

Happy Mother's Day

The Passionist Community extends warm wishes to all mothers and mother figures this Mother's Day.

We offer our heartfelt prayers and blessings for every mother—those present with us, and those who live on in our hearts and memories. We also hold in prayer those who have experienced loss, pain, or absence in their motherly relationships, as well as mothers who are facing challenges today. May each one feel surrounded by love, grace, and peace.

Community activities:

OBrien

As many of you know, OBrien has been at Holy Cross for since before Easter while awaiting both his faculties and the opportunity to complete his driving lessons. We're pleased to share that he has now booked his driving test for the 15th of May. We're especially grateful to Peter Day and Joe Senzo for generously assisting him with driving practice.

Unfortunately, Peter Norman who is usually very willing to help has been unable to assist due to a back problem.

OBrien will be moving to Endeavour Hills on Tuesday, 12th May, just a few days before his test. We also want to thank him for his quiet but much-appreciated help around the community—taking initiative in small tasks like cleaning and tidying up. Thank you, OBrien, for your presence and your sense of service.

St Gabriel's Bust Arrives at Holy Cross

Ron Davoren arrived on Tuesday with the St Gabriel's bust, a special gift from the Passionist General to our province. There's truly no better home for it than Holy Cross, where the St Gabriel's Community remains vibrant and strong. You can see him with JD standing near the bust just after evening prayer before community dinner.

In true Ronny style, he made the entire drive from Sydney in a single day accompanied by none other than St Gabriel himself, quietly riding in the back seat. As someone humorously noted, "I bet he didn't say a word the whole trip."



Thank you, Ronny, for delivering this meaningful gift with such dedication.

Meanwhile, I was delighted to have my sister, Mediatrice, visit from Adelaide last weekend. We spent some quality time together, enjoying delicious African food and long conversations, catching up on family news and stories (gossip).



Mediatrice shared with me that she finds Holy Cross Centre to be one of the most peaceful places she's ever visited. In fact, she mentioned that she's never slept so well anywhere as she does here at Holy Cross.

I'd like to thank the community for making her feel so welcome during her stay.

The A-Team Returns After Easter Break

The A-Team is back after a brief Easter break, though many of them continued to come in during the holiday to tackle what often starts as a quick 5-minute emergency job, but turns into a much longer task - sometimes stretching to three hours! (See photos below.)

In addition to their usual work, Bruno has organised the concreting of the footpath. In the photo, you'll see Bruno alongside Matt and Vince (old friend of Bruno's who kindly agreed to take on the job with his young helper).

A big thank you to the A-Team and all the volunteers who consistently go above and beyond to keep our Holy Cross spiritual home facilities looking tidy and welcoming.



Essay on Pope Francis by Tri:

For the next three weeks we will be reading from Tri's essay on Pope Francis as we honour him. Thank you Tri for sharing your essay.

Pope Francis invites members of the Church to be merciful disciples of Jesus for the contemporary world.

By Van Tri Cao.



Part one of three parts:

Introduction

"Mercy is God's identity card."¹ Pope Francis expressed this belief in an interview with Andrea Tornielli in July 2015. Francis is the 266th Pope of the Roman Catholic Church. His real name is Jorge Mario Bergoglio, born on 17th December 1936 in Buenos Aires, Argentina, to an immigrant family from Italy. He is the first ever elected Pope from Latin America, where he experienced many challenges and upheavals related to political, economic, and social instability, as well as issues of social injustice and concentrated power. In the 1970's, Argentina, where Bergoglio grew up, went through a period of political and social unrest, with the emergence of a military government and the mysterious disappearance of many political followers. These events undoubtedly influenced his personality, and his way of acting as Pope.

When Bergoglio was appointed bishop, he chose a phrase, '*Miserando atque eligendo*', to be his Episcopal motto. It means 'Mercy and Choice'. He took this from the homily of St. Bede, on the Gospel of Matthew (9:9-13). Later when he was elected as a Pope, he chose as his apostolic name, Francis, as a commitment to the poor. Mercy and the poor have become the main focus of his teachings and deeds during his papacy. Walter Kasper commented, "The topic of mercy has now become the key word of his pontificate, a topic that, from the first day, he addresses over and over again in countless speeches."²

History always develops, however each and every historical era shows an aspect of wounded humanity. The world in which we currently live is no exception. There are the poor and marginalised, the homeless and refugees, victims of violence and war, etc. This presents us with a need to respond so as to heal our wounded world. This is why Pope Francis says that "ours is a time of mercy."³ In his teachings, he

¹ Francis, and Andrea Tornielli, *The Name of God is Mercy*, Trans. by Oonagh Stransky (New York: Random House, 2016), 9.

