

Holy Cross Retreat

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



Letter 240

13th September, 2024

Greetings everyone

Rafael passed his IELTS exam results!



Last Friday, Rafael passed his results. When he got the text message he jumped up and down with a big smile (almost reaching his ears), thanking everyone in our community and making phone calls to thank others.

To celebrate, Chris Monahan prepared a delicious fish and chips meal. While some of us had prayed he might fail to keep him with us

longer, we recognised that passing was the best outcome for him, -as God gives what is best for us.

Rafael described the exam as “the most difficult experience” he has faced, especially after spending 11 years as a parish priest in rural Indonesia, where he had little focus on studies or English. His transition to Australia was challenging, but we have all witnessed his hard work and significant progress, especially in recent months. IN addition to the stress, his eyesight had been poor until he got new glasses after the exam! We congratulate him for this achievement, which enables him to begin his new mission in Vanimo, PNG.

Special thanks go to his ELSPM teachers, particularly Sr. Margaret Bentley, for their dedication. On Monday, Margaret accompanied Rafael to collect his official results, which he is now holding with Jerome, a veteran of over 50 years in PNG. Rafael will submit his results for PNG government approval and book his flight to join Budi once he receives his visa. Congratulations, Rafael!

Fransiskus Nong Budi and the Pope in Vanimo (PNG)



Budi, who left Melbourne last month, recently arrived in Vanimo just days before the Pope's visit. In the attached four-page reflection with images, he shares his thoughts on his mission and the significance of meeting the Pope, describing it as “an extraordinary blessing” for him. Budi’s other name, *Fransiskus* (Francis) happens to be the same name as pope *Francis*. When I spoke with him on the phone, he said he was planning to speak to the Pope in Italian *ciao il mio nome è Francesco*, meaning “Hello my name is Francis.” Thank you Budi for sharing and for preparing the way for Rafael to join you soon in Vanimo mission.

Improving Our Safety – Painting of Laundry Floor Coating by Mattioli (Cecilia)

Our thanks again to the Mattioli family, who generously applied a floor coating to the Community laundry and surrounds, making it a much safer environment. As you would know, wet areas can be a hazard, and the concrete floor in our laundry was posing a risk as the surface had become smoother and increasingly slippery over the years. We have learned that the Mattioli organisation – proudly family-owned and operated – is a leader in innovative solutions in asset preservation and rehabilitation. Their expertise in assisting us with this important surface rehabilitation is greatly appreciated.



RSPCA – Donate Your Unwanted Sheets, Towels & Blankets (Cecilia)

The RSPCA use old sheets, towels and blankets in their care of animals at their facility in Burwood. These may be used to make pens more comfortable, keep animals warm and to dry them after washing. If you have any unwanted sheets, towels and blankets – that are not good enough for donation to St Vincent de Paul or other op-shops – you are invited to drop them off for us to pass onto the RSPCA Burwood. Please pop these items to Cecilia in the office by Friday 20/9/24.

Coffee Cart 22nd September



The next Coffee Cart will be held at Holy Cross next weekend, September 22nd, after 10.00am Sunday Mass. All are welcome either to mass, to hot drinks or to both. After a long homily, I believe there will be some needed treats to go with the hot drinks.

The notion of Jesus' 'hour' in John's Gospel -Part 1/4 (JD)

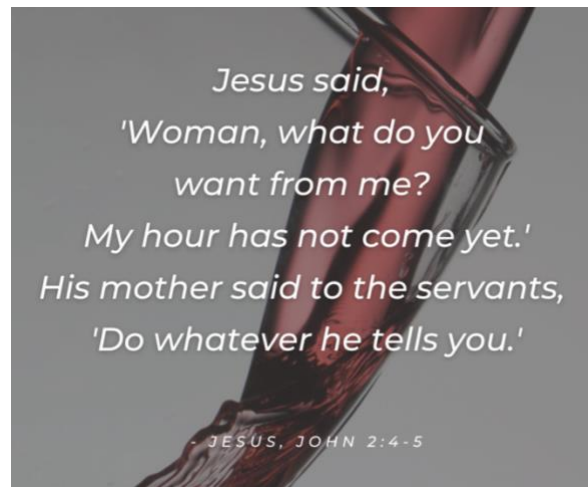
Fr. Joseph Dominic Tan CP (JD) is advancing his studies at YTU, focusing on the Gospel of John. He hopes to pursue a Doctorate in this area upon completing his Master's. We will be reading one of his essays in four parts starting this week, drawing inspiration from his insights and scripture research.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



