

Holy Cross Retreat

Letter 128



29th July, 2022

Greetings,



Tarbenacle wall

The Tarbenacle wall has now been fully installed as you can see above. There is only a lamp to be soon installed. A huge thanks to Andrew Concannon and Fernando for such a fine and quick job. All was done voluntarily. Many people commented that you would not tell that there was a gap in the first place. Now that it has been painted by the A Team, it looks as if it has always been that way. We wait to see what our previous community members, Frs Kevin Hennessy, John Curtis and others think when they visit us next.

The A Team



Last week's newsletter highlighted the fact that the whole of A Team was together at lunch, which had not happened for a while. This week we take the opportunity to inform you 2.6% of what the A Team does each Friday. No one knows what they do for the 93.4% of the other time, even if you ask them yourself – they are too modest to mention it!!! In the photo we have Jack visiting.

First and foremost the A Team gathers for a cuppa to try and solve the world's problems. This task seems endless! Br Jerome prepares them a nice morning tea and a 'healthy' lunch or at least that is what they need their wives to know. After solving some world's problems, they look at more doable tasks from Mayrose or Brian. When he comes, Vin Molloy goes to the Books to help keep Holy Cross from

bankruptcy. Here is Frank doing some wood work. He is making a new pascal candle holder. He does a lot of other things needing muscles and technical skills.

Here is John fixing a lock. The lock had gone to sleep forever. He had been in during the week on an emergency call to help as there was a group in and the door had locked out one of our guests. John went to the shop, got the necessaries. He got back and fixed the door in 3min and 42 seconds. I was around the minutes!!!



Graeme and Ed on this day did painting for most of the time. They got a fan to help dry the paint on the wall but the fan was not responding. They spent the next '2min 13 sec' fixing the fan – which they successfully did. John is behind, gently supervising! We are in debt and deep gratitude to the 'A Team'. Their service to Holy Cross goes beyond anyone's expectation. They are our friends and work buddies, except that they do the work while some of us are around to slow them down or time them ☺

We are truly grateful for their love and the support of the wives and families. God bless them abundantly.

Tri and John are back.



Last Friday Tri and John arrived from their youth ministry pastoral experience in Brisbane. Over the two weeks they had four retreats. They enjoyed the retreats and the change of weather as they rested from studies.

They both returned to Yarra Theological Union (YTU) on Monday.

Tri has his 30th birthday coming up... and has begun his driving lessons with Peter Norman. Tri asks for prayers not so much for himself but for the safety of Peter!!! Thank you to Peter for his never ending help with various tasks at Holy Cross. If he is not in the garden, he is somewhere around doing something -all very quietly, throughout the week.

Congratulations to Tri for passing the Lerner's Permit exam. He had to study very hard over the what supposed to be 'holidays'. Watch out on the road for the 'new driver' 😊

Hello from the sisters

Srs Br



igid and Karen send their regards from Elwood. Last Saturday, I was privileged to go

and supply a Sunday Vigil mass at St Columba's Church. A beautiful old building built in 1929! That is only eight years less than Holy Spirit Province!

About 30 people attended mass which was a higher number than usual. We are fortunate to have so many people at Holy Cross. I enjoyed the Sisters' company over dinner cooked by them. We spoke about their wonderful times here at Holy Cross and how they miss the whole community dearly. They send their love to you all. As you may know, they are in a more comfortable accommodation, enabling them to work harder in their ministries. We continue to thank them for their prayers for us and we pray for them.

Church reform is systemic not personal (sourced by Brian)

Discussions within the Australian Catholic Church's Plenary Council showed deep fault lines between reformers and those wedded to the status quo

By John Warhurst

Listening to various interventions and discussions within the Second Assembly of the Plenary Council reminded me that there are deep fault lines between reformers and those wedded to the status quo. When those, like myself, seeking reform speak of systemic change to church structures, those opposed to change see disrespect towards those holding positions like bishop and priest within the established order.

