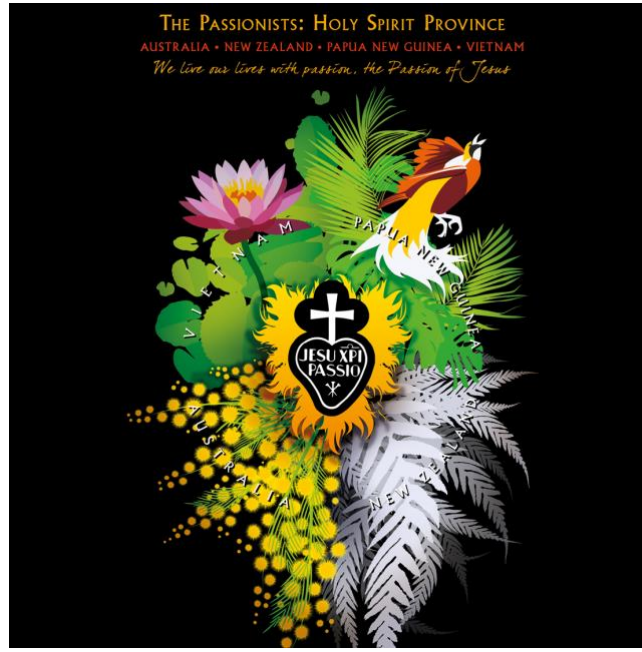


A HISTORY OF HOLY SPIRIT PROVINCE

(1843-2022)



HOLY SPIRIT PROVINCE

The history of the Holy Spirit Province can be divided many into eleven sections.

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1. STRADBROKE ISLAND (1843-1846) and ADELAIDE

Four Passionists, Italians Raimondo (Raymond) Vaccari aged 41, Luigi Pesciaroli aged 34, and Maurizio (Maurice) Lencioni aged 28 together with Swiss born Joseph Snell, aged 40, were the first Passionist missionaries to Australia, arriving in March 1843. Only Snell could speak English, along with four other languages. They had been invited by Archbishop Polding to undertake a mission to the Australian aboriginals.

They arrived in Sydney which had a population of 40,000 people. Immediate problems surfaced when Vaccari revealed to the Bishop that he had been given the Vatican appointment of 'Prefect Apostolic' which gave him equal rights to a Bishop over certain territory. Records reveal that the General at the time, Anthony Testa, had not seen Vaccari as a suitable leader of the mission and had been ordered (obviously by a Vatican authority) to send Vaccari to Australia against his own good judgment. Vaccari informed his missionary brothers that he had been told in Rome not to advise Archbishop Polding of this appointment until their arrival. The news caused grave problems and proved a great stumbling block for the mission.

Within one month of arrival the missionaries had travelled to Brisbane, which at that time had a population of just eight hundred. From there the missionaries were taken to Stradbroke Island, twenty-five kilometres to the east.

They discovered their accommodation at Dunwich was the derelict buildings which had served to house convict labourers and soldiers in a recently abandoned settlement. To their further dismay they learned that this was not to be their mission; rather they were to use their time at Stradbroke to learn aboriginal customs and language.

Stradbroke Island is fifty kilometres long and eight kilometres wide at its broadest and had about one hundred and fifty aboriginal inhabitants from the Quandamooka people. They had contact with Europeans and many spoke English. They lived in small groups, none of which was larger than sixty people. They rarely stayed more than eight days in one place. Frequently the missionaries followed the people around often sleeping out under the stars and eating with them, but sometimes they were not allowed to follow. On one occasion Vaccari wrote that they had not conversed with any aboriginals for two months. Funds were low and evangelizing slow. In a letter to the General, Luigi described the great privations they suffered, especially insufficient clothing and food (and certainly no Italian cuisine) and almost totally cut off from communication with Europeans.

The Passionists did not follow the advice of the Archbishop regarding baptisms. They refused to baptise aboriginal children who they knew would not be remaining on Stradbroke Island. They questioned what purpose this would have served. By late 1844 plans were being considered to transfer the missionaries to Western Australia, and almost two years later the General, Anthony Testa wrote to direct them to do this. Testa expected Vaccari to comply, and his Vatican appointment gave him the right to ask this. Vaccari resigned his office in February 1846. In June 1846 the remaining three left Stradbroke and arrived in Sydney, only to find confusion about where they were to go. Before long Vaccari began to feel unsafe and within a few months he too left Stradbroke Island and took a steamer to South America under the name of A Wilson. He was identified several years later working as a gardener in a Franciscan monastery.

Another Italian Passionist, Peter Magagnotto set out for Australia to meet up with the missionary band. Joseph, Luigi and Maurice had travelled to South Australia, en route to Perth when Peter arrived in Sydney in 1848. He had studied some theology before joining the Passionists and almost immediately after ordination he was engaged in teaching Philosophy and Theology. In 1840 with Dominic Barberi he departed for Belgium and with two other companions started the first community outside of Italy. He was the first rector of Ere [Tournai] where he built a church and conducted many retreats for other religious communities. Magagnotto stayed in Sydney and lived with the Benedictines.

He taught theology and conducted retreats before returning to Rome, via South America in 1853. Joseph, Luigi and Maurice travelled towards Perth stopping in Adelaide. They sought accommodation with the Bishop. At that time the twelve-kilometre road from Port Adelaide to the city was described as “a road blinded by dust on account of the bullocks carving it up”. For those who know Adelaide today it is difficult to imagine the description, “The city of Adelaide was forest. It was so heavily wooded that even those who knew the district well could get lost between King William Street and West Terrace”, or “Gawler Street was a mass of deep ruts and holes during winter, so that a bullock was drowned trying to cross from one side of the street to the other”.

While in Adelaide the Passionists heard disturbing reports about the inability of the Bishop in Perth to provide funding for the missionaries. He had just accepted a large number of other missionaries into his diocese and had incorrectly expected the colonial government to reimburse the costs of their travel.

One year after their arrival in Adelaide, in September 1847, the Bishop advised the Vicar-General of Melbourne diocese that the Passionists were still in Adelaide and boarding with him. He said at that time their only source of income came from catechetical instructions Joseph Snell was able to provide for a few families.

Correspondence with Rome was slow and indecisive. The three men offered themselves to Bishop Murphy for the diocese of Adelaide. The Bishop encouraged them to have strong faith, as he himself had needed. When he had arrived in late 1844, there was no church nor priest in his diocese. Even in 1847, the Bishop said the only presbytery was in Morphett Vale and there were no country churches.

Not long after they received appointments from the Bishop they received a letter from the General who was disappointed they had not travelled to Western Australia. He gave the options of joining Peter Magganotto in Sydney, offering their services to Bishop Murphy or find the money for a passage home. They had heard Fr Peter was not happy in Sydney and they could not raise the money for a fare, so they were able to confirm what they had already offered Bishop Murphy.

Necessity had meant that the community was separated by individual appointments. Luigi Pesciaroli, still struggling with English was appointed assistant priest in Mount Barker where the parish priest was living in a small hut, and there was no room for another lodger. Luigi boarded with a Catholic family in Mount Barker for seven months but had no money to pay for his rent.

He wrote many letters describing the missionaries experiences which have helped inform us of the experience. He never mastered English and the parishioners kindly donated him a fare home. He went to England and was in London when Dominic Barberi died in 1849. Luigi himself died in Corneto, Italy in 1874.

Joseph Snell was appointed parish priest of Morphett Vale in 1848. He had two predecessors but he was the first resident priest. Both the church and his residence were very basic. They had been built by volunteer donations and labour. The church opened in January 1846 and was the first Catholic church in South Australia, It was twelve metres long, six metres wide and five metres high. A small room was added as a vestry. This was not his preferred ministry, nor his true desire to live without a Passionist community. In time, Joseph opened a Catholic school with Catholic teachers which was a courageous action at that time.

Maurice Lencioni was appointed to the Bishop's house and spent thirteen years attached to the Cathedral in Adelaide where he taught theology and music and he was given charge of the choir. Maurice assisted Joseph and together they were able to build a church in Marion. Given that Morphett Vale was a twenty-seven kilometre journey on rough roads, Maurice must, like Bishop Murphy, have spent a lot of time in the saddle!

Joseph Snell became unwell and in January 1861 on medical advice he requested Bishop Geoghegan who had replaced Bishop Murphy in 1858, to grant him a holiday. While in Carisbrook one hundred and sixty-kilometres north east of Melbourne, Joseph suffered a heart attack and died. He was buried there.

Maurice was now alone but he continued to work actively. He was spoken of as being loved by the people and clergy. Maurice wanted to return to a Passionist community. He had been in Australia twenty years and Bishop Geoghegan gave him his permission and blessing to return home. Friends ensured he had the required fare. In March 1864 he was preparing to depart when he caught pneumonia and died a month later. Maurice is buried in the Passionist cemetery at Glen Osmond.

The Mission to the aboriginals was short lived. In some respects as Luigi Pesciaroli described in a letter to the General, the mission never began. Their stay on Stradbroke Island was short lived, though it must have seemed a long trial to the missionaries. Eventually the four men dispersed.

The Mission was judged a failure, but, their time on Stradbroke and their work among aboriginal people has left a Passionist heritage to this day and their work in Adelaide was critical at the time because of the shortage of priests. It also meant the Passionists had a valued reputation when the request to make a foundation in Adelaide was made, twenty-two years after Maurice died.

Peter Magagnotto left Sydney with hordes of other people and headed for California where gold had been discovered. He built churches in Northern California, and was made Vicar General. He moved to Nevada and the General sent a community to be with him. Eventually the community withdrew either because of problems with the Bishop or because the Bishop thought there was gold underneath the ground of their residence! Peter was asked to go to Valparaiso in Peru to check on a rumour that the gardener at the Franciscan monastery was Raymond Vaccari. Peter was able to confirm this rumour. Vaccari had become a Franciscan brother. Peter returned to Rome in 1865 and three years later while in a poor parish at Castel Porziano outside of Rome, he died as the result of a stroke. He is buried in Rome.

2. THE SECOND FOUNDATION (1887-1921)

The first foundation of the Passionists in an English-speaking country was the Province of St. Joseph. Fr Dominic Barberi CP and Fr Amadeus McBride CP an Irishman who had joined the Passionists in Italy, arrived in England from Italy, on October 7th 1841. They established the first community at Aston Hall, near Stone, Staffordshire, in the mid-west of England, on 17 Feb, 1842. Growth in vocations was slow but the Province was officially established in 1851.

By 1856 there were only nine Passionist priests and three brothers from England, but despite this, in that same year the first Passionist community was established in Ireland, in Mount Argus, Dublin. Twenty-one years later, in 1887 Alphonsus O'Neill CP, Marcellus Wright CP, Patrick Fagan CP, Colman Nunan CP, and Brother Lawrence Carr CP, came from this Province to establish the Passionist Congregation in Australia. As Holy Spirit Province celebrates one hundred years since its foundation, there are striking similarities between the early years and the recent years, which we can reflect on a little later.