Introduction

In the Second Testament¹, the 'hour' or 'Jesus' hour' is one of the unique notions of the author in the Fourth Gospel. It is available in some biblical texts with eschatological significance as the 'hour' of fulfilment or as "the dark aspect of the Passion" in the synoptic Gospels (cf. Mk 14:41, Luke 22:53).² In the Gospel of John, the concept of the hour of Jesus has

another remarkable formulation relating to his destiny. The death and resurrection of Jesus Christ are like a prism through which the audience can look through to the "brilliant light source."³ In this essay, I will argue that Jesus' hour not only incorporates his death but is also accomplished in his resurrection. In the discussion of the significance of Jesus' 'hour' in formulating John's Gospel, I will clarify some general meanings with the enumeration of the hour, define the notion of the hour of Jesus within the formulation of John's Gospel, and analyse some essential concepts of the Fourth Evangelist to support the notion of the hour. These are the exaltation and glorification of the Son and the Father, as well as the fulfilment of the love of the Father through God's only beloved Son.



¹ In this essay, First Testament and Second Testament will be used instead of Old Testament and New Testament.

² Ignace de La Potterie, *The Hour of Jesus: The Passion and Resurrection of Jesus According to John* (New York: Alba House, 1989), 3.

³ Mary L. Coloe, *John 11-21*, ed. Mary Ann Beavis and Barbara E Reid, *Wisdom Commentary*, Vol. 44b (Collegeville, MN: Liturgical Press, 2021), 474.

The General Meanings of the Enumeration of the Hour



Aware of the confusion that comes from “the enumeration of the hours in the Fourth Gospel”⁴ and the double meanings of different words used by the author,⁵ the audience can enumerate “ὥρα”⁶ with varying definitions in the Fourth Gospel. For the first enumeration, the word ὥρα can be interpreted as a “short period of chronological time”⁷ or one hour or sixty minutes in modern times. This definition of ὥρα can be used with ordinal numbers in different time reckoning systems. In the Jewish system, the day begins at six in the evening, while the Roman system starts at midnight and ends at noon.⁸ Despite different time system reckonings,⁹ the chronological hour is used at times in the unique portrayal of Jesus in the Fourth Gospel. The NRSV has translated the word to indicate the first enumeration of chronological time.¹⁰ The enumeration is listed along with its context: when Jesus says to the two first disciples, “Come and see” at “about four o’clock in the afternoon” (1:39); when Jesus encounters the Samaritan woman “about noon” (4:6); then when Jesus heals the son of the royal official at the “seventh hour”¹¹ (cf. 4:52-53); when Jesus



⁴ Francis J. Moloney, *The Gospel of John*, ed. Daniel J Harrington, Sacra Pagina, 4 (Collegeville, MN: Liturgical Press, 1998), 121.

⁵ Brown, Raymond E. *An Introduction to the Gospel of John*, 1st ed., The Anchor Bible Reference Library, ed. Francis J Moloney (New York: Doubleday, 2003), 29. E. Richard, “Expressions of Double Meaning and Their Function in the Gospel of John,” *New Testament Studies* 31, no. 1 (1985): 96–112, <https://doi.org/10.1017/S0028688500012947>.

⁶ “5610. hōra,” Bible Hub, accessed 9 September 2023, <https://biblehub.com/greek/5610.htm>

⁷ Felix Just, “The “Hour” of Jesus in the Fourth Gospel,” Catholic Resources, updated on February 18, 2022, accessed 6 November 2023. <https://catholic-resources.org/John/Themes-Hour.htm>

⁸ R. Alan Culpepper, *Anatomy of the Fourth Gospel: A Study in Literary Design* (Philadelphia, PA: Fortress Press, 1987), 219.

⁹ Adam Kubiś, “Roman Versus Jewish Reckoning of Hours in the Gospel of John: An Exegetical Misconception That Refuses to Die,” *The Biblical Annals* 11, no. 2 (2021): 247–80, <https://doi.org/10.31743/biban.12233>.

¹⁰ Harold W Attridge, Wayne A Meeks, and Jouette M Bassler. *The Harpercollins Study Bible: New Revised Standard Version, Including the Apocryphal/Deuterocanonical Books*. Fully revised and updated (San Francisco, CA: HarperOne, 2006), 1818, 1821, 1850.

¹¹ Coloe, *John 11-21*, 132.

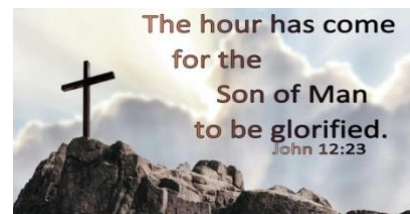
confirms the number of hours per day and decides to go to see Lazarus (cf. 11:9) and when Jesus is announced by Pilate, “Here is your King” at “about noon”(19:14).