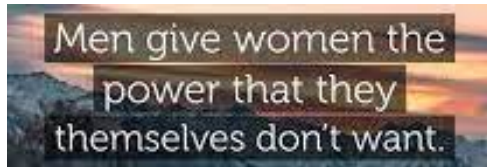
When reformers seek the equality of women in governance and ministry those opposed to change see disrespect towards lay men and male religious as well as to other women. Many, perhaps most, occupants of these positions do not see it that way just as many men do not see the advancement of women as devaluing their position or role within the church. That was clear at the Assembly where warm friendships and relationships were the norm. But it is an enduring point of view which must be addressed because it lay behind many passionate viewpoints expressed during the Assembly.

Reformers are bemused by these defences of the status quo which seem to be deeply held and impenetrable because they are embedded in our culture. This approach to defending the status quo is not restricted to the Church. The monarchy-republic debate is an example. Republicans are often criticised for being disrespectful of the Queen. Closer to home I was once taken to task by one of the children of a Governor-General for being critical of him for defending the status quo. We came to amicable agreement that rather than being personal I was just arguing for systemic change and the Governor-General was a representative of the monarchical structure I was seeking to change.

The now controversial Part 4 of the Motions and Amendments for the Second Assembly on "Witnessing to the Equal Dignity of Women and Men" is a case in point. Some members clearly misunderstood or misinterpreted the title of this section. It was not about men at all.

The bulk of the text and all the motions were about advancing the role of women in the church.

Yet some members saw the thrust of this section as disrespectful to men. This led to pleading from the floor to expand references to men in the document. We even heard one suggestion from a man that the Assembly should create a separate section on the dignity of men. These interventions were not taken up thankfully.



More powerfully the Assembly heard from some women that the document was disrespectful to those women who did not seek or hold positions in ministry or governance within the church. This explains the references

in the text to those women who are "joyful, happy and thriving in their service to Christ and the Church" and to the many references to 'the domestic church'.

This view also explains the failure of the Assembly to pass, on the first run through on the Tuesday afternoon, Motion 4.6: *That each Australian diocese and eparchy foster new opportunities for women to participate in ministries and roles that are stable, publicly recognised, resourced with appropriate formation including theological education and commissioned by the bishop. These ministries and roles should engage with the most important aspects of diocesan and parish life and have a real impact on those communities.*

This motion was seen by some opponents as preferencing one group of women over another. It later re-emerged in the revised version (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.



The deep division between those reformers who concentrate on the systemic aspects of the church and those who take proposals to change the church as a personal affront also permeated discussion of clericalism at the Assembly. Such clericalism, preference for the ordained over the non-ordained People of God, underpins the inequalities that stem from hierarchy within the Church. References to what Pope Francis has frequently called "the evils of clericalism" were a lightning rod to some defenders of the status quo within the Assembly.

There was little enough discussion of clericalism anyway, but what made it into the text offended some members. We heard some impassioned statements about holding in great esteem the priests and bishops in the room as if the calls for reform were disrespectful of them as a group. That is just not true, even if a minority are offended.

We also heard some strong statements from the floor against the language of anti-clericalism, despite Pope Francis' condemnation. They generally passed without rebuttal as they did not seem germane to the motions under discussion and, ultimately, they were not persuasive. But they do reflect deep sensitivities towards what is seen as a personal attack among those opposed to reform. The point should be repeated. Reformers are not 'playing the man', but are seeking systemic and structural change within the church.

**SYSTEMIC PROBLEMS
NEED STRUCTURAL
SOLUTIONS**

Province history 3: St Brigid's Marrickville (by Brian)

The first parish priest of St Brigid's Marrickville was John Doyle. He 'advertised' the name of the new parish as 'The Church of the Holy Shroud' which is what Cardinal Moran had told him and this title appeared in newspaper reports on August 21st 1886. The Cardinal had studied in Rome and been a regular visitor to 'Scala Santa', the church across the road from St John Lateran basilica, which has been under the care of the Passionists since 1853. This is where the Holy Stairs believed to be the stairs leader to the praetorium of Pontius Pilate are located. The stairs have been a cause of great devotion to those who want to honour the Passion of Jesus and many only ascend the steps on their knees.

