



Letter 242

27th September, 2024

Greetings everyone

The Coffee Cart was a great success last Sunday



We would like to extend our gratitude to a generous benefactor for covering the cost of the coffee cart and all the drinks provided.

A special thanks to Tim and Tina for setting everything up, including preparing nearly 200 name tags. This truly demonstrates their remarkable ability to remember names, even without being in the church to see the faces while writing them down. Everyone appreciated the idea of name tags!

We also want to thank those who brought sweets to share and those who stayed to help with the cleanup.



We forgot to take photos during the event, so we snapped a few afterward, which is why some people appear without name tags or coffee cups. Thankfully, we found a few photos taken while we were still enjoying drinks and wearing our name tags.



Alida was laughing here because when Tina picked up her phone to take photos, Alida quickly grabbed an empty cup to make it look like we were still enjoying our hot drinks. The two photos—one on the side and one below—were the only ones taken during coffee time.

Thank you to everyone who contributed and attended. We look forward to the next gathering!



Greetings from Phi

I heard from Phi and asked him to share with us about how Adelaide is treating him. Thank you Phi for taking the time to write to us.

"Greetings to the Holy Cross Family from Adelaide, As I reflect on the two years since joining the Holy Cross community on the 20th of September, I'm struck by how quickly time has passed.

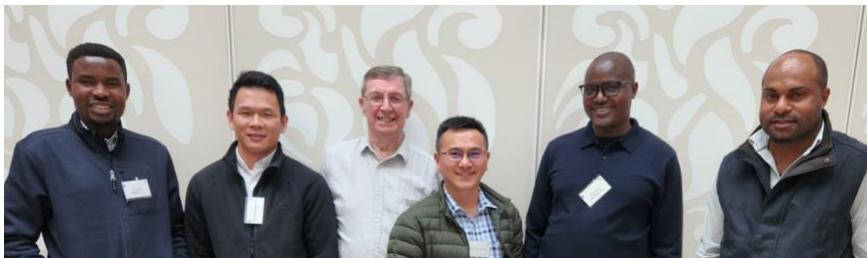
Before coming to Holy Cross on the advice of Fathers Brian and Tom, I was in a fragile and vulnerable state due to my past experiences in Vietnam. Yet from the moment I entered the Holy Cross, you all welcomed me with open arms, offering support, sympathy, love, and care. For that, I am very grateful. I feel privileged to be part of such a compassionate and generous wider family, one that is always there for those in need, especially, this 'bloody Vietnamese.'

I left the Holy Cross shortly after my Diaconate Ordination to The Monastery. I had been here for a year during the Novitiate, so it felt like coming home. However, I could not help but feel bewildered and a little nervous, because this time I was no longer a novice who only hung around the community, but a deacon with assigned missions. Fortunately, thanks to the companionship and help of the community members, the staff, and old acquaintances, especially Father Tom, I gradually became more confident and open.

Currently, my main mission is to accompany the priests in the Masses, especially on weekends, where we have 2 for vigils (St. Paul's & St. Raphael's), and 4 for Sundays. Not to mention the weekdays, when the mission requires, I also have to celebrate the Communion Service in some nursing homes.

This is truly a place for me to practice and gain experience for future missions.

Please keep me in your prayers as I continue my journey as a Passionist, just as I will keep you all in mine.



The attached photo was taken on the day we had the Clergy Gathering, with our two Kenyan Passionists (L: Joash; R: Julius) joined us."

Guess who popped in to say hello?

Brian flew into Melbourne for a brief visit before heading to Rome. Coincidentally, Kevin was also there. Rafael welcomed Brian and presented him with a traditional t-shirt, just as he has done for each of us. Welcome back, Brian! See you later!



Sts John and Paul's, Rome (Brian).

As partly motioned above, Brian and Chris, along with a few other representatives from our province, will be heading to Rome this week for the General Chapter. We will share more information about the chapter soon. In the meantime, below is a write-up that Brian has kindly put together about the Saints John and Paul's fascinating history, where everyone will gather for the chapter.

St Paul of the Cross was keen to have a community in Rome and there was a possibility in 1747 of acquiring the ex-residence of the Trinitarians and San Tommaso in Formis church four hundred metres from here. This small tenth century church is was built into (formed) the Claudian Aquaduct and is still there, adjacent to the Villa Celimontana which is now part of the park directly opposite.





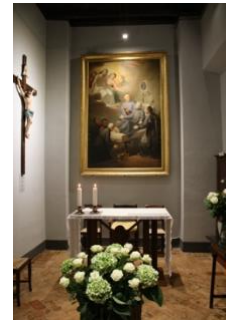
In 1767 Paul took up residence in the hospice of the Crucified on the Via San Giovanni, which leads from the Colosseum to the Lateran Basilica. It could accommodate around eight religious and was very suitable for Paul's purposes because it gave him a base in Rome. Today it is an ice-cream bar!

