

Holy Cross Retreat

<https://holycrosscentre.com/community/>



12th

April 2024

Letter 218

Comings and goings

Our **YTU students** returned to classes on Monday but the **ELSPM students** have another week's week before they resume.

Erick returned from Adelaide on Sunday after driving Phi to his new community appointment.

Joey received good news that his visa to the United States has been granted. He will be heading there for three months early next month.

Peter Norman has continued his generous driving lessons to **Tuan Paul CP** from Endeavour Hills. The big day (licence test) for TP is next Monday.

Vince Celestino has done further work on the extended car park and the time for laying the gravel is approaching.

There have been requests for our men standing out the front before Mass to wear name tags to help identify them. We can assist identification by sharing photos in the newsletter. See Page 6

A very serious accident

Many who read this newsletter know Rob and Lynn Hill from New Zealand who were long time Directors of the Passionist Family Group Movement. Their eldest daughter Robyn, is married to Andrew Burns and they have three beautiful daughters. The Burns family are keen horse-riders, and ten days ago Robyn suffered a very serious mishap, when her horse baulked in muddy ground and she was thrown off. Robyn is very slight, and the horse fell on her!

Robyn was flown to Wellington hospital but is now back in Hastings hospital where her husband Andrew is a physician and infectious disease specialist. It is expected Robyn will be in hospital for six more week weeks because of the serious and multiple fractures she suffered including a fractured pelvis.. The thing that might reduce her stay is her positive and feisty personality and love and support of her family! The family would appreciate our prayers.

Bishop Pierre Lambert de la Motte



Bishop Pierre Lambert de la Motte, was born in January 1624 in Lisieux, France. He was the eldest son of a family of seven brothers and sisters. He studied during his high school years at a Jesuit boarding school in Caen. After high school, Lambert studied and became a lawyer. While performing as a judge, Lambert actively participated in the moral, social and other ministries of the church in Normandy. After developing a friendship with (St) Jean Eudes, Lambert quit his career as a judge and joined the seminary.

Lambert was ordained in 1655, at the age of 31, Pierre Lambert de la Motte was ordained a priest on the feast of St. John the Evangelist, at the Cathedral of Bayeux. He was requested to be director of the Social Service Centre in Rouen to raise and educate orphans, assist the elderly and women who have gone astray. Just four years after ordination, in 1659, the Holy See appointed Lambert as Apostolic Vicar of South Vietnam and he was ordained bishop in Paris in November 1660, Along with another bishop (Pallu) the Vatican appointed Lambert as representative of the Holy See to oversee the evangelization of the Far East. Bishop Lambert was made responsible for the Southern Diocese of Vietnam, Champa, Cambodia, four western provinces in South China and Hai Nam island.



From 1662 -1676, Bishop Lambert met countless difficulties, but he accomplished many evangelical works before he succumbed to intestinal disease and kidney stones and died in Thailand in 1679. Among his achievements was the ordination of local priests, the formation of the Mission Association, the provision of instructions to missionaries for use in their ministry, the establishment of a Seminary for the Far-East, the formation of Association of the Lovers of the Holy Cross and later the establishment of their Congregation in the north and south, the summoning of Councils of Phố Hiến. •In 1670 - 1671, established the Congregations of the Lovers of the Holy Cross in the North and South of Vietnam and in Thailand.



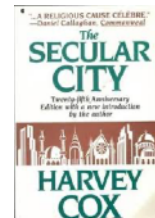
Last Saturday, April 6th, FGr Jeff Foale launched a book translation of the life of Bishop Lambert. The book, titled Pierre Lambert De La Motte: The Unknown Father of Modern Missions (1624-1679) was written in French, by Françoise Fauconnet- Buzelin and published in 2006. Over several years, Jeff has worked at the task of translating this work and it is a wonderful achievement to have completed it. Congratulations Jeff.

Harvey Cox



Harvey Cox was ordained an American Baptist minister in 1957. He will reach 96 years of age next month. By 1965 he has been awarded a Doctor of Divinity and a Doctor of Philosophy in the history and philosophy of Religion from Harvard University. He became widely known for his book 'The Secular City' which sold over a million copies. He had wanted the book to be titled, "God and the Secular City". He was influenced by

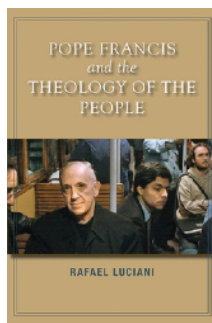
Dietrich Bonhoeffer and Martin Luther King, among other thinkers as he developed a thesis that the church is primarily a people of faith and action, rather than an institution. He argued that "God is just as present in the secular as the religious realms of life". It has taken a long time to convince many religious people of this!



