

Holy Cross Retreat

Letter 125

8th July, 2022

Greetings,

John and Tri

John and Tri are on a semester break from YTU, and have headed up to our community in Brisbane for two and a half weeks. During that time they will participate in some youth retreats with our Passionist Youth Team. In the meantime we are a community of four.

Chairs

Shortage of drivers meant the delivery was cancelled and the new promised date is today (Friday).

There is photographic evidence that 200 chairs have been delivered unpacked and put in place. (see the final page). 85% of the chairs have been paid for by your generous donations which is amazing. Thank you. It is nice to have these comfortable and attractive chairs finally in place.

Tabernacle work

Unfortunately, this work will be delayed a little longer. Maybe next week?

New speakers and new second hand computer

We have been budgeting to purchase new speakers for the chapel and that should happen shortly. We purchased a second hand computer yesterday to replace the eleven year old that we use for Sunday Masses and funerals.

Establishment of a Province....11th July, 1922

It was a brave and generous decision of the Passionists in England and Ireland, to send men all the way to Australia in 1887 to begin Passionist life here. These were not the days of air travel, instant communication the internet. The only way to reach Australia was by ship, and such a journey could take anywhere between two (steam) to four (sail) months.

The telegraph (sending electric signals across wires) had been invented by then and there was a cable laid between Australia and England. Later, telegraph offices were established and among their duties was the task of announcing the time at 1pm each day! A telegraph message typically took seven hours to reach its destination and there was a limit on the number of words that could be sent, mostly determined by

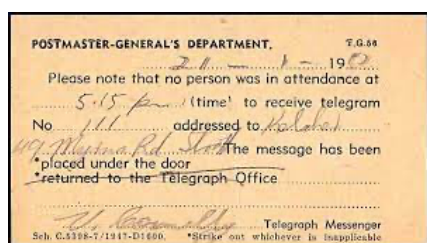
cost. In 1922 when Australia was established as an independent Passionist Province, the speed of the telegraph was fifty words per minute.

In 1835 Samuel Morse developed a set of sounds that corresponded to particular letters of the alphabet. It became known as Morse Code. SOS is one of the best known uses of Morse Code:

<https://www.youtube.com/watch?v=9A3tBINRdiE>

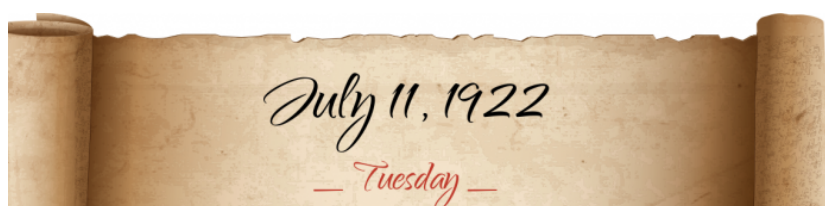
A •—	J •—•—	S ••••
B —•••	K —•—	T —
C —•—•	L —•••	U ••—
D —••	M —•—	V ••••
E •	N —•	W —•—
F ••—•	O —•—	X —•••
G —••	P —•••	Y —••—
H ••••	Q —•—•	Z —•—•
I ••	R —••	

It took some time for people to take up the potential and provide funding for the telegraph, but that eventually happened. In 1895, Italian Guglielmo Marconi invented the 'wireless telegraph' while experimenting in the family attic. He used radio waves to transmit Morse code and the instrument he used became known as the radio! This week the ABC is celebrating its 90th birthday!



Many of us would remember telegrams being delivered to our homes. That practice ended in 1964. I recall seeing a telegram my father had sent to my mother in 1944, that said 'Back in Australia. Will be in touch'. He had just returned from active service in the middle-east and was not allowed to disclose where he was in Australia for four more months.

The transistor radio was not invented until 1957, so it was common for families to gather around as they later did to watch television, to listen to news, sport and entertainment on a 'wireless'. The vast distance and lack of regular communication at the time the first Passionists came to Australia, meant that a letter written to request advice or to offer it would not receive a reply for around six months!



When it was judged that there were enough resources, especially personnel and houses, a decision was taken to make Passionist life

officially independent from England and Ireland. So, on 22nd February 1922 the General Council in Rome presented a request to the Sacred Congregation for Religious which was responsible for the granting of such permission. On 11th July 1922, the Sacred Congregation for Religious granted the erection of a new Province and approved faculties to the General and his Council to appoint new leadership for the Province.

