

Holy Cross Retreat

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



Letter 243

6th October, 2024

Greetings everyone, welcome to October.

Daylight saving

This Sunday, October 6th, there will be a change in the clocks. They will be set forward by one hour, giving us an extra hour of daylight but resulting in one less hour of sleep!

Someone suggested to share this information with those at Holy Cross. If you plan to attend the 10 AM Mass, please be mindful of the time change to avoid arriving before 9 AM—unless you enjoy a long meditation before Mass!



Fire next door



Last Friday, a house next to Holy Cross caught fire. One of our Italian parishioners, Vince Celestino, who often volunteers to work on the Holy Cross car park, happened to be nearby. Though he wouldn't want the recognition, Vince heroically stepped in, alongside a passerby, to break a window and help rescue the children, their pets, and some important belongings.

Despite suffering a few burns, he ensured everyone was safe, and fortunately, no one was injured. Joey also visited the family a few times afterward, offering support and asking if they needed anything. We pray for the family as they cope with the loss of their home and possessions, and we thank Vince and Joey for embodying the spirit of Christianity, especially Vince's brave act in helping our neighbour.



Thank you from seminarians



The Melbourne Archdiocesan seminarians recently spent a week at Holy Cross on a silent retreat. The photo to the side was taken during their Stations of the Cross. They sent a thoughtful message of thanks to Mayrose and the staff, which is a true credit to our team. As for the rest of us Passionists, all we do is share a smile to visitors.

“Dear Mayrose and the staff of Holy Cross Retreat Center,

On behalf of Corpus Christi College Seminary in Carlton, I extend our heartfelt thanks for your warm hospitality and support throughout our retreat.

A special word of thanks to chef Lina for her delicious and nourishing meals which were a highlight of our stay. We also deeply appreciate and thank Mariya and Thejus for their constant care and attention to detail, ensuring our comfort and smooth coordination.

Our retreat preacher, Rev. Fr. Dr. Terry Kennedy, also expressed his gratitude for the exceptional hospitality and support we received.

Please, kindly convey this note of appreciation to your entire staff, as each of them contributed to making our time at the Retreat Center memorable.

Be assured of our prayers for you and all at your center. We ask that you also keep us in your prayers as we continue our journey to the priesthood.

God bless you!

With gratitude,

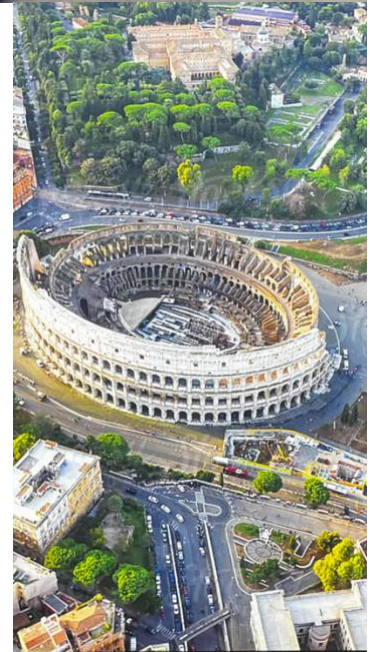
*Channa Tilakarathna
Retreat Coordinator.”*

Getting to Rome (Brian & Chris).



Brian and Chris left for Rome last week. In the above two photos, Brian was leaving not long before Chris also left. I was taking Brian to the airport, not going with him! Below is some of what Chris shared with us and below it, Brian shares even more about happenings at their arrival. Fascinating.

Chris: “When I arrived in Rome there was a billboard that had an aerial shot of the Colosseum and our place above it. That was a pleasant welcome indeed... You will be pleased to know I have found a bike that I’ll take out today while I can. Brian is laughing coz he’s realising everyone is like me here - hugs everywhere!! Prayed for you all in Vincent Strambi chapel yesterday morning.”



Brian:

“On Monday I woke up in Rome. Chris did too. We are in adjacent rooms, on the 3rd floor of the old student section of the house in St John and Paul’s. Tue is a few doors away and Denis immediately below, on level 2. At 9.00am it was 14 degrees and a beautiful blue sky, with an expected maximum of 25 degrees. Today (Tuesday) and Wednesday are forecast to be the same, with some rain on the following two days.

To go down for breakfast is 87 stairs! Later when we have to go to the meeting room (aula), it will be another 70 stairs. Doing that trip and back at least twice a day will help fitness! After dinner here on Sunday and Monday, Chris and I caught up with Joachim, which was lovely. He is in good form, and although it must be a strange feeling to prepare to leave Rome after 12 years, he has enjoyed his time in the role of General of the Passionists.