² Walter Kasper, *Pope Francis' Revolution of Tenderness and Love: Theology and Pastoral Perspectives*, trans. William Madges (New York: Paulist Press, 2015), 31.

³ Francis, and Tornielli, *The Name of God is Mercy*, 6.

repeats the call for Church's members to be disciples of the merciful Lord Jesus Christ for the contemporary world.

This essay is an effort to capture the expressed call of Pope Francis for Church people to be merciful disciples for the world today. The essay will first explore the Pope's theology of mercy, and then focus on his recognition of our wounded world. Then the essay will continue with the Pope's call for God's people in various aspects: being Christ like, leaving their comfort zone, and participating in the liturgical celebrations. In this way, the essay aims to provide a clear understanding of the Pope's desire.

THEOLOGY OF MERCY OF POPE FRANCIS

Pope Francis' theology of mercy has its foundation in Scripture and in the teaching of the Church. First, the Pope extracts from Scripture that God is concerned for those who are wounded and in need of God. He finds in the Old Testament (OT) that God in his nature is 'patient and merciful' which is manifested in the work of God throughout the history of salvation.⁴ Indeed, so many times in the OT God expresses his merciful love (*hesed*) to his people. God heard the cry and observed the misery of the people of Israel who were slaves in Egypt, and so God came to deliver them (Ex 3:7-10). Even though Israel is often described as a people who "turn aside from the way that [God] commanded them" (Ex 32:8), God still had mercy on them. On the Mount Sinai, God himself revealed to Moses that God is a "God, merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness" (Ex 34:6). God also promised that God would always have mercy on his people, and his *hesed* would not depart from them ever (50:10).



The Pope recognises and expressed in some particular quotations from the OT, the mercy of God in his grand actions (*Pss* 103:3-4; *Pss* 146:7-9; *Pss* 147:3, 6; *Pss* 136). These quotations demonstrate that God's mercy was not merely an abstract idea, but a reality.⁵ God spoke of his mercy, and God had done it. God intervened directly in human history. He cared and acted in every concrete human situations. God loved his people with unconditional love and no one could ever prevent that love from freely acting in their lives. This was how God revealed God's *hesed*.⁶

⁴ Pope Francis, *Misericordiae Vultus*, n.6.

⁵ Pope Francis, *Misericordiae Vultus*, n.6.

⁶ Pope Francis, *Misericordia at misera*, Apostolic letter (2016), n.2.

The Pope is especially impressed with a story in the book of Ezekiel. Jerusalem was flourishing because God loved and cared for her, but from that flourishing, Jerusalem sinned against God. However, God did not forget and will never forget the covenant with Jerusalem and so God forgave what Jerusalem had done (16:1-63). The highlight in this story is that God remembered the covenant with Jerusalem. Pope Francis interprets this story, saying, “mercy is deeply connected with God’s faithfulness. The Lord is faithful because he cannot deny himself.”⁷

Moreover, Pope Francis understands the mercy of God in the New Testament (NT) as God’s self-giving love manifested in the mission, passion and death of Jesus on the cross. It is clear in his mission that Jesus showed a deep compassion for people who are wounded. He cleansed the leper (Matt 8:3) and healed the sick (Matt 9:2, 29, 35). He declared that his task was to bring good news to the poor, release the captives, free the oppressed and recover the sight of the blind (Lk 4:18). He did not condemn the adulteress woman (Jn 8:11) and dined in the house of a tax collector (Matt 9:13). Pope Francis finds that during his mission, Jesus through these deeds, displayed of a preferential favour for those who are poor, sick, marginalized, suffering and the sinners. Francis recognises that nothing other than mercy moves Jesus to do such things for these people.⁸