On 30th October 1922 the General with his Council appointed Fr. Bertrand Mangan as Provincial. Frs Athanasius Ryan and Bede O'Brien were appointed Consultors and

James Lappin was appointed novice master. The numerical strength of the Province was 3 houses, 26 religious (19 priests 5 brothers and 2 clerical students) 4 novices and 9 pre-novitiate students. There were eight professed in St Brigid's Marrickville, ten in Presentation Retreat, Goulburn and eight in Glen Osmond, plus the novices and pre-seminary students.

On 16th December 1922 the General wrote to the Provincial of St Joseph Province to inform him that the General Council had decided to put into effect the Rescript of Erection "separating the communities in Australia from their mother Province". With this final act the Province was established. The official date of the founding of Holy Spirit Province is: 11 July 1921. Fr Silvio proposed the title 'Holy Ghost', the name given to the land by Portuguese seafarers 'Terra Austral do Spirito Santo'.



This week our Provincial, Tom McDonough wrote, *"We are not celebrating a Vatican canonical permission one hundred years ago. We celebrate all those men and women who found the Holy Spirit had shaped their hearts with the Passionist Charism, and who responded to that gift with such creativity, courage, generosity, faith, and love. It is their stories we honour and*

celebrate over these coming months

As our Aboriginal and Torres Strait Island peoples remind us, with their sixty thousand years of story and dreaming, we must honour our past to create our future. We must acknowledge the story that has been ours, for the sake of the story that we are to become".

Holy Spirit Province history...Part 2a (1887-1921)



The first foundation of the Passionists in an English-speaking country was the Province of St. Joseph. Fr Dominic Barberi CP and Fr Amadeus McBride CP an Irishman who had joined the Passionists in Italy, arrived in England from Italy, on October 7th 1841. They established the first community at Aston Hall, near Stone, Staffordshire, in the mid-west of England, on 17 Feb, 1842. Growth in vocations was slow, but the Province was officially established in 1851.

By 1856 there were only nine Passionist priests and three brothers from England, but despite this, in that same year the first Passionist community was established in Ireland, in Mount Argus, Dublin. Twenty-one years later, in 1887 four men came from this Province to establish the Passionist Congregation in Australia. As Holy Spirit Province celebrates one hundred years since its foundation on July 11th, there are striking similarities between the early years and the recent years, which we can



reflect on a little later.

In convoking the Provincial Chapter in 1890, forty-nine years after St Joseph's Province had been founded, the Provincial of the time, Vincent Grogan, wrote that the previous Chapter had accepted an invitation from Cardinal Moran to make a foundation in Sydney. Vincent mentioned that "soon afterwards the Province "gave four of its most useful and zealous priests to establish the Congregation in that chief diocese of Australia". He added that three other priests and a brother had been also sent in the three years since the foundation.

The Passionists in the United States had rejected an invitation to found an aboriginal mission in Western Queensland in 1880, and the General rejected a request put to him to accept the Vicariate of Cooktown, Northern Queensland soon afterwards. Approval was now given to undertake a mission to Australia and the General at the time, (Blessed) Bernard Silvestrelli, instructed Alphonsus O'Neill, the Superior of the mission that the men were to give missions and retreats and were not to enter into any arrangements for a foundation or accept any obligations for a permanent establishment in Australia. They were forbidden to purchase land, houses or property without permission from the General.

The first group consisted of four Irishmen and one Englishman. Alphonsus O'Neill (see left) was aged 57. He had studied for four years in Rome and just completed a term as Provincial. His contribution in Australia was outstanding. Bro Lawrence Carr was 53, Colman Noonan was 27 and one year ordained and Patrick Fagan 27, was four years ordained. Marcellus Wright was English and was five years ordained.

They were joined soon afterwards by Clement Cain who had been ordained two years, Joseph Cassidy who had been ordained four years and Bro Norbert McFadden. Joseph was sent to Australia because the weather was considered helpful for TB that he had contracted. Unfortunately, he died less than a year after his arrival in 1890, at age 27.



The early Passionists were given charge of the Cooks River-Marrickville mission in Sydney. This area belonged to the indigenous Cadigal-Wangal people who had inhabited the Marrickville area for seven thousand years. At the time the Passionists came it was a wild, sparse locality of thick virgin bush, swampland and a handful of cottages. It adjoined Newtown, Erskinvile, Ashfield, Canterbury and Arncliffe.

