

Holy Cross Retreat

Letter 132



26th August, 2022

Greetings,

The signs of **spring** are growing daily, and it is such a message of excitement and hope. May that spirit fill us in the coming weeks.

Upcoming events

Come Away preparation: 2pm August 31st

The 'Come Away' team devotes time to prepare for their next reflection day. The team will meet this next week.

Risk Management session: Saturday September 3rd

Saturday Sept 3rd: 10.45am-12.00pm **or**

Wednesday Sept 7th: 10.00am-11.15am

As advised last week, annual in-service is compulsory for active members of the Passionist Family. Every organisation is required to have a Safeguarding and Professional Standards policy and a Risk Management policy.

Those who are most affected by these policies and those who believe they can contribute to their implementation, are required to attend an information session. Hopefully one of these session times suits.

Could you please register your attendance or apology, with Tina Minicilli (our Risk Management Officer) on 0439034116 or risk.manager@passionists.com

St Gabriel's Gnocci lunch

This will be held at Holy Cross on Sunday September 11th from 12.00pm-4.00pm. Please contact Bruno (0419 503 300) or Matt (9842 6105)

Feast of Holy Cross: Wednesday September 14th

You are invited to celebrate this feast with the community at 7.30pm and share a simple BYO supper in the dining room.

Retreat: Advance warning

The Passionist Companions from Holy Cross and Endeavour Hills will participate in a retreat at Holy Cross, from 9.30am (Cuppa) until 4.30pm followed by Mass and an early dinner, on Saturday October 22nd. An invitation is extended to anyone who is

interested. The theme of the retreat will be “The Passion and Laudato Si’. To register, please contact Gerard Daly: gerard.daly23@bigpond.com or 0401057131.

Social Justice Sunday August 28th

The theme this year focuses on violence, and especially violence within families. Each year this day invites us to reflect more broadly on what a world would look like if everyone cared for all of Earth’s people. Social justice gives central place to the dignity of each human being. As we know, individuals or groups of people are not dispensable when they stand in the way of other people’s interests. We depend on others for our life in this world, for our education and all the things that shape our work and our lifestyle. We have a corresponding responsibility to take into account the good of all our fellow human beings in our actions and in all our institutions. This day invites us to reflect how other people are affected by our lifestyle.



PFGM New National Coordinator: Commissioning 4th Sept

Local girl, Tina Minicilli will take up the role of Australian National Coordinator of the Passionist Family Group from September 1st. There are PFG’s in Queensland, NSW, ACT, Victoria, Tasmania, South Australia and Western Australia. The amalgamation of parishes, the aging of parishioners and the abandonment of church attendance by many people has meant that most groups are ‘older’

than they once were, but thousands of people still find this a most effective way of building and sustaining parish community and remaining connected with strangers who have become friends.

Support for those leading or guiding individual groups is offered at parish level (by parish coordinators) and in turn regional areas benefit from the support and encouragement of regional teams and the National Coordinator. Tina will coordinate a national team that will regularly discuss and advise ways to best promote and support the PFGM. She will bring her vibrancy and enthusiasm to the role. We wish her well, and we will ask the Holy Cross family to show their willingness to support her, at the commissioning next Sunday.



Acknowledgement and sincere thanks are due to Dennis Morris from Canberra who has filled this role with generosity, wisdom and patience in the period between the death of Peter MGrath and Tina’s appointment.

Following Mass there will be a simple BYO morning tea in the dining room. Cuppa provided

PROVINCE HISTORY

Chapter 6. PAPUA NEW GUINEA Part 1

In 1954 the Apostolic Delegate to Australia requested the Passionist Provincial of the time, Paschal Sweeney to consider sending members to foreign mission work. Paschal visited India and Ceylon (Sri Lanka) but assessed the task as being too large for the small Australian workforce. Paschal then considered New Guinea. Both he and his two consultors visited and a decision was made to send four priests to work in the Vicariate Apostolic of Madang on the north coast. One of those consultors, Xavier Bates, was elected Provincial in late 1954 when the choice of men was made. The four men chosen were surprised or shocked because they had not been asked to volunteer. They had no experience of mission ministry, and in those days, there were no training courses.



Anselm Turner was Superior of the mission. He was 42 and seven years ordained. Greg Kirby 37 and Hilary O'Donnell 34, had both been ordained nine years and Ignatius Willy 34 was only ordained in July that year. As previously reported, while awaiting final approval to head to New Guinea, these four men joined the new foundation in Oxley, Brisbane and assisted in the clearing of land, repairing and painting and setting up of the

house. They sent four weeks working the Outpatients department of the Mater hospital where they learned many basic skills in New Guinea resulted in saving the lives of many people and assisting the recovery of many from sickness in New Guinea.