The Jesuits were suppressed by Pope Clement 14th, in July 1773, and a Commission was established to settle their properties. One member of the commission was Cardinal Zelada (a brother to Rosa Calabrese) who suggested to Paul that he request the church and the monastery of Sts John and Paul. At the time it was located in open country, in keeping with the spirit of solitude Paul desired. The Pope was advised of the connection between the house that was built over the second century martyrs John and Paul, and the Daniel bothers who were named Paul and John Baptist.



The Vincentians had lived there for 75 years. Cardinal Zelada recommended that they be offered the church of St Andrew and its residence, which offered, the Vincentians greater possibility for ministry, while the remoteness of John and Paul's suited the Passionists. Pope Clement XIV was a great admirer and friend of Paul and he agreed with the proposal. They took up residence in 1773.

The original monastery that Paul inherited is located in the area of the room he used and dates to the 18th century. Many visitors appreciate being able to sit in that room or to celebrate Mass there. Paul remained in that room because he was frail and could barely walk for most of the last five years of his life. Many of the community passed Paul's room going to and from the chapel several times each day. In those days there were no lifts nor walkers and limited pain relief. Apart from the General Administration, the students undertaking theology were also housed here. The second floor of the house was set aside for retreats for seminarians and priests, as the Vincentians had provided. Paul died in 1775 and in 1798, the community was forced to house the military and their families in the monastery by the French! In 1810 Napoleon decreed a general suppression of religious organizations. Only one person was allowed to remain as a single custodian of the church attached to the monastery, which was subsequently completely stripped of its contents.



After Napoleon was defeated, in May 1814, the Passionists were allowed to return to the community but they found no chairs, tables or beds. They continued to function as a student formation house and as a retreat centre of spirituality for priests and laity. Then, at the time of the political unification of Italy, in June 1873, the new government



suppressed religious institutes, including the community of Sts John and Paul's. In July 1875 a decree of dissolution of the community was promulgated and the site with its garden was consigned to the Cardinal Vicar who assumed responsibility for its maintenance.

The General and his Council were allowed to live there and the Passionist community was able to remain in very precarious circumstances. Legally, until 1929, the property belonged to the Cardinal Vicar, then by means of a settlement with the Holy See, Sts John and Paul's, including its garden, were included in the Lateran Concordat and declared extraterritorial property.



There have been major works undertaken including a major renovation in 1016. The retreat house was built shortly after World War II and the wing on the side of the Colosseum was built in 1963. Underneath the property there are fresh water lakes which I managed to see in 1981

<https://www.wantedinrome.com/news/underground-lakes-found-under-romes-coelian-hill.html>

The garden of the community is located on a quadrant that was built by Agrippina, the widow the Emperor Claudius, as part of a temple erected in his honour. The pillars for this are huge. The Vincentians originally owned the area where the tram passes below the property, but Paul did not need this land.

For those familiar with the modern day military hospital across the road from the Via Claudia gate area, the Passionists owned the land that is presently bordered by the Via Claudia and where the block of houses, between the Via Claudia and the Via Celimontana is currently located. In 1880 the government decided to develop this area and resumed the land.

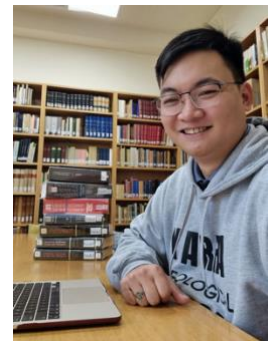
The centre of the photo below is the temple of Cladius. Sts John and Paul's is built over this temple. There are still small parts of the aqueduct inside our property and nearby, and of course, the Colosseum is very close to edge of our property.



So Sts John and Paul's is a very special site, and it is amazing each day to look over the Colosseum and the Roman Forum. From 1775 until now every General Chapter (held every six years) has taken place here, except in 1790, 1796, 1802 and 2000. This is where we will gather for preliminary meetings from October 2nd and then for the General Chapter.

The notion of Jesus' 'hour' in John's Gospel - Part 3/4 (JD)

Fr. Joseph Dominic Tan CP (JD) is advancing his studies at YTU, focusing on the Gospel of John. He hopes to pursue a Doctorate in this area upon completing his Master's. We are reading one of his essays in four parts, drawing inspiration from his insights and scripture research. The concept of Jesus' 'hour' resonates deeply with our Passionist Charism. This academic paper includes footnotes for further reference, and I have added images for those of us who enjoy some visual content! Below is the third part of four parts. We have updated his photo with a new YTU jumper.