In convoking the Provincial Chapter in 1890, forty-nine years after St Joseph's Province had been founded, the Provincial of the time, Vincent Grogan, wrote that the previous Chapter had accepted an invitation from Cardinal Moran to make a foundation in Sydney.

Vincent mentioned that "soon afterwards the Province "gave four of its most useful and zealous Fathers to establish the Congregation in that chief diocese of Australia". He added that three other priests and a brother had been also sent in the three years since the foundation.

The Passionists in the United States had rejected an invitation to found an aboriginal mission in Western Queensland in 1880, and the General rejected a request put to him to accept the Vicariate of Cooktown, Northern Queensland soon afterwards. Approval was now given to undertake a mission to Australia and the General at the time, Bernard Silvestrelli, instructed the Superior that the men were to give missions and retreats and were not to enter into any arrangements for a foundation or accept any obligations for a permanent establishment in Australia. They were forbidden to purchase land, houses or property without permission from the General.

The first group consisted of four Irishmen and one Englishman. Alphonsus O'Neill was aged 57. He had studied for four years in Rome and just completed a term as Provincial. Bro Lawrence Carr was 53, Colman Noonan was 27 and one year ordained.

Patrick Fagan 27, was four years ordained. Marcellus Wright 29, was an Englishman who was five years ordained. They were joined soon afterwards by Clement Cain who had been ordained two years, Joseph Cassidy who had been ordained four years and Bro Norbert McFadden. Joseph was sent to Australia because the weather was considered helpful for TB that he had contracted. Unfortunately, he died less than a year after his arrival in 1890, aged 27.

The early Passionists were given charge of the Cooks River-**Marrickville** mission in Sydney. This area belonged to the indigenous Cadigal-Wangal people who had inhabited the Marrickville area for seven thousand years. By the time the Passionists came it was a wild, sparse locality of thick virgin bush, swampland and a handful of cottages. It adjoined Newtown, Erskinville, Ashfield, Canterbury and Arncliffe.

The Passionists had a small cottage in Fletcher Street, which was 'swampy, unattractive and on the edge of the bush'. By 1890 they had built a monastery capable of accommodating the community, and had established a foundation for the Novitiate at Goulburn, 250 kilometres way. The western part of the district included Dulwich Hill. When electric trams were introduced in 1906, larger estates were subdivided and people quickly moved there. The Passionists were asked to build a parish in Dulwich Hill. St Paul of the Cross parish church was opened in 1907, but that district was handed over to the diocese the following year in 1908.

The St Brigid's parish community centred on Marrickville, and grew from three hundred in 1886 to nearly four thousand in 1915. Fr Alphonsus Coen, a native Australian, was largely responsible for building 'a magnificent temple' as he described it in 1915. Following Alphonsus' unexpected and sudden death, the new parish priest Bertrand Mangan, promised donors that they would be enrolled as founders in the 'Father Alphonsus Memorial Church' and that his remains would be transferred to the new church to be built around his tomb. This never happened and the temporary shrine erected over his grave deteriorated. Car-garages were built over the now lost grave. The area was made into a garden in 2007.

When the new church opened in 1921, it was the largest though incomplete Romanesque basilica in the Commonwealth. The next parish priest Casimir Maguire did much of the present-day furnishing. It is interesting to note that at St Brigid's on Christmas Eve that year, nine priests each heard confessions for up to six hours.

The pre-novitiate seminary high school opened in **Goulburn** in 1890, the place of novitiate. Goulburn has bitterly cold winters, with mornings often below freezing point and water pipes frozen from morning frosts. There was no heating until a 'radio lamp' was added to the chapel in 1912. There was no electricity until 1916. Judging from comments made in various correspondence, sleep for some students was often impossible because of the cold.

In 1888 and 1889 Hilary O'Mara gave thirty missions. Four men (Clement Caine, Kevin McKeown, John McMullan and Frederick Heffernan gave 88 missions or retreats to clergy, religious, children, women and men in Western Australia in 1897. They lived under difficult conditions and had to undertake many long journeys by coach, horseback or bicycle. At times it was difficult to obtain fresh food and water and sometimes they had to share tents in mining areas.

The purchase price and extension costs for Goulburn were funded over many years by bazaars, art-unions, parish collections and donations. Revenue was also raised by picking, packing and selling fruit from the garden. Since fixed income was forbidden, a special dispensation was regularly requested and given to 'sell produce from the garden'. Given the almost continuous droughts of the 1880's and 1890's as well as the depression of the 1890's, the financial position was serious. The parish missionaries attached to the community undertook a great deal of mission and retreat ministry and in 1904 they took advantage of there being no novitiate class and conducted sixty two missions and retreats.

Despite so much work the bank balance at the end of that year was just 7 pounds, 1 shilling (\$15). Vincent Grogan wrote to the General that he had refused six very promising young men from New Zealand who were willing to go to England or Rome to join the Congregation but could not afford the expense. In order to boost flagging finances, the Passionists accepted a parish in **New Town**, Hobart in 1893. This proved unrealistic. The parish was working class and experienced problems of poverty as a result of the drought. Passionist debts soon outweighed income and the parish community became a drain on mainland finances.

New Town community had attracted income earning religious from Goulburn to a non-paying ministry in Hobart and as a result, both communities suffered financially. The Fr Vincent, pro-Provincial in Australia wrote to his Provincial in 1895 "send us one or two thousand pounds to save this mission from ruin. I beg you to make no delay. Send us even one hundred pounds to meet the famine prices".

In 1896, following an invitation from the Archbishop of **Adelaide**, the Passionists moved into a crumbling twenty room mansion at Glen Osmond, A which had most recently been the residence of Justice Boothby. They were given the pastoral oversight of most of the southern suburbs including Parkside, Burnside, Mitcham, Kingswood, part of Goodwood, Coromandel Valley, Belair and Blackwood reaching twenty kilometres towards Port Noarlunga. Parkside became the centre.

The diocesan situation in Adelaide had called on the Passionists to modify their aim of preaching missions and retreats. Until 1925, their primary energies were parochial. In 1923 when some of the Passionist parishes were given back to the diocese, the Bishop had insufficient clergy, since he had been one Bishop who had sought to recruit Irish clergy and had given no support to the indigenising aims of the seminary in Manly, Sydney. This policy had lost credence by 1914 when three quarters of the clergy were Irish born, but fewer than five in a hundred Catholic laity were Irish-born.

Many Passionists on loan from the home Province never returned, dying on the mission field. Some others did not live long after returning from Australia. Despite these troubles, and thanks to their incredible efforts, the mission flourished. In 1918 the Provincial reported that the material conditions were prosperous and that the Congregation enjoyed high esteem from the bishops, clergy and laity of the entire continent. He indicated that the time had almost arrived for a Province to be established.

In 1891 two Australians (Leonard Brereton and Julian Byrne) were professed. Julian was the first Australian Passionist Brother. The following year, a 23 year old student Seraphim Mclvor who suffered from a similar chest complaint to Joseph Cassidy, was sent out and ordained soon afterwards. After serving in New Town, Hobart, Seraphim headed to New Zealand to undertake some parish missions in 1894. He was one of 140 people who drowned when the ship 'Wairarapa' sank in Auckland harbour. A few years later, in 1902, thirty-seven year old Alfred Rees was drowned after suffering a heart attack at Glenelg beach in Adelaide.

The Provincial, Vincent Grogan arrived for an extended visit in 1892. That same year Callistus Henry who was two years ordained, arrived and a few months later five men arrived from Dublin. One of these men was a 22 year old student Oswald Donnelly, who was ordained in Australia in 1895. A number of young men were sent out here in this period, such as Kevin McKeown who was five years ordained and Gregory O'Callaghan who was three years ordained. They arrived in 1893, the same year that Alphonsus O'Neill returned to Ireland.

In 1892, the entire Province of St Joseph consisted of one hundred priests and forty brothers, and amazingly there were twenty-four of them present, for the opening of extensions in Goulburn that year! The original property had been called Ravenswood and had been built by the former mayor and Methodist minister, Francis Tait. The property including 55 acres was sold to the Passionists after Francis' sudden death at age 49. Ravenswood was renamed 'Presentation Retreat, Mary's Mount' and officially opened and blessed in 1890.

A visitor from New Zealand gave this description in 1891, "The Passionists, I learn, do not intend changing the present house, as it will be kept for priests and laymen who go in to the Retreat, as they do at present under the guidance of the Fathers. They are building a new wing, which will be no doubt more to their wishes, as it will not contain the luxurious fittings of the present house. A chapel and choir are to be added".

After some improvements and the addition of a house of study, the new building was opened and blessed on June 29th, 1892. The claim was made that this event was the first time a peal of bells had been heard over a monastery in the Southern hemisphere. A set of Harrington's (eight) tubular bells, were set in place within the seventeen-metre high tower. They had been originally imported for the Sydney post office by clockmaker Angelo Tornaghi, but an alternative was selected.

Interestingly around sixty years later, in 1953 fourteen Carrera marble statues were commissioned for the grounds. They were created Ferdinando Palla Studio in Pietrasanta, Tuscany, Italy, the heartland of Carrara marble and the source of Michaelangelo's David and the Pieta. Each station is a tableau of three or four half life-size figures and weighs half a ton. Each statue took more around six months to create and then individually shipped to Sydney and trucked to Goulburn. The last statue arrived in 1955.

Each statue was donated and cost around five hundred pounds which was half the cost of an average suburban house in those days. When the property was sold in 1973 the statues were relocated to the sisters of Mercy in Goulburn and in 2000 they were relocated to the Passionist community in Glen Osmond and they are the focal point of the Sacred Garden.

Some men were ill or overworked; some were deemed unsuitable for the Australian mission and one who later left the Congregation, Joseph Woodthorpe had apparently caused scandal.

Fr Vincent Grogan, the pro-Provincial since July 1896, wrote in 1899 *“this mission should be given to the Americans. This could be done without bringing the disgrace of utter failure on the men who worked so hard for the past twelve years”*.

The mission may have suffered from inadequate local Superiors and there were some letters of complaint written ‘home’. Despite this, there are no reports in Provincial Chapters of any trouble, and the Provincial’s visit in 1896 paints a different picture from that of two years earlier when he had been exhorted by the General to remedy the ‘sad situation’ in Australia. To help the dispiriting situation, the leader of the New Town community, Hilary Mara preached missions continually throughout Australia and New Zealand. When the acting leader broke down, the novice master, Marcellus Wright was sent from Goulburn to redeem the good name of the Passionists, and help them withdraw in dignity.

The absence of Marcellus Wright from his role as Novice Master raised questions about the validity of the profession of those who had just completed their novitiate. While this was rectified by a Papal indult, several of that professed group of 1895 left the Congregation. The Novitiate was closed in 1896 because of the lack of qualified formation personnel. Much of that situation had been caused by insufficient funds.

