



The Gateway

Hong Kong Lasallian Family Bulletin

March 2011

Twenty-ninth Issue

Welcome

The second term of the academic year stretches from January to July. This sounds like a long haul but the term is nicely broken up by the Chinese New Year and Easter holidays.

On the 5th of February, 2011, Pope Benedict himself raised Savio Hon Tai Fai to the rank of Archbishop. The day was well chosen, the third day of the Chinese New Year. Father Hon is to be the Second in Command of the Roman Office overseeing the Catholic world's vast mission territories.



Father Hon said he would pray for the humility, wisdom, patience, joy, strength, charity and perseverance to carry out his task.

Brother Martin Kelleher, the Brother of the Month, was a colourful character. We hope you will find the account of his life both interesting and inspiring.

Oriental Flavour gives us a whiff of Chinese traditional values, nicely summarized by Professor Richard Ho to whom we are indebted.



Ash Wednesday is around the corner. Receiving the Ashes is a sign of our human frailty and desire to make a fresh start. The symbol of the Ashes is also used in Islam, Hinduism and Buddhism and is therefore meaningful to millions of people. In the Catholic tradition, we are asked to turn to God again for “he is all tenderness and compassion, slow to anger,

rich in graciousness, and ready to relent”.

Brother of The Month

Brother Martin James Kelleher 1907-1983



Exuberant, full of zest and energy, busy as a bee, a flair for fund-raising, a hearty laugh, quaint idioms and generous to a fault—such are the images of Brother Martin that flash through the mind.

Born near Macroom, Co Cork, Ireland, Jeremiah Kelleher entered the Novitiate of the De La Salle Brothers in Castletown in June 1927 and in August took the holy habit, receiving the religious name of Brother Martin. He was a strong, sturdy youngster.

The novitiate completed and his first vows taken, he was assigned to some tasks in the Castletown community. These he tackled with the zest and energy that was to characterise him all his life.

From Castletown he was transferred to the Scholasticate at Kilmacow, not far from Waterford city. Here he assumed the role of 'chef' for the Brothers. He had not the slightest preparation for such a role but that did not baulk Brother Martin. He bustled about the kitchen among the pots and pans as if to the kitchen born and served up wholesome, if somewhat basic, fare. The young scholastics had few complaints.

Around this time, a new Brothers Formation Community was opening up in Inglewood, Berkshire, England, and Brother Martin was called upon to continue with his culinary efforts there as well as take some study courses. It was here, too, he seemed to hear the call to go on the missions to the Far East and so it was that in the summer of 1933 he set sail with a group of ten missionary Brothers. They were led by Brother Anselm Foley as far as Lembecq, Belgium, and there handed over to the care of an 'old hand', Brother Marcian Cullen, who was returning to Penang, Malaysia.

They sat sail in a French ship named the "Chenanceux". For most, it was the first taste of sea travel and the nausea of sea-sickness. After a long and evidently exhausting voyage, they at last arrived at their destination, Penang, an island off the north-west coast of Malaya.

Recalling these events almost fifty years later, one of Brother Martin's companions writes: "We arrived in Penang harbour on 24th June 1933. There we were met by

Brother Paul Gallagher who was Director of St Xavier's Institution. With him was a senior teacher of that same school, Mr Ng Seng Loong. After that a line of rickshaws dragged us along to Pulau Tikus where Brother Marcian marshalled us into a verandah near the kitchen. We had been so long together that we never even thought that now we were to be parted, some of us forever."

But parted they were. Some were sent to the different communities in Malaya, others to Burma and to the Philippine Islands. Brother Martin was kept in St Xavier's. Here he was given his first mission assignment, without any initiation or introduction, a class in the Primary school. To the young boys of Primary 3 and 4 Brother Martin may have appeared like a huge apparition but he himself knew this would be the acid test for his career. That evening after school, he confided to a confrere that it was the 'most terrible day' in his life. "I thought I'd faint," he confessed. But from that first day he never looked back.

Despite a slight stammer he succeeded in establishing a kind of avuncular relationship with his little tots. He had a special charisma for handling primary kids. His methods might not be found in any pedagogical text-nooks but were invariably successful. Referring to those methods a confrere who knew him well, writes: "Brother Martin



taught in the primary school, usually with outstanding results. This was all the more noteworthy since he did not have any professional training or any paper qualifications. He always managed, somehow, to have good and bright boys in his class and parents had to be very much involved in the progress of their sons too." He showed a special interest in the Christian education of his pupils. Commenting on this, another confrere has this to say:" He realised that the prime object of his vocation was to teach the Christian Doctrine to his charges and thereby to give his little flock a good knowledge of God."