In the parables that Jesus teaches during his mission, such as the lost sheep, the lost coin, and the prodigal son (Lk 15:1-32), Pope Francis understands that God will never give up on speaking the word of forgiveness.⁹ Moreover, God’s mercy is poured upon every human through the self-giving death of Jesus, the Father’s only Son, on the cross. The Pope sees in the passion and death of Jesus, as he contemplates on the Crucified One, God’s mercy embracing every human dimension.¹⁰ He says, “Contemplating the Crucified One, we see every human dimension embraced by God’s mercy.”¹¹

In addition, Pope Francis’ theology of mercy is enriched on the basis of the teaching of the Church. It is clear that the Pope is influenced by the theology of

⁷ Francis, and Tornielli, *The Name of God is Mercy*, 9-10.

⁸ Pope Francis, *Misericordiae Vultus*, n.8.

⁹ Pope Francis, *Misericordiae Vultus*, n.8.

¹⁰ Pope Francis, *Message to the Superior General of the Congregation of the Passion of Jesus Christ, to mark the International Theological Congress*, addressed on 21-24 September 2021, <https://www.vatican.va/content/francesco/en/messages/pont-messages/2021/documents/20210701-messaggio-padre-rego.html>.

¹¹ Pope Francis, *Message to the Superior General of the Congregation of the Passion of Jesus Christ, to mark the International Theological Congress*, addressed on 21-24 September 2021.

mercy expressed by so many people in the long tradition of the Church. In *Misericordiae Vultus*, he notes the words of St. Augustine, "It is proper to God to exercise mercy, and he manifests his omnipotence particularly in this way," recognising that Mercy is the mark of God's omnipotence.¹² He also recalls the words of Pope John XXIII in the opening of the Second Vatican Council (Vatican II), describing the face of the Church as a maternal face, who cares for her sons and daughters and makes them feel loved.¹³

Kasper sees in Pope Francis's theology of mercy traces of his predecessors. He asserts, "Pope Francis stands on the tradition of many great saints."¹⁴ Even Francis himself confirmed that he was inspired by the teachings of the popes.¹⁵ Above all, the Pope's theology of mercy was deeply influenced by the theology of Cardinal Walter Kasper, a German theologian. Pope Francis even identifies the book of Kasper, 'Mercy: The Essence of the Gospel and the Key to Christian Life', as his favourite book.¹⁶ Thus, Pope Francis has learned much about the theology of mercy from Church's teachings and tradition. Mercy demonstrates God's omnipotence. Mercy is also the face of Mother Church, who always cares for her sons and daughters.



We can see that the theology of Pope Francis had a deep foundation in Scripture; God's mercy is not merely an abstract idea but a reality of the God's work in the history of salvation. It is God's self-giving love being manifested in the mission, passion and death, and the resurrection of Jesus. The Pope's theology of mercy is also grounded in the teaching of the Church. It is God's omnipotence and the face of the Mother Church. **To be continued...**

Tri's ordination to the diaconate date has been released. Please see more details on the next page. We pray for him during his preparation for this step in answering his call to God. Thank you, Tri, for putting the invitation together.

¹² Pope Francis, *Misericordiae Vultus*, n.6.

¹³ Francis, and Tornielli, *The Name of God is Mercy*, 6.

¹⁴ Kasper, *Pope Francis' Revolution of Tenderness and Love*, 33.

¹⁵ Francis, and Tornielli, *The Name of God is Mercy*, 8.

¹⁶ Thomas Massaro, *Mercy in Action: The Social Teaching of Pope Francis* (Lanham: Rowman & Littlefield, 2018), 115.



The Passionists of the Holy Spirit Province

Warmly invite you

to the Ordination to Diaconate of

Br. Cao Van Tri, CP

by Most Rev. Bishop Thinh Nguyen, DD.
Auxiliary Bishop of Archdiocese of Melbourne

