

Holy Cross Retreat

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



21st

June, 2024

Letter 228

Community reshaped

With the postulants departing on Tuesday morning for Vietnam (and after a holiday on to the Philippines), our community at Holy Cross is smaller. Joseph is preaching mission appeals in the US, so for the foreseeable future our community is Jerome, Chris, Erick, JD, Tri, Raphael, Budi and myself. Tri is away until June 25th preparing for his final profession.

A Team

While the local community is smaller, last Friday we saw the 'A' Team growth. It was most encouraging to see extra men willing to help with maintenance jobs around Holy Cross. It seemed generally agreed that the building is much larger than imagined. Mayrose and I will be busily looking for small tasks that need doing, and there are a few larger (e.g. painting) jobs that will take some time.

Property Consultation

As advised last week, we have been asked to think creatively and bravely about how best to use our houses and their surroundings, so that we can establish suitable regular income to meet our costs, which continue to rise with the need for employed staff (25% of our costs) throughout the Province, the maintenance of our properties, and to meet the needs of our growing numbers in Vietnam.

The options proposed so far for Holy Cross, include:



- a) Stay onsite, rezone and sell (or lease) available land to the side (where we celebrate Christmas) and depending on other options, consider, some of the oval.
- b) Enter into a joint venture on under utilised sections of the Centre and part of the grounds. for compatible uses such as aged care, lease or sale. Such options could extend to include repurposing of existing HCC space and buildings or building a purpose built new residence for the Passionist community on site or elsewhere.

- c) Sell the entire property and relocate to a new site.

d) Consider an alternate use for the HCC that would involve more income and less expense

We decided to hold two 75 minute consultative sessions in the chapel this week, to which you are invited. The first session was very informative. It became clear that we need an expert in planning and development, and one has been engaged, He will visit Holy Cross early next month. We have another session on offer.

Saturday June 22nd 11.00am-12.15pm

Postulant's farewell song

<https://drive.google.com/file/d/1pa4bn0pCtIkuklRUqhQMYKib7zgywroX/view?usp=drivesdk>

In last week's newsletter we included the link to the song written by Vincent Duy Thang as he anticipates receiving the Passionist habit next month when he begins his novitiate, in the Philippines. JD has translated the lyrics into English.

The Mystery of the Habit

Celebrating the day of receiving the habit

I give thanks to God for God's love for me. Your Love is extreme and cannot be compared because it is over the mountains and clouds.

You look at my humble destiny, give me Your Justice, and lead me into unity with you as the bridegroom with a bride.

Chorus

I am humbled to receive the pure habit

Which testifies to my all-consecrated life for You.

I trust everything of my body (physical and spiritual

With all my emerging wishes to become salt and light for the world

Now I humble myself to accept the mysterious habit

So that all of my life will belong to you, only You my God

This is my body consecrated to You

And I am a pink candle that shines everywhere. (Chorus)

This is my simple body and my life is full of dust

You kept protecting me from the beginning of the world

And chose me among others.

You sign a covenant with me, vest me in the pure black habit

You lead me on your way of truth to eternal glory. (Chorus)

Now I wear the habit of following the merciful God,
With the Passion for proclaiming the truth of the Gospel
And building up a just and peaceful world.
Even though my way is full of dangers,
I wish to sacrifice my life and put my trust in You;
To consecrate my life for apostolic mission
So the world will be full of love (Chorus)

Ssaulabi

<https://www.youtube.com/watch?app=desktop&v=Dzch9eNFVto>

Imagine the talent, the practice and the precision involved in this!

