



15th July, 2022

Greetings,

This edition of the Newsletters has a brief article (immediately below) on an initiative Pope Francis has introduced that will see two women added for the first time to the Commission that chooses Bishops. Following that is a summary provided by Fr Tom outlining the resolutions from last week's Plenary Assembly on the role of women in the church. These resolutions followed a significant reaction mid-week, from many members of the Assembly when the issues were not agreed to by the Bishops. Then that is another brief article related to the shortage of priests in the Archdiocese of Dublin. Hopefully these articles serve to provide a snapshot of what is happening in the Church today.



### **Selecting Bishops**

Pope Francis has announced that three women have been named to the Congregation of Bishops' commission that chooses bishops. "In this way" Francis said, "things are opening up a bit."

The members of the Dicastery for Bishops meet every two weeks to vet candidates to govern for roughly half of the world's dioceses, those in countries with a longstanding Christian presence. The Dicastery for Evangelization is responsible for dealing with bishops' appointments in places considered mission territory. Both dicasteries generally examine the top three candidates the apostolic nuncio puts forth to lead a particular diocese.

The members of each dicastery decide on one of them and the name is submitted to the pope for his consideration. They have a dossier outlining the profile of each of them, as well as a file on the diocese to be filled. If no candidate is suitable, or if the information at their disposal seems incomplete, they can ask the nuncio to send additional information. The prefect of the Dicastery for Bishops meets with Francis every Saturday morning when he submits the names chosen for certain dioceses.

*(Provided by Loup Besmond de Senneville | Vatican City, July 7<sup>th</sup>)*

### **Dublin archdiocese at 'critical' point**

Sarah MacDonald **(Mon July 11<sup>th</sup>, 2022)**

No priests, no Eucharist, no Mass – the situation for parishes in Dublin’s Catholic archdiocese looks critical. Thirty-four priests in the diocese have died since February 2020. The youngest was just 52. New proposals on restructuring parishes in the archdiocese will buy the Church some time. Not much though – between five and ten years at the most, says senior priest Fr Aquinas Duffy.

“Anybody who works in parishes can see the structures are collapsing around us. The time for talk is over. Concrete action needs to be taken” he says. “This crisis has been coming for many years, but Covid has pushed us further over the cliff.”



A new strategy called “Building Hope”, involves reaching out to parishioners to identify nearby parishes with whom they can share resources in terms of finances, personnel and volunteers. Duffy says the new move to appoint a parish priest to multiple parishes would put huge pressure on priests

and the future, he thinks will see parishes relying on lay-led liturgies instead of funerals celebrated by priests.

Then there’s the question of the Eucharist. How will people access it, he asks? “We have to face the deeper questions like who is going to provide the Eucharist in the future? If we don’t consider issues like women priests and married, we are only fooling ourselves.”

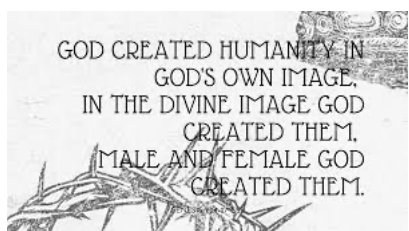


“To do nothing is not an option; to do nothing is to make a decision to let it all collapse. I can’t emphasise enough how critical a moment we are at right now. We are at a crossroads which will determine the future of Catholicism in Ireland” he says.

## Plenary Council update

Below are the resolutions agreed to on the final day of the Plenary Council Assembly.

### Part 4. Witnessing to the Equal Dignity of Women and Men (Revised July 7<sup>th</sup>, 2022 )



49. God’s word speaks clearly of the equal dignity of women and men: “So God created humankind in his image...male and female he created them” (Genesis 1:27). For Christians specifically, “there is no longer male and female; for all of you are one in Christ Jesus”

(Galatians 3:28). In the Church, all people receive the gifts of the Holy Spirit that are mediated through our baptism: “There is one faith, one baptism, one God and father of all” (Ephesians 49 : 4-6).