The Hour of Exaltation and Glorification

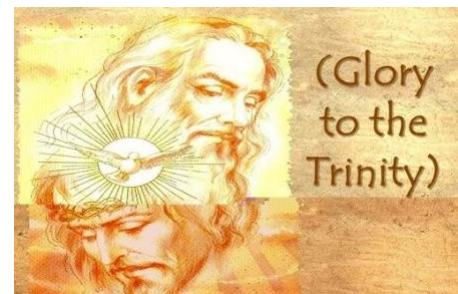
The most direct point of the 'hour' of Jesus is the concept of glorification, including its approaching time. The arrival of the 'hour' is mentioned for the first time in the context of some Greeks going up to worship and wishing to see Jesus (cf. 12:20-21). It echoes the invitation of Jesus to his disciple, "Come and see" (1:39) and is repeated in Philip's invitation to Nathanael (cf. 1:46). From the physical coming of the Greeks revealed in "the world is coming to Jesus", ¹ the theme of gathering also continues in the glorification of the Son of Man at his 'hour'. Answering the gathered people through the disciples, Jesus says, "The hour has come for the Son of Man to be glorified" (12:23). Jesus compares this glorification with the image of the



¹ Moloney, *John*, 352.

grain of wheat falling onto the earth (cf. 12:24-25). When it falls, it can either die or remain. If the grain dies, it can bear much fruit. Jesus, as grain, not only comes on earth and dies but also is raised from death and gives the fruit of eternal life to everybody. This is the “germination and life-bearing action of Jesus” seen in his exaltation and glorification.² This glorification keeps unfolding with Jesus’ willingness to accept his ‘hour’ as the reason for which he has come (cf. 12:27). Jesus does not ask for deliverance³ or show his agony, but extends his willingness to glorify the Father. It is answered with the divine voice testifying, “I have glorified it, and I will glorify it again” (12:28). Truly, the Father has glorified Jesus and has been glorified in Jesus’ revelation of glory (cf. 2:11; 11:40)⁴ as well as in the notion of his ‘hour.’

The glorification of the Son so that the Father may glorify him becomes clear in “The Prayer of the Hour of Jesus.”⁵ It is rightly called the Priestly Prayer in Chapter 17, which concludes “the whole economy of creation and salvation” and “fulfils the great petitions of the Our Father.”⁶ In this prayer, Jesus considers himself as “αὐτῷ”,⁷ the third person before the Father. Jesus reflects objectively on his relationship with God, the Father, based on the terms of glory. Glory is one word for the close relationship between Jesus and God, the Father. In the biblical world, glory “signifies the powerful and radiant reality of God, both in its holy otherness and transcendence.”⁸ In the First Testament, glory refers “to the visible or invisible radiance of God’s presence and being.”⁹ From the



² Coloe, *John 11-21*, 345.

³ Byrne, *Life Abounding*, 214.

⁴ Byrne, *Life Abounding*, 215.

⁵ Catechism of the Catholic Church, “THE PRAYER OF THE HOUR OF JESUS,” Vatican, accessed 9 November 2023, https://www.vatican.va/archive/ENG0015/_P9T.HTM.

⁶ CCC 2758.

⁷ “846. autos,” Bible Hub, accessed 9 November 2023, <https://biblehub.com/greek/846.htm>.

⁸ Dorothy A. Lee, *Flesh and Glory: Symbol, Gender, and Theology in the Gospel of John* (New York: Crossroad, 2002), 35

⁹ Coloe, *John 11-21*, 460.

beginning, the glory of God is present in the Word, and the Word becomes flesh through the Incarnation (cf. 1:1). Through Jesus' death and resurrection, the mortality of his earthly body no longer limits his glory, but instead is joined to God in God's eternal life and glory.¹⁰ This glory of the Son and the Father is not separated but is the same for both because of "a shared mission" and "a shared identity in the Trinitarian identity of God (cf. 1:1)."¹¹ The word 'glory' (doxa) sometimes suggests honour (5:40), but in the Fourth Gospel, it also signifies how God is revealed to humanity.¹² This "revelation of the glory of Father"¹³ reaches the climactic moment when the Son of Man is elevated on the cross and is later recognised with his resurrected body.

