

Nurturing a culture of faith

The atmosphere in Rice's schools reflected faith in the presence of the divine within the Catholic tradition, a point recalled by a former student: 'the spirit of morality and religion permeated all the school work'. The school year honoured the church's liturgical cycle and preparation for the sacraments was incorporated into the school's fabric of activities. A library of spiritual books was established and books exchanged weekly. Perhaps this characteristic is best summarised in the following statement given at a government inquiry: (The Brothers) "begin and terminate the day's business with prayer; they frequently recall the attention of the children to the presence of God (hourly chiming clock); they give catechetical instruction to the children in the Christian doctrine; they usually inculcate moral and religious truths in the reading class, if the lesson admits of it ... from this it is evident that religion is the leading principle nay, the very spirit which guides and directs their whole educational system."

A scholarly approach to education of the spirit

In first describing his system in 1810, Rice explicitly repudiated the advocacy of 'blind faith' in the provision of religious education, which he ensured was to be 'suited to the capacity of the children'. His religious education aimed at nourishing the heart as well as the mind: 'the good seed will grow up in the children's hearts later on'. Such aims demanded a special scholarship from the teachers: 'It's most laborious for the teachers; however, if it were ten times what it is, I must own, we are amply paid in seeing such are formation in the children'.

Moreover, Rice's followers distinguished themselves as leaders in this area: 'particularly in giving religious instruction ... the early Christian Brothers made it a speciality to excel in this department'. Such conclusions are confirmed by former students: 'even more than sixty years after, I retain a vivid recollection of the daily catechetical instruction given in simple and homely language and often illustrated by a story that deeply interested the listener'.



Compassion nurturing authentic community

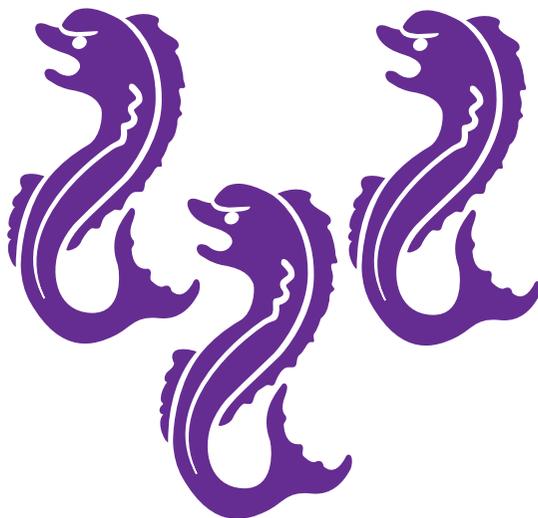
For Jesus, the quality of human life is dependent upon the nurturing of compassion. Compassion is the atmosphere that vitalises and revitalises Edmund Rice Education. The growth in compassion of the school community is the primary quality of life in the spirit of that community. The cultivation of compassionate care was the fundamental hallmark that distinguished the educational culture nurtured by the first generation of Christian Brothers. It was described in terms of a family-like community, where the Brother schoolmasters were perceived as caring fathers. They succeeded in drawing 'poor pupils to a steady application to their school and other duties, more in a spirit of love than of fear ... a plan which is found to answer the best purposes for the formation of youth'. A number of expressions that typified Rice's education can be identified under this characteristic.

Honouring of a caring family spirit

It is not surprising then that Rice's schools were intimate institutions, where children were cared for in a wholesome family-like atmosphere. Rice, the headmaster, welcomed daily 'God's urchins', his 'dear little ones', with a fatherly personal handshake. Moreover, those who had been beaten by their parents the previous evening showed the bruises to Rice for him to make well. His schools rarely had the need to use corporal punishment. He often visited these parents in an attempt to remedy the situation where parents were physically abusing their own children. Indeed, he initiated evening classes for parents to educate them concerning their parental responsibilities. Parental and adult education was an outreach of the Rice an educational mission.

Our Value - Faith

Our College community respects the diversity of beliefs and actively promotes formation through the integration of faith, life and culture.



Our College crest consists of three dolphins. Dolphins are among the symbolic figures with which we frequently meet in early Christian art, among the mural and sepulchral decorations of the subterranean church as well as in other ornamental designs of that time. The early Christians considered the dolphin as a fish, and, according to Aringhi, as the king of fishes. Up to the time of Constantine, i.e., for three hundred years after Our Lord's ascension, the figure of the fish was used instead of the cross.