June

Saturday 21 11:00 Am
2025

Holy Cross Retreat
207 Serpells road, Templestowe, VIC 3106

Refresments to follow in the dining hall

RSVP for catering purposes by 15th June 2025



f.xcaovantri@gmail.com

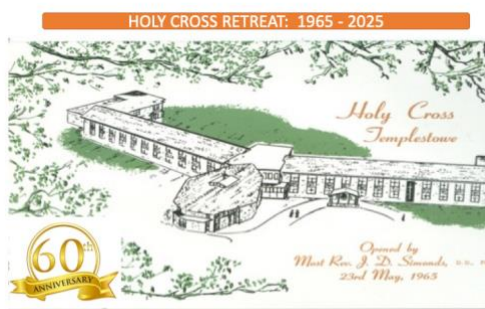


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Come Away Day

The next **Come Away Day** for 2025 will be held at Holy Cross on **WEDNESDAY MAY 28th**. The theme of the day is **'WAITING IN HOPE'**. This is an opportunity to focus on the deeper meaning of our faith journey as we move through seasons of change in our church and all around us. The day's program provides opportunities for prayer, silent reflection and group interaction in the beautiful grounds and facilities of Holy Cross. All are welcome. Just come as you are. BYO lunch. **Registration is from 9.30am**. The program concludes with a celebration of the Eucharist with a departure time of around **2.30pm - 3pm**. The suggested cost is \$30.00 or a donation according to your means. Registration is helpful for planning purposes. For any further details contact Sr Brigid cp on bridget.m64@gmail.com. Brochures about the 2025 Program are available in the Back Porch of the Chapel. Please put this Date in your Diary and consider inviting a friend along to share the Come Away Day experience.

Holy Cross: 60 years (Brian)



We will celebrate 60 years since the opening of Holy Cross, on Sunday May 25th.

Mass: 10.00am

Coffee Cart:

BBQ

Official speech & video:

More details to be provided by mid-May in the newsletter

Holy Cross... 60 years (Brian)

Over the next month we will provide some updated history related to the 60th jubilee of the opening of Holy Cross in 1965.

Over this month we will provide some updated history related to the 60th jubilee of the opening of Holy Cross in 1965. The following is the second of four parts.

In the 19840's lay preacher James Read built a house in Serpells Road between Williamsons Road and Church Street. The land is vacant now. Serpells Road did not go east from there and East Doncaster residents wanted a



route to the city via Templestowe and Bulleen. Some locals donated part of their land, provided their properties were fenced. The road did not go ahead, so Read built a fence across Serpells Road between Williamsons Road and Church Street establishing a barricade. The Council relented and built Tuckers Road, so Read removed his fence. James Read's son John, donated land so that Reynolds Road could be built and a street is named after the Read family on the northern side of Porter Street.

The early European residents in the Templestowe district of the 1840's had to transport their deceased to the Melbourne Cemetery which was then situated approximately) where the Queen Victoria Market now stands. In 1849 James Read's six-month-old son died and was taken to the Melbourne Cemetery. Read came home to find another child had died and he had to make a second journey. After this tragic experience, Read tied to recruit other settlers to consider the urgent need of a burial ground.



MONUMENTS OF MAJOR NEWMAN'S FAMILY MOVED TO THE TEMPLESTOWE CEMETERY FROM THEIR PRIVATE BURIAL GROUND. FROM THE LEFT - LOUISA DIED 1853, CAROLINE 1857, CATHERINE 1865, MAJOR NEWMAN 1866 AND THOMAS 1860.

Several churches in the Heidelberg area established a small private cemetery, but as there was no bridge over the Yarra River to Heidelberg, access during the winter floods was virtually impossible so there was a real need for a burial place at Templestowe. Acquiring 4.2 hectares of land enabled a cemetery to be established in 1858.

Attempts were made to acquire additional land to the north of the cemetery in the 1970's but they were disallowed by the Department of Health as being unnecessary because "the cemetery still has some 4,500 graves available and on their present usage that will last for eighty years". This proved to be extremely inaccurate planning, and several years ago there were no new plots available!

In the 1960's the Melbourne Board of Works reclassified all Doncaster's orchards as residential, and valued them as such for rating purposes. The annual rates of a typical thirty-acre orchard rose from 69 pounds to 609 pounds. Land tax went from nil to 485 pounds (approx \$1000), and this doubled in four years.



It could cost one thousand pounds just to keep an orchard, so many sold up and sub-divided. In 1967 when Doncaster and Templestowe was declared a city, one hundred and seventy-nine orchards remained. By 1986 only ten orchards remained and by 1992 only two orchards remained.

