

## Holy Cross Retreat

### Letter 124



1st July, 2022

Greetings,

### Tabernacle work

Unfortunately the work to relocate the tabernacle has had to be delayed a week owing to our volunteer tradesman (craftsman) falling ill.

### Birthdays

Erick is 34 today

There is another community birthday on July 4<sup>th</sup>

### Anniversary



Tiernan Doherty will celebrate his 46<sup>th</sup> ordination on July 3<sup>rd</sup>. Tiernan was community leader of Holy Cross from 2001-2007 and greatly appreciated for his warm and generous hospitality and his great joy. Tiernan extended an enthusiastic welcome to the St Gabrielle Committee and survived a few social occasions with them over the years. Tiernan is currently leader of our community in Highgate, London.

### Holy Cross Centre

We had the Scription Union chaplains at Holy Cross for three days this week. We now have no groups booked until July 13<sup>th</sup>.

### Visitor



We've had a couple of visitors spending time on the oval during the last week. Tri took this photo of the boomer who is very big

He has certainly got plenty of room to himself, but there was nearly a standoff when Erick was sprinting and unexpectedly came close to the kangaroo. Both survived!

## Holy Spirit Province history...Part 1



Monday 11<sup>th</sup> July 2022 marks 100 years since the Passionist Province of Holy Spirit (SPIR) was established. However, the first presence of

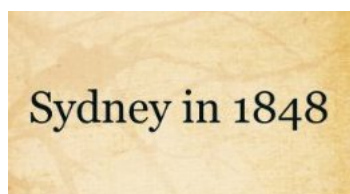
Passionists occurred 179 years ago when three Italian Passionists Raimondo (Raymond) Vacarri aged 41, Luigi Pesciaroli aged 34, Maurizio (Maurie) Lencioni 28, and Swiss born Joseph Snell, aged 40, came to Australia in March 1843. Only Snell could speak English (and four other languages). They arrived in Sydney which at that time had a population of 40,000 people and three months later they travelled on to Brisbane which had a population of 800! Their mission was to work among aboriginals on Stradbroke Island twenty-five kilometres off the coast from Brisbane.

The change in lifestyle from Italy must have been amazing. No Italian food, and little enough of what they could produce or procure and no one else with whom to speak their own language. Their accommodation at Dunwich was the derelict buildings which had served to house convict labourers and soldiers in a recently abandoned settlement. Added to this was that they learned Stradbroke was not to be their mission; they were to use their time there to learn aboriginal customs and language.



Stradbroke Island is fifty kilometres long and eight kilometres wide at its broadest and had about one hundred and fifty aboriginal inhabitants from the Quandamooka people. They had contact with Europeans and many of them spoke English. They lived in small groups, none of which was larger than sixty people. They rarely stayed more than eight days in one place. Frequently the missionaries followed groups people around, often sleeping under the stars and eating with them. Sometimes they were not allowed to follow. Funds were low and evangelizing very slow.

By late 1844 plans were being considered to transfer the missionaries to Western Australia, and almost two years later the Passionist General, Anthony Testa wrote to direct them to do this. In June 1846 three of the missionaries left Stradbroke and arrived in Sydney, only to find there was confusion about where they were to go. The fourth member, Raymond Vacarri began to feel unsafe and within a few months he too left Stradbroke Island and took a steamer to South America under the name of A Wilson. He was identified several years later working as a gardener in a Franciscan monastery!



Another Italian Passionist, Peter Magagnotto set out for Australia to meet up with the missionary band. They had in fact travelled to South Australia, en route to Perth when

Peter arrived in Sydney in 1848. He had studied some theology before joining the Passionists and almost immediately after ordination he was engaged in teaching Philosophy and Theology. Magagnotto stayed in Sydney and lived with the Benedictines. He taught theology and conducted retreats before returning to Rome, via South America in 1853.

The remaining missionaries Joseph, Luigi and Maurice stopped in Adelaide on their way to Perth, and found accommodation with the Bishop. At that time the twelve-kilometre road from Port Adelaide to the city was described as “a road blinded by dust on account of the bullocks carving it up”. For those who know Adelaide today it is difficult to image the description given of it. “The city of Adelaide was forest. It was so heavily wooded that even those who knew the district well could get lost between King William Street and West Terrace”, and “Gawler Street was a mass of deep ruts and holes during winter, so that a bullock was drowned one day trying to cross from one side of the street to the other”.