Whatever the methods, by hook or by crook, within a month he had the best class in his level and in all the inter-class competitions for the whole school his class was consistently in the lead. This was no flash in the pan as he maintained this high standard throughout his teaching career in many different schools.

Popular in class, he was equally popular with his confreres wherever he went or stayed. His hearty laugh, his humour, his generosity, his quickness to forget affronts and his occasional eccentric ways, all combined to make him a colourful character. To quote from an obituary note, "There was no mean streak in Brother Martin. He was ever ready to go out of his way to render a service. He knew how to forgive and forget." Enlarging upon this trait, another Brother writes, "I met Brother Martin a little over twenty years since our last parting in Penang, after our voyage out East in 1933. He was the same jolly, chatty and warm-hearted Brother that I got to be friendly with on our voyage out to Penang."



In 1935 a new assignment awaited him in St Joseph's Institution Primary School, Singapore where he continued to exercise his special skills mainly in primary 5 and 6. It was at this time that an old stomach ailment recurred and he underwent a surgical operation which was not entirely successful. Consequently, in 1937, it was decided to send him to Hong Kong where the

cooler winter weather might prove more beneficial to him.

He was to spend the next fifteen years in Hong Kong, his first Spring as it were. St Joseph's College was the scene of most of his labours. Besides the running of his Primary classes he was also engaged in organising the school's junior scouts or cubs as they



were called. This was much appreciated in a school which had established the first Scout troop in Hong Kong. As had now come to be expected, he showed the same charisma for dealing with Primary boys in Hong Kong as he had in Malaya.

Then came the war years and the Brothers in Hong Kong and in Kowloon found themselves in dire straits. As one Brother put it, "For the Brothers in Hong Kong it was a time of extreme uncertainty and anxiety. There was no income of any kind; food was in short supply, the College was occupied by the Japanese Army, and there was no guarantee that an Irish Passport would continue to give any protection. Brother John Lynam, Director of St Joseph's, knew that hard work and endless ingenuity would be needed. He also knew his man and when most of the other Brothers were leaving for Indochina he asked Brother Martin to stay in Hong Kong." After the war, Brother John was heard to say that only for Brother Martin they would probably have starved. Shortly after the Japanese capitulation Brother Martin was offered a place aboard an aircraft carrier for his services and welfare activities and he was borne southwards to Australia where he spent a few months recuperating amongst the Brothers 'down under'. Here in a pleasant climate, amongst a happy people and with good wholesome Australian food he quickly regained energy before sailing home to Ireland, He was given a year's furlough like all those returning after the war.

He returned once more in 1948 to his El Dorado of the East, Hong Kong. Here, he carried on in St Joseph's for some time and then, in 1950, was shifted to La Salle College, Kowloon. A Brother who lived with him at the time takes up the thread:

"At that time La Salle College was being used by the British Army as a military hospital. The Brothers resided in a private house approximately two miles away, while the Boarders were accommodated in some temporary wooden structures nearby. As we had a small community of six, the vacant rooms in the building were used as a boarding department. Here Brother Martin was appointed as Prefect of Boarders. He paid a great attention to two important items in the life of his boarders - food and recreation. He got a piece of ground close by levelled out as a football pitch by the servants. He then raised sufficient cash to purchase a projector and even set up a 'cinema hall' in one of the vacant rooms."



He likewise turned his energies to help out in other local charitable activities like aiding in fun fairs to raise funds for St Teresa's Church and collecting clothes and Christmas toys for parochial charities. Such activities engaged his

attention until in 1953 he was due for home leave. After that holiday another surprise was in store for this man of many surprises. He was asked to return to Penang in Malaya. This change would not have been his personal choice but he obeyed and found himself back in St Xavier's Institution where he had first started his missionary life.

He was to find a new St Xavier's, arisen out of the dust and debris of the old school that had been flattened to the ground by American bombers who suspected it of housing Japanese personnel. Once more he took up the chalk which he had first taken up in 1933. This time he was given one of the weaker classes in which to perform some miracles of improvement. To the astonishment of Headmaster and Staff alike the miracles swiftly materialised. Unorthodox methods were proving effective once more. Outside of all this he found time and energy to scrape and repaint the roof of the Brothers' bungalow on Penang Hill - an infernal job under the tropical sun.