50. Scripture calls the Church to recognize the equal dignity of women and men and to esteem their contributions. Throughout history, the Church has looked to Mary the Mother of God as a model for every human person and *the* model for Christian discipleship. At the close of the Second Vatican Council, Pope Saint Paul VI spoke of the “hour of woman,”<sup>1</sup> recognizing the unique contribution that women make in the life of society and the Church. This has been true in the history of the Catholic Church in Australia. Mary of the Cross MacKillop, Eileen O’Connor, Mary Glowrey, and Caroline Chisholm are beloved examples of holy women who have made outstanding contributions to society and to Catholic life, often against significant odds.



51. In his *Letter to Women*, Pope Saint John Paul II apologised for harm caused to women, and he called us to ensure the personal dignity and rights of women are protected and upheld as well as recognising the unique gifts they contribute to building up a healthy Church and society. In particular, he called us to work to overcome the cultural assumptions of inequality:

Women's dignity has often been unacknowledged and their prerogatives misrepresented; they have often been relegated to the margins of society and even reduced to servitude. This has prevented women from truly being themselves and it has resulted in a spiritual impoverishment of humanity. Certainly it is no easy task to assign the blame for this, considering the many kinds of cultural conditioning which down the centuries have shaped ways of thinking and acting. And if objective blame, especially in particular historical contexts, has belonged to not just a few members of the Church, for this I am truly sorry <sup>2</sup>.

52 From the beginning of the twentieth century, a growing awareness of the equal dignity of women and men has reshaped Australian social and political life. Nonetheless, disregard for the equal dignity of women and men persists in society and the Church. There is still much to be done.

53. The Plenary Council has heard from women of varied experiences in the Church today: some women are joyful, happy, and thriving in their service to Christ and the Church; other women experience barriers and a lack of support in their efforts to be missionary disciples.



Authentic witness to the equal dignity of women and men requires addressing issues of power, authority, and the freedom of persons to decide and

act on their decisions with informed consciences. We need to deepen our understanding of the human person, to appreciate more fully the gifts that women and men together bring to the life of the Church. This will require scriptural and theological formation and catechesis at the parish, diocesan, and national levels. Here too, there is much work to be done.

54. In light of the above and aware of the extent of the ongoing challenges, this Plenary Council commits the Church in Australia to acting in ways that witness clearly to the equal dignity of women and men, with their diverse gifts and experiences. It commits the Church to enhancing the role of women in the Church, and to overcoming assumptions that lead to inequality.

**55. Motion 4.1:** That the Plenary Council adopt the above introductory statement of Part 4

**56. Motion 4.2:** That the Plenary Council commits the Church in Australia to ensuring:

a. through formal policies and intentional practice, the experiences and perspectives of women, including women who exercise ministry, are heard, considered and valued at local, diocesan and national levels. This is particularly important for matters which affect them distinctively;<sup>3</sup>

b. that women are appropriately represented in decision-making structures of Church governance at the parish, diocese or eparchy, and national level, and in Church agencies and organisations;<sup>4</sup>

c. that dioceses and eparchies recognise and value publicly, and properly remunerate women who lead and serve in the Church in various ways.<sup>5</sup>

**57. Motion 4.3:** That each Australian diocese and eparchy commits to supporting, with appropriate formation and recognition, new opportunities for women to participate in ministries that engage with the most important aspects of diocesan and parish life.<sup>6</sup>

**58. Motion 4.4:** That the Plenary Council commits the Church in Australia to implementing more fully the undertakings made by the Australian Catholic Bishops Conference in their Social Justice Statement, *Woman and Man: The Bishops Respond* (2000), in response to the research report *Woman and Man: One in Christ Jesus* (1999).<sup>7</sup>

**59. Motion 4.5:** That, should the universal law of the Church be modified to authorize the diaconate for women, the Plenary Council recommends that the

Australian Bishops receive this possibility with openness and examine how best to implement it in the context of the Church in Australia.<sup>8</sup>

<sup>1</sup> Paul VI, Closing of the Second Vatican Ecumenical Council, Address To Women, (8 December 1965).

<sup>2</sup> John Paul II, Letter to Women (29 June 1995), n. 3.