The novitiate was transferred to England, and in 1908 to Ireland. A dramatic reduction in vocations from Australia followed. Only twenty-nine clerical novices persevered to ordination between 1891 and 1925 and of these, only eighteen were Australian born. Many of those ordained left in the following years. The expense involved in travelling to England for novitiate and theological studies, which candidates had to meet, meant many refused a vocational call.

The Chapter determined the Novitiate could be re-opened, provided novices paid forty pounds (@ \$2500 in today’s currency) for the year of novitiate, and twenty pounds per year afterwards until ordination. The 1905 Chapter determined that after profession the Australian students should be sent to study in England and travel costs were to be met from Australia. Plans to re-open the novitiate did not eventuate until 1916, because of the advent of the Great War (1914-1918). In 1901 eighty-seven percent of the Australian clergy were Irish born. Some dioceses deliberately endorsed a policy of importing Irish priests for many decades. Many of them came from the poor south west of Ireland and some suffered lung complaints. Most were ill prepared for the ruggedness of outback Australia.

Some Bishops were keen to encourage native clerical vocations since they thought the Irish model of priesthood unattractive to Australian youth. The Passionists had begun to accept native vocations soon after their arrival, unlike the Redemptorists who waited thirteen years. The closure of the novitiate radically altered that promising beginning.

Three Passionists were chaplains-in-action during the 1900-1902 Boer War and seven of the sixteen Passionists volunteered for chaplaincy service in camps or overseas during World War 1. It was against this background that the deportation of German born Passionist Charles Jerger caused great divisions. It was claimed thirty-seven year old Charles made 'a disloyal utterance' in the old St Brigid's church. Charles and Alphonsus Coen travelled to Melbourne to explain the allegations to the Minister for Defence and to guarantee the loyalty of the Passionists. Alphonsus claimed that the number of Passionists serving as chaplains proved their loyalty.

He also claimed that Charles had done much to assist lonely or interstate soldiers at the training camps. War casualties among the men from Marrickville parish were high. Four hundred and ninety-two died by 1918. Antagonism among the churches grew and hatred spilled into Marrickville parish. A fellow Passionist reported Charles and he was interned in 1918 and later deported. The fact that suburbs, towns and streets were renamed with English names, reflected the strong anti-German feeling at the time Charles was deported. This mood led Reginald Lummer who came from a German family who had settled in Adelaide, to move to America. He returned after the war and served as Novice Master and Provincial but went to the United States again after World War 2 broke out.

One effect of this saga was the energetic fund raising for St Brigid's that extended to distant parts of Australia. There was a keenness to repel Protestant antagonism and to take pride in Catholicism. Because of a lack of male collectors who had become involved in the war effort, women took on this service. In Marrickville, Parkside, Kingswood, Blackwood and Mitcham people were involved in house-to-house collections, and saw themselves as assisting the missionary work of the Passionists.

The Passionists who came from England and Ireland were energetic missionaries who went as far afield for missions and retreats as Queensland, Western Australia and New Zealand. The struggles of the first thirty-five years of Anglo-Hibernian presence in Australia alerts us to some of the challenges we face in Vietnam as young ordained men seek suitable ministerial opportunities. Some have already faced the experiment of living with a diocesan parish a long way from the Passionist community in Saigon.

3. THE NEW PROVINCE (1922-1936)

In the early years of ministerial activity in Australia, Passionists conducted a great number of parish missions. Some of these were only one day, others two days or longer and included visits to all sorts of people in remote areas. They were seen as occasions to confirm the strong in faith, renew the lukewarm, encourage back, those who had ceased to attend church and preach a message of personal conversion and assurance of God's mercy. Travel was frequently lengthy, fatiguing and uncomfortable as missionaries visited many areas and small towns.

Even in the first year of arrival (1887-1888) Passionists gave twenty-seven missions and fifteen retreats across New South Wales and as far north as Rockhampton. The following year they gave thirty-six missions and twenty-one retreats in Eastern New South Wales and New Zealand.

In 1901 Hilary Mara gave the Adelaide clergy retreat, journeyed twice to Bathurst-Orange, took a ship to Auckland, New Zealand and before the end of the year gave a number of missions in Brisbane. The small band of Passionists gave 500 missions in the fifteen years from their arrival until 1902. Mission activity decreased after the novitiate and student house were closed in 1896 because of the lack of qualified formation personnel. Despite this, one hundred and four missions and forty retreats were given in 1907.

Missions decreased again with the 1913-14 drought and the Great War, when fewer missionaries were available from the UK. One significant aspect of the missionary endeavours, is that no permission was given for a single mission or retreat to be given in Melbourne between 1912 and 1946.

The English Provincial, Fr Malachy wrote to the Melbourne Archbishop Daniel Mannix in 1921 requesting a foundation. Mannix replied that Melbourne's needs were adequately met by existing religious orders. Mannix was approached four more times between then and 1946 without success. During the same time he admitted nine male religious orders to the Archdiocese, including communities of parish missionaries such as the Oblates (1925) Franciscans (1930), Redemptorists (1935) and Missionaries of the Sacred (1939). Applications were made by Melbourne priests for missions and retreats, but archdiocesan authorities refused to grant faculties to Passionists. When travelling between Sydney and Adelaide, Passionists had no retreat at which to rest. If they accepted hospitality, they did not approval to offer any ministry in return, and this was the cause of embarrassment and disappointment.

Daniel Mannix was president of the Irish national seminary (Maynooth) from 1903 until 1912 when he was appointed coadjutor bishop of Melbourne. He became Archbishop of Melbourne in May 1917 and stayed in that role until his sudden death at age 99, in November 1963. His appointment was made because of the large number of Irish Catholic immigrants in Australia at that time.

Background history suggests that when the novitiate was transferred from Broadway, England to Enniskillen (The Graan) in Ireland in 1909, it was done with enormous difficulty. Daniel Mannix defended the rights of the Irish Bishops against the establishment of the novitiate - and lost. Some say that on that occasion the Passionists 'won the battle with Mannix, but lost the war'.

Justin Simonds was Archbishop of Hobart from 1937-1942. He was then appointed co-adjutor Archbishop of Melbourne Archdiocese and served in that role for twenty-two years, until Mannix' death in 1963. Simonds was opposed to many of Mannix' ideas including Church involvement in party politics and within days of becoming Archbishop he cancelled B. A. Santamaria's weekly contribution to a television programme. It was only in 1963 that the Passionists were given permission by Simonds to make a foundation (Holy Cross Templestowe).

In 1921, the Provincial visitor from England looked to the future when parochial work could be done by diocesan clergy, and exhorted the Australian Passionists to maintain the missionary spirit of the founder. Later that year the General, Fr Silvio Di Vezza, visited Australia to explain that before receiving canonical status as a Province, the Holy See demanded full observance of the Rule by the majority of the members. 'Full observance' meant choral chanting of the Divine Office (including 2.00am Matins), which called for a change from the majority being involved in parish work. At the time of the General's visit in spring 1921, Australia was a pro-Province which was canonically unusual and never seen before in the Congregation. The pro-Provincial attended Chapters in England.

On 22nd February 1922 the General Council began considering the foundation a Province in Australia and presented a request to the Sacred Congregation for Religious which was responsible for the granting of such permission. On 11th July 1922, the Sacred Congregation for Religious granted the erection of a new Province and approved faculties to the General and his Council to appoint a new leadership for the Province. On 30th October 1922 the General with his Council appointed Fr. Bertrand Mangan as Provincial.

Frs Athanasius Ryan and Bede O'Brien were appointed Consultors and James Lappin was appointed novice master. The superiors of the three communities were also appointed: Casimir Maguire in Marrickville, Reginald Lummer in Goulburn; and Bernard Mangan in Glen Osmond. The numerical strength of the Province was 3 houses, 26 religious (19 priests 5 brothers and 2 clerical students) 4 novices and 9 pre-novitiate students. There were eight in St Brigid's Marrickville, ten in Presentation Goulburn and eight in Glen Osmond plus the novices and pre-seminary students.

On 16th December 1922 the General wrote to the Provincial of St Joseph Province to inform him that the General Council had decided to put into effect the Rescript of Erection "separating the communities in Australia from their mother Province".

With this final act the erection was fulfilled. The erection of the Province was a process, which started in July and finished in December, with the final separation of the communities from St Joseph's Province.

In the Decree of Appointment of the new Provincial Council (see Bollettino della Congregazione, Dicembre 1922, pp. 353 – 356) Fr. Silvio Di Vezza states clearly: "Cum ex Rescripto S.C. de Religiosis, diei 11 Julii vertentis anni, Provincia Australiana pleno jure erecta sit...". (i.e. By the rescript of Sacred Congregation of the Religious, on 11th July of this current year, the Australian Province was fully erected by law). Therefore the official date of the founding of Holy Spirit Province is: 11 July 1921. Fr Silvio proposed the title 'Holy Ghost', the name given to the land by Portuguese seafarers 'Terra Austral do Spirito Santo'.

The new Province was charged with fuller observance of the Rule and this called for the Province to relinquish the charge of the parishes attached to St Paul's retreat in Glen Osmond. St Paul's was converted into a monastic community. St Brigid's Marrickville would have had the same designation except for a huge debt on both the parish and monastery, that the Province felt obliged to repay. The Goulburn community had been erected without a parish.

The directive to relinquish parishes was passed on to the diocesan bishop of Adelaide who requested two years for this to fully occur because it would have left Adelaide with insufficient priests for its parishes. The instruction also left the community without an adequate source of income. The last parish for which the community had responsibility was St Raphael's, Parkside. It was surrendered to the diocese in 1925. It was joined with Glen Osmond parish seventy-seven years later in 2002 under the care of the Passionists.

The establishment of the Province was an endorsement of the policy to attract native vocations, despite the unfortunate period when the novitiate and student house had been closed. The surrender of parishes to the Irish clergy in Adelaide was a reversal of this dream and several priests left the Congregation as result of this policy, because they saw the need for priests ('sheep without a shepherd'). Nevertheless, the traditional Passionist ministries of missions and retreats continued and with concentration being on the home front, building programmes soon commenced. In 1927 there was a community of ten in Glen Osmond, seven of whom were priests. Plans were announced that year for a new chapel which could seat three hundred people and a new adjoining monastery, at an estimated cost of 20,000 pounds.

Despite the original monastery being unsafe for habitation, the community chose to complete the church first. Because the church in Kingswood was the official parish church of the district, the new church was known as 'the chapel'. It was officially opened in November 1928. The monastery was opened in September the following year. In 1928, the 'Southern Cross' Catholic newspaper reported the laying of the Foundation stone of the chapel, and the Roman basilica style of the building. The paper reported that the monastery was to be pulled down and replaced by a splendid new monastery of imposing design. The site was originally the vineyard of Arthur Hardy and when part of it was sold to Mr J B Montifore, he built 'the Glen' and planted a garden with trees and shrubs".

In 1929 a new religious house was begun at Marrickville and the students were transferred from Marrickville to Glen Osmond. The following year the Passionists took on pastoral care of Kapunda parish 85 kilometres north of Adelaide for two years.