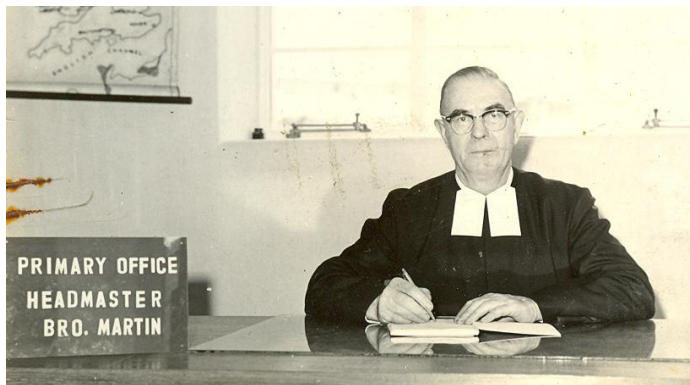


From St Xavier's Penang, he was now transferred to a newly opened school and community in Klang, Selangor. His principal task was once more fund-raising. He was seen as having the Midas touch! His methods were down-to-earth and direct. No tilting at wind-mills but just in the front door with a knock and a smile and a plea for a good cause. And so the funds were raised. His former Director of Klang community has this to say of him, "When I was posted to take charge in Klang, Brother Visitor warned me just before I left, that it was a very poor locality and that I would not be able to raise funds for any building projects. And so it was until the arrival of Brother Martin. He started working wonders that astonished even our staff".

Even during school holidays Brother Martin was on the go. One of his confreres notes the following: "During the holidays up on the Cameron Highlands, Brother Martin would devote a lot of his time to assiduous preparation of lessons down to the smallest detail. He would frequently enlist the aid of any Brothers who could type and request them to type out pages of material relative to the primary topics in hand. He was never a man to talk or worry about his health, never of the hypochondriac bent of mind, notwithstanding his advancing years".

Although Brother Martin threw himself with gusto into the school and church life of Malaya, he pined for Hong Kong. He left no stone unturned, or boulder either, in his striving to get back there. Despite his paradisaical surroundings of flower and fragrant bloom and fanning palms he yearned for the 'Barren Rock'. He must have made many

private novenas on this account for in December 1966 Brother Visitor yielded and gave him his obedience for Hong Kong.



On reaching there he first ran the school book-shop in La Salle for a brief while. A far more important assignment, however, awaited him across the harbour in St Joseph's. He was requested to take over the duties of Head-master of the Primary Section of the College. It was to function temporarily as an

afternoon school while awaiting the opening of a new Primary School at Wood Road in the Wanchai area. In this capacity the new H.M. (as he liked to term it) swung into action once more, relishing the challenge and drawing on all his years of experience for organising and getting things done. These things included seeing to the furnishing, staffing and enrolment. The new St Joseph's Primary School opened its doors in 1968 and became Brother Martin's pride and joy.

A Brother who knew him well at the time declares: "The new Primary School was a major project. It was indeed to cater for over 1,600 pupils and it was big enough to draw out the best in Brother Martin. Hence it was that his new school incorporated the finest available in design, internal arrangement, materials used as well as up-to-date equipment." And in reference to the high hygienic standards the "H.M." maintained, the same Brother concludes. "In fact, the Heads of other schools including the Head of one European College came to find out how it was possible to uphold such high standards so consistently."

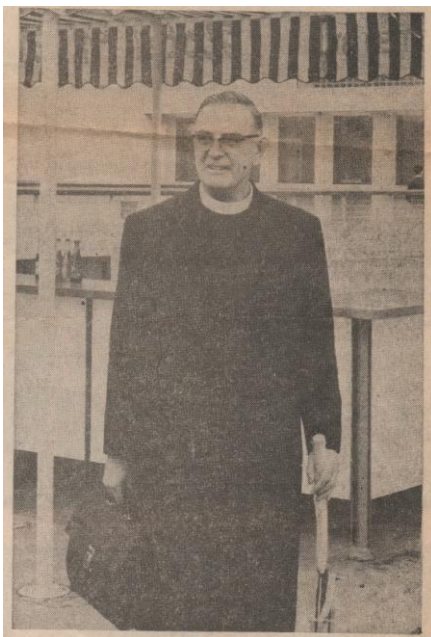
Within a short time the new primary had established itself as one of the leading primary schools in Hong Kong, much sought after by the parents. If a parent heard one of Brother Martin's quaint idioms such as, 'He's a nice little ladeen,' the way to school admission opened up. One of his gifts was a good eye for staff. He had the knack of attracting good teachers. He also liked to meet the pupils during recess or lunch in the school playground. The pupils liked to shake hands with 'Uncle' and he would sometimes distribute sweets. One Headmistress of the school recalls how Brother



Martin's special treatment of naughty students who had been punished to stand outside the Principal's office. In passing, Brother Martin would enquire the cause, give the boy sweets and send him back to class. Some of these boys would then follow Brother Martin at recess time looking for more sweets!