Occasionally, the hour expresses a special meaning, such as the hour of the woman (cf. 16:21) in the image of birth pangs found in other texts (cf. Matt 24:8, Mark 13:8; Rom 8:22); then when Jesus says to his mother, “Woman, here is your son” (19:26) and to the disciple, “Here is your mother” (19:27). The ‘hour’ in these occasions can be understood in both meanings as chronical time or more accurately in the broader meaning below.



The second enumeration with the “broader and metaphorical”¹² meaning of ὥρα refers to Jesus' hour, which contributes to the significant formulation of one of the major themes of the Fourth Gospel. This ‘hour’ of Jesus is emphasised with an eschatological tension of the ‘already’ and the ‘not yet’ within the book. The tension is that the hour is coming and has already come. On the one

hand, the ‘hour’ is coming or has not yet come in the following situations: for a symbolic performance (cf. 2:4), for the proper place for worship (cf. 4:21), for true believers to worship (cf. 4:23), for the dead to hear the voice of God’s Son and lives (cf. 5:25), for the coming out of death to resurrection (cf. 5:28), for the reason given for not making the arrest (cf. 7:30, 8:20), for the unhealthy thought of killing for offering worship (cf. 16:2) and for plainly speaking to the Father (cf. 16:25). On the other hand, the ‘hour’ has already come for the glorification of the Son (cf. 12:23), for the lamentation of Jesus (cf. 12:27), for departing from this world and going to the Father (cf. 13:1), for remembering Jesus’ words (cf. 16:4), for the scattering of the disciples while Jesus prays to the Father (cf. 16:32) and for the



¹² Just, "The "Hour"."

glorification of the Son and the Father (cf. 17:1). These examples are enumerations of how Jesus' 'hour' is coming and has now arrived.

In addition, there is another word relating to the concept of 'hour, which is "καιρός"¹³ which means time (7:6, 8). This word can be considered as Jesus' time or hour. It shows that the time of Jesus has not come or has not come fully. It can be defined as indicating that the hour is coming. We can conclude that even though the word hour does not occur extraordinarily frequently in the Gospel of John (26 times), it is noteworthy to consider its particular connotation.¹⁴ The word "ῥα" has the double meaning of chronological time and Jesus' hour or time (καιρός), describing the eschatological tension of the 'already' and the 'not yet'. The 'hour' is a puzzling notion but can be explained in the following ways.



To Be Continued...

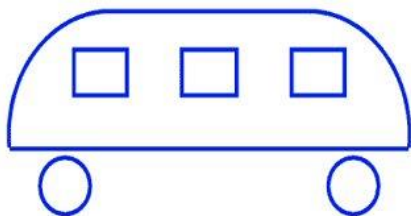
Humour

Test of your mental acuity:

PRE-SCHOOL TEST FOR YOU

Which way is the bus below travelling?

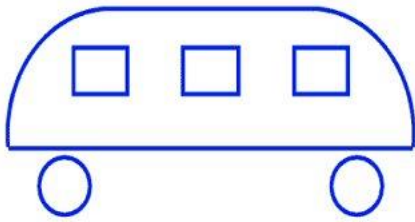
To the left or to the right?



¹³ "2540. kairos," Bible Hub, accessed 6 November 2023, <https://biblehub.com/greek/2540.htm>

¹⁴ Raymond E. Brown, *The Gospel According to John*, 1st ed, The Anchor Bible, 29a (Garden City, NY: Doubleday, 1966), 517.

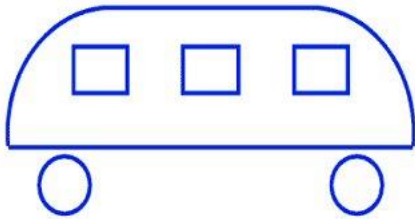
*Can't make up your mind?
Look carefully at the picture again.*



Still don't know?

Pre-schoolers all over Australia
were shown this picture
asked the same question.
96% of the pre-schooler's gave this answer.

"The bus is travelling to the right."



When asked,
"Why do you think the bus is travelling to the right?"

They answered:
"Because you can't see the door to get on the bus."

How do you feel now???
I know, me too.



Prayers

We remember all the recently deceased, and those whose anniversaries occur this week, especially

Abraham Lim - 16/9 - Brother of Grace Kho

Brett Daly - 18/9 - son of Gerard & Linda

Margaret Bick - 20/9 - mother of Maree Metcalfe

**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.

**Caroline Meade, Sophia Chung, Zoe Chung,
Michael O'Callaghan, Peter McNamara, Pam
Storey, Lorraine Gill, Adrian Woon, Maree Bartoli,**

**Ann Burke, 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