Cox introduced liberation theology to Harvard and wrote a book back in 1989 defending Franciscan theologian Leonardo Boff. I have just finished reading the book ('The silencing of Leonardo Boff') and I have watched a recent lecture where Cox praised Pope Francis. Not only did I feel the delight of how far we have come in ecumenical relations, but I thought it worth sharing some of Cox' reflections from an interview from six years ago (when he was just about to turn 90!

Pope Francis and the Future of Religion

by Bo Clay, HDS correspondent (September 5, 2017)



This feature is part of an Harvard Divinity School Communications interview series offering students a closer look at selected upcoming courses. Below, we chat with Hollis Professor of Divinity Emeritus [Harvey Cox](#) about his 2017 class "Pope Francis: His 'Theology of the People' and the Future of Religion," which will examine biographical material on Francis, his peace-making efforts, and his attempts to reform the Vatican and to reorient the Church towards the poor.

HDS: Could you speak about your interest in exploring how Francis's identity as an Argentinian and his Italian parentage have influenced his theology?

Harvey Cox:

I'm going to spend a couple weeks early in the term on this because I think those factors, while they aren't determinative, are very important for Francis. I say this for several reasons. First, as a Latin American pope, he's the first pope from the so-called New World and from the Third World. This actually represents a fundamental



demographic switch that has been occurring within in the Catholic Church. This has gone from the old, European world to now include the world below the southern hemisphere—of Latin America and other regions. Not only is it a demographic switch, but also a cultural, political, and theological shift. Argentina has a history of religion and politics that is very different than the rest of Latin America and the rest of the world.



In Argentina, there is a long-held philosophy that culture itself should be suffused with values—that is, Christian and Catholic. And Francis has accepted that idea. He was not in favour of a strict separation between culture and religion. He calls it “the evangelization of culture.” For him, culture is the meeting or network of values, meanings, and practices, and he is very focused on making it an integral part of the Catholic Church. That makes the Argentine connections very important.

On a personal level, these questions mean a lot to me because I spent a lot of time in that region as he was rising to the papacy. I taught for a long time down there and am very interested in Francis’s “theology of the people” and how it relates to liberation theology. So these questions, and my past experiences in Latin America, are just a few of the many things that draws me to this topic.

HDS: It is interesting to note how Francis is the first pope to name himself after St. Francis of Assisi. Why do you think he’s the first to do so? Also, do you think he has lived up to Francis’s name thus far?

HC: There are a couple of angles here. The first and probably most visible change is that nearly every previous pope took the name of a former pope—such as Benedict XVI or John Paul II. Popes taking names, signals continuity. So one thing that I think Francis wants to do is to say that this is not about continuity but about something new. The other part of it is that he has always been an admirer of Francis and the Francis form of Christian practice, although he is a Jesuit (which isn’t entirely unnatural).

It is also interesting to note how St. Francis was *not* ordained—this is to say that, in naming himself Pope Francis, he also champions lay people. For Francis, the church is not just the priesthood; it is also of the people. And this fits right in line with his “theology of the people.” As for his name, I think he certainly has lived up to his



chosen title. I think he's lived up to a Franciscan worldview most of his life and now, even within the limits of the papacy, he certainly has.

HDS: Relatedly, what influence do you think Pope Francis's papacy will have on the future of the Catholic Church? Do you believe that Francis's theology and influence will survive after his tenure?

HC: That's a very key question and one of the reasons why I'm calling this course "Pope Francis: Theology of the People." There was an article a while back asking if he was, symbolically, just a tsunami—that he and his theology will just blow over. In my mind, he has some considerable power to shape the future. One of the most principle powers he possesses is naming the cardinals that will eventually name the next pope. In fact, he has already indicated who will be selected and who will not.

One dramatic indication is that Francis has not yet made the Archbishop of Philadelphia a cardinal—and this is a position long held by conservatives that has always been elevated to become a cardinal. In doing so, Francis has been widely criticized by the more conservative members of the church, who claim that he's picking favourites. And in a sense they're right! He's picking people who will take a special interest in the poor and the excluded sections of the world as well as people who will address the many other needs and dangers of the modern world, especially with regard to the global economy and with climate change.



HDS: Finally, what do you hope that students will walk away with by the end of the semester?

HC: By the end of the semester, I would like my students to gain an appreciation of the cultural, religious, and personal forces that have shaped Francis. I think that's important with anybody—to know where they came from and how those influences have shaped their lives. I also want them to wrestle with what he means by "theology of the people": What does that signify and where does it come from?



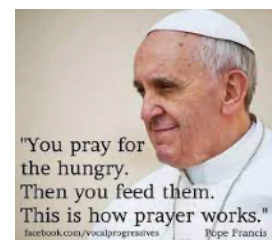
We will certainly deal with this and how it relates to liberation theology. Finally, I want them to have some clear understanding of the opposition that Francis faces—which is considerable and strong—and what are the reasons for their concerns. The Archbishop of Philadelphia—the one who has not yet been chosen to be a cardinal—recently published a book that confronts Francis's vision.