But the years were stealthily gliding by. He was now in his late 60's. In characteristic fashion he began to register his age in official documents with an enigmatic 60+. It was a noble gesture of defiance against old age and senile decay.

When a new Head-Master was appointed, Brother Martin took over the job of "Maintenance Manager". This included supervision of all the premises and janitorial staff as well as the running of the book-store and ordering the book supplies. A former Principal of the school recalls: "Minding the school stationery was no easy job. There was the daily selling of exercise books throughout the school year and twice a year he had to cope with the bulk order of each class teacher. He was sometimes seen shifting piles of books from one place to another. Yet we never heard a word of complaint from him".




Time was marching on and ill health began to take its toll despite the best efforts of the doctors. Although hospitalised a number of times he still strove to carry on. When in Queen Mary Hospital, he would frequently be surrounded by other patients, all chattering away amicably. As his health deteriorated the Brothers decided to transfer him to a nursing home in his native land. On the flight to London, an elderly British gentleman seemed to recognise a kindred spirit, remarking: "poor old chap, tough as old leather". All seemed to be going well at the nursing home and it came somewhat as a shock when the news was received of his death on 8th March 1983.

Here is the testimony of a close friend: "We have had many erudite men in our ranks, men who got more opportunities to develop their skills and talents, but not so many who can match Brother Martin's dedication or even his achievements. He was a man of simple, trusting faith, untroubled by the doubts of the more sophisticated. Here too let us add in conclusion the great devotion he had to our Blessed Lady. Her rosary was continuously in his hands, slipping slowly through his fingers as "he told his beads". May he rest in peace.

CURRICULUM VITAE of Brother Martin

19 July 1907	Born: Coolavokig, Macroom, Co. Cork, Ireland.
1926-1927	Novitiate: Castletown, Co Laois
29 August 1927	Holy Habit: Castletown, Co. Laois, Ireland.
1927-1930:	Kilmacow, Waterford, Work and Studies
1930-1932:	De La Salle Training College, Waterford
1932-1933:	St John's College, Berkshire, Studies
1933-1935:	St Xavier's Institution, Penang, Malaysia
1935-1936:	St Joseph's Institution, Singapore.
1937 -1945:	St. Joseph's College, Hong Kong.
1946 -1947:	Australia and Home Leave after the War
1948 -1949:	St. Joseph's College, Hong Kong.
1950 -1953:	La Salle College, Kowloon, Hong Kong
1954 -1959:	St Xavier's Institution, Penang, Malaysia.
1960	St John's Institution, Kula Lumpur, Malaysia.
1961-1966:	La Salle School, Klang, Selangor, Malaysia.
1967-1982	St. Joseph's College Primary School, Hong Kong.
1982-1983:	St John of God Nursing Home, Ireland.

PRAY FOR THE REPOSE OF THE SOUL OF



BROTHER MARTIN KELLEHER
F.S.C.

Born: 19 July	1907	Ireland
Died: 8 March	1983	Ireland

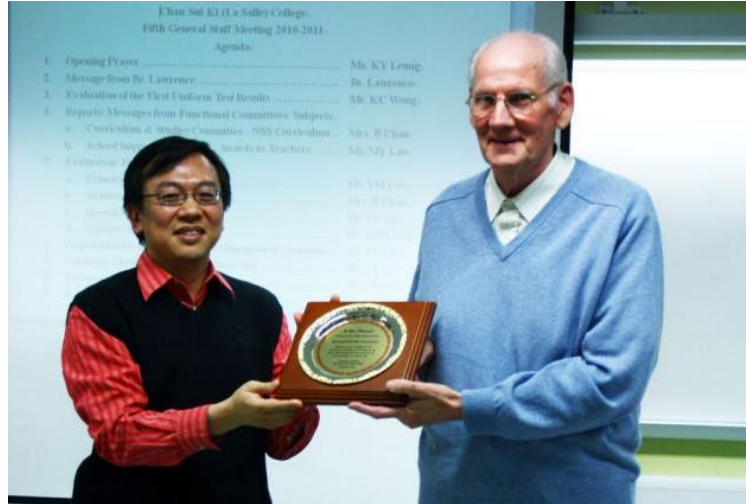
St. Xavier's, Penang	1933 - 34
"	1936
"	1953 - 59
St. Joseph's, Singapore	1935 - 36
St. Joseph's, Hong Kong	1937 - 49
"	1967 - 82
La Salle, Kln. Hong Kong	1950 - 52
St. John's, Kuala Lumpur	1960 - 61
La Salle, Klang, Malaysia	1961 - 66
Ireland	1982 - 83