The 1933 Provincial Chapter separated the roles of Community leader and Parish Priest at Marrickville. There were six ordinations in 1935 and that same year, sixteen hectares of land were purchased at St Ives at a cost of six thousand pounds, for the establishment of a juniorate (a high school seminary) for postulants. Missionary activity continued in this period, including in areas of Western Australia and New Zealand.

4. MARRICKVILLE

The first parish priest of St Brigid's Marrickville was John Doyle. He 'advertised' the name of the new parish as 'The Church of the Holy Shroud' which is what Cardinal Moran had told him and this title appeared in newspaper reports on August 21st 1886. The Cardinal had studied in Rome and been a regular visitor to 'Scala Santa', the church across the road from St John Lateran basilica, which has been under the care of the Passionists since 1853. This is where the Holy Stairs believed to be the stairs leader to the praetorium of Pontius Pilate are located. The stairs have been a cause of great devotion to those who want to honour the Passion of Jesus and many only ascend the steps on their knees.

The opening the parish was postponed to October 17th. Soon afterwards Cardinal Moran travelled to Rome and on his return he visited the Passionist community in Highgate, London, where Fr Vincent Grogan was Provincial. Thirty years early, the same Peter (as he was then) Grogan was a diocesan curate in Tullow, County Carlow. The Administrator was John Doyle's uncle and the uncle, Peter and John met. The uncle said to Pete Grogan, "we are thinking of making a priest of John". Peter lay his hand on John's in blessing . John was ordained eight years later! Sseven years after ordination, John arrived in Queensland. He wrote that a great change came over his life on the feast of the Holy Shroud (May 4th 1883) and as a result he made a promise that he would build a church and name it the 'Church of the Holy Shroud'.

John was invited to Sydney by Cardinal Moran and appointed to Newtown and then to Marrickville where he had to consider the need for a parish church. When the parishioners asked, what will the name of the Church be, the Cardinal said, "I will leave that to Fr Doyle". On the day of dedication, Cardinal Moran announced that the church would be dedicated to a great Irish saint. The Church would be known as 'St Brigid of the Suburbs and it would have as its special devotion 'The Sacred Passion of our Divine Lord'. Cardinal Moran, Fr Doyle and Peter (Vincent) Grogan were all from Kildare in Ireland, and St Brigid was patron of their diocese. When the Cardinal had visited the Passionists in Highgate he asked for them to come to Sydney. They were offered the church of St Brigid. John Doyle was possibly disappointed in the new name but he never admitted this. He was delighted that the church was under the patronage of St Brigid, and equally delighted that the parish was under the care of the Passionist.

Moran wrote to Vincent Grogan in March 1887 and explained that he had been careful to ensure that in inviting the Passionists to come to Sydney, there would not be a repeat of the earlier foundation troubles when the Italian missionaries were sent to Stradbroke Island and were not given adequate resources. He assured Vincent that a repeat of that situation would not occur. Moran suggested that the Passionists should undertake a missionary district as the Jesuits had done on the north shore and the Franciscans had done at Waverly. North Sydney parish extended from the harbour to Palm Beach across to Berowra and back. Those first Jesuits lived very poorly in a four-room shanty built from corrugated iron and flattened kerosene tins.

Moran offered the Passionists the Marrickville and Cook river district from Tempe to Hurlstone Park, noting there were two parochial churches and it was a growing district. The church at Cook River Tempe, was dedicated to Sts Peter and Paul and was debt free, the other had been recently finished and was called 'St Bridgets' of the Suburbs' with a special devotion to the Passion. There was an outstanding debt of 1,800 pounds (@ \$300,000 in today's currency) and there was land available to build a retreat. Moran assessed two or three priests and a Brother would be needed and this would allow others to conduct missions 'the length and breadth of Australia'. Moran signed off, hoping that the Passionists would accept his invitation. The reply came quickly (for those days).

On June 29th 1887, Moran wrote again to Vincent Grogan to thank him for agreeing to a foundation in Sydney. He wrote, "When I dedicated the school-church to the Sacred Passion of Our Lord in accord with the people's request, I had not the remotest idea that a community of your Religious Order might be in charge of that district. Providence has arranged everything for the best". The cardinal assured Vincent that "the Australian Protestants have as a rule none of the home traditional prejudices against the church." He continued that, "The Catholics may have become indifferent and careless owing to the want of opportunities of frequenting the Sacraments and receiving the necessary instructions".

At some stage someone marked many of the books in the community library, 'St Bridget's'. This led to some debate as to whether the original name had been an acknowledgement of St Bridget of Sweden. However, it seems clear that despite the spelling, Cardinal Moran named the church and later, the school, after the patron saint of Kildare and Ireland. Brigid was the goddess of fire in Celtic mythology and there are many ways the name can be spelt.

The first church was built in Despointes Street and when the Passionists arrived in November 1887, they lived for some time on the site of what is today the Hung Cheung restaurant. In 1890 they moved into a large house in Despointes Street. By May 1892 there were eight priests and five students. From 1887, the Good Samaritan sisters began teaching in the church during the week as this was the only space available. They travelled by train from Pitt Street, where Central railway station now stands, to Petersham, and walked from there to the church in Marrickville. In July 1892 they established a residence in Illawarra Road and a small school was opened in Despointes Street in 1893.

Peter Hartley moved from Sydney to Brisbane soon after his wedding and was a customs officer on Stradbroke Island (Minjerribah). He became a right hand man to the Italian Passionists during their time there. Peter's son William was born six years after the Passionists had dispersed. In 1870, at age 19, William moved to Sydney and settled in Balmain. His father was now deceased. When the Passionists arrived in Marrickville seventeen years later, William moved to Marrickville, inspired by his father's stories of his work with the Passionists.

William became sacristan, collector, leader of the Sunday catechists, President of the local Vincent de Paul conference and was regarded as a very similar character to St Vincent. He regularly went to people's deathbeds, led prayers and readings from a small book he carried.

Small crowds of poor would gather outside his home, which was near the church. A special keepsake he had was a sea shell with a Passionist sign engraved into it. This work had been done by Stradbroke Island aboriginals for his father. William died in 1920, and his contribution is a powerful link to the legacy of the Passionist ministry that has so often been referred to as a failure. The shell that William's father was given is a great testament to that mission.

Eleven Passionists served as parish priest in the years before Holy Spirit Province was founded. At that time, Casmir Maguire was parish priest and among a few others, he made a great contribution to the development of the parish. Throughout those years and beyond, the contribution made by many generous parishioners was extraordinary. This included many choir members and organists and dozens of committees who engaged in fund-raising over several periods.

In May 2015, Fr Alphonsus Cohen a former lawyer, was appointed parish priest of Marrickville. A larger church, school and Passionist residence were all needed rather urgently. Within one month, Alphonsus had secured the Shrubland property easily recognisable today as the front of the community residence. It was purchased for 17,500 pounds (A\$2,000,000 in today's currency). It was sold to Mr Brennan who owned a department store in Newtown. This was necessary because of the anti-Catholic bigotry of the owners. Mr Brennan donated five hundred pounds and arranged for the transfer of title. In a short time, Fr Alphonsus reduced the debt to 2,000 pounds, but there were renovations needed as well as a new large church and a new school to be built.

During the war years (1914-1918) there were constant meetings, collections, bazaars, fetes and all sorts of money-raising schemes. There were also contributions being sought for the Good Samaritan sisters and the Carmelite nuns, and on many Sundays the names of those who would never return from the war were read from the pulpit. Of course many of these were family breadwinners.

Fr Alphonsus died from a heart attack in 1917. Fr Casmir McGuire arrived in 1920 and with the exception of four years he was parish priest until 1949. Over that time he completed the Church and its interior. He established what was at the time the largest school complex in the southern hemisphere. The Church was blessed and opened in 1921, but could not be consecrated until the debt was paid off. Over time this was forgotten and it was not until 1986 that Fr Tiernan Doherty arranged for St Brigid's church to be consecrated. It is second in size only to the Cathedral, in the Sydney Archdiocese.

In 1954 the 43 metre tower was built and a bell from the Josephite Orphanage at Leichhardt were added. It was named by Tiernan Doherty 'Mary Francis' after Mary McKillop and Francis Clune CP who was her confessor at the end of her life.

Two other bells came from the 'Little Sisters of the Poor' in Kensington, Sydney and an Anglican church in Dulwich Hill that was closing down. There is a 2.1 metres cross above the illuminated blue lantern at the top of the tower. A pilot told me that he used this light as a beacon when flying south towards Sydney airport.

The Church was built as a National Shrine for the Passion. References to the Passion and to the Passionists can be found written everywhere in the decoration of the Church, including a portrait of the Shroud of Turin which would have mightily pleased Fr Doyle!

Generous parishioners donated altars, shrines, statues as well as the mosaic Stations of the Cross and the gold mosaic behind and above the altar which were made in Venice. The stunning tabernacle was also donated, and much more.

The large pipe organ was purchased from an estate. In 1923 the huge statues of 'Ecce Homo' and Our Lady of Sorrows were erected either side of the altar. In 1925 the marble pillars surrounding the altar and the altar itself, were installed and the priceless Pieta was installed a year later. A very large portrait of St Paul of the Cross was donated by Bernard Silvestrelli (now Blessed) when he was General, as a gift for the St Brigid's sacristy.

There is much more to add, but we must move on. Our Province website has significant detail about the many devotional items in the Church.

4. GROWTH (1937-1954) and EXPANSION (1955-1964)

St Patrick's Province Ireland became a separate Province from St Joseph's in 1937. Over the next seventeen years, which included the period of the Second World War, there was an increase in vocations in Australia and changes in the various communities reflected this. The juniorate at St Ives was opened in October 1937 and four years later, in 1941, a student wing was added in Glen Osmond. The community there included eleven priests, two brothers and five students.

The site of the juniorate at St Ives was known originally as 'Macquarie Farm'. It was a 40-acre grant promised to ex-convict Michael Ansell by Governor Lachlan Macquarie on 16th January 1816, and issued by Governor Darling on **19th October** 1831. The land was transferred from Michael Ansell to William Fowler in 1833, and then almost immediately to Thomas Hyndes. It was then transferred to Thomas Brown who sold to J.G.Edwards in 1876. Edwards sold to Richard Nancarrow in March 1877 for £187 (approx. \$32,000 in today's currency).

When Richard Nancarrow took possession of the site, the surrounding district was supporting many thriving orchards. A small weatherboard cottage was constructed on the site (now demolished) and around 1882 a farm shed was added, which still exists on the site. A well was created contemporary with the farm shed building. A larger farmhouse was burnt down in 1982.