Until the expansion of the 1970s, Templestowe was scarcely populated and was then part of the so-called "green

belt" of Melbourne. Subdivision into less than two hectares was not possible in many parts of the suburb. As Melbourne spread past Kew and Balwyn, the price of land escalated and there was pressure to change the boundaries of the restricted subdivisions.



By the 1980s Templestowe was being openly marketed as an alternative to the "dry suburbs" and many nouveau riche mansions were built, including along the 'Golden Mile, Serpells Road. In 2006, a property in Church Road was sold for \$7.2 million and in 2013 a house in Sarah Court sold for \$10,000,000.



Don Charlwood owned Templestowe hardware and he was delighted when the suburb first became available for sub-division. He had seen it as a 'garden of Eden' where "hillsides of peach, pear and nectarine grew in ordered rows, tended by people (many of them German) whose families had been tending them for three or four generations".

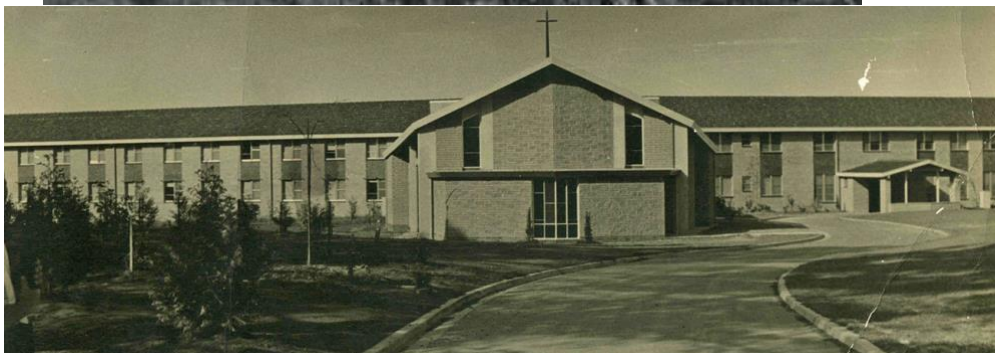
There were also numerous dams for summer watering. Don paid 450 pounds (\$900) to purchase just under an acre of land which had a hundred lemon trees. What made the purchase so attractive was the announcement that sub-division would be limited so he could look forward to having rural surroundings for the rest of his life. Don built a house with the help of relatives and the family moved there in June 1953 with still a lot of internal work to be completed. Horse and carts were still common in Templestowe village where the post office was the real hub. By the end of the 1950's the village had a hardware, butcher, and pharmacy, but they lost the post office-store.

By the time Don's fourth child was at the old school, relentless development had begun. Orchards were being bulldozed, their owners declaring, "We can't afford not to sell!" Their cherished trees were burned. The new arrivals did not build houses: they built "mansions", Don noted sadly, "Classical Greek columns, imperial

eagles, mutli-gables of Tuscan tile, Tudor half-timbering. They overflowed their boundaries like so many dowagers' bosoms. Many were fronted by Buckingham Palace gates electronically-operated, patrolled by pairs of German shepherds, Dobermans, Rottweilers. The once quiet hills resounded to burglar alarms and the baying of guard dogs. Gone were unlocked doors. Those who had sought escape form suburbia had paved the way from orchards to Ostentatia. They had witnessed the loss of a way of life".



The orchards on the land where Holy Cross was built, suffered like so many other orchards, and changed the landscape. For many years, Holy Cross, devoid of trees stood out, but in time as the trees grew and mansions were built along Serpells Road, it no longer stood out as much. The photo below shows the beginning of the building in 1963 with signs of the orchard still clearly in view. The only sign now of that orchard, is the dam.

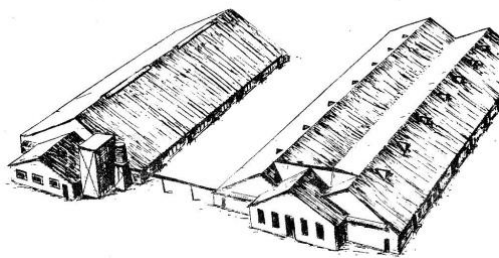


205 Serpells Road



The site of 205 Serpells Road, our next door neighbour, was originally part of about 45 acres in Serpells Road owned in 1901 by Thomas Smith, a gardener. By 1903, Smith had erected a substantial house. Smith died in 1912 and following a subdivision of the property, his son, orchardist, David Tully, a Doncaster district

fruit-grower, bought 15 acres of land including 205 Serpells Road, for his son-in-law and fellow orchardist, Frank Ormond Smith. The house was erected soon after.