ALL
I ask
of you is that
wherever
you may be
you will always
remember me
at the
Altar of God.
ST. MONICA

Family Updates

Long Service Recognition

Brother Lawrence Blake retired recently as Supervisor of Chan Sui Ki (La Salle) College. He had served in that capacity for many a year, for 20 years in fact, and devoted much time and energy to the task. He would visit the school almost every day and took an active interest in all aspects of school life. He continues to serve as a school manager.



With effect from 1st January, 2011, Mr. Lau Po Wah, Chris, is the new Supervisor. He is a member of the Lasallian Education Council and a former President of the Old Boys' Association.

Chong Gene Hang College 40th Anniversary Gala Dinner



Chong Gene Hang College continues to celebrate its 40th Anniversary this academic year. The latest highlight was a Gala Dinner held on 22nd January 2011 in Kowloon Bay International Trade & Exhibition Centre. Over 80 tables of students, alumni,

parents, former and present staff as well as Brothers attended. Special guests included members of the Chong Gene Hang family while the Guest of Honour was Mr. Nicholas Ng, an Affiliated Member of the Brothers of the Christian Schools. The next anniversary highlight will be an Art Exhibition that will be open to the public.

Family Fun Day

What a relief to the hardworking organizers of La Salle College Family Fun Day when the weather held good for the duration. February 20th 2011 dawned a cloudy, cool but rain-free day, ideal conditions for the event. Mouth-watering foods, creative and intriguing stall games, musical, dance and magic shows, a Chinese painting and calligraphy exhibition and mega games ensured that all tastes were catered to. The day ended on a high and happy note.

This year the proceeds will be donated to our Lasallian mission in war-torn northern Sri Lanka as well as to our Lasallian mission in Burma (Myanmar), both worthy causes indeed.



Green and White Day 2011



The theme for the Green and White Day this year was 'Flagship'. On the 23rd of January, Saint Joseph's College was turned into a royal dock, home to a flagship ready to set sail for an adventurous journey into unknown waters. As the commander in chief of the entire fleet, a flagship must push forward with

courage and bravery, setting an example for its followers.

Patrons enjoyed visiting the colourfully decorated classrooms, the game stalls and exhibitions. There was also a performance by the school orchestra while the highlight of the day was the Internal Talent Quest. The Green and White Day is a happy day for the Josephian family.

Inter-Collegiate Athletic Meet

The annual Christian Brothers Schools Sports Association Athletic Meet (CBSSA) was successfully held on the 14th February 2011 at Wanchai Sports Ground. Guest of Honour



for the day was Brother Steve Hogan, Principal of La Salle College. In his speech he emphasized the ideals espoused by the Olympic movement including courage, generosity, unity and friendship, all of which were evident on the day. The temperature was at a low of 9^oC, regarded as really cold in Hong Kong, but this did not dampen the enthusiasm and good cheer of the athletes.

La Salle Primary School Sports Day

January and February are the two coldest months of the year in Hong Kong. It was no surprise, therefore, that the Sports Day scheduled for the 22nd of January turned out to be a cool, crisp day. The exuberance and enthusiasm of the young primary boys and their parents, however, soon brought life and warmth to the occasion. The Guest of Honour was Mark Huang, President of the La Salle College Old Boys Association. The two boys in the picture are pledging that the highest ideals of sportsmanship will prevail at the Meet.



Rugby Fever

Even though Hong Kong is world famous for hosting the Rugby Sevens, the Chinese community in general regards the game as somewhat rough and rude. However, the Hong Kong Rugby Football Union (HKRFU) never gives up promoting the game to local youngsters. Their efforts bore some fruit on Saturday the 5th of March when five schools, including St. Joseph's College and La Salle



College played a tournament. The boys had been coached for some time in the basics of the game and appear to be taking to it with relish. Who knows, some of them may represent Hong Kong in the future Rugby Sevens.