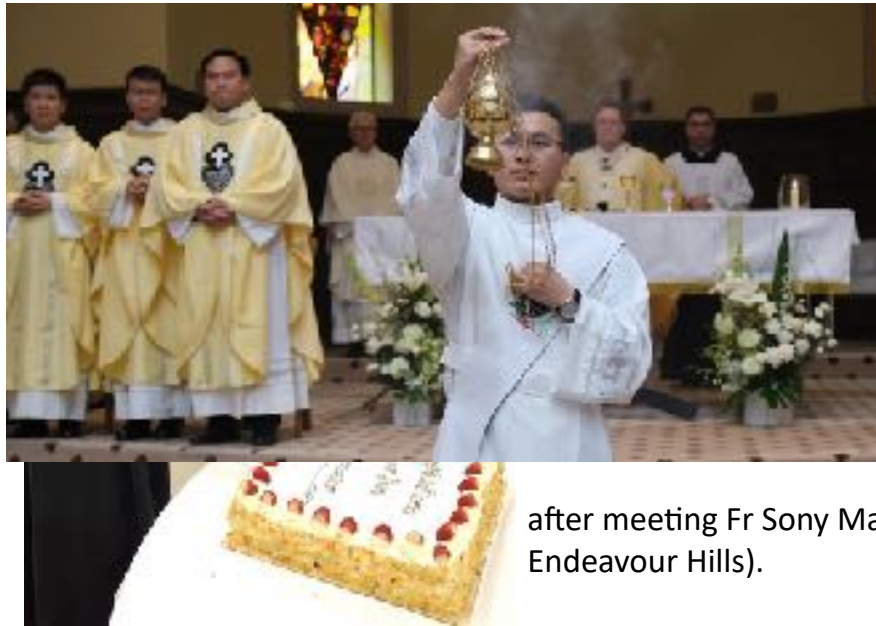
Three new ordinations



James Cong, Phi, Tom, Joseph Doan and Tuan Paul, pictured before the ordination ceremony in Adelaide last Sunday, at which this class of four and former Provincial, Tom McDonough were present along with many others. Cong, Doan and Tuan Paul were ordained priests. Phi will be ordained next year.



Phi is now a member of the parish team of St Paul's Glen Osmond. He exercised the role of deacon during the ordination of his classmates. Here he is blessing the Congregation with incense



Justin Durai-Raj made final profession as a Passionist in Adelaide last Friday evening. Justin was ordained as a diocesan priest in Bangalore, India, in 2011. He began to discern a calling from God to be a religious, and in particular a Passionist religious, after meeting Fr Sony Marsilin (currently in Endeavour Hills).

To respond to this call, meant leaving his homeland, because he was considered too old to join the Passionist Province in India. Over several years of discernment including postulancy, a few months of novitiate, some time back in India, renewed postulancy while serving in St Joseph's parish, Hobart, a full twelve months novitiate, and three years of temporary profession, Justin is now a full member of Holy Spirit Province and the Congregation of the Passion.



Photos – thanks to Tri

Reading Moltmann..... A Reflection by Stan Grant

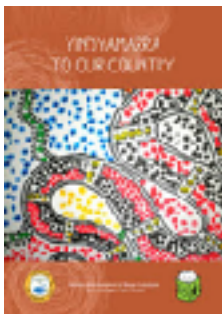
The work of theologian Jürgen Moltmann was stirred and troubled by history and darkness, as was his soul. Still a teenager, he was conscripted into the Hitler Youth and served three years in a post-war prison camp. He wore the Nazi uniform. He was complicit in the Holocaust. The shadow of Auschwitz loomed over his life.



God found Moltmann in prison. He struggled with the dark side of God. His experiences of death and forsakenness led him to the “divine mystery of the assailed, forsaken and dying Jesus”. Moltmann carried the cross – the burden of the horrors of war – for what he called the 1945 generation. “It was the God-forsakenness of the victims,” he wrote, “and the Godlessness of the perpetrators which made me cry out for God.”

Moltmann’s landmark work, *The Crucified God*, was considered the first and most profound theological response to Auschwitz. He put the sufferers at the heart of God’s grace. In the crucifixion he saw all of us – perpetrator and crucified – implicated in the horror and hope of the world. “A theology which did not speak of God in the sight of the one who was abandoned and crucified,” Moltmann said, “would have had nothing to say to us.”

To Moltmann, the crucified Christ “became the brother of the despised, abandoned and oppressed”. To identify with Christ meant “solidarity with the sufferings of the poor and the misery of both the oppressed and the oppressors”. The misery of the oppressors? Must I extend love and forgiveness to the perpetrators? Moltmann says yes. That is the gift of what he called “the suffering of creative love”.



When I read Moltmann, I heard the words of my ancestors. I understood more of my culture and my faith as a Wiradjuri person. In his theology, I heard the echo of Yindyamarra – a Wiradjuri spiritual practice of love, kindness, respect and silence, which requires me to be responsible for all that happens in my ancestral Country, responsible not just for myself but for the actions of others. It asks me to love not only those who love me but to extend love to those who may even do us harm.

My forebears would not have survived without Yindyamarra. They eschewed hate and resentment. When I look at my parents, I see a scarred grace. That’s the truth of Moltmann’s theology. It reaches across the boundaries of culture and time to unite us in a transcendent love. Moltmann and Yindyamarra have softened my soul. Yindyamarra is a truly Wiradjuri response to a world of bitterness, historical vengeance and hard-bordered identity. For me, it is also Christian.

Moltmann put me at the foot of the cross. He revealed how the crucifixion asks us all to humble ourselves to forgiveness. This is a theology of hope in an age when hopelessness can pose as virtue. Moltmann said living without hope was like no longer living: “Hell is hopelessness.” Hope, Moltmann said, is our defence



against the “seeds of resignation” from which grow the latest utopian “ideological reign of terror”. Hope, love and forgiveness are the antithesis of resignation; together, they are the foundation from which we might change the world and seek justice that affirms us all.

Resentment is resignation; reconciliation also can be resignation. Reconciliation too often appears forced, contrived or convenient. Reconciliation requires more than proforma government apologies or “truth-telling”. However sincere, political reconciliation will always be unfulfilling. Reconciliation is not a transaction; it must be a gift.