The Nancarrows sold the property to the Dalimore's, who farmed stone fruits: peaches, apricots, nectarines and plums, as well as apples and pears. A bushfire in 1912 brought an end to orcharding on the site. After this, 'Macquarie Farm' provided a varied means of support including dairying, agistment for cows and horses, rearing of turkeys and chickens for local sale and cultivation of herbs, passionfruit and some vegetables. By the time the Dalimore's left the property the Depression was in full swing. A dairyman named Hurrell ran a few cows on the land and the house was let until the property was sold to the Passionists in 1935. The foundation stone for the new building was laid on Sunday 7th February 1937

The original intention was to extend the building so that the students could complete all their training at St Ives, as can be seen in the image used for the official opening. The western arcade was left blank at that time to allow the completion of a large Romanesque chapel designed to sit between matching cloistered wings at a later date. The original plan was never completed so a chapel was added on to the western cloister in 1965.

It was envisioned that the college was to be self-supporting so a small orchard was planted on the eastern side of the property, vegetables were grown in a fenced area, there were 8-10 roosts and an enclosure for poultry and two stalls for pigs. Six cows were kept for milking, hay and oats were grown for feed and there was a draught horse and a hand plough. The farmhouse was used as a chapel in the very early days.

From 1937 to 1972 hundreds of students commenced at the college from as young as twelve years of age. They were able to complete high school with Passionists priests acting as teachers. When their education was complete they spent a Novitiate year at Goulburn prior to studying philosophy and then theology.

Farming was replaced for a few years by a sizable duck farm that involved the Brothers and students. The land became excess to requirements, so from the 1960's portions were sold including a section that allowed Corpus Christi parish and school to build and the sale of land helped fund the building of Holy Cross Templestowe. The land sales also provided for a gymnasium that was built in 1965, adjacent to the two tennis courts and in front of the farm shed.

As the numbers joining began to dwindle and the recognition grew that candidates would be better to have completed school before joining, the need for such a large building began to be questioned and in 1972 the Juniorate was discontinued.

Several of the young priests at St Ives (including Kevin Dance and Peter McGrath) had completed or were completing university studies and they began to offer programmes of adult faith formation and retreat for young adults. At this same time, the Passionists were invited to take on the responsibility for a very small mass community in Terrey Hills and the combination of this and the 'adult education' sessions led to an explosion in the numbers attending Terrey Hills.

Peter McGrath took on the responsibility of parish pastor and being a charismatic character, before long, the church needed to be extended, but without losing its small and homely feel. St Anthony in the Fields became a parish that attracted people from near and far, and as the numbers grew, Peter became concerned that a primary source of attraction for people, the strong sense of community that existed, could be lost. He offered a 'weekend retreat' for couples who so much appreciated the experience, that they wanted to continue meeting but with the inclusion of their children.

When the experience was repeated with another group of couples, the rough development of what became the Passionist Family Group Movement was born in 1973.

St Anthony's became a founding community for hundreds of parishes that took on Passionist Family Groups through Australia and New Zealand and then to the UK and a few places including a prison in the USA. The Movement developed lay leadership as being central to this model of church. In 2000, the St Ives property was sold, and Peter and a lay community continued their PFGM ministry along with other Passionists and thousands of lay people.

The Passionists relinquished Terrey Hills parish in 2007 and it is now a part of French's Forest parish. The contribution made to the faith lives of so many people through the adult faith formation offered at St Ives, through Terrey Hills parish and the Passionist Family Group Movement is inestimable.

After the St Ives property was sold to fund renovations in Marrickville and Glen Osmond, it was developed in an unrecognisable way, apart from the front facade and the old farm shed at the back!

The history of this period above includes the very happy event not only of the end to WW2 in 1945, but the ordination of nine men who had begun their formation at St Ives. They included Bernard Kenny, Greg Kirby and Sebastian Norcock as well as Peter Dodd who died three years later of cancer. These ordinations increased the number of priests in the Province by forty-five percent!

That same year a further approach was made to Archbishop Mannix by the Provincial, Fr Alphonsus, to establish a community in Melbourne. Mannix passed on the request to his consultors. This request proved semi-successful with Mannix directing the Passionists to Leopold on the outskirts of Melbourne. He believed the area was about to be detached from Melbourne to become part of the new diocese of Geelong, but that separation never happened. With proceeds from the sale of a bequest property in Marrickville, an eleven-room house and thirty-three acres of land were purchased in Leopold ninety kilometres from Melbourne, for two thousand six hundred pounds (Value today of approx. \$180,000). A community was established there in 1946.

In 1949 the Provincial Chapter was held at St Ives for the first time, rather than at Marrickville. The following year Benedict Smith returned from Rome with a Licentiate in Theology, the first such post-graduate degree earned by a member of the Province.

Other connections with Rome included Bede O'Brien's four year teaching period there from 1912, and Hilary Mara's four year term as General Consultor from 1916.

In search for a more suitable residence which could offer retreats for laity, thirty-five acres of land was purchased at Highton, Geelong in 1953 for 13,250 pounds (@ \$5000,000 in today's currency). That same year the one hundredth student entered St Ives.

With the election of Xavier Bates as Provincial in 1954 and an influx of ordinations and students, the Province embarked on great expansion over the next three years. Perhaps most significant was the establishment of a Mission in New Guinea, Four men, Anselm Turner, Greg Kirby, Ignatius Willy and Hilary O'Donnell were asked to go there in 1955. This was an incredibly primitive and demanding venture. The foundation began a significant contribution of the Province in manpower and other resources to an under-privileged part of the world. More will be covered about this mission in a subsequent segment of the Province history.

In 1955, communities were opened in Oxley (Brisbane), and St Kilda (Melbourne). Neither of these was parish based.

The house in 4 Wando Grove St Kilda was approved by Archbishop Mannix as a residence for men engaged in mission and retreat work. No approval was given for a public chapel. The house was closed in 1964 when Holy Cross, Templestowe was being built.

The property in Oxley was originally brought from the Government by Mr. Henry Lucock, who was Queensland's first Register of Births, Deaths and Marriages, but he never developed it. Pastoralist Henry Coxen, a veteran of the Boer War and of the British India Army was travelling up the Brisbane river to Ipswich at the Seventeen Mile Rocks reach of the Brisbane River, when his attention was caught by the land formation. The high ground above the river reminded him of a similar headland in Bombay on which a fort had been built and in which he had previously served.

Henry Coxon purchased 70 acres from Mr. Lucock in 1865 and later built a house on it called 'the Slopes' which his daughter lived in, another called 'St Eneida' and in 1882 he built a house which he named "The Fort". Coxen eventually sold up and returned to England. In 1906 the Brisbane 'Telegraph' In 1906, described the home as having "one of the most beautiful views around Brisbane". The previous year Frank Knight Corkran brought the property from Henry Coxen and the Corkran family lived in the house until March 31st 1955. The property was sold to the Passionists for 6,000 pounds (@ \$220,000 in today's currency).

Fr Xavier was in Brisbane and on meeting with Archbishop James Duhig he discussed a foundation in Brisbane. The Archbishop dropped Xavier off at the Ursuline community in Oxley having suggested their property might be suitable for the Passionists, and he understood the Ursulines were leaving the area soon. In 1924 they had taken over Duporth school for girls which has originally been established by Janet O'Connor in 1885. The sisters advised Xavier that they were not moving, although they did two years later in 1957, and Canossa hospital now stands on that land at the corner of Seventeen Miles Rocks Road and Fort Road, Oxley.

Fortunately the sisters knew that an old farming property at the end of Fort Road (one kilometre away) was for sale and this was Mr Coxen's original property. The house was stripped of everything and the property had been shamefully neglected. The house needed repairs and painting and the fences and sheds were falling down. It needed major modification at simple expense to be suitable for a religious community.

Four men from the Province were waiting to go to Papua New Guinea, so they joined the local community of four and became involved in cleaning up the house and grounds. One of the front rooms was made into a temporary chapel.

The grounds were infested with what appeared to be numerous decaying sheds, fowl houses and stock yards. All of these, except a large and smaller shed were pulled down. The house was reliant for water on a few small and very old tanks, so it was decided to arrange for town supply to be bought to the property. The Council approved this application. A 750 metre trench was built in four days. The water reached the property for the first time on June 18th 1955. The missionary pioneers were practising skills they would need in PNG. An architect drew up plans and the missionaries acted as labourers and painters in remodelling the house. The existing building was enlarged by adding a new wing. The price of the new wing, plus renovations and painting, was 3,850 pounds, and it was finished by early September. The architect generously waived his fees.

Work then began remodelling the grounds. Earth from excavations was used to provide a lookout over the river. The view across to Mt Cootha and the city became a great attraction. A cow was purchased for 24 pounds, because the price of milk was so high. A bulldozer was hired to open a new road to enter the property about 200 metres from the house. The open section under the house was closed in. A tank and tank stand were erected to collect water.

A rough and rustic grid was put at the front entrance in April. Then work began on the fowl pens, cowbails and workshop. An ancient shed, originally used for stables that stood or leaned drunkenly, near the Fort Road entrance had been eaten by white ants. It was dismantled and re-erected on the east side of the house. It took a month to repair the rotted timber. It was later used for school retreat days and since 1991 'The Shed' has been used for Sunday Mass as well as for retreat or reflection days. The grounds assist in making the Shed an excellent facility. Nine people attended the first public Mass on the third Sunday of February 1956 at 8.00am. Mass has continued to be celebrated each Sunday since.

On November 1st 1957, the Passionists began a chaplaincy at Canossa hospital. In 1961 some land adjoining the property and owned by the Corkran family was purchased which extended the total land area to 11.5 hectares. It is uncertain at what stage two guns were erected out the front, but these were traded in 1972 and a large crucifix with terra cotta figure was erected in its place and is still there. It seems Fr John Cummins purchased the two guns and this led to many false stories about the naming of the property as 'The Fort'. The patronage of the house was Regina Caeli (Queen of Heaven) which was later shortened to St Mary's, but it has remained popularly, 'The Fort' to this day.

A call went out from Australia for assistance in missions (and some teaching) a little before 1940. It is not clear whether this was a call specifically to the USA or Congregation wide? Stephen Lafferty was Provincial from 1933-1939 and Raymund Ouvrier was Provincial from 1939-1945. It seems certain that the call came from Stephen Lafferty since we know that four men from the USA came for a brief time.

Callistus Connelly was living in Glen Osmond in 1940-1941 and engaged in parish missions and retreats. After returning to the USA he became a military chaplain and was awarded a medal for bravery. He was also a founding missionary in Jamaica in 1955. Eight years later in 1963 without any warning, while saying Mass, Callistus lost his ability to speak. He remained incapacitated for the rest of his life although he did regather enough voice to celebrate a private Mass. He died in 1980 aged 69.

Brian Murphy was living in Marrickville from 1938-1941 at age 40, and was mainly engaged in preaching missions. After he returned to the USA in 1941, he became an Air Force chaplain and served in Europe and the South Pacific and was awarded a bronze star for distinguished service. After the war he returned to preaching missions and retreats. He died in 1967 aged 65.

Stephen Sweeney arrived in Australia 1940 and while based in Goulburn and Marrickville he worked as a missionary for 18 months. And returned to this ministry when he returned to the USA. He published various writings including 'Whisperings to God'. Stephen died in 1971 aged 82.