<sup>3</sup> Cf. *First Assembly Proposals*, pp. 76-77, 79, 83; *Towards the Second Assembly*, p. 12 proposal B3 n. 2.

<sup>4</sup> Cf. *First Assembly Proposals*, pp. 76-77, 79, 83; *Towards the Second Assembly*, p. 12 proposal B3 n. 1.

<sup>5</sup> Cf. *Instrumentum Laboris*, p. 42 n. 124; *First Assembly Proposals*, p. 93.

<sup>6</sup> Cf. *Instrumentum Laboris*, p. 10 n. 23 vi, p. 14 n. 34, p. 19 n. 52, p. 20 n.55, p. 25 n. 67.

<sup>7</sup> <https://women.catholic.org.au/treasures/woman-and-man>

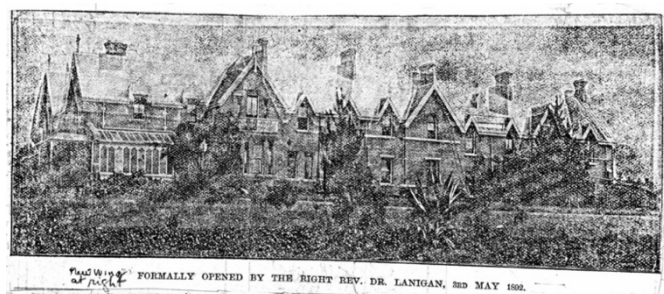
<sup>8</sup> Cf. *First Assembly Proposals*, pp. 62, 77, 83, 93; *Towards the Second Assembly*, p. 12 proposal B3 n. 3; *Institution of a New Study Commission on the Female Diaconate*, 8 April 2020, at

<https://press.vatican.va/content/salastampa/en/bollettino/pubblico/2020/04/200408b.html>

## Province history Part 2b

In 1892, the entire Province of St Joseph consisted of one hundred priests and forty brothers, and amazingly there were twenty-four of them present, for the opening of extensions in Goulburn that year! The original property had been called

Ravenswood and had been built by the former mayor and Methodist minister, Francis Tait. The property including 55 acres was sold to the Passionists after Francis' sudden death at age 49. Ravenswood was renamed 'Presentation Retreat, Mary's Mount' and officially opened and blessed in 1890.



A visitor from New Zealand gave this description in 1891, "The Passionists, I learn, do not intend changing the present house, as it will be kept for priests and laymen who go in to the Retreat, as they do at present under the guidance of the Fathers. They are building a new wing, which will be no doubt more to their wishes, as it will not contain the luxurious fittings of the present house. A chapel and choir are to be



added". After some improvements and the addition of a house of study, the new building named was opened and blessed on June 29<sup>th</sup>, 1892.



The claim was made that this event was the first time a peal of bells had been heard over a monastery in the Southern hemisphere. A set of Harrington's (eight) tubular bells, were set in place within the seventeen-metre high tower. They had been originally imported for the Sydney post office by clockmaker Angelo Tornaghi, but an alternative was selected. Novices learned how to play 'call to prayer' hymns, and once in a while something untoward like 'Jingle bells'!



Interestingly around sixty years later, fourteen Carrara marble statues were commissioned for the grounds. They were created Ferdinando Palla Studio in Tuscany, Italy, the heartland of Carrara marble and the source of Michaelangelo's David and the Pieta. The statues are half life-size figures and weigh 500 kgs.

Each statue took more than six months to create and then they were shipped individually to Sydney and trucked to Goulburn. The last statue arrived in 1955. Each statue cost around five hundred pounds which was half the cost of an average suburban house in those days. All 14 'Stations' were donated. When the property was sold in 1973 the statues were relocated to the sisters of Mercy in Goulburn and in 2000 they were relocated to the Passionist community in Glen Osmond and they are the focal point of the Sacred Garden.