It was believed that the Dolphin was to be found only in the purest waters. Of incredible swiftness in its motion, it became the emblem of absolute strength, for it was supposed that it could not be controlled except by its own love for man. Its affection for man was said to be so great, that it proved not only most docile to any one kindly approaching it, but would follow the fishermen, recognise them individually, and frequently warn them against storms by changing its usually frolicsome gambols into straight motion towards port.

The fabled beauty of the dolphin is no doubt connected with its graceful movements. Easily attracted by the charms of music, it is said to leap high up into the air, then dart with incredible velocity into the deep, appearing again almost simultaneously in different parts, whilst with seemingly intelligent mirth it delights the beholder. Among other

qualities with which the dolphin was identified were valour, whence we find it upon the shield of Ulysses, and fortitude, especially as exhibited by the Christian martyrs. It stood also for parental love.

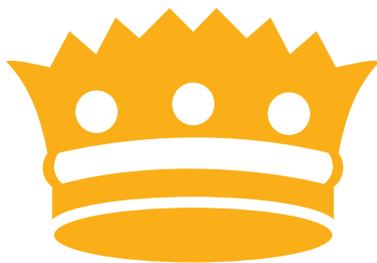
Early Christians would never injure or kill it as it was accounted a sacrilege. During these times it was seen as a fish and not a mammal. It was the king of fishes and to them an image of their own king, Christ. And hence they engraved it not only upon their tombs and on their baptistery walls, but wore it upon rings and bracelets and similar ornaments as the sign by which they would know one another.

There are three dolphins together within the crest which represents the Trinity. The trinity consist of one God in three persons: while distinct from one another in their relations of origin and in their relations with one another, they are one in all else, co-equal, co-eternal and consubstantial, and "each is God, whole and entire". Accordingly, the whole work of creation and grace is seen as a single operation common to all three divine persons, in which each shows forth what is proper to him in the Trinity, so that all things are "from the Father", "through the Son" and "in the Holy Spirit"



Our Value - Excellence

Our College community provides an environment which challenges all to be committed to holistic learning and to achieve one's full potential.



The College crest depicts the crown of Bishop Reynolds who invited the Christian Brothers to the Adelaide Archdiocese. He represents our value of excellence for his dedication to develop Catholic education for all children in the diocese. Christopher Augustine Reynolds (1834-1893), was born on 11 July 1834 in Dublin, son of Patrick Reynolds and his wife Elizabeth, née Bourke. He was educated by the Carmelites at Clondalkin, Dublin. In January 1857 he travelled to South Australia where he completed his training under the Jesuits at Sevenhill. He was ordained in April 1860 by Bishop Geoghegan and he was parish priest at Wallaroo (where he built the church at Kadina), Morphett Vale and Gawler. When Bishop Sheil died in March 1872, Reynolds was appointed administrator of the diocese of Adelaide. On 2nd November 1873 in Adelaide he was consecrated bishop by Archbishop Polding.

Reynolds had a large diocese and in 1872-80 travelled over 83,686 km in South Australia. The opening up of new agricultural districts, an increase in Irish migrants and diocesan debts had produced a grave shortage of clergy. But his most urgent problem was conflicts between and within the clergy and laity over education, especially the role to be played by the Sisters of St Joseph. He supported the Sisters, reopened schools closed by Sheil and, though opposed by Bishop Quinn, helped the Superior, Mother Mary MacKillop, secure Rome's approval for autonomy for her Sisterhood.

Reynolds had a vision of excellence and extending Catholic education after the Education Act of 1875. He actively sought the presence of the Christian Brothers in Adelaide through Br Ambrose Treacy, who was the Superior-General and was eventually successful with brothers arriving in Adelaide in January, 1877. Bishop Reynolds was keen to establish an all-boys catholic school managed by the Christian Brothers. On the 11 September 1887 Reynolds was invested archbishop by Cardinal Moran.



His health was never robust and after a two-year illness he died on 12 June 1893 in Adelaide, where he was buried. He was austere and hard-working and was widely respected for his missionary zeal, his vision to develop Catholic education and for an ecumenical spirit unusual for his time.