This elevation is associated with the exaltation of Jesus when he is lifted up upon the



cross as the climax of his 'hour'. The preaching of the early Church uses the expression 'to be lifted up' in connection with the ascension (cf. Acts 2:33, Phil 2:9) rather than the resurrection in John's Gospel.¹⁴ In terms of elevation, the glorification occurs on the cross and continues with the resurrection experience. The death on the cross is testified

by Jesus' words when he reminds Nicodemus and his audience of the bronze serpent in the desert (cf. 3:14-15) with a symbolic meaning of healing by faith from the First Testament (cf. Num 21:4-9).¹⁵ Later on, when the 'hour' has arrived, Jesus mentions himself in his words, "I am lifted up from the earth" (12:32) with an explanation, "to indicate the kind of death" (12:33) which for him, is the crucifixion (cf. 19:18). These pieces of evidence seem strong enough to claim the elevation is all about the death of Jesus on the cross; however, it is more accurate to be understood as exaltation in the

¹⁰ Coloe, *John 11-21*, 460.

¹¹ Klink III, *John*, 712.

¹² Koester, *The Word of Life*, 120.

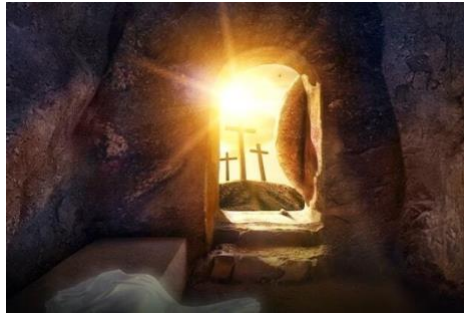
¹³ Moloney, *John*, 462.

¹⁴ de La Potterie, *The Hour*, 5-6.

¹⁵ de La Potterie, *The Hour*, 6.

glory light of resurrection. The word “ὑψόω”¹⁶ is used as “ὑψωθῶ” in the aorist tense, subjunctive mood, passive voice, and first-person for Jesus. It expresses Jesus’ wish or desire to be lifted up or exalted by his Father. In the ‘hour’, Jesus is not only literally lifted up on the cross but also exalted as a king (cf. 19:19) and is buried as a king (cf. 19:30). In terms of exaltation, there is “no separation between the cross, the resurrection and the glorification.”¹⁷

In the Fourth Gospel, Jesus is not just talking about earthly things but heavenly things as



he descended from heaven (cf. 3:13), and the voice from the Father testified to Jesus' words (cf. 12:28). Jesus reveals himself as “the light has come to the world” (3:19) and remains “for little longer” when the hour has come (12:35). In the ‘hour’, Jesus reveals his

kingdom is not an earthly one as he comes to testify to the truth, and for those listening to his voice (cf. 18:37). In the resurrection, Jesus’ voice was listened to by his followers, especially Mary Magdalen with her answer, “Rabbouni!” (20:16). The significant detail is that the remaining ‘for little longer’ of Jesus is extended after his death with his appearance in his resurrected body (cf. 20:17). Jesus’ kingdom is no doubt from heaven, but in his ‘hour’, his kingship is revealed on earth not only by his death on the cross but also in the resurrection while he still remains on earth.

In John’s Gospel, the audience can realise that Jesus is exalted and glorified “in and by his death”,¹⁸ but this cannot be completed without the resurrection. Contrary to the Synoptic Gospels, Schneiders argues that “Jesus’ death is never presented as *kenosis*” and the resurrection is “other than divine vindication” in John’s Gospel.¹⁹ It is true that

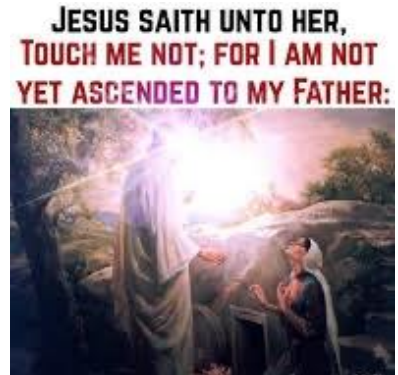
¹⁶ “5312. hupsoó,” Bible Hub, accessed 20 November 2023, <https://biblehub.com/greek/5312.htm>

¹⁷ Adapt quote from Francis J. Moloney, *The Johannine Son of Man*, 2nd ed., BDSR, 14 (Roma: LAS, 1978), 62.

¹⁸ Schneiders, *Written That You May Believe*, 56-7.