At the blessing of the extensions in 1892 there were postulants, novices, students and brothers who had been born in Australia, as well as a number of priests whose generous presence in Australia had been a drain on the Province back in England and Ireland. Some men were ill or overworked; some were deemed unsuitable for the Australian mission. The mission suffered from inadequate local community leaders and there were some letters of complaint written 'home'. Despite this, there are no reports in Provincial Chapters of any trouble, and the Provincial's visit in 1896 paints a different picture from that of two years earlier when he had been exhorted by the General to remedy the 'sad situation' in Australia.

Marcellus was asked to lead a small community that went to New Town, Hobart to "redeem our good name' because of the dispiriting state of affairs financially and the effect it had on the health of the acting-Superior. The Provincial visitor noted Marcellus' transfer to Hobart and his repeated

absence from novitiate classes. He did have an assistant but Marcellus had spent just eighty-two days in one eighteen-month period in the novitiate.

During this period he gave many missions throughout Australia and New Zealand. Pope Leo XIII granted an indult in 1895 to allow the fourteen novices to be professed despite Marcellus' long absences from the novitiate. By 1895 the Pro-Provincial Vincent Grogan, described Marcellus as disappointed, troubled and troublesome" who from 1894 wanted the novitiate closed so that he could return to England. Marcellus had reported his own absences to the authorities to help achieve this!



Marcellus did return home in 1895 and was appointed to Ardoyne, Belfast and over the next six years he conducted missions in England, Ireland and Scotland. In September 1901 he was appointed to Mt Argus, Dublin and was at that time suffering from Bright's (kidney) disease. On September 5<sup>th</sup> 1902 Marcellus was dismissed from the Congregation as a fugitive for not responding to requests from his Provincial to return to his community, and it seems that like during his time in Australia, he was away engaged in missions, and spending little time at home.

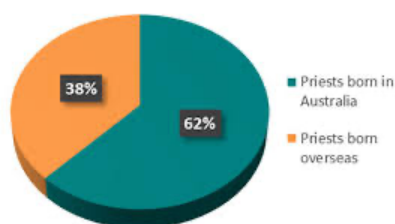
After completing a mission in Sheffield, he travelled to Bolton 16 kilometres north-west of Manchester and stayed with his sister. His death certificate indicated he had been suffering jaundice for sixteen days, as well as Bright's disease. On September 16<sup>th</sup> 1902 he died aged 55. A Passionist, Fr Damian, was supplying in Bolton at the time and attended Marcellus in his last hours. A number of Passionists were present at his funeral and burial and his community celebrated the customary three Masses following his death. It is not certain whether Marcellus had been advised of his dismissal from the Congregation given it was not officially made known in Rome until September 5<sup>th</sup>, and his death was eleven days later. He was buried in Tonge cemetery, in Bolton.

The Novitiate was closed in 1896 because of the lack of qualified formation personnel. Much of that situation had been caused by insufficient funds. The novitiate was transferred to England, and in 1908 to Ireland. A dramatic reduction in vocations from Australia followed. Only twenty-nine clerical novices persevered to ordination between 1891 and 1925 and of these, only eighteen were Australian born. Many of those ordained left in the following years. The expense involved in travelling to England for novitiate and theological studies, which candidates had to meet, meant many refused a vocational call. The Chapter determined the Novitiate

could be re-opened, provided novices paid forty pounds for the year of novitiate (@ \$2500) and twenty pounds per year afterwards until ordination. The 1905 Chapter determined that after profession Australian students should be sent to study in England and travel costs were to be met from Australia. Plans to re-open the novitiate did not happen until 1916, because of the advent of the Great War (1914-1918).

In 1901 eighty-seven percent of the Australian clergy were Irish born. Some dioceses deliberately endorsed a policy of importing Irish priests for many decades. Many of them came from the poor south-west of Ireland and some suffered lung complaints. Most were ill prepared for the ruggedness of outback Australia.

IRISH BORN



We are witnessing today a difference of approach in various dioceses about importing priests from other counties. This is not a new phenomenon. One hundred and twenty years ago around the turn of the century, some Bishops were keen to encourage native clerical vocations since they thought the Irish model of priesthood unattractive to Australian

youth. The Passionists had begun to accept native vocations soon after their arrival, unlike the Redemptorists who waited thirteen years. Unfortunately, the closure of the novitiate radically altered that promising beginning.