While in Adelaide the Passionists heard disturbing reports about the inability of the Bishop in Perth to provide funding for the missionaries. The bishop had just accepted a large number of other missionaries into his diocese and had incorrectly expected the colonial government to reimburse the costs of their travel. One year after their arrival in Adelaide, in September 1847, the Bishop advised the Vicar-General of Melbourne

diocese that the Passionists were still in Adelaide and boarding with him. He said at that time their only source of income came from catechetical and language instructions that Joseph Snell was able to provide for a few families.



Correspondence with Rome was slow and indecisive. The three men offered themselves to Bishop Murphy for the diocese of Adelaide. The Bishop encouraged them to have strong faith, as he himself had needed. When he had arrived in late 1844, there was no church nor priest in his diocese. Even in 1847, the Bishop said the only presbytery was in Morphett Vale and there were no county churches. Not long after they received appointments from the Bishop, they received a letter from the General who was disappointed they had not travelled to Western Australia. He gave

the options of joining Peter Magganotto in Sydney, offering their services to Bishop Murphy or find the money for a passage home. They had heard Fr Peter was not happy in Sydney and they could not raise the money for a fare, so they were able to confirm what they had already offered Bishop Murphy.



Necessity had meant that the community was separated by individual appointments. Luigi Pesciaroli, still struggling with English was



appointed assistant priest in Mount Barker where the parish priest was living in a small hut, and there was no room for another lodger. Luigi boarded with a Catholic family in Mount Barker for seven months but had no money to pay for his rent. He wrote many letters describing the missionaries experiences which have helped inform us of the experience. He never mastered English and the parishioners kindly donated him a fare home! He returned home and died in Corneto, Italy in 1874.



Joseph Snell was appointed parish priest of Morphett Vale in 1848. He had two predecessors but he was the first resident priest. Both the church and his residence were very basic. They had been built by volunteer donations and labour. The church opened in January 1846 and was the first Catholic church in South Australia. It was twelve metres long, six metres wide and five metres high. A small room was added as a vestry.

This was not his preferred ministry, nor was it his true desire to live without a Passionist community. In time, Joseph opened a Catholic school with Catholic teachers which was considered a courageous action at that time.

Maurice Lencioni was appointed to the Bishop's house and spent thirteen years attached to the Cathedral in Adelaide where he taught theology and music and he was given charge of the choir. Maurice assisted Joseph and together they were able to build a church in Marion. Given that Morphett Vale was a twenty-seven kilometre journey on rough roads, Maurice must, like Bishop Murphy, have spent a lot of time in the saddle!



Joseph Snell was unwell, and in January 1861 on medical advice he requested Bishop Geoghegan who had replaced Bishop Murphy in 1858, to grant him a holiday. While in Carisbrook one hundred and sixty-kilometres north east of Melbourne, Joseph suffered a heart attack and died. He was buried there.

Maurice was now alone but he continued to work actively. He was spoken of as being loved by the people and clergy. He wanted to return to a Passionist community.



He had been in Australia twenty years and Bishop Geoghegan gave him his permission and blessing to return home. Friends ensured he had the required fare. In March 1864 he was preparing to depart when he caught pneumonia, and died a month later. Maurice is buried in the Passionist cemetery at Glen Osmond.

The Mission to the aborigines was short lived. In some respects as Luigi Pesciaroli described in a letter to the General, the mission never began. Their stay on

Stradbroke Island was short lived, though it must have seemed a long trial to the missionaries. The planning was poor, Bishop Polding was unhelpful, Raymond Vaccari was disruptive, and it must be said, nearly all of the men were unsuited for such a task.

Eventually the four men dispersed. The Mission was judged a failure, but how do we judge failure? Their time on Stradbroke Island and their work among aboriginal people has left a Passionist heritage to this day. Their work in Adelaide was critical given the lack of priests, and their good will was remembered when the Passionists requested to establish a community in Adelaide twenty-two years after Maurice died.

Peter Magagnotto left Sydney for California where gold had been discovered. He built churches in Northern California, and was made Vicar General. He moved to Nevada and the General sent a community to be with him. Later, Peter was asked to go to Valparaiso in Peru to check on a rumour that the gardener at the Franciscan monastery was Raymond Vaccari. Peter was able to confirm this rumour. Vaccari had become a Franciscan brother. Peter returned to Rome in 1865 and three years later while in a poor parish at Catel Porziano outside of Rome, he died as the result of a stroke. He is buried in Rome.