LEAD Leadership Faces

The leaders of the nascent Lasallian East Asia District (LEAD) met in La Salle College, Hong Kong, from the 11th to the 13th February 2011. The new District comprises the sectors of the Philippines, Myanmar, Japan, Malaysia, Singapore, Thailand and Hong Kong and will be officially inaugurated in Singapore on the 15th May 2011. Brother Edmundo Fernandez, seen here in the centre, will be the LEAD Visitor, Brother Thomas Lavin, the Auxiliary Visitor and Brother Jose Del Coss the Bursar. They are three very hardworking men.



Oriental Flavour: Traditional Chinese Values



The following is an excerpt of an address by Professor Richard Ho Man Wui delivered in December 2008 to the delegates attending the Asia Pacific Lasallian Educators' Congress in Hong Kong.

Professor Ho is an Old Boy of St. Joseph's College and former Registrar of the

Chinese University. We are grateful for his approval to use his address.

With the possible exception of the decade-long Cultural Revolution, during which the slogan 'Destroy the old in order to establish the new' prevailed, the Chinese people have all along allowed themselves to be influenced by traditional Chinese values. At least they pay lip service to them. These values can be very good ingredients of moral education if wisely used.

We have inherited these values largely from the teachings of Confucius, born in the middle of the 6th century B.C., as recorded in the *Analects*, and to a lesser extent from the teachings of Laozi, allegedly a contemporary of Confucius', as expounded in the *Daodejing*, which roughly translates as 'the classic on the way and the virtues'.

Benevolence, *ren*, is the core of core virtues in Confucian teachings. A benevolent man not only loves his neighbour as himself, but also has compassion for the sufferings of others. As benevolence as a virtue is highly capable of being exploited, it must be regulated by wisdom, *zhi*, which is acquired mainly through learning, the importance of which is pointed out by Confucius in these words: 'Foolishness is the flaw in loving benevolence without loving learning.' (*Analects* XVII. 8) When asked by a disciple about benevolence and wisdom, Confucius said about the former, 'Love your fellow men,' and about the latter, 'Know your fellow men.' (*Analects* XII. 22)

When translated into action, benevolence manifests itself in two related virtues: *zhong*, which means being loyal to others; and *shu*, which means being considerate, tolerant and forgiving. Zeng Can, a disciple of Confucius', once said, 'The way of the Master consists only in *zhong* and *shu*.' (*Analects* IV. 15) For the purpose of this talk, *shu* has been translated as 'sensitivity', for want of a better word.



On one occasion, when asked by a disciple about benevolence, Confucius made the essential point in the following words: 'Do not impose on others what you yourself do not desire.' (*Analects* XII. 2) These words were repeated when another disciple asked whether there was a single word that could be used as a guide to conduct throughout one's life. In reply the master said, 'It is perhaps the word "sensitivity". Do not impose on others what you yourself do not desire.' (*Analects* XV. 24) Here Confucius is describing the passive aspect of sensitivity. This happens to be complementary to the active aspect of sensitivity described by Jesus some five hundred years later, 'And as ye would that men should do to you, do ye also to them likewise.' (Luke 6:31) Benevolence and sensitivity in their active form must be to help others, as is explained by Confucius in the following words: 'A benevolent man places others in a position he wants to place himself in, and helps others to reach the place he wants to reach.' (*Analects* VI. 30) This is the highest ideal in education.

While Confucius' doctrine consists in reaching out to people in the spirit of education, Laozi's *Daodejing*, written against the backdrop of human sufferings in the Warring States period, advocates social withdrawal and a return to complete ignorance. According to the *Daodejing*, only by returning to complete ignorance and inaction could human beings have total peace. But we know that since our intellectual ability is so developed, we cannot return naturally to complete ignorance. Therefore, stopping at the state of complete ignorance in Daoism is as impossible as stopping at the state of absolute goodness in Confucianism. But non-contention and timely retirement as Daoist virtues are worthy of being placed on the syllabus of moral education. The *Daodejing* says, 'Only if a person contends with no one can no one in the world contend with him.' (*Daodejing* 22) It also says, 'To enter retirement after making a success of one's career and establishing one's reputation is in keeping with Heaven's way.' (*Daodejing* 9) The latter is also in line with the Confucian notion of taking up public office solely for the sake of benefiting the common people. Thus, in figurative terms, Confucianism and Daoism, which show such contrasting attitudes towards life, may just be the obverse and reverse sides of a coin called 'traditional Chinese values'

<i>Rén</i> 仁	<i>Shù</i> 恕	<i>Zhōng</i> 忠
(benevolence)	(sensitivity)	(loyalty)