Apology proceeds from atonement and love. Truth-telling must proceed from grace. The truth is not a battleground. If truth is a weapon, there will never be peace.

“Yindyamarra requires me to be responsible for all that happens in my ancestral Country, responsible not just for myself but for the actions of others. It asks me to love not only those who love me but to extend love to those who may even do us harm.” Such is the difference between politics and faith. Politics sees reconciliation as an end; faith sees reconciliation as an open door. Moltmann described it as a “not yet being” – history that is not closed but open towards the future. Miroslav Volf, one of Moltmann’s students, says we must “remember rightly”. We must not forget the wrongs of the past, but history need not be a ball and chain.



Volf, a Croatian, had to confront the volatile, brutal history of the former Yugoslavia. In his landmark work of modern theology, *Exclusion and Embrace*, Volf wrestles with the challenge of forgiveness. Moltmann asked if Volf could forgive a Chetnik – a Siberian nationalist fighter. Volf answered no, but added that as a Christian, he must. Volf had to reach for divine grace. He began with the acceptance that there “simply are no innocents”: we are born into a fallen world.



Volf says the victim also must repent. It is another hard lesson. Volf means we must relinquish hatred of the “enemy”. Victims, he says, often mimic the behaviour of the oppressors. Victims, he writes, need to repent of what the perpetrators do to their souls.

Simply, exclusion perpetuates violence – embrace requires forgiveness.

Humour

In a boomerang shop. I'd like to buy a new boomerang please. Also, can you tell me how to throw the old one away?

Two police officers crash their car into a tree. After a few moments of silence, one of them says. Wow! That's got to be the fastest e ever got to the accident site.

I just got a photo from a speeding camera through the mail. I sent it right back - way too expensive and really bad quality.

What do electric cars and diarrhoea have in common? The idea, I will make it home.

I took a laxative along with a sleeping pill by accident last night. I slept like a baby.

What do you call it when a 4'9" woman dates a 6'8" man? A long distance relationship.

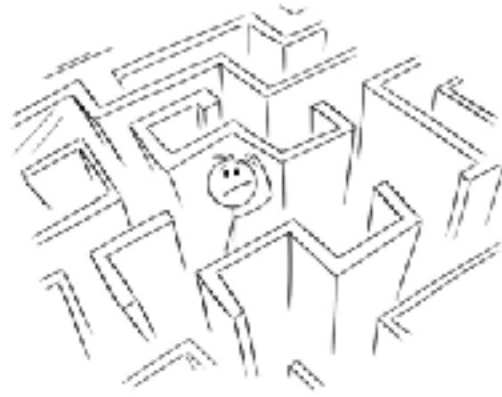
In a Chinese restaurant: a man points at the menu and asks. Sorry, how do you pronounce that? The Chinese waiter replied. Number 37.

What do you call the soft tissue between a shark's teeth? A slow swimmer.

I went to see the doctor about my short-term memory loss. The first thing the doctor did was made me pay in advance.

How many men were born in 2017? None, only babies were born.

A guest ordering at a restaurant. Do you think you could bring me what that gentleman over there is having? The waiter looks at him sternly. No sir, I'm very sure he intends to eat it himself.



Life is like a Camera..

Focus on what's important,
Capture good times,
Develop from negatives, and
if things dont work out..
Take another shot!



Prayers

We remember all the recently deceased especially **Ivo Martin** (brother of Cathy Petrocco) and those celebrating memories of loved ones, especially, **Attilio Costanzo (19th June)** **Irene Wilkins** (20th June) and **Barry Mernagh** (23rd June)

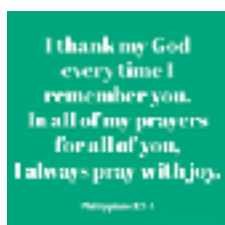
We also remember all others in our Holy Cross family who are unwell, especially



Bro Cau's father, Nguyễn Văn Hoàn was taken to hospital yesterday with a cerebral haemorrhage. This occurred one day before Cau was due to travel to the Philippines for pastoral ministry. Sadly, Hoan passed away around 8.00pm Melbourne time.



We also remember:



Lorraine Gill, Adrian Woon, Pam Storey, Ann Burke, Maree Bartoli, Margaret Enriquez, Tony Tome, Robyn Burns, Paul Darbyshire, Mary Dunn, John & Maeve Reardon, Gerry Bond, Ann Burke, Carol Battistella, Peter & Bernadette Owen, Phil Drew, Alexander Lim, Monique Hardinge, Michael O'Callaghan, Peter McNamara, Greg Agosta, Bronwyn Burke, Helen McLean, Pam Gartland, Patricia Keeghan, Anne Jenkins, Errol Lovett, Shirley

Barnes,

Madelaine Brooks, Sr Gen Walsh RSC, 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

Brian