Three Passionists were chaplains-in-action during the 1900-1902 Boer War and seven of the sixteen Passionists volunteered for chaplaincy service in camps or overseas during World War 1. It was against this background that the deportation of German born Passionist Charles Jerger caused great divisions. It was claimed thirty-seven year old Charles made 'a disloyal utterance' in the old St Brigid's church. Charles and Alphonsus Coen travelled to Melbourne to explain the allegations to the Minister for Defence and to guarantee the loyalty of the Passionists. Alphonsus claimed that the number of Passionists serving as chaplains proved their loyalty.



Alphonsus also claimed that Charles had done much to assist lonely or interstate soldiers at the training camps. War casualties among the men from Marrickville parish were high (492 had died by 1918). Antagonism among the churches grew and hatred spilled into Marrickville parish. A fellow Passionist reported Charles and he was interned in 1918 and later deported. The fact that suburbs, towns and streets were renamed with English names, reflected the strong anti-German feeling at the time Charles was deported. This mood led Reginald Lummer who came from a German family who had settled in Adelaide, to move to America. He returned after the war and served as



Novice Master and Provincial but went to the United States again after World War 2 broke out. One effect of this saga was the energetic fund raising for St Brigid's that extended to distant parts of Australia.

There was a keenness to repel Protestant antagonism and to take pride in Catholicism. Because of a lack of male collectors who had become involved in the war effort, women took on this service. In Marrickville, Parkside, Kingswood, Blackwood and Mitcham people were involved in house-to-house collections, and saw themselves as assisting the missionary work of the Passionists.



The Passionists who came from England and Ireland were energetic missionaries who went as far afield for missions and retreats as Queensland, Western Australia and New Zealand despite the far more primitive means of transport than we know today. The struggles of the first thirty-five years of Anglo-Hibernian presence in Australia alerts us to some of the challenges we face in Vietnam as young ordained men seek suitable ministerial opportunities. Some have already faced the experiment of living with a diocesan parish a long way from the Passionist community in Saigon.

In the early years of ministerial activity in Australia, Passionists conducted a great number of parish missions. Some of these were only one day, others two days or longer and included visits to all sorts of people in remote areas. They were seen as occasions to confirm the strong in faith, renew the lukewarm, encourage back, those who had ceased to attend church and preach a message of personal conversion and assurance of God's mercy. Travel was frequently lengthy, fatiguing and uncomfortable because missionaries visited many areas and small towns.

Even in the first year of arrival (1887-1888) Passionists gave twenty-seven missions and fifteen retreats across New South Wales and as far north as Rockhampton. The following year they gave thirty-six missions and twenty-one retreats in Eastern New South Wales and New Zealand. In 1901 Hilary Mara gave the Adelaide clergy retreat, journeyed twice to Bathurst-Orange, took a ship to Auckland, New Zealand and before the end of the year gave a number of missions in Brisbane. The small band of Passionists gave 500 missions in the fifteen years from their arrival, until 1902.



Mission activity decreased after the novitiate and student house were closed in 1896 because of the lack of qualified formation personnel. Despite this, one hundred and four missions and forty retreats were given in 1907. Missions decreased again with the **MELBOURNE** 1913-14 drought and the Great War, when fewer missionaries were available from the UK. One significant aspect of the missionary endeavours, is that no permission was given for a single mission or retreat to be given in Melbourne between 1912 and 1946.

We will explore the reason for that in **Part 3. (To be continued)**

### Tabernacle work

The work to relocate the tabernacle has mostly been completed this week. Some woodwork and painting will be done next week and the light above will be replaced by a softer light. We are grateful for the generosity of benefactors who enabled this work to be done. The plaque commemorating the centenary of Holy Spirit Province will be placed where the tabernacle was.



### Last week's puzzles

1. What is the next letter in this series?

**A. O T T F F S S**

**One, Two, Three, Four Five, Six, Seven.**

2. 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?

**A. They crossed at different times**

3. 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?

**A. If the man has a widow, the man is dead.**

#### 4. This sentence contains two mistakes

How many mistakes are there in the sentence above?

**A. Four. There three long words each have a mistake, and the claim that there are two mistakes is another mistake.**

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?

**A. Peacocks do not lay eggs!**

#### Humour

1. An elderly priest, speaking to the younger priest, said. "Your idea to replace the first four pews with plush bucket theatre seats worked like a charm. The front of the church always fills first now." The young priest nodded and the old priest continued. "And you told me adding a little more beat to the music would bring young people back to church, so I supported you when you brought in that Rock 'n Roll Gospel Choir. Now our services are consistently packed to the balcony."

"Thank you, Father." Answered the young priest. "I am pleased that you are open to the New Ideas of Youth."

"All of these ideas have been well and good." Said the elderly priest. "But I'm afraid you've gone too far with the Drive-through Confessional."

"But Father." Protested the young priest. "My confessions and the donations have nearly doubled since I began that!"

"Yes." Replied the elderly priest. "And I appreciate that. But the flashing neon sign, 'Toot 'n Tell' or 'Go to Hell' cannot stay on the church roof!"

2. When the ark landed on dry ground, Noah told the animals, "Go increase and multiply".

Soon afterwards, Noah noticed the two snakes were crying. He asked what was wrong.

One of them said, "You told us to increase and multiply, but we are only little adders".

A man goes to the doctor and complains that his wife can't hear him.

"How bad is it?" The doctor asked. "I have no idea." the husband says.

Well, please test her. Stand 20 feet away and say something. If she doesn't hear you, get closer and say the same thing. Keep moving closer and closer and repeating the comment until she does hear you. That way we'll have an idea of her hearing loss.

So the man goes home and sees his wife in the kitchen chopping up vegetables for dinner. From 20 feet away the husband asks "What are we having for dinner?" No answer. From 10 feet away. Same thing. From 5 feet away. Same thing. Finally, he's standing right behind her. What's for dinner?

She turns around, looks at him and says. For the FOURTH time, BEEF STEW!

4. Q Why do giraffes have long necks? A. Because they have smelly feet.

5. Q What's a monster's favourite game? A. Swallow the leader.

6. Q How does a bullet lose its job? A. It gets fired!



#### Scam advice

"We have been made aware that the mobile phone number 0427 748 278 that Fr Pastor Mumburi used when he was living in Australia has been hacked. The number has been used to send inappropriate messages and requests to people who were on his contact list. The mobile service was officially cancelled with Optus when Pastor left Australia at the beginning of the year, but it is somehow still

being used by scammers. We recommend that if you receive a text message or call from mobile number 0427 748 278 purporting to be from Pastor that you do not respond or click on any links and instead, delete it immediately. Sadly these types of phone scams are becoming an insidious part of modern communications."

**Birthday greetings** to **Michael Doyle** who will be 91 on Sunday and to **Maree Butler** who turned 75 yesterday, on July 14<sup>th</sup>.

#### Prayers

We remember **Michael Clyne** (brother-in-law of Sr Brigid) who died suddenly last Sunday in Ireland.

We also remember those who have anniversaries this week, especially **Marjorie Flew** (17<sup>th</sup> July), **Kathleen Coucher** (23<sup>rd</sup> July), **Nola Bennetto** (23<sup>rd</sup> July) and **Terry Carrig** (24<sup>th</sup> July)



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

Maree Bartoli, Paul Darbyshire, Jim Monaghan, Dominic Isgro, Ted and Elaine Hallam, John Reardon, Helen McLean,

Gerry Bond, Jacki Tomm, Peter Owen, Barry Wong,  
Errol Lovett, Angelo Vigilante, Anne Jenkins, Peter DeMarzi, Mary Corkoren, Sr  
Gen Walsh RSC, Brenda Rodrigues, Peter McNamara,  
Graham Hille, Lesley Yang, Mary Hackett, Pam Gartland, Patricia Keeghan,  
Michael Doyle, Pam Grehan, 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