On arrival in Port Moresby, the four missionaries were struck by the intense heat and by their inability to communicate with the Melanesian people who had gathered at the airport to see a plane land. Few locals could speak English so the difficulty of communication remained until the missionaries learned sufficient Pidgin. The airport was basic. It had one water tap and one tin mug attached for those requiring a drink!

The men arrived with no assigned territory, and were "apprenticed" to the Divine Word Missionaries (SVDs) and worked under their guidance in the Diocese of Madang at Lae, Wau, Bulolo and the Morobe District. The Passionist presence in New Guinea was later constituted as a Mission of Holy Spirit Province, with a Mission Superior, who had full responsibility for appointing religious to various roles without intervention by the Provincial.

In the early 1970's our presence in New Guinea was upgraded to a Regional Vicariate. From that time, the Mission Superior was appointed by the Provincial without a legally established term of office. All this was in accordance with the 'Statuta Pro Missionibus CP', made into law for the Passionists by Propaganda Fide in 1935.



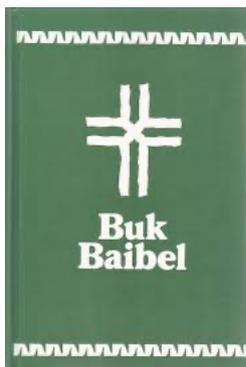
Having landed in Port Moresby on 17th May, 1955, the four missionaries flew over extensive mountain terrain to Lae (the third largest town in the country. The heat was greater in Lae than in Moresby! From here they were taken by the SVD missionaries to experience various aspects of missionary activity.

Fr Ignatius recorded the experience of being asked to celebrate Sunday Mass in the

Highlands mission station of Mingende. *“The church was packed with people dressed in their finery, which consisted of bird of paradise plumes, beads, possum skins, cassowary feathers and woven string bags, some containing babies, piglets or chickens. Many had spears in their hands and axes in their belts. The Highlanders are accustomed to singing at the top of their voices, often thumping their spears on the floor to keep time. One of the missionaries admitted later that he had felt quite frightened!”*



One aspect of the culture the missionaries experiences was ‘cargo cult’. Jeff Foale explained this: *“Everything about the white man is mysterious, from the strange palor of his skin to the powerful sorcery of the radio that can call aeroplanes out of the sky laden with precious cargo, the secret magic of ‘the cheque book’ which enables him, by making a few marks on a scrap of paper to obtain without effort such an astonishing abundance of heaven-sent treasures that no man can make, knives, axes, cloth, canned meat, matches. The chief tenant of cargo-cult is that the goods that come to New Guinea in ships and planes come from their own ancestors and really belong to themselves, and not the crafty white man who intercepts them. In varying degrees almost all f the people are under the influence of this delusion”.*



The missionaries had to learn to deal with swollen rivers, steep mountains, crocodiles, leeches and snakes. In order to better learn pidgin, Anselm asked to be left in a small bush village where the people knew no English. He was forced to return to Sydney for eighteen months because of severe health problems. Fr Ignatius spent eighteen months without seeing another Passionist. After nearly four years in New Guinea the four men were allowed to return to Australia for three months leave. Two other men from the Province relived them.

Having served their apprenticeship, the missionaries accepted an offer to move to Vanimo in the Sepik District, an area of 16,000 square kilometres and a population of 45,000 people in the north-west of the country, close to what is today the Irian Jaya border. The western part of the Sepik District later became Sandaun Province.

Bishop Ignatius Doggett OFM had recognised that he could not adequately look after Vanimo. He was happy to give the Passionists half of his Vicariate Apostolic of Aitape. He advised Fr Anselm that this would be a much more suitable mission than remaining in Lae, partly because it offered a variety of ministry, rather than just a settled parish priest's life.



On March 5th 1961 the missionaries arrived in Vanimo Bay.



The new mission territory covered the upper reaches of the Sepik River which had the world's highest population of crocodiles and malaria spreading mosquitoes. There were strong parallels with the Maremma region where Paul of the Cross worked in Italy.



Jeff Foale joined the mission in 1961 and the treatment of refugees from West Papua by the Indonesian army left a lasting impression on him.

For the first years in Vanimo, the Passionist Mission Superior was the delegate of the Bishop and at times it was not clear whether he was acting as the Bishop's Delegate or as a Passionist Mission Superior. It was the preserve of the Mission Superior rather than the Provincial to make appointments as per Rome's 1935 Statuta. In 1963 Propaganda Fide recognized our presence in the territory given us by Bishop Doggett and established a Prefecture Apostolic. Paschal Sweeney became the first Prefect Apostolic with the title of Monsignor. A different person had to be appointed religious Superior.