The opening the parish was postponed to October 17th. Soon afterwards Cardinal Moran travelled to Rome and on his return he visited the Passionist community in Highgate, London, where Fr Vincent Grogan was Provincial. Thirty years early, the same Peter (as he was then) Grogan was a diocesan curate in Tullow, County Carlow. The Administrator was John Doyle's uncle and the uncle, Peter and John met. The uncle said to Pete Grogan, "we are thinking of making a priest of John". Peter lay his hand on John's in blessing . John was ordained eight years later! Seven years after ordination, John arrived in Queensland. He wrote that a great change came over his life on the feast of the Holy Shroud (May 4th 1883) and as a result he made a promise that he would build a church and name it the 'Church of the Holy Shroud'.

John was invited to Sydney by Cardinal Moran and appointed to Newtown and then to Marrickville where he had to consider the need for a parish church. When the parishioners asked, what will the name of the Church be, the Cardinal said, "I will leave that to Fr Doyle".

On the day of dedication, Cardinal Moran announced that the church would be dedicated to a great Irish saint. The Church would be known as 'St Brigid of the

Suburbs and it would have as its special devotion 'The Sacred Passion of our Divine Lord'. Cardinal Moran, Fr Doyle and Peter (Vincent) Grogan were all from Kildare in Ireland, and St Brigid was patron of their diocese. When the Cardinal had visited the Passionists in Highgate he asked for them to come to Sydney. They were offered the church of St Brigid. John Doyle was possibly disappointed in the new name but he never admitted this. He was delighted that the church was under the patronage of St Brigid, and equally delighted that the parish was under the care of the Passionist.



Moran wrote to Vincent Grogan in March 1887 and explained that he had been careful to ensure that in inviting the Passionists to come to Sydney, there would not be a repeat of the earlier foundation troubles when the Italian missionaries were sent to Stradbroke Island and were not given adequate resources. He assured Vincent that a repeat of that situation would not occur. He suggested that the Passionists should undertake a missionary district as the Jesuits had done on the north shore and the Franciscans had done at Waverly. North Sydney parish extended from the harbour to Palm Beach across to Berowra

and back. Those first Jesuits lived very poorly in a four-room shanty built from corrugated iron and flattened kerosene tins.

Moran offered the Passionists the Marrickville and Cook river district from Tempe to Hurlstone Park, noting there were two parochial churches and it was a growing district. The church at Cook River Tempe, was dedicated to Sts Peter and Paul and was debt free, the other had been recently finished and was called 'St Bridgets' of the Suburbs' with a special devotion to the Passion. There was an outstanding debt of 1,800 pounds (@ \$300,000 in today's currency) and there was land available to build a retreat. Moran assessed two or three priests and a Brother would be needed and this would allow others to conduct missions 'the length and breadth of Australia'. Moran signed off, hoping that the Passionists would accept his invitation. The reply came quickly (for those days).



On June 29th 1887, Moran wrote again to Vincent Grogan to thank him for agreeing to a foundation in Sydney. He wrote, "When I dedicated the school-church to the Sacred Passion of Our Lord in accord with the people's request, I had not the remotest idea that a community of your Religious Order might be in charge of that district. Providence has arranged everything for the best". The cardinal assured Vincent that "the Australian Protestants have as a rule none of the home traditional prejudices against the church." He continued that, "The Catholics may have become indifferent and careless owing to the want of opportunities of frequenting the Sacraments and receiving the necessary instructions".

At some stage someone marked many of the books in the community library, 'St Bridget's'. This led to some debate as to whether the original name had been an acknowledgement of St Bridget of Sweden. However, it seems clear that despite the spelling, Cardinal Moran named the church and later, the school, after the patron saint of Kildare and Ireland. Brigid was the goddess of fire in Celtic mythology and there are many ways the name can be spelt.

The first Marrickville church was built in Despointes Street and when the Passionists arrived in November 1887, they lived for some time on the site of what is today the Hung Cheung restaurant. In 1890 they moved into a large house in Despointes Street. By May 1892 there were eight priests and five students.