It was delightful to see Priscus (from Tanzania). Priscus undertook a course in leadership and management while he was at Holy Cross and he shared with us the wonderful work being done at the hospital where he is chaplain and leader. He is extremely grateful for the financial assistance given by our Province Passionist Heart Foundation. We were also delighted to catch up with Hendri (from Indonesia) who studied English at Holy Cross across 2016-



2017. He also attended the last General Chapter. Both men will be remembered fondly by many people at Holy Cross.

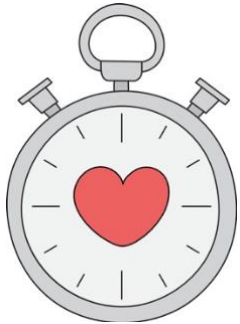
During my travel to Rome, I had an amusing experience at check-in. A young woman (her assistant told me 'she is only 21') asked for my mobile phone number. When I said I didn't have one, she was incredulous, that someone did not have a phone. "Really?" she asked. "But how can you find your way from one place to another". I reassured her that people had managed to do that for a long time without using a phone. "How do you wake up in the morning?" She seemed surprised that it was possible to use an alarm clock! In disbelief still, she asked, "What about your wife; does she have a phone?"

The notion of Jesus' 'hour' in John's Gospel -Part 4/4 (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 fourth and last of the four parts. We thank JD for sharing his academic research and wisdom with us.



The fulfilment of Love



Approaching God's love through Jesus, the notion of the 'hour' brings to a climax the purpose of Jesus' life, which has already been described as a gift of divine love (cf. 3:16).¹ Jesus mentions love in referring to the notion of the hour when he indicates that he loves all who belong to him in the world. He loves them to the end (cf. 13:1). Jesus shows his love by washing the feet of the disciples, even the unclean one who would betray him (cf. 13:2-11). This washing of feet can be interpreted in terms of example, Christology or Sacramentality,² through which it is appreciated as an act of love. Jesus encourages his disciples to wash each other's feet as he has done for them. He later repeats that they must love one another as he has loved them (cf. 13:34). Love is the essential identity of God, which is manifested in Jesus' disciples (cf. 13:35). In Jesus, "the 'hour' becomes the climactic moment of God's love, the culminating hour in the long history of God's expression of love to the world."³



In the 'hour' of Jesus, his love is demonstrated by his care for his mother, his Beloved Disciple and all people from the cross and his resurrection before returning to the Father. He announces that his mother is to become the mother of the Beloved Disciple and that the Beloved Disciple is to be her son. The meaning of that statement is not just the announcement of a new family relationship, but the significance is revealed in that this happens in the 'hour' of Jesus. In the causative sense of "because of that hour" or because of Jesus' death and resurrection (cf. 19:27), "the Beloved Disciple and the

¹ Coloe, *John 11-21*, 362.

² Klink III, *John*, 581-4.

³ Klink III, *John*, 171.

Mother become one” and so Jesus creates his new family.⁴ He creates a new family of God in his ‘hour’ when the Son of Man is lifted up or elevated on the cross, and his glorification is completed when he returns to his true home with his Father. Jesus emphasises in his message, “I am ascending to my Father and your Father, to my God and your God” (20:17). This is a “new and unique relationship”⁵ as a new family in God’s house. Jesus shares his divine Father with his brothers and sisters at this stage, “fulfilling the pledge aired in the Prologue” (cf. 1:12-13).⁶



The cross is like a “paradoxical throne”, and Jesus is like a “mysterious king” who sits on it to “triumph over the world and complete the mission of salvation entrusted to him by God.”⁷ In the last minutes on this paradoxical throne, the meaning of fulfilment is brought to a climax in Jesus’ perspective and words by the repetition of two words, “τελειόω”⁸ and “τελέω.”⁹ These two words have the same meaning of completion or fulfilment. Jesus acknowledges that “all things”, which can be the whole Scripture, are all His Father’s works which are now accomplished.¹⁰ Jesus’ mission is complete with the declaration on the cross that Jesus knew that “all was now finished” (v. 28). The declaration also “makes verses 26 and 27 the climax and fulfilment of Jesus’ mission.”¹¹ Therefore, in the notion of the ‘hour’, “Jesus brings the work he was sent to accomplish to its conclusion.”¹² This conclusion is not just “the fulfilment of everything promised in

⁴ Moloney, *John*, 503-4.

⁵ Moloney, *John*, 529.

⁶ Byrne, *Life Abounding*, 333.

⁷ Donald Senior, *The Passion of Jesus in the Gospel of John*, The Passion Series, 4 (Collegeville, MN: Liturgical Press, 1991), 98.

⁸ “5048. teleioó,” Bible Hub, accessed 11 November 2023, <https://biblehub.com/greek/5048.htm>.

⁹ “5055. teleó,” Bible Hub, accessed 11 November 2023, <https://biblehub.com/greek/5055.htm>.

¹⁰ Klink III, *John*, 808.

¹¹ Coloe, *John 11-21*, 491.

¹² Coloe, *John 11-21*, 491.