The years during WWI (1914-18), were prosperous for district orchardists. A Templestowe co-operative cool store was established at the start of the 1919 season. The Doncaster and Templestowe fruit growing industry reached its peak in the 1920s. The 205 Serpells Road house stayed in the Smith family until August 1958.

It is an early Edwardian bungalow and is of local historic significance to Manningham Council because it represents an example of an orchard house, showing the development of the industry during the early decades of the twentieth century when it was at its peak. It has associations with the locally important Tully and Smith families.



It was determined the poor condition or low integrity of a heritage place should not be used as justification for its demolition, particularly if it appears the condition of the heritage place has deliberately been allowed to deteriorate.

When the students came together to Holy Cross in 1968, this house was occupied by a young couple, Ken and Lorraine Nelson who provided generous hospitality for thirsty students!.

81 Serpells Road – Morialta

This house was originally owned by one of the earliest settler/orchardists named John read, son of James Read. It is heritage listed on 7,250 square metres, and was sold in March 2015 for \$2.75 million and in 2024 for \$3,120,000.

To be continued

Mother's Day Special Humour

Mom No. 1: How do you get your sleepy-head son up in the morning?

Mom No. 2: I just put the cat on the bed.

Mom No. 1: How does that help?

Mom No. 2: The dog's already there.

Baby snake: Mommy, are we poisonous?

Mother snake: Yes, son. Why?

Baby snake: I just bit my tongue!



**Roses are red,
violets are blue.
My mom's jokes are
funnier than you.**

Son: Dad, do you know the difference between a pack of cookies and a pack of elephants?

Dad: No.

Son: Then it's a good thing Mom does the grocery shopping!

Kendon: Why was the mother firefly so happy?

Bryan: Why?

Kendon: Because her children were all so bright.

Sunday school teacher: Tell me, Johnny. Do you say prayers before eating?

Johnny: No, ma'am, I don't have to. My mom's a good cook.

Ryan: Why did you chop the joke book in half?

John: Mom said to cut the comedy.

A mother is trying to get her son to eat carrots. "Carrots are good for your eyes," she says.

"How do you know?" the boy asks.

The mother replies, "Have you ever seen a rabbit wearing glasses?"

Elephant: Why do mother kangaroos hate rainy days?

Hippo: I give up.

Elephant: Because their kids have to play inside!

Matthew: What did the mother rope say to her child?

Jim: What?

Matthew: "Don't be knotty."

A mother mouse and a baby mouse are walking along when suddenly a cat attacks them.

The mother mouse shouts "BARK!" and the cat runs away.

“See?” the mother mouse says to her baby. “Now do you see why it’s important to learn a foreign language?”

Jack: What did the mother broom say to the baby broom?

Bill: What?

Jack: It’s time to go to sweep!

Mother to son: I’m warning you. If you fall out of that tree and break both your legs, don’t come running to me!