From 1887, the Good Samaritan sisters began teaching in the church during the week as this was the only space available. They travelled by train from Pitt Street, where Central railway station now stands, to Petersham, and walked from there to the church in Marrickville. In July 1892 they established a residence in Illawarra Road and a small school was opened in Despointes Street in 1893.

Peter Hartley moved from Sydney to Brisbane soon after his wedding and was a customs officer on Stradbroke Island (Minjerrabah). He became a right hand man to the Italian Passionists during their time there. Peter's son William was born six years after the Passionists had dispersed. In 1870, at age 19, William moved to Sydney and settled in Balmain.

His father was now deceased. When the Passionists arrived in Marrickville seventeen years later, William moved to Marrickville, inspired by his father's stories of his work with the Passionists.

William became sacristan, collector, leader of the Sunday catechists, President of the local Vincent de Paul conference and was regarded as a very similar character to St Vincent. He regularly went to people's deathbeds, led prayers and readings from a small book he carried. Small crowds of poor would gather outside his home, which was near the church. A special keepsake he had was a sea shell with a Passionist sign engraved into it. This work had been done by Stradbroke Island aboriginals for his father. William died in 1920, and his contribution is a powerful link to the legacy of the Passionist ministry that has so often been referred to as a failure. The shell that William's father was given is a great testament to that mission.



Eleven Passionists served as parish priest in the years before Holy Spirit Province was founded in 1922. At that time, Casmir Maguire was parish priest and among a

few others, he made a great contribution to the development of the parish. Throughout those years and beyond, the contribution made by many generous parishioners was extraordinary. This included many choir members and organists and dozens of committees who engaged in fund-raising over several periods.



In May 2015, Fr Alphonsus Cohen a former lawyer, was appointed parish priest of Marrickville. A larger church, school and Passionist residence were all needed rather urgently. Within one month, Alphonsus had secured the Shrubland property easily recognisable today as the front of the community residence.

It was purchased for 17,500 pounds (A\$2,000,000 in today's currency). It was sold to Mr Brennan who owned a department store in Newtown. This was necessary because of the anti-Catholic bigotry of the owners. Mr Brennan donated five hundred pounds and arranged for the transfer of title. In a short time, Fr Alphonsus reduced the debt to 2,000 pounds, but there were renovations needed as well as a new large church and a new school to be built.

During the war years (1914-1918) there were constant meetings, collections, bazaars, fetes and all sorts of money-raising schemes.

There were also contributions being sought for the Good Samaritan sisters and the Carmelite nuns, and on many Sundays the names of those who would never return from the war were read from the pulpit. Of course many of these were family breadwinners.

Fr Alphonsus died from a heart attack in 1917. Fr Casmir McGuire arrived in 1920 and with the exception of four years he was parish priest until 1949. Over that time he completed the Church and its interior. He established what was at the time the largest school complex in the southern hemisphere.

The Church was blessed and opened in 1921, but could not be consecrated until the debt was paid off. Over time this was forgotten and it was not until 1986 that Fr Tiernan Doherty arranged for St Brigid's church to be consecrated. It is second in size only to the Cathedral, in the Sydney Archdiocese.

In 1954 the 43 metre tower was built and two bells from the Josephite Orphanage at Leichhardt were added. There is a 2.1 metres cross above the illuminated blue lantern at the top of the tower. A pilot told me that he used this light as a beacon when flying south towards Sydney airport.

The Church was built as a National Shrine for the Passion. References to the Passion and to the Passionists can be found written everywhere in the decoration of the Church, including a portrait of the Shroud of Turin which would have mightily pleased Fr Doyle!

Generous parishioners donated altars, shrines, statues as well as the mosaic Stations of the Cross and the gold mosaic behind and above the altar which were made in Venice. The stunning tabernacle was also donated, and much more.