The Passionists had a small cottage in Fletcher Street, which was 'swampy, unattractive and on the edge of the bush'. By 1890 they had built a house capable of accommodating the community, and established a foundation for the Novitiate at

Goulburn, 250 kilometres away. The western part of Marrickville district included Dulwich Hill. When electric trams were introduced in 1906, larger estates were subdivided and people quickly moved there. The Passionists were asked to build a parish in Dulwich Hill. St Paul of the Cross parish church was opened in 1907, but that district was handed over to the diocese the following year in 1908.



The St Brigid's parish community of Marrickville grew from three hundred in 1886 to nearly four thousand in 1915. Fr Alphonsus Coen, a native Australian, was largely responsible for building 'a magnificent temple' as he modestly described it in 1915. Following Alphonsus unexpected and sudden death, the new parish priest Bertrand Mangan, promised donors that they would be enrolled as founders in the 'Father Alphonsus Memorial Church' and that his remains would be transferred to the new church to be built around his tomb. This never happened and the temporary shrine erected over his grave deteriorated. Garages were built over the now lost grave. The area was made into a garden in 2007.

When the new church opened in 1921, it was the largest though incomplete Romanesque basilica in the Commonwealth.

The next parish priest Casimir Maguire, did much of the present-day furnishing. On Christmas Eve that year, nine priests each heard confessions for up to six hours. How times have changed!



The pre-novitiate seminary high school opened in **Goulburn** in 1890, the place of novitiate. Goulburn has bitterly cold winters, with mornings often below freezing point and water pipes frozen from morning frosts. There was no heating until a 'radio lamp' was added to the chapel in 1912. There was no electricity until 1916 and judging from comments made in various correspondence, sleep for some students was often impossible because of the cold.

In 1888 and 1889 Hilary O'Mara gave thirty missions. Four men (Clement Caine, Kevin McKeown, John McMullan and Frederick gave eighty-eight missions or retreats to clergy, religious, children, women and men in Western Australia in 1897. They lived under difficult conditions and had to undertake many long journeys by coach, horseback or bicycle. At times it was difficult to obtain fresh food and water and sometimes they had to share tents in mining areas.

The purchase price and extension costs for Goulburn were funded over many years by bazaars, art-unions, parish collections and donations. Revenue was also raised by

picking, packing and selling fruit from the garden. Since fixed income was forbidden, a special dispensation was regularly requested and given to 'sell produce from the garden'.

Given the almost continuous droughts of the 1880's and 1890's as well as the depression of the 1890's, the financial position was serious. The parish missionaries attached to the community undertook a great deal of mission and retreat ministry and in 1904 they took advantage of there being no novitiate class and conducted sixty-two missions and retreats. Despite so much work the bank balance at the end of that year was just 7 pounds, 1 shilling (\$15). Vincent Grogan wrote to the General that he had refused six very promising young men from New Zealand who were willing to go to England or Rome to join the Congregation but could not afford the expense.



In order to boost flagging finances, the Passionists accepted a parish in **New Town**, Hobart in 1893. The parish was working class and experienced problems of poverty as a result of the drought. Passionist debts soon outweighed income and the parish community became a drain on mainland finances.

New Town community had attracted income earning religious from Goulburn to a non-paying ministry in Hobart and as a result, both communities suffered financially. The pro-Provincial in Australia wrote to his Provincial in 1895 "send us one or two thousand pounds to save this mission from ruin. I beg you to make no delay. Send us even one hundred pounds to meet the famine prices".



In 1896, following an invitation from the Archbishop of **Adelaide**, the Passionists moved into a crumbling twenty room mansion at Glen Osmond, which had most recently been the residence of Justice Boothby. They were given the pastoral oversight of most of the southern suburbs including Parkside, Burnside, Mitcham, Kingswood, part of Goodwood, Coromandel

Valley, Belair and Blackwood reaching twenty kilometres towards Port Noarlunga. Parkside became the centre.

The diocesan situation in Adelaide had called on the Passionists to modify their aim of preaching missions and retreats. Until 1925, their primary energies were parochial. In 1923 when some of the Passionist parishes were given back to the diocese, the Bishop had insufficient clergy, since as Bishop he had sought to recruit Irish clergy and had given no support to the indigenising aims of the seminary in Manly, Sydney. This policy had lost credence by 1914 when three quarters of the clergy were Irish born, but fewer than five in a hundred Catholic laity were Irish-

born.

Many men from the home Province never returned, dying on the mission field. Some others did not live long after returning from Australia. Despite these troubles, and thanks to their incredible efforts, the mission flourished. In 1918 the Provincial reported that the material conditions were prosperous and that the Congregation enjoyed high esteem from the bishops, clergy and laity of the entire continent. He indicated that the time had almost arrived for a Province to be established.