Egbert Gossart arrived in Australia in 1941. He was based in Marrickville and engaged as a missionary. The war situation cut his stay short and he returned to the USA where he ministered both as a missionary and a parish priest. Egbert died in 1985 aged 76.

Thousands of American troops began arriving in Australia from early 1942. By 1943, there were 250,000 Americans stationed in Melbourne, Sydney and Brisbane. The pre-arrival of these troops no doubt hastened their return home. In 1944 there were 54 Passionists in the USA serving as military chaplains, a ministry firmly in the tradition of St Paul of the Cross.

In 1956 pastoral care of the city parish of St Joseph's, Hobart was granted to the Passionists. Two priests and a Brother formed the first residential community in 1957. St Joseph's, built of local sandstone in 1841, is the oldest Catholic church in Hobart. Pioneer missionary Fr Therry was the first parish priest. The 60 feet high tower was finished in 1843. The pews are New Zealand kauri pine made in 1891 and the bell in the tower is by Mears of Whitechapel, London, 1859.

The creation of small rooms in the residence made it possible for the Passionists to conduct retreats for a small number of men from 1958. The facilities did not allow the same opportunity for women.

In 1958 the house in Leopold (founded in 1946) was sold and a retreat community (St Gabriel's) was opened in Highton, Geelong in 1958. Extensions to the building, and a large chapel made it possible to hold men's retreats. At this time, permission for the Passionists to have such a presence in Melbourne continued to be denied by Archbishop Mannix. This resulted in very few Melbourne vocations during the 46 years he was Archbishop of Melbourne.

The establishment of communities in Oxley, Hobart and Geelong together with the mission in New Guinea meant that the Province quite suddenly experienced a manpower shortage.

This was coupled with the challenge of maintaining a small community with some members who were missionaries, and therefore away for periods of time. Fortunately five Irish Passionists came to work in the Province between 1954 and 1958, and that helped a great deal.

In 1957 Fr Marcellus Claeys from Belgium came to teach philosophy and remained in the Province until his death in 1990. In 1960, Fr Greg Manly came from Ireland to teach scripture and theology and he too stayed in the Province until his death in 2010.

In 1960 the general status of the houses was declared as Canonical Retreats: Marrickville, Goulburn and Adelaide. Quasi Retreats: St Ives, Hobart and Geelong. Residences: Oxley and St Kilda.

The blue tower on Marrickville church was added in 1955. The new Retreat house in Glen Osmond dreamed of for so long by Alphonsus Foley, was opened in 1958, the same year that the Passionists accepted pastoral of care of Glen Osmond parish. This expansion was rapid, and indications of a vocational surge were well founded. Statistics at December 1955, about the juniorate (St Ives) as it had become known, indicate that 121 students including 5 brother candidates, had been admitted since it opened in 1937. Thirty-nine left the juniorate and forty-five were professed. Of these, twenty-four were ordained, three of whom transferred to become diocesan priests. Thirty-four others left after profession. Because of the lack of opportunity to minister in Melbourne, there were few vocations from Victoria in that period.

In 1960 St Joseph's Province established a community in Hamilton New Zealand made up of Benignus Duffy (Superior), Eugene Keenan (Bursar), Stephen Hawkin and Bro Jude Arbuckle. Soon clerical candidates came to Australia to undertake their formation. Already, Gerard Glynn had been professed in 1954. The growing number of postulants led to an extension wing being added to the novitiate in Goulburn in 1961. In the same year the Passionists in New Guinea moved their temporary base, and were finally given their own mission in Vanimo in the Sepik district. It was to be fourteen years, in 1975 before Papua was joined with New Guinea

Growth was at an all time high. At St Ives, a gymnasium was added in 1963 and a new chapel was opened in 1964. Throughout this period, the mood of expansion and an increased numbers of priests, brothers and students led to bold ventures. One important move was to send men overseas to study theology and scripture and to attract men from other Provinces with these particular qualifications. Sustaining a viable community life and observance was not always easy in communities of three and four men in the immediate years after expansion. Since they had few sources of income, they had frequent absences while continuing their missionary endeavours.

6. PAPUA NEW GUINEA

In 1954 the Apostolic Delegate to Australia requested the Passionist Provincial of the time, Paschal Sweeney to consider sending members to foreign mission work. Paschal visited India and Ceylon (Sri Lanka) but assessed the task as being too large for the small Australian workforce. Paschal then considered New Guinea. Both he and his two consultants visited and a decision was made to send four priests to work in the Vicariate Apostolic of Madang on the north coast. One of those consultants, Xavier Bates, was elected Provincial in late 1954 when the choice of men was made. The four men chosen were surprised or shocked because they had not been asked to volunteer. They had no experience of mission ministry, and in those days there were no training courses.

Anselm Turner was Superior of the mission. He was 42 and seven years ordained. Greg Kirby 37 and Hilary O'Donnell 34, had both been ordained nine years and Ignatius Willy 34 was only ordained in July that year.

While awaiting final approval to head to New Guinea, these four men joined the new foundation in Oxley, Brisbane and assisted in the clearing of land, repairing and painting and setting up of the house. They spent four weeks working the Outpatients department of the Mater hospital where they learned many basic skills in New Guinea resulted in saving the lives of many people and assisting the recovery of many from sickness in New Guinea.

On arrival in Port Moresby, the four missionaries were struck by the intense heat and by their inability to communicate with the Melanesian people who had gathered at the airport to see a plane land. Few locals could speak English so the difficulty of communication remained until the missionaries learned sufficient Pidgin. The airport was basic. It had one water tap and one tin mug attached for those requiring a drink!

The men arrived with no assigned territory, and were “apprenticed” to the Divine Word Missionaries (SVDs) and worked under their guidance in the Diocese of Madang at Lae, Wau, Bulolo and the Morobe District. The Passionist presence in New Guinea was later constituted as a Mission of Holy Spirit Province, with a Mission Superior, who had full responsibility for appointing religious to various roles without intervention by the Provincial. In the early 1970's our presence in New Guinea was upgraded to a Regional Vicariate. From that time, the Mission Superior was appointed by the Provincial without a legally established term of office. All this was in accordance with the ‘Statuta Pro Missionibus CP’, made into law for the Passionists by Propaganda Fide in 1935.

Having landed in Port Moresby on 17th May, 1955, the four missionaries flew over extensive mountain terrain to Lae (the third largest town in the country). The heat was greater in Lae than in Moresby! From here they were taken by the SVD missionaries to experience various aspects of missionary activity.

Fr Ignatius recorded the experience of being asked to celebrate Sunday Mass in the Highlands mission station of Mingende. "The church was packed with people dressed in their finery, which consisted of bird of paradise plumes, beads, possum skins, cassowary feathers and woven string bags, some containing babies, piglets or chickens. Many had spears in their hands and axes in their belts. The Highlanders are accustomed to singing at the top of their voices, often thumping their spears on the floor to keep time. One of the missionaries admitted later that he had felt quite frightened!"

One aspect of the culture the missionaries experienced was 'cargo cult'. Jeff Foale explained this: "Everything about the white man is mysterious, from the strange palor of his skin to the powerful sorcery of the radio that can call aeroplanes out of the sky laden with precious cargo, the secret magic of 'the cheque book' which enables him, by making a few marks on a scrap of paper to obtain without effort such an astonishing abundance of heaven-sent treasures that no man can make, knives, axes, cloth, canned meat, matches. The chief tenant of cargo-cult is that the goods that come to New Guinea in ships and planes come from their own ancestors and really belong to themselves, and not the crafty white man who intercepts them. In varying degrees almost all of the people are under the influence of this delusion".

The missionaries had to learn to deal with swollen rivers, steep mountains, crocodiles, leeches and snakes. In order to better learn pidgin, Anselm asked to be left in a small bush village where the people knew no English. He was forced to return to Sydney for eighteen months because of severe health problems. At one time, Ignatius spent eighteen months without seeing another Passionist. After nearly four years in New Guinea the four men were allowed to return to Australia for three months leave. Two other men from the Province relived them.

Having served their apprenticeship, the missionaries accepted an offer to move to Vanimo in the Sepik District, an area of 16,000 square kilometres and a population of 45,000 people in the north-west of the country, close to what is today the Irian Jaya border. The western part of the Sepik District later became Sandaun Province.

Bishop Ignatius Doggett OFM had recognised that he could not adequately look after Vanimo, and he was happy to give the Passionists half of his Vicariate Apostolic of Aitape. He advised Fr Anselm that this would be a much more suitable mission than remaining in Lae, partly because it offered a variety of ministry, rather than just a settled parish priest's life.

On March 5th 1961 the missionaries arrived in Vanimo Bay, Their mission territory covered the upper reaches of the Sepik River which had the world's highest population of crocodiles and malaria spreading mosquitoes. There were strong parallels with the Maremma region where Paul of the Cross worked in Italy. Jeff Foale joined the mission in 1961 and the treatment of refugees from West Papua left a lasting impression on him.

For the first years in Vanimo, the Passionist Mission Superior was the delegate of the Bishop and at times it was not clear whether he was acting as the Bishop's Delegate or as a Passionist Mission Superior. It was the preserve of the Mission Superior rather than the Provincial to make appointments as per Rome's 1935 Statuta. In 1963 Propaganda Fide recognized our presence in the territory given us by Bishop Dogget and established a Prefecture Apostolic. Paschal Sweeney became the first Prefect Apostolic with the title of Monsignor. A different person had to be appointed religious Superior.

After 1963 men were appointed by the Prefect Apostolic upon agreement with the Passionist Mission Superior. In 1966 the Vanimo mission territory was made a Vicariate Apostolic and Paschal Sweeney became the first Vicar Apostolic and was ordained Bishop.

When the five Passionists including Bro Anthony Lawler arrived in Vanimo, the parish house at Lote had been adequate as a two-man station but it was in a dilapidated state and the outside toilet was tied to a tree to prevent it from falling down a hill! The church was also in a rundown state. There was no road from Vanimo town to Lote, so an outdoor motor had to be purchased to propel a four and a half metre dingy that the Franciscan missionaries had left behind. The everyday work in humid conditions that the missionaries undertook in those days were remarkable.

They drew on building, electrical and mechanical skills that were most beneficial As they got organised they operated a daily clinic for people who were sick.

Missionary numbers gradually increased with the arrival of nurses, teachers, builders and catechists. Jerome Dunn was the first lay missionary to arrive in Vanimo. After two years he joined the Passionists as a Brother and after his novitiate and other training, he returned in to the mission 1968 as a Passionist. A few years later there were fifteen religious and twenty-eight lay missionaries on the Mission staff. Schools began to operate at Lote and Baro, which excellent results.

In 1965 four Josephite sisters arrived in Vanimo. They took over responsibility for the Lote school and engaged in pastoral activities. This allowed for eight schools with eleven foreign and eight local teachers. Paschal Sweeney was now the Mission Superior and he recognised not only the need for the mission areas to be supported by the sending of goods by plane, but he arranged for a mission plane to be purchased, one of the Passionists (Denis Madigan) and later also Broke Luke, to gain a licence and for a lay missionary pilot to serve in the mission.