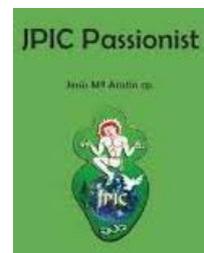
After 1963 men were appointed by the Prefect Apostolic upon agreement with the Passionist Mission Superior.

In 1966 the Vanimo mission territory was made a Vicariate Apostolic and Paschal Sweeney became the first Vicar Apostolic and was ordained Bishop.



Renewables Transition

Ray Sanchez CP is the Province officer for ‘Justice Peace and the Integrity of Creation (JPIC)’. In his most recent newsletter, Ray attempted to assess the complex reality of renewable energy. Jeff Foale added some insights. Lots of conversations ‘for’ and ‘against’ Climate Change can lead to confusion, apathy, derision and extremism. Hopefully you find Ray’s contribution helpful.



There has been a growing public demand to switch to renewables. This has been driven by extreme weather events identified by the UN as the impact of climate change. ‘Green protests’ have tapped into people’s fear to drive the call for change. At the same time thousands of scientists have contributed to the UN’s belief that, “only the most drastic cuts in carbon emissions from now will help prevent an environmental disaster.”



What price are we prepared to make for survival? If you’ve followed our JPIC newsletter, you would all be aware that the transition to sustainable/renewable energy sources is close to my heart. However, having read up on the issues and consulted with smarter people than myself, I have come to see that despite the need, it is not a simple or easy thing to do. When we think of

renewables, the most visible options for generating electricity are wind and solar. The problem with wind power generators is you need wind, which is not guaranteed to be there when you need it. The problem with solar is that at the peak use period, between 5:00p.m – 9:00p.m, the sun has set.

Batteries for energy storage present problems. Hydro is a great option, but you need mountains and rain. Nuclear power is an alternative, but there is a lot of fear concerning accidents and the disposal and storage of waste products. We lack some of the technologies that can better utilize renewable resources.

Realistically, while giant efforts are being made to develop safe and efficient technologies, a time of transition will be needed to develop many of these. Those who call for change often don't accept that there is no quick and easy fix because they fear time is running out. The UN would agree that time is running out, so we need solutions. Our government will have to walk a tightrope in terms of trying to please the demand for transition and the realities of what such a transition will mean.

The Problem with Batteries

Steve McDonald, one of our Passionist ex-students, is a retired engineer and a good friend with whom I have long discussions regarding how to solve the energy problems given the state of the environment. I recently asked him if he would see



his way to writing something in terms of the problems with the use of batteries for Electric Vehicles (EVs) or as storage using renewable forms of energy. His response was that batteries do not make electricity – they store electricity produced elsewhere, primarily by coal, uranium, natural gas-powered plants, or diesel generators. So, to say an EV is a zero-emission vehicle is not truly valid.

Since 22% of the electricity generated in the U.S. is from coal-fired plants, it follows that 22% of the EVs on the road are coal-powered.

Einstein's formula, $E=MC^2$, tells us it takes the same amount of energy to move a 2,250 kg petrol-driven car for a kilometre as it does an electric one. The only question is what produces the power? To reiterate, it does not come from the battery; the battery is only the storage device, like a gas tank in a car.

$$E = mc^2$$

energy mass squared
speed of light (constant)

There are two orders of batteries, rechargeable, and single use. The most common single-use batteries are A, AA, AAA, C, D, 9V, and lantern types. Those dry-cell species use zinc, manganese, lithium, silver oxide, or zinc and carbon to store electricity chemically. Note they all contain toxic, heavy metals. Rechargeable batteries only differ in their internal materials, usually lithium-ion, nickel-metal oxide, and nickel-cadmium. The United States uses three billion of these two battery types a year, and most are not recycled; they end up in landfills. California is the only state that requires all batteries be recycled.



All batteries are self-discharging, meaning that, even when not in use, they leak tiny amounts of energy. When a

battery runs down and can no longer power a toy or light, you think of it as dead, but it continues to leak small amounts of electricity. As the chemicals inside it run out, pressure builds inside the battery's metal casing, and eventually, it cracks. The metals left inside ooze out and so that will inevitably leak from every battery in a landfill. All batteries eventually rupture; it just takes rechargeable batteries longer to end up in the landfill.

Companies are investing heavily in battery recycling, including methods that recover the contents of the batteries leading to a significant reduction in the need to mine new material. In addition to dry cell batteries, there are wet cells used in cars, boats, and motorcycles. Ninety percent of them are recycled, but we do not yet know how to recycle single-use ones properly. The three technologies (electric cars, windmills and solar panels,) share environmentally destructive production costs.