In 1891 two Australians (Leonard Brereton and Julian Byrne) were professed. Julian was the first Australian Passionist Brother. The following year, a 23 year-old student Seraphim McIvor who suffered from a similar chest complaint to Joseph Cassidy, was sent out and ordained soon afterwards. After serving in New Town, Hobart, Seraphim headed to New Zealand to undertake some parish missions in 1894.



He was one of 140 people who drowned when the ship 'Wairarapa' sank in Auckland harbour. A few years later, in 1902, thirty-seven year old Alfred Rees was drowned after suffering a heart attack at Glenelg beach in Adelaide.

The Provincial, Vincent Grogan arrived for an extended visit in 1892. That same year Callistus Henry who was two years ordained, arrived and a few months later five more men arrived from Dublin.

One of these men was a 22 year old student Oswald Donnelly, who was ordained in Australia in 1895. A number of young men were sent out here in this period, such as Kevin McKeown who was five years ordained and Gregory O'Callaghan who was three years ordained. They arrived in 1893, the same year that Alphonsus O'Neill returned to Ireland. (To be continued)

Timetable

In 1860 St Joseph's Province (England and Ireland at that time) revised their daily timetable. When at home, religious were required to pray the seven sacred offices of the church, based on a recommendation from Psalm 119: 164. "David says, seven times a day do I praise you." They did not include meal times in their revised schedule, but we understand that they did eat!

2.00am Chapel: Matins (75 minutes)
6.00am Chapel: Lauds & Prime
10.15am Spiritual Reading
10.30am Chapel: Last Mass & Terce
11.30am Solitary Walk

12.00pm Chapel: Sext & None
1.45pm Rest
3.00pm Chapel: Vespers
6.45pm Solitary Walk
7.15pm Chapel: Compline
8.45pm Chapel: Rosary
9.00pm Rest

Quotes

Defeat is not bitter unless you swallow it.

Against the assault of laughter, nothing can stand.

I can't change the wind, but I can change the way I adjust the sails.

Puzzle

1. What is the next letter in this series?

O T T F F S

2. If a man's mother-in-law can marry his son and a woman's father can marry her sister-in-law, can a man marry his widow's sister?

3. One Friday morning two trains speed along the same track through an empty railway station. One was heading north and the other south. Neither train braked or diverted to another track, How did they avoid a collision?

4. **This sentence contains two mistakes**

How many mistakes are there in the sentence above?

5. If an average hen's egg is 5cm long and weighs 300 grams and an average peacock's egg is exactly twice the length and 2.5 times the weight, which has the greater circumference?

Humour

A cement mixer and a prison bus crashed on the highway. Police advise citizens to be on the lookout for a group of hardened criminals.

I saw a movie about how ships are put together. It was riveting.

I told my wife she should embrace her mistakes..... she hugged me.

Marriage is like a deck of cards. In the beginning you need two hearts and a diamond. By the end, you wish you had a club and a spade.

Q What do you call a group of berries playing instruments?

A A jam session.

Q Why do they serve yogurt to museums? A, Because it's cultured.

Q What is a flea's favourite way to travel? A. Itch hiking.

Q What do dentists call X-rays? A. Tooth pics.

Q Which bird has the worst manners? A. Mocking birds.

Q What do you get from a pampered cow? A. Spoiled milk.

It is too early to be able to offer anything significant about the Plenary Council. Those of you who receive the Province newsletters, would have read Tom's fulsome and insightful reflections – especially his report on Wednesday. For official information you can access this website. <https://plenarycouncil.catholic.org.au>

Prayers



We ask you please to remember **Don Schmanaski**, who was buried on Wednesday in Te Awamutu, NZ and his Wilma and family. We thank Don for his generous contribution to the PFGM.

We remember those who have anniversaries this week especially Paul Matison (July 15th)



We pray for all of our Holy Cross family who are unwell. We remember especially:

Maree Bartoli, Paul Darbyshire, Jim Monaghan, Dominic Isgro, Gerry Bond, Jacki Tomm, Peter Owen, John Reardon, Barry Wong, Errol Lovett, Angelo Vigilante, Anne Jenkins, Peter DeMarzi, Mary Corkoren, Lesley Yang, Mary Hackett, Brenda Rodrigues, Peter McNamara, Graham Hille, Pam Gartland, Michael Doyle, Sr Gen Walsh RSC, Patricia Keeghan, Pam Grehan, Maeve Reardon, Mary Coburn,

Helen McLean, 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