Brothers Anthony and Jim (Coucher) set about making bricks which enabled them to replace the Lote church with a brick building. Jim also completed a lay missionaries' house.

In 1966 Vanimo was declared a diocese and Paschal Sweeney became its first bishop. Vanimo was the centre of the missionary area but there were nearly 50,000 people who spoke several dozen languages scattered in tiny villages of perhaps a hundred people or less spread over 20,000 square kilometres of incredibly difficult terrain that included endless swamps, treacherous rivers and towering limestone ridges.

Fr Ignatius and Jeff (in those days known as Cletus) undertook a challenging patrol to Ossima to establish a mission station there. A map shows this to be a distance of 27 kilometres, but it was several days walk. Jeff was involved in the opening up of all the initial inland mission stations: Ossima, Imonda, Wasengla, Utai and Kamberatoro. At each village a site had to be carved out of the jungle. Then a residence, a church, school and other buildings had to be constructed, from jungle materials. The local villagers were always willing helpers. There was also the demanding work of creating a landing strip for aircraft which at Ossima took one year. While doing all of this, bush patrols continued. One of Jeff's patrols took twenty days and covered 400 kilometres.

When the airstrip opened on June 4th, 1962, a new era was possible for the transport of personnel and goods in quick time, and to get emergency treatment for many who needed it.

In September that year, Jeff departed from Ossima and went to Imonda, and Jerome Dunn took up the task of completing various projects. The work Jeff undertook required great physical and emotional strength and Jeff would readily admit, that the experience eventually shattered his health.

In the early years nothing was established and the missionaries knew little of what lay ahead. As noted previously, foot patrols were the most common form of getting around in the bush areas. One patrol by Fr Ignatius Willy went for 32 days. He covered 560 kilometres and did 120 hours of walking! Missionaries came to depend on air-drops for essential supplies and the bush landing strips and light planes made this possible.

The missionaries in the Vanimo district faced an array of problems among the people: extreme poverty, poor health, lack of education and injustice. Tropical ulcers, malaria, malnutrition, leprosy and dengue fever were rife. Because of the isolation of the mission stations, most missionaries were provided with further basic training in giving injections, stitching wounds and treating infections.

The arrival of volunteer nurses assisted greatly with these tasks. Most men from Australia and New Zealand who joined the mission over the next twenty years walked many of the trails in Papua New Guinea carrying food and medicine. Some of these men, such as Paschal and Xavier who had both been Provincials were courageous in leaving their comfortable and known 'world' in the fifties, to work in a primitive Melanesian culture, Both brought their administrative skills and generosity to the mission.

Accommodation everywhere was basic. The weather was hot, humid and tropical. Health centres and schools had to be established. Some of the airstrips needed a tractor to be created and maintained.

Jeff Foale built the Ossima strip with manual labour under intense heat, and he worked on the Fas and Utai airstrips as well. At times some roads became impassable, and some bridges collapsed because of torrential rain. A thirty minute flight, could save a ten day walk, over 10,000 foot mountains involving frequent crossing of crocodile infested rivers, but light plane travel was dangerous, and several pilots and planes perished.

In Ossima, an entire jungle area of 800 hectares had been cleared to create mission buildings, an air strip and grazing land. This allowed Bro Jim to establish a farm to breed cattle, pigs and crocodiles. The number of cattle grew from 40 in 1967 to 600 in 1992.

Jim was able to train local people in breeding and selling at the right time. There is an ABC documentary covering Bro Jim's efforts:

<https://www.youtube.com/watch?v=VnmUq2N3ugU>

In Vanimo diocese, the missionary efforts were channelled into areas of lay leadership training, basic Christian communities and the formation of local Melanesian Passionists. They wanted the church to be a church of the people. A pastoral training centre was established at Lote for the training and education of catechists, prayer leaders and local church leaders to organise small communities in their villages. They were well ahead of many lay leadership practices in Australia as they were determined to create a non-clerical church.

In addition to the Sisters of St Joseph, the Sisters of Mission Service and the Handmaids of Our Lord and the Sacred Heart Brothers (from Wewak) made a significant contribution to the pastoral life of the diocese and helped to create a wonderful community of religious and lay missionaries.

In September 1979 at age 66, Paschal Sweeney resigned as Bishop because of ill-health. He died two years later. In 1980, John Etheridge, a qualified electrician when he joined the Passionists, was ordained bishop of Vanimo. He was not to know how demanding the role would be on account of a influx of refugees from Irian Jaya.

West New Guinea was previously known as Netherlands New Guinea but in 1962 the Dutch were forced out by Indonesia which renamed the country Irian Jaya and incorporated it into Indonesia. Every year a small number of Melanesian people from Irian Jaya fled across the border to (Papua) New Guinea. Most of them were village people living near the border and officially termed 'traditional border crossers. Many had taken refuge for fear of Indonesian soldiers or to avoid being caught in a clash between the Free Papua Movement (OPM) and the Indonesian army.

Jeff Foale encountered some of these refugees at Kamberatoro in 1968 who told terrible stories of their land having been stolen and of Government soldiers hunting them down so that Javanese settlers could take their place.

During the first half of 1988, an estimated 10,000 people crossed the border. The challenge for the Vanimo mission was to clothe, feed and shelter many hundreds of refugees who crossed the border into their mission area mainly at Kamberatoro, Wasengla or Wutung. Those who arrived in Wutung mostly travelled by canoe and were looked after by the West Sepik Province. The UN had provided for about 1,000 refugees who were housed at Black Water Camp near Vanimo.

The PNG government declared them 'illegal border crosses', hoping they would return to their villages and solve the problem. The missionaries knew this would not happen.

John Curtis was the new parish priest at Kamerbatoro and there were two nurses also new to the area and to any situation like this. The first group of refugees that arrived at Kambi on a Friday, numbered around 250. Many had medical conditions such as ulcers. Most were malnourished, starving and had been walking for days so they were physically and emotionally exhausted.

Where could accommodation and food be found for so many people and how could two nurses meet all their medical needs? The visitors spoke Bahasa and knew very little Pidgen, yet John set about trying to allay their fears and reassure them that they were safe and would be cared for. On Monday word was received that the refugees would be there indefinitely. The Government advised that they would offer no assistance, nor grant any of them refugee status, thus denying them the opportunity of assistance from UN organisations. Some assessed the PNG government response as a hope that the threat of starvation would solve the problem.

The problem became a problem for the Vanimo diocese, which had little enough manpower and monetary resources. Another 320 people arrived creating serious housing and food challenges as well as sanitation difficulties. Three people with a different language were trying to assist 550 mostly uneducated people of different cultural groups who had no understanding of why such a crowded group needed strict sanitation practices.

During that first week, Bishop John sent four plane loads of fish and rice each day, because the Cessna was limited to 500kg load capacity. Time was taken up in supervising the storage of the cargo. New Zealand nurse Kathryn Kearns said that "our life seemed to have changed from one of evangelisation to custodial care".

The team grew to four. Each day the team measured rice by the cupful to ensure everyone received an adequate amount. Each person received 3 cups of rice and 350gms of tinned macerated fish, Salt, soap and tea were distributed less frequently. Kathryn Kearns described them lifting 25kgs bags of rice and 27kg cartons of fish. One day the airstrip was too wet to receive food and local villagers provided. Local villagers gave hundreds of bananas, sago, sweet potato, corn etc and this practice continued over the next year.

It was not seen as amusing at the time but when communication was made to resume flying that day, instead of food, a new motor bike arrived! Another New Zealand lay missionary, Tony Stevenson made 560 landings on the 330 metre long 'soil and stone' airstrip surrounded by jagged mountain ranges. The local villagers in Kamberatoro suffered a great deal through this crisis. Many sago palms had been cut down by the refugees and their hunting for wild game had been significantly reduced. Their health was poorer than the refugees who had been looked after so well. In 1991 the PNG government removed the refugees to a supervised camps.

Throughout this time Bishop John had refugee challenges in other parts of the diocese and he had difficulties with both the PNG and Indonesian governments. Both the Free Papua Movement (OPM) and the refugees called on his help. Twelve refugees were forcible returned to Irian Jaya. A week of rioting in Vanimo followed. The relatives of the twelve men appealed to Bishop John for help.

John was accused by some authorities as aiding illegal immigrants. There were some calls for him to be deported. John had devoted himself to people in need, from the time he was a Passionist missionary. He increased his availability to them as a Bishop, and did everything possible to personally respond to the people's needs and to support his missionaries. The pressures affected him and his health failed. John resigned in January 1989.

Around 1993 Brother Jim Coucher came across a man with a severely disabled boy aged 3. Darren, was suffering from hydrocephalus (severe swelling of the brain caused by excess fluid). His father, Harry was removing the boy from hospital and taking him home to die because there was nothing more the hospital could do. When Jim his severe condition, he knew that if Darren was living in Australia there was something that could be done.

Jim phoned his sister Joan and asked if she could talk to a specialist at Ringwood hospital where she worked, to see if anything could be done. She was advised that something could be done, but that surgery would cost \$4,000. Joan spoke to a neurosurgeon, Elizabeth Lewis at Monash Medical Centre. In 1970 she became Australia's first female neurosurgeon.

Elizabeth said "Get him down here". Money was not to be considered. Jim managed to get Harry and Darren down to Melbourne and into the safe hands of his sister Irene who took care of them for 3 months. Elizabeth operated successfully on Darren. He required a lot of physiotherapy, and Christine Blackburn, the therapist at Monash, took care of that.

She sent a video back showing the exercises that Darren needed to do. Volunteers drew up a seven day roster. For many long months. Darren was nearly 4 years old when he took his first step. Word got out and soon people started bringing their children with all kind of disabilities. Jim took videos and sent them to Christine at Monash. She sent back a video of exercises for each child.

Some children needed serious corrective surgery and were sent to Monash. For the less complicated, doctors from Monash like Dr Annette Holian and Dr Marilyn Murnane recruited by Elizabeth, came to PNG, and operated. Over the years, Jim sent 26 children to Australia for surgery and thankfully they were all successful. Elizabeth Lewis and other volunteers became a vital part of it and each year she visited and brought different surgeons with her. The Senta bilong Helpim was born and Bro Jim began to work there full time. He spent twelve years there until his forced retirement in 2005. (after 43 years missionary service in PNG

The work of the St Gemma's Senta has continued and expanded. The devotion and generosity of Dr Elizabeth, Christine and many others has been inspirational. Indonesian Passionist Fr Valensius Son has been heavily involved for many years and works now with Sr Rowena CP. They have been assisted by many local volunteers.