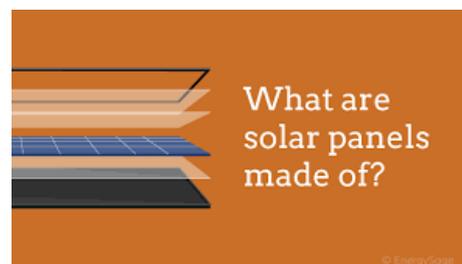
A typical EV battery weighs 450 kilograms. It contains 11 kilos of lithium, 27 kilos of nickel, 20 kilos of manganese, nearly 14 kilos of cobalt, 90 kilos of copper, and 180 kilos of aluminium, steel, and plastic. Inside are over 6,000 individual lithium-ion cells. All those toxic components come from mining. To manufacture each EV car battery, you must process 11,000 kilos of brine

for the lithium, 13,000 kilos of ore for the cobalt, 2,300 kilos of ore for the nickel, and 900 kilos of ore for copper. All told, you dig up 225,000 kilos of the earth's crust for just - one - battery."

Sixty-eight percent of the world's cobalt, a significant part of a battery, comes from the Congo. Their mines have no pollution controls, and they employ children who die from handling this toxic material. Should we factor in these diseased kids as part of the cost of driving an electric car?"



California is building the largest battery in the world near San Francisco, and they intend to power it from solar panels and windmills. They claim this is the ultimate in being 'green,' but this construction project is creating an environmental disaster. The main problem with solar arrays is the chemicals needed to process silicate into the silicon used in the panels. To make pure enough silicon requires processing it with hydrochloric acid, sulfuric acid, nitric acid, hydrogen fluoride, trichloroethane, and acetone. In addition, they also need gallium, arsenide, copper-



indium-gallium- diselenide, and cadmium-telluride, which also are highly toxic. Silicon dust is a hazard to the workers, and the panels cannot be recycled.

Tesla has confirmed that 50% of new electric cars have lithium iron phosphate batteries which do not have the problem metals, nickel, cadmium and cobalt. These batteries have more than double the life expectancy of traditional car batteries, they do not catch fire, are able to be charged to 100% and are cheaper to make. For those halting at progress and the need to act, this is fresh news and sits alongside the prodigious efforts being made by thousands of researchers to find the next breakthrough. There will be a place for these technologies, and we must balance hope and need with realistic caution at instant change.



Windmills are the ultimate in embedded costs and environmental destruction. Each weighs 1688 tons (the equivalent of 23 houses) and contains 1300 tons of concrete, 295 tons of steel, 48 tons of iron, 24 tons of fiberglass, and the hard to extract rare earths neodymium, praseodymium, and dysprosium. Each blade weighs 81,000 pounds and will

last 15 to 20 years, at which time it must be replaced. The technology to recycle used blades is not yet advanced and burial in land fill has been more cost effective.

"Going Green" is a Utopian ideal to some and it can be more destructive to the Earth's environment than meets the eye. There are hidden and embedded costs. However as scientists and companies discover ways to develop new technologies as they are already doing, progress can be significant. We must cease plundering the Earth.



Thanks to Ray for this reflection. Faced with the limits of what we can individually do, the maxim 'Think globally, Act Locally', is a wonderful guide.

Humour

1. "Now if you have that in your head", said the professor who had just explained a theory to his students, "you have it all in a nutshell".

2. Paddy assured his wife, "Molly, 'Id surely lay me life down for yeh".
"Then", Molly said, "Would you get about layin' the caret down for me"
3. A man in the meat business started making rabbit sausage, So much sausage was made that he began to include with it, horsemeat. He was brought before a magistrate by his customers who found out about it.
4. The judge asked him :How much horsemeat do you mix with the rabbit?"
"About fifty-fifty" he replied.
"What do you mean- fifty-fifty?" the judge asked.
He replied, "One rabbit, one horse"!
5. A bank robber walks up to one of his hostages and asks, did you see my face? The hostage replies, yes. The robber takes aim and shoots him dead. He turns to the next man, and did you see my face? No, but my wife caught a glimpse!

Vietnam response

It is both humbling and inspiring to see the way our Holy Cross family responds to invitations to assist others, such as the recent appeal to assist our young Passionists in Vietnam. We extend sincere thanks for your generosity.

Transport

We have a couple who live near Tunstall Square who are having trouble driving to Mass. Is anyone able to help, please? (Please contact Brian)

Video:

After the diaconate in Saigon last Saturday, the Passionist students joined in the entertainment with some song and dance numbers. Here is one example:

<https://vimeo.com/741522224>

French Men's Shed band: https://www.youtube.com/watch?v=96I_UrTOZFO

Tom and John: A beautiful music moment

<https://www.youtube.com/watch?v=gmLby23hqOA>

Prayers

We remember those deceased especially Joan Hardinge (Cathy's mother-in-law) and those whose anniversaries occur around now, especially John Bick (30th August)



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