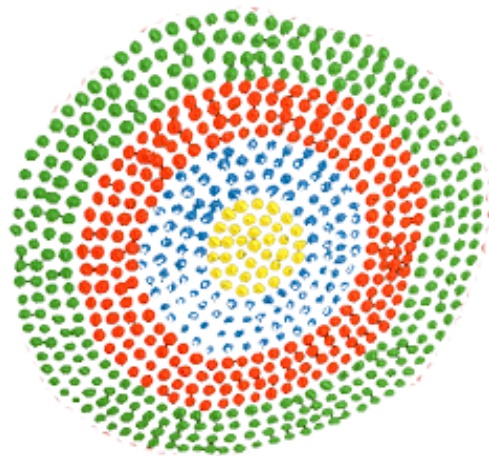
### **Maria Goretti (Feast day July 6<sup>th</sup>)**



Maria Goretti was born in 1890 in Corinaldo, Northern Italy. Her life ended eleven years later.

Her father Luigi, grew ill from malaria so he engaged Giovanni Serenelli and his 18 year old son, Alessandro, to help farm his land. They were aggressive men, and they forced Luigi to have them live in the family home. When Maria was ten, her father died from the complications of malaria, typhus, meningitis and pneumonia. His wife Assunta was penniless with six children and she was unable to resist the demands of Giovanni who began to run her household like a tyrant. He frequented taverns and was a negative influence on his son.

Maria's mother counselled Maria about Alessandro but they didn't know what he was planning. He made advances on Maria. She resisted and he threatened her to



keep silent. She lived with an increasing fear that he would find her alone. One day Alessandro trapped Maria alone in the kitchen and tried to force her to give in to him. She resisted, and he stabbed her fourteen times. There was a long delay in getting medical help for Maria, and the doctors attempted surgery without anesthesia. She suffered great pain before dying almost twenty-four hours after the attack.



At her canonisation in 1950, stories were told of Maria's kindness and generosity to her siblings, sharing her own portions of food with them and trying to keep them happy despite their great hardships because of their poverty. But Maria stands today as a stark reminder of the

pain so many young girls and boys have suffered as the horrible stories of sexual abuse within families, institutions and our church are still being learned and told. Assunta too reminds us of the pain parents suffer when their child's innocence is taken, and their lives destroyed by these acts.

Maria found a woman who was willing to teach her the catechism, and as a result she was able to receive Communion from a Passionist priest, Fr Jerome, at the age of 10, two years ahead of when this would normally occur in those days. Just a few weeks later, this same priest asked her as she was dying, "Maria, do you forgive your murderer with all your heart?" She replied that she did, and added: "And I want him to be with me in paradise".

Maria's story is also Alessandro's story. His testimony was not accepted at his trial and he was sentenced to thirty years in prison. During the early years of that prison sentence he was violent. But he changed following a pastoral visit from a Bishop and an extraordinary dream. Alessandro had murdered Maria Goretti. For the first time he admitted his crime and became a model prisoner.

On his release from prison, no one would employ Alessandro and his life was in danger. Maria's story had become well known. Finally, he was given work as a gardener in a Capuchin monastery, but he could not find peace.



He decided to ask Maria's mother Assunta if she would forgive him so he went to visit her. Assunta said if her daughter had forgiven him, she could do no less. Not only did she forgive



him, but welcomed him to her home, and at Christmas Mass the following day, Alessandro and Assunta knelt side by side to receive Communion. Assunta became only the second mother to be present at the canonization of her child, at which five hundred thousand people were present! Alessandro too, was there. He had become a Capuchin brother and lived to be ninety years old. In his final years he had great hope of 'seeing Maria in paradise'.

Maria is now entombed in the Passionist church at Nettuno, Italy. For many years Maria was presented as a model for the fact that she did not submit to Alessandro's advances, but thankfully some women have highlighted that this should never be promoted as a demand for a young girl. While we can admire her courage, it is the forgiveness and reconciliation of this story that makes her feast an occasion to celebrate the gospel coming alive in a family, through tragedy and deep sorrow.



*"I am convinced that nothing can ever separate us from God's love. Neither death nor life, neither angels nor demons, neither our fears for today nor our worries about tomorrow—not even the powers of hell can separate us from God's love. No power in the sky above or in the earth below—indeed, nothing in all creation will ever be able to separate us from the love of God that is revealed in Christ Jesus our Lord."*

[Romans 8:38-39](#) (NLT)

## **Humour**





### Puzzle answers

What do these seven words have in common?