The opposition will be relentless and strong. While Francis has very strong support among lay people around the world, he faces strong opposition at the top.



One last thing: I have met Francis twice—once two years ago, and once last October. The most recent conversation I had with him was very significant and I was very touched. Sometimes you meet a person and the first impression sticks. In meeting Francis, I was very impressed with his centeredness, maturity, and depth—combined with how amicable he was! He is genuinely friendly, so I came away impressed and knowing that he will be able to contend with those oppositional forces he will have to face.

While we were parting, he asked me to pray for him. And I naturally said “of course.” I go to a Baptist church in Cambridge and we have a prayer list with usually about 10 people’s names at any given time. So when I got back, I asked to have Pope Francis on there. A few weeks later, someone came in to visit our church, saw Francis on the list, and said, “You all pray for Pope Francis at a Baptist Church?” I laughed and said “Of course!”



Photo



JD (far right) celebrated Mass last Sunday. He is studying for a minor thesis: “An Interpretation of John's Crucifixion Scene through the lens of trauma theory”

Thang, **Cu'ong** and **Hai** are postulants preparing for novitiate

So you can say 'Hi' to Hai without any trouble. He's used to that!

Humour

- Q What's the best way to attract a squirrel? A. Act like a nut.
Q Why do cows wear bells? A. Their horns don't work.
Q Did you hear about the book on glue? A. You can't put it down.
Q How do you fix a broken garden? A. With a cabbage patch.
Q When does Friday come before Thursday? A. In the dictionary.
Q Why did the drum go to bed early? A. It was beat.
Q What's weirder than seeing a catfish? A. Watching a goldfish bowl.
Q. What did the beaver say to the tree? A. It was nice knowing you.
Q. What do they call pastors in Germany ? A. German Shepherds.
Q Why did the invisible man quit his job?
A He just couldn't see himself doing it.
Q What do you call a police officer that won't get out of bed?
A An undercover cop.
Q Why did the robber wash his clothes before leaving the bank?
A He wanted to make a clean getaway.

A customer asked the waiter, "will my pizza be long?"
The waiter replied, "no it will be round".

- Q. Who was the greatest financier in the Bible?
A. Noah He was floating his stock while everyone else was in liquidation.

- Q. Which Bible character had no parents? A. Joshua, son of Nun.

- Q. Who was the greatest female financier in the Bible?
A. Pharaoh's daughter. She went down to the bank of the Nile and drew out a little prophet.

- Q.. What kind of motor vehicles are in the Bible?
A .Jehovah drove Adam and Eve out of the Garden in a Fury. David's Triumph was heard throughout the land. Also, probably a Honda, because the apostles were all in one Accord.

- Q.. What excuse did Adam give to his children as to why he no longer lived in Eden?
A. Your Mother ate us out of house and home.

- Q. Which servant of God was the most flagrant lawbreaker in the Bible?
A. Moses. He broke all 10 commandments at once.

- Q. Which area of the Middle East was especially wealthy?

A. The area around Jordan . The banks were always overflowing.

Q. Who is the greatest babysitter mentioned in the Bible?

A. David. He rocked Goliath to a very deep sleep.

Q. Why didn't they play cards on the Ark ?

A. Because Noah was standing on the deck.

**I STARTED OUT
WITH NOTHING
AND I
STILL HAVE
MOST OF IT**





Phi's farewell gift

There is a custom at Holy Cross begun by Kevin Hennessy, that on a special occasion (e.g. a birthday) we purchase the person a tee shirt. It's never a top of the range product but at least we have improved since Kevin's days of giving an XXL to someone like Phi ("It is the thought that counts" KH)

For Phi's departure we got him a tee shirt with an appropriate message for someone who is 'always smiling'. We also got him some PJ pants for winter in Adelaide.

He looks pretty relaxed – and happy in this photo!

Prayers

We remember the anniversaries of

Ann McGuigan (April 18th)

Mardi Doyle (April 19th)

Kathleen Jordan (April 19th)

We remember all others in our Holy Cross family who are unwell, especially.



Margaret Mangan, Margaret Enriquez, Maree Bartoli, Robyn Burns, Pam Storey, Tony Tome, Carol Batistella, Peter McNamara, Peter & Bernadette Owen, Alexander Lim, Michael O'Callaghan, Maeve & John Reardon, Shirley Barnes, Bronwyn Burke, Gerry Bond, Helen McLean, Monique Hardinge, Mary Hackett, Pam Gartland, Greg Agosta, Patricia Keeghan, Phil Drew, Anne Jenkins, Errol Lovett, Sr Gen Walsh RSC, Kate &

Mary Dunn,

David Wilkie CP and baby Alfred Theodore in London.

The **Mass link** for this Sunday will be sent on Saturday by Chris.

Brian