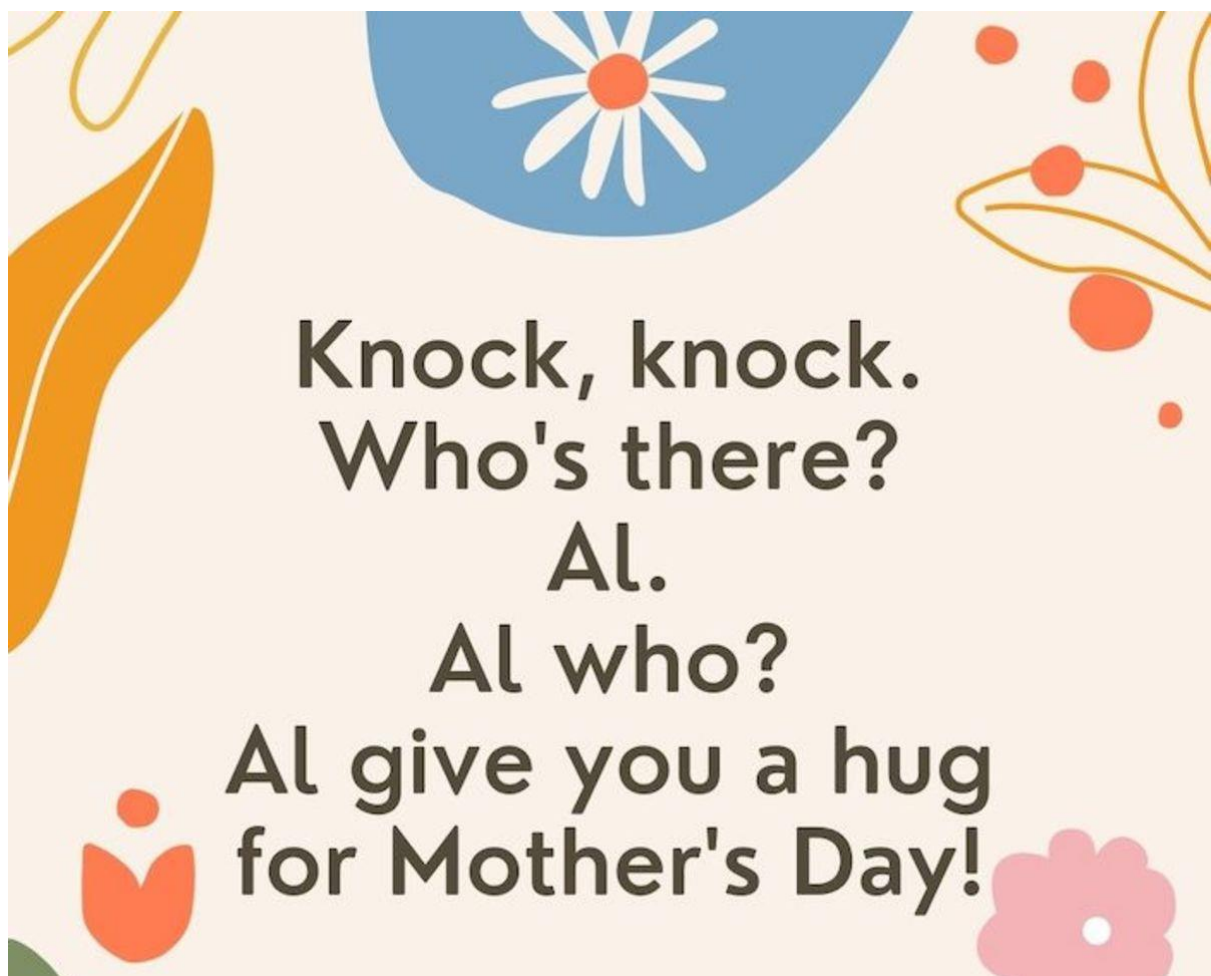
Son: (innocently says) how can I run with broken legs?

Mother: shut up! I’ll give you broken legs if that’s what you’re wishing for right now.

Robbie: Larry’s mother had four children. Three were named North, South and West. What was her other child’s name?

Bobbie: East?

Robbie: No. Larry.



Prayers

We remember those who have died recently, [especially Lorraine Gill](#) and we especially remember those whose anniversaries occur around this time: [Ted Hallam](#), [Robert McKay](#), [Lynda Smyth](#), [Rose Zammit](#), [Ann Ryan](#) and for those who grieve them.

We remember all of our Holy Cross family who are unwell, and all who care of them, especially.....



Denise Egan, Treenah Wadham, Pam Storey, Noel Smyth, Graham Burke, Fr Brendan Lane, Kata Lenic, Lesley Yang, Marilyn Climi, Gerry Bond, Peter Barry, Maureen Barns, Rex Cambry, Carol Battistella, Doris Castro, Zoe Chung and her daughter Sophia, Pam Gartland, Bro Jerome, Alexander Lim, Julia Cantone, Peter Owen, Rod Gorfine, Bernadette Owen, Luke Norden, Greg Agosta, Bronwyn Burke, Helen McLean, Caroline Meade, Patricia Keeghan, Phil Drew, Anne Jenkins, Rod Smith, Errol Lovett, and young Alfred Theodore in London.

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

Erick