Prior to the establishment of the Senta, children with significant disabilities would be ostracised by their communities and not receive medical treatment or even basic human compassion. Through the care and compassion offered at St Gemma's hundreds of children have experienced a significantly improved quality of life and dignity. Some, who in the past would have been excluded from their communities, have gone on to lead fulfilling and productive lives. In addition to providing care there have been occasions where pro bono surgery has been organised through Australian surgeons to assist saving and improving the lives of some of the worst affected children.

The Passionist formation programme in PNG has been through several changes and many challenges. It began by taking candidates who had not completed Year 12, and different strategies were taken to provide this necessary level of education. The loss of candidates has been a constant experience. The first priest ordained for Vanimo diocese was living back in his village within a year.

The first Passionist professions were in 1984. By 1993, five of the nine temporary professed had returned home. This has been a repeating reality not only for the Passionists, but other Congregations as well.

It was determined that our candidates should study at Bomana seminary in Port Moresby. Many members of the Congregation 'Handmaids of the Lord' had worked in PNG. In 1987 these Sisters offered the Passionists a house rent free, in exchange for chaplaincy services. The community accepted this generous arrangement and lived at Nazareth house, which enabled the students to attend classes at Bomana seminary. Even with this financial saving, formation costs constituted 50% of the Vicariate's budget. Mission appeals in the USA greatly subsidised the mission and there was a great partnership with religious sisters and lay volunteers.

A significant percentage of the Mission's funds was being spent on the formation of students, and by 1991, Kevin Hennessy who was Regional Vicar of the mission, proposed that the students move from the seminary in Port Moresby to a different formation system in Abepura in Irian Jaya. Some reports of the PNG seminary at that time were not good, whereas the formation programme in Abepura catered for an initial programme for seminarians and lay leaders (male and female).

The first four years are for all students and they acquire something akin to a BA in pastoral studies. Most then return to their diocese since they are not proceeding with studies for priesthood. Only the last two years were devoted exclusively to those seeking to be ordained priests. There were many advantages in this style of formation. The only real difficulty for our men was that the classes were given in Bahasa Indonesian.

Peter Gaughan had four years in Indonesia involved in the formation of Passionists students. He is a brilliant linguist and he was charged with devising a language programme for the first group to go there in 1992, two priests (Joachim Rego and Graham Orwin) who were to go to Abepura as lecturers, and two students.

All passed the necessary exams with flying colours. In December that year, a rental property was offered close to the seminary by the Bishop of Japayapura. The move required the Passionists to provide a minimum of two seminary lecturers and when that became impossible in 1994, Joachim and the students returned to Port Moresby.

I visited STFT Abepura with Kevin Hennessy in 1992. At the time there were 114 students studying in preparation for pastoral ministry. The emphasis was heavily pastoral. STFT is more than a seminary.

Their aim is to educate the students (male and female) to be able to work pastorally with the local people, and for that reason the faculty are pleased that the students are keen to be involved in the life of the ordinary people nearby.

Unfortunately, ill-health forced Graham Orwin to resign from STFT and the Passionists were unable to maintain the required commitment to have two lecturers at STFT. There was no option but to return in 1994 to Port Moresby.

In 1995 the Passionists were offered the large parish of Boroko which allowed the students to have on-site pastoral training. It has become a vibrant parish community

Since that time, the two communities have continued, although our presence in Vanimo has been greatly reduced. We had some Indonesian Passionists minister in Vanimo, and sadly two of those died from heart failure and cancer, despite being young. Fr Valensius has served in Vanimo for twenty years and is Vicar General of the diocese. The presence of Passionist sisters has been a blessing for our ministry there.

The hoped-for vocations that could have allowed us a better presence in Vanimo has not materialised, despite a number of men beginning the journey with us. It is a way of life that is foreign to Melanesian culture and we are still searching for what kind of Passionist life might be possible in PNG. Our presence in Port Moresby is still reliant on two Australian expats at this time who have both served in PNG in the past and are now in their 70's.

We hope the story of our presence in PNG can continue to build on the selfless work in harsh and primitive conditions of those many men and women who have served there and the many lay volunteers who have contributed in a variety of ways to the mission of the Congregation since 1955.

Papua New Guinea is referred to as the 'Land of the Un expected'. It is one of the most culturally diverse countries in the world. There are over 800 active languages with different cultures and customs within each region. It is estimated that 80% of the 8 million population live in customary communities and almost half of the nation still lives without electricity and running water. It is thought that there are some communities in remote jungle areas that have not yet been 'discovered' by the wider world. On the other hand, Port Moresby is quickly become a modern city of 400,000 people.

7. CHANGE 1961-1979

The changes mooted by the Second Vatican Council were taking effect soon after Vatican 2 ended in 1965. I was told that Archbishop Rush called from Rome and instructed that the altar in St Stephens cathedral in Brisbane should be turned around so Mass facing the people was possible before his return!

Since the Document on the Liturgy was the first promulgated, Passionists like John Cummins and Augustine Fitzsimmons became involved in liturgical missions and our Scripture faculty contributed to renewal, by offering education to clergy, religious and laity, particularly in Adelaide and Melbourne in those years after the Council. It was a great benefit to the Province that within years of the Council the Passionists had such a highly qualified faculty of theologians.

Diocesan priests involved in instructing catechists from the late 1960's through to the mid 1970's credited Nick and Robert Crotty, Jerome Crowe and Greg Manly with having a profound influence on scriptural and theological learning within Melbourne Archdiocese. The same was true in Adelaide a few years earlier.

With a new Archbishop finally granting the Passionists permission to establish a foundation in Melbourne, a decision was taken to build a new seminary for the increasing numbers of students. A number of religious congregations had established formation houses in what was referred to as the 'seminary belt'. It was estimated that by 1968 there were 300 seminarians from religious Congregations in Melbourne.

That year, the philosophy students from Adelaide and the newly professed from the novitiate in Goulburn joined the community in Melbourne, creating a community of sixty-eight, of whom fifty-two were students. Studies were undertaken with the Blessed Sacrament students.

Dairy farming was the primary vocation of the pioneer settlers along the river flats in Templestowe and Bulleen well into the 20th century. Orcharding was taken up in the 1870s which brought prosperity for the district. Apples, peaches, lemons, pears and other stone fruits were grown. Fruit, vine-growers and market gardeners built new and more comfortable houses, using brick and weatherboard as materials.

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 rose tenfold and land tax went from nil to 485 pounds and then doubled in four years. It could cost one thousand pounds just to keep an orchard, and many sold up and sub-divided. In 1967 when Doncaster and Templestowe were declared a combined city, there were still one hundred and seventy-nine orchards.

By 1986 only ten orchards remained and by 1992 only two remained. Many who had sought escape from suburbia now saw their way of life change from orchards to 'Ostentatia'. The property next door to us (205 Serpells) is one square acre and the house is a typically small Edwardian bungalow orchard house. The property in August 2022 is for sale for \$1.5 million!

In 2011, the Melbourne age reported, "Known as Templestowe's Golden Mile, Serpells Road is an avenue of mansions that is almost unrivalled in Melbourne. Some Brighton and Toorak streets may give Serpells Road a run for its money, but in terms of individual property, land size and sheer numbers of huge houses in the one street, you'd be hard pressed to find more amazing properties in one spot anywhere. High on a ridge of land, Serpells Road has views to die for and the elevated position has drawn buyers with cash to splash for decades".

There has been much rejoicing over the years that Charles Corbett and his Provincial Council had the foresight to purchase what had been an apple and pear orchard of 4.6 hectares. at a cost of 20,000 pounds (\$610,000). The building and furnishings were constructed at a cost of 180,000 pounds (\$5,500,000). Holy Cross was officially opened on May 23rd, 1965. The first students really found out what was meant by " making your own bed", because they did just that, along with desks, chairs and wardrobes which are still in use today.

A suspension bridge was erected in Wood Street adjacent to Finns reserve in 1955 for use by the Blessed Sacrament Fathers (Blessed Sacs) who had built their seminary on the north side of the river in 1952. After Holy Cross opened, a close relationship developed between the two Congregations who shared classrooms and lecturers as early as 1968. The seminary was closed and has been used for a number of years as Odyssey House Drug Rehabilitation Centre.

The parish of St Kevin's Templestowe was officially commissioned in January 1971 with Fr Charlie McCann as the first parish priest.

Previously, Templestowe had been attached to Heidelberg and later, Templestowe and with Bulleen were part of Doncaster parish. There was no presbytery when Charlie arrived so he spent two years living at Holy Cross and this was the beginning of a very long and happy relationship between Charlie and the Passionists until he retired in 2001. In 1974 the Marist Brothers bought a property and established their Provincial residence in Tuscany Drive. They relocated in Templestowe in 2019. Melbourne archdiocese purchased three hectares of and across the road from Holy Cross in 1964 and St Charles Borromeo school opened in 1983. A very long and beneficial relationship with Maria Kirkwood began when Maria was principal of St Charles from 1986-1993.

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Bob Dylan released the song, 'The times are a Changin' in 1964. It was the catchcry of a generation. Rapid change occurred in the last years of that decade. As religious Congregations sought to recapture the spirit of their founders, the Passionists, like other Orders underwent dramatic change in lifestyle. The late sixties was an era of radical societal change, characterised by a questioning of authority. This mood of rebellion and questioning in the Western world was reflected in Templestowe, when the faculty raised the issue of clerical dress in the public forum early in 1968.

In May 1968, the director of students, Dominic Morris, resigned having become convinced that the mood of anti-authority had become impossible for him. Interestingly in his lengthy letter of resignation, Dominic said that he could not truly guide students in this new era of 'anti-authority', where students challenged the priests and some priests challenged their bishops and even the Pope! (more about that next week).

Dominic said despite these attitudes he had never lived in a community where there was so much love, support and care of one another, and he did not want to stand in the way of those important and wonderful characteristics.

In August that year, the encyclical 'Humane Vitae' was issued. This proved a hallmark event not only in the life of the Church, but in the Archdiocese of Melbourne and within the Province. When Passionist theologian Fr Nicholas Crotty wrote two public front-page newspaper articles explaining why he could not accept the encyclical, bitter debate broke out. The reputation of the Passionists suffered a blow among the clergy, and many of our own older men who had fought so hard to build a good reputation after finally being allowed into Melbourne Archdiocese were unforgiving, and believed 'nothing good could come out of Templestowe'.

Following Nick Crotty's resignation, the Rector of the Templestowe community announced his departure from the priesthood. Soon afterwards the Rector of the Geelong community made a similar announcement. As many as eleven students left the community that year and there was a sense of chaos. The assistant student director, twenty-eight year old Tony Egar, was given responsibility for the students and leadership of the community and his contribution at such a challenging time was extraordinary.

It was determined that it was a financial necessity for the students to engage in in paid employment, the equivalent of one day each week and during holiday time. This was seen to have the double advantage of providing much needed income while giving future ministers a first-hand knowledge of people and the world in which they live and work. Each student was also involved in a weekly apostolate. Over the next few years large classes of students continued to arrive, but there was a significant departure rate. Some newly ordained priests also left. In 1971 the novitiate was transferred from Goulburn to Glen Osmond