Scripture” but also “the foundation of everything still to come.”¹³ The meaning of fulfilment continues to come in the light of the resurrection. Frey argues, “It is only the events in the ‘hour’ of death and resurrection that enable the proper understating of both the activity and words of Jesus and the Christological meaning of Scripture.”¹⁴

Coloe emphasises this concept by declaring, “This hour will be both his death and his glorification, and through the events of this hour the eschatological promises will be realized.”¹⁵ The events in Jesus’ ‘hour’



are his arrest of foreshadowing (cf. 7:30; 8:20) and become true with Jesus’ willingness to accept his destiny (cf. 18:4-11). These events include his departure to the Father (cf. 13:1), which continues to the resurrection (cf. 20:17), and his glorification (cf. 12:23, 27; 17:1), all of which is fully revealed by his appearance personally to Mary Magdalene (cf. 20:11-16). Later, Jesus comes to a broader audience of disciples (20:19-23), especially to Thomas with his wounds (cf. 20:26-28). These events are accomplished through his death and resurrection.¹⁶

In relation to the First Testament, the ‘hour’ in the Fourth Gospel can be compared with the hour of distress in the Targum Neofiti in four aspects¹⁷ and interpreted as the time when Jesus is “arrested and killed.”¹⁸ Even though this comparison still limits the hour of distress, it contributes to the attitude of obedience and complete confidence of the main character toward the hour. In the ‘hour’, the main character, Jesus, “completes his work by consciously choosing to bring the divine plan revealed in Scripture to complete

¹³ Klink III, *John*, 802.

¹⁴ Frey, *The Glory*, 87.

¹⁵ Coloe, *John 11-21*, 351.

¹⁶ Koester, *The Word of Life*, 218.

¹⁷ Craig E. Morrison, “The ‘Hour of Distress’ in Targum Neofiti and the ‘Hour’ in the Gospel of John,” *The Catholic Biblical Quarterly* 67, no. 4 (2005), 598.

¹⁸ Morrison, “The ‘Hour’,” 603.

fulfilment.”¹⁹ Trusting and enjoying divine intervention and rescue, the ‘hour’ does not just stop at the death of Jesus but continues to be accomplished with the resurrection.

Conclusion

Time is one of the significant aspects of human life as it allows the recording of the progression of events that happen from the past and into the future. In the Fourth Gospel, time is used in terms of the notion of the ‘hour’ through two words, which are ὥρα and καιρός, in Greek. With lists of events through time or ὥρα in John’s Gospel, the ‘hour’ can be understood as a chronicle that records some significant events in Jesus’ life. The list of an eschatological tension of the ‘already’ and the ‘not yet’ of the ὥρα in addition to ‘καιρός’, the ‘hour’ can be considered not only as the moment of Jesus’ arrest, trial and death but also extending into the resurrection, ascension and giving of the Spirit. This ‘hour’ is not separated but one unity, which is the centre of all activity and the source of all movement in any direction. In John’s Gospel, the notion of the ‘hour’ is testified mainly in the concepts of exaltation and glorification when Jesus is lifted up upon the cross, returns in his new body and appears to Mary Magdalen before returning to his true home in unity with the Father. This unity of his mission has been fulfilled in the love of God from the beginning, during Jesus’ life, until the end, when Jesus departs from this earthly life.



¹⁹ Lincoln, *The Gospel According*, 477.

Humour

Below are responses to last week's quiz. Time to give yourself a star if you got it last week. Someone has kindly shared with me something you might find funny, see for yourself below the quiz. From next week I will be sharing more jokes recently shared with me. Thank you to those that took the time to share the jokes.

What's the best way to scare a snowman? **Talk about global warming.**

- What did the police officer say when he saw the snowman stealing? **Freeze!**
- Where does a snowman get the weather report? **The winternet.**
- What can you catch in the winter, even with your eyes closed? **A cold.**
- What did the tree say after a long, cold winter? **What a re-leaf!**
- What did the icy road say to the car? **Wanna to go for a spin?**
- Why was the little snowman sad? **Cause he had a meltdown.**
- Which is faster, hot or cold? Hot—**you can catch cold pretty easily!**
- How do you get a snow monster to go away? **Get into a heated argument.**
- What is a snowman's favourite drink? **Iced tea.**
- What do you call an old snowman? **Water.**
- What do you call a penguin in the Sahara Desert? **Lost.**
- Why do birds fly south for the winter? **Because it's too far to walk.**



In a "Mental Hospital" of 38 patient's, a journalist asks the Doctor: _How do you determine whether to admit a mental patient or not to?

Dr: "_Well, we fill a bathtub with water and then give the patient;_
(a). a teaspoon,
(b). a glass,
(c). a bucket,
and ask them to empty the bathtub."

Journalist: "_Oh, obviously a normal person would use the bucket because its bigger_."

Dr: "_No, a normal person would pull the drain plug! Please go to bed No.39. We will start further investigations on you!"_

..... You also thought of the bucket, didn't you? Please go to bed No. 40! 😜

Prayers

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

Evan Davies - 8/10

Aileen Dorrat - 8/10

John Sheehan - 9/10

Annette Mascitti - 11/10

**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