¹⁹ Schneiders, *Written That You*, 57.

during his 'hour', "Jesus is the active agent, not a sacrificial victim."²⁰ However, it can be claimed that the resurrection "is not really about what happened to *Jesus* after his death" but "has been narrated in the account of his glorifying death, namely, that he has *returned to God*."²¹ In the 'hour', Jesus has "not yet"²² returned to the Father on the cross but still remains for a little longer (cf. 12:35, 20:17). He remains to commission Mary Magdalene to be the messenger of "his resurrection and ascent to the Father."²³ Therefore, the experience of the risen Jesus is not only the resurrection itself but Jesus coming to the disciples with his exaltation and glorification. In the 'hour', some resurrection experience happens before Jesus returns to his Father, to his God. What may puzzle John's audience is the glorification, including the resurrection, "a return of Jesus to his own."²⁴ This can be understood in the nature of God; Jesus is the Son of God and he is God; therefore, when Jesus returns to the Father as the Son of God, he also returns to himself as God. In the Johannine revelation of glory, this return is "manifested through symbol, follows the same tradition: glory unfolds the divine being as radically loving, self-giving, and life-giving."²⁵ We can conclude, "Where the divine glory is manifest, there flourish love."²⁶



To Be Continued...

²⁰ Coloe, *John 11-21*, 467.

²¹ Schneiders, *Written That You*, 58.

²² Moloney, *John*, 529.

²³ Byrne, *Life Abounding*, 333.

²⁴ Schneiders, *Written That You*, 58.

²⁵ Lee, *Flesh and Glory*, 35.

²⁶ Lee, *Flesh and Glory*, 35.

Humour

It's been quite cold lately in Melbourne, as if winter loves us too much to leave! I shouldn't complain, though; it's probably snowing somewhere else in the world. Below are some winter and snow-themed jokes for kids, which should be easy for adults as well. Answers will be provided in the next newsletter—there's no prize, but you can give yourself a little tap on the shoulder if you get it right, and remember, no cheating! God can see you! I've included the first one as an example. Have fun!

- What's the best way to scare a snowman?
A. Talk about global warming.
- What did the police officer say when he saw the snowman stealing?
- Where does a snowman get the weather report?
- What can you catch in the winter, even with your eyes closed?
- What did the tree say after a long, cold winter?
- What did the icy road say to the car?
- Why was the little snowman sad?
- Which is faster, hot or cold? Hot
- How do you get a snow monster to go away?
- What is a snowman's favourite drink?
- What do you call an old snowman?
- What do you call a penguin in the Sahara Desert?
- Why do birds fly south for the winter?
- What did the police officer say when he saw the snowman stealing?



when I get a blocked nose I fully
sit and think about times when my
nose wasn't blocked and how I
took it for granted

Fred's wife: Some of you may remember Fred Farrugia, a classmate of Fr Chris Monaghan CP and Fr Joachim Rego CP. Fred's vocation led him to married life, but sadly, after many years together, his wife Helen (1951-2024) passed away peacefully, surrounded by family, on September 6th. Chris attended the funeral and shared with us how Helen was a devoted wife, mother, and grandmother who always put others before herself. During this difficult time, we keep Fred and the rest of the family in our thoughts and prayers.

Cross and Passion sisters: Sr Brigid Murphy CP passed on sad news that a co-member of the Congregational Leadership Team, Joan Fahey CP, passed away suddenly on Tuesday, at the end of their team meeting in Larne, Northern Island. Then on Thursday morning Joan Smith CP who was one of the founding community of Sisters at Endeavour Hills, passed away quietly and peacefully. Brigid had spent a couple of hours with Joan on Wednesday afternoon. May Joan and Joan rest in peace and rise in glory.

Prayers: We remember all the recently deceased especially Helen Farrugia (wife of Fred Farrugia), Clare del Mercato (cousin of John Barns), Sr Joan Fahey CP & Sr Joan Smith CP, and those whose anniversaries occur this week, especially,

Frank Ryan - 29/9 (Father of Diane Baker); **Peter Vigilante** - 29/9 (Brother of Celeste); **Br. Charlie Mercieca CP** - 30/9; **Mario Molinaro** - 2/10 (Brother-in-Law of Tina); **Barry Langley** - 3/10

**I thank my God each time I think
of you!
And when I pray for you,
I pray with joy.**

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

Doris Castro, Julia Cantone, Caroline Meade, Sophia Chung, Zoe Chung, Michael O'Callaghan, Peter McNamara, Pam Storey, Lorraine Gill, Adrian Woon, Maree Bartoli, Sandra Street, Paul Darbyshire, Luke Norden, Carol Battistella, Monique Hardinge, Kaya Lenic, Robyn Burns, John Reardon, Alexander Lim, Agnes Mumburi, Peter & Bernadette Owen, Gerry Bond, Mary Dunn, , Bronwyn Burke, Greg Agosta Helen McLean, Phil Drew, Anne Jenkins, Pam Gartland, Patricia Keeghan, Sr Gen Walsh RSC, Errol Lovett, Chris O'Toole and baby Alfred Theodore in London.

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

Thank you

Erick