The large pipe organ was purchased from an estate. In 1923 the huge statues of 'Ecce Homo' and Our Lady of Sorrows were erected either side of the altar. In 1925 the marble pillars surrounding the altar and the altar itself, were installed and the priceless Pieta was installed a year later. A very large portrait of St Paul of the Cross was donated by Bernard Silvestrelli (now Blessed) when he was General, for the St Brigid's sacristy.

There is much more history post 1954, but we must move on. Our Province website has significant detail about the many devotional items in the Church.

St Kevin's Men's Social Group

St Kevin's parish is starting up a Men's Social Group. It is open to men of any age (older teenagers are welcome with their guardian) - parishioners and non-parishioners alike. All welcome. Invite a friend, relative or neighbour along. Share food, drinks, chat and mingle - the footy will be playing in the background.

When: Second Friday of the Month. Beginning on Friday, 12 August 2022 at 7.30 pm in the gathering space at St Kevin's church - 44 Herlihys Road, Lower Templestowe. To assist with costs, suggested donation \$7 - BYO alcoholic drinks. Supper provided. For catering purposes, please register your interest by emailing Tiziana D'Costa tiziana.dcosta@cam.org.au or ring the parish office on 03 9850 5983.

Congratulations

Paul Traynor is 70 on Saturday July 30th

Kevin Hennessy is 72 on August 4th

Tri is 30 on Friday August 5th

Quiz (sourced by Brian)

These are not trick questions, just straight questions with straight answers.

1. Name the one sport in which neither the spectators nor the participants know the score or the leader until the contest ends.
2. What famous North American landmark is constantly moving backward?
3. Of all vegetables, only two can live to produce on their own for several growing seasons. All other vegetables must be replanted every year. What are the only two perennial vegetables?
4. What fruit has its seeds on the outside?
5. In many liquor stores, you can buy pear brandy, with a real pear inside the bottle. The pear is whole and ripe, and the bottle is genuine; it hasn't been cut in any way. How did the pear get inside the bottle?
6. Only three words in standard English begin with the letters 'dw' and they are all common words. Name two of them.
7. There are 14 punctuation marks in English grammar. Can you name at least half of them?
8. Name the only vegetable or fruit that is never sold frozen, canned, processed, cooked, or in any other form except fresh.
9. Name 6 or more things that you can wear on your feet beginning with the letter 'S.'

[\(Answers next week\)](#)

Humour (sourced by Brian)

1. Patient: "Please do something for me, Doc. I'm dying. I've got one foot in the grate".
Doctor: "You mean one foot in the grave?"
Patient: "Not. I've got one foot in the grate; I'm going to be cremated"
2. After examining the patient, the doctor said "You've got kiddley trouble"
The patient said, "Excuse me doctor, I think you mean kidney trouble".
"Not at all", said the doctor, I said kidney trouble diddle I!"

3, A man was walking down the street with a huge crocodile on a chain. A policeman asked, "What are you doing with that crocodile?"
The man said, "I'm taking him to the zoo?"
"Very good" said the policeman, "Go on your way".
The next day the same man was walking the crocodile again, down the same street. The same policeman stopped him and said, "I thought you were taking that crocodile to the zoo yesterday".
"Yes", the man said. "He enjoyed the zoo, so today I am taking him to the movies"

Prayers

We remember those who have anniversaries this week, especially Tony Biondo (Aug 1st), Anne Weir (4th Aug),

**I thank my God
every time I
remember you.
In all of my prayers
for all of you,
I always pray with joy.**

Philippians 1:3-4

We also pray for all of our Holy Cross family who are unwell. We remember especially: John Gill, Maree Bartoli, Paul Darbyshire, Jim Monaghan, Dominic Isgro, Ted and Elaine Hallam, John Reardon, Helen McLean, Gerry Bond, Peter Owen, Barry Wong, Graham Hille, Errol Lovett, Angelo Vigilante, Peter DeMarzi, Pam Gartland, Anne Jenkins, Mary Corkoren, Sr Gen Walsh RSC, Jacinta Thompson, Lesley Yang, Peter McNamara, Mary Hackett, Michael Doyle, Patricia Keeghan, Pam Grehan, 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

Erick.