Our Value - Community

Our College community actively encourages all to be involved in the life of the College so as to develop positive relationships that are responsive to the gifts and journey of each person.



Community is the essence of Edmund Rice Schools, where children were cared for in a wholesome family-like atmosphere: 'the Brothers ... in an especial manner.. address themselves to the heart and its affections'. Such a relationship was not a pastoral care obligation as schoolmaster, but one of the fatherhood of God and the equal dignity of persons. He fed, clothed and shod his poor boys because of his compassion, not because of his pastoral responsibilities. Our value of community is depicted by the fish and the Celtic cross from our College crest.

The Greeks, Romans, and many other pagans used the fish symbol before Christians. Hence the fish, unlike, say, the cross, attracted little suspicion, making it a perfect secret symbol for persecuted believers. When threatened by Romans in the first centuries after Christ, Christians used the fish to mark meeting places and tombs, or to distinguish friends from foes. According to one ancient story, when a Christian met a stranger in the road, the Christian sometimes drew one arc of the simple fish outline in the dirt. If the stranger drew the other arc, both believers knew they were in good company.

The Greek word for fish is ICHTHYS. The five letters of which this word is composed are the initials of five words (Iesou Christos Theou Yios Soter) signifying, "Jesus Christ, the Son of God, our Saviour." He called the first apostles having been fishermen to be fishers of men and be followers of Christ.



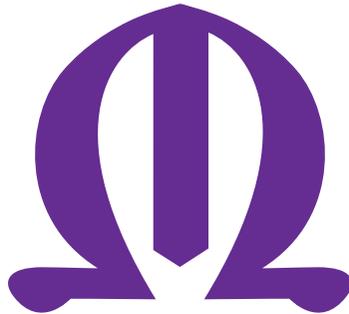
The Celtic cross would have been a symbol that Edmund Rice would have been aware of in his Irish society. One popular legend has it that St Patrick introduced the cross intending to convert pagan heathens to Christianity. At the time the church leaders thought it would be easier to convert pagans from their beliefs to Christian beliefs if they used symbols that they were already familiar with. It is also believed by some that the four arms of the cross represent the four elements - earth, air, fire and water. They also represent the four directions of the compass - North, South, East and West. And finally the four parts of man - mind, soul, heart and body. The horizontal line of the cross symbolises earth and the vertical portion symbolises heaven.

Some believe that the pre-Christian ring on the Celtic cross represented the Roman sun-god, Invictus, therefore the sun. Others interpret it as the moon. Within our Catholic faith this ring represents eternity and emphasises unending love as shown by the sacrifice of Christ on the cross. The design of the Celtic Cross is closely associated with the politics of the times. There is the Iron Age culture design, the scripture design and many others. The earlier crosses had designs of Celtic art such as faces and scenes with animals, all in relief. Many crosses have been found with intricate Celtic knot-work carved into the stone. The scripture design crosses would have depictions of significant Biblical accounts such as The Last Supper or the Crucifixion.



Our Value - Compassion

Our College community values the dignity of all, with a commitment to justice and outreach to each other and the wider community that is authentic and inclusive.



The value of compassion is depicted by the symbol 'M' on the crest representing the Virgin Mary. Mary, the mother of Jesus, has played a central role in Catholic Spirituality since the days of the early Christian communities that would eventually become the Church. The Christian Brothers had a particular devotion to Mary under the title of "Mother of Perpetual Help" while the Church here in Australia honours her under the title of "Mary Help of Christians".

Mary showed unconditional love to God and compassion to all she met. She was not simply a passive instrument in God's hands; rather, she discovered and accepted new dimensions to her motherhood as her life unfolded. Mary's care for humanity and its needs is not limited to her earthly life or from her place in heaven, Mary's solicitude for human beings looks, above all, to making known the messianic power of her Son. Throughout her life, Mary was a follower of her Son. At the foot of the cross, her motherhood reached a new maturity when Mary experienced her Son's redeeming love for the world. Her spirit was touched and refined by the mystery of his death and resurrection.

From his cross, Jesus, seeing his mother and the disciple whom he loved standing there, said to Mary, "Woman, behold your son." (John 19,25-27)





CHRISTIAN
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