- |           |            |            |           |
|-----------|------------|------------|-----------|
| 1. Banana | 2. Dresser | 3. Grammar | 4. Potato |
| 5. Revive | 6. Uneven  | 7. Assess  |           |

**A. If you move the first letter to the end of the word, it still spells the same way.**

1. Johnny's mother had three children. The first child was named April. The second child was named May. What was the third child's name?

**A. Johnny**

2. There is a clerk at the butcher shop, he is five feet ten inches tall and he wears size 13 sneakers. What does he weigh?

**A. Meat.**

3. Before Mt. Everest was discovered, what was the world's highest mountain?

**A. Mt. Everest.**

4. How much dirt is there in a hole... that measures two feet by three feet by four feet?

**A. There is no dirt in a hole**

5. What word in the English Language... is always spelled incorrectly?

**A. Incorrectly**



6. Billy was born on December 28th, yet his birthday is always in the summer. How is this possible?

A. **Billy lives in the Southern Hemisphere**

7. In Tasmania, you cannot take a picture of a man with a wooden leg. Why not?

A. : **You can't take pictures with a wooden leg. You need a camera to take pictures.**

8. What was the British Prime Minister's Name...in 1975?

A. **Same as is it now - Boris Johnson**

9. If you were running a race, and you passed the person in 2nd place, what place would you be in now?

A. **You would be in 2nd.**

10. Which is correct: "The yolk of the egg are white" or "The yolk of the egg is white"?

A. **Neither, the yolk of the egg is yellow**

11. If a farmer has 5 haystacks in one field and 4 haystacks in the other field, how many haystacks would he have if he combined them all in another field?

A. **One**

Q What kin of tea is hard to swallow?      A Reality

Q What do you call a droid that takes the long way around?      A R2 detour

Q How do you know when a bike is thinking?

A You can see it's wheels turning.

Q What do you call an overweight psychic?      A. A four-chin teller.

Q What do you get when you cross a rabbit with a shellfish? A. An oyster bunny!

Q What do you call a line of rabbits jumping backwards?      A. A receding hare-line.

Q Which vegetable do sailors hate the most?      A. Leeks!

Q What's worse than finding a worm in your apple?

A Finding half a worm in your apple!

Did you know that 10+10 and 11+11 are the same thing?  
Because 10+10 is twenty and 11+11 is twenty too.

Someone stole my lamp. I was delighted!

I caught my son chewing on electrical cords. So I had to ground him.  
He's going better currently. And conducting himself properly....

Don't spell part backwards. It's a trap.

Knock knock.....Who's there?.....Tank.....Tank who?.....You're welcome



Each year **NAIDOC Week** encourages Indigenous Australians to continue to press for their right to participate in society as equal members. It also calls on other Australians to respect them and to join them in celebrating their culture and aspirations. This commits us to listen to their voice,



For all details: <https://plenarycouncil.catholic.org.au>

### **Congratulations**

to Peter Owen who celebrated his 90<sup>th</sup> birthday, yesterday. 'Happy Birthday', Peter

### **Prayers**

We remember Alberto Ottavani who will be buried from Holy Cross today, and Paul McLeod, brother of Catherine Butchard who died peacefully early on Thursday morning.

We also remember those who have anniversaries this week: [Gwladys Bourke](#), Maree Butler's mother (July 1<sup>st</sup>) [George Barnes](#), Shirley's husband (July 7<sup>th</sup>) and Grace Ko's dad, [Gilbert Lim](#) Tiang Siak (July 6<sup>th</sup>) and [Patricia Traynor](#) (Brian's mother) also on July 6<sup>th</sup>.



We pray for all of our Holy Cross family who are unwell. We remember especially: Don Schmanaski, Paul McLeod, Paul Darbyshire, Maree Bartoli, Dominic Isgro, Gerry Bond, Jacki Tomm, Jim Monaghan, Peter Owen, Helen McLean, Barry Wong, Errol Lovett, Angelo Vigilante, Anne Jenkins, Peter DeMarzi, (cousin of Cathy Hardinge) Mary Corkoren, Lesley Yang, Brenda Rodrigues, Peter McNamara, Graham Hille, Mary Hackett, Pam Gartland, Michael Doyle, Sr Gen Walsh RSC, Patricia Keeghan, Pam Grehan, John Reardon, Maeve Reardon, Mary Coburn, Kate and Mary Dunn, Ray Sanchez CP and those who seek or need our prayers.

The [Mass link](#) will be sent by Chris on Saturday afternoon.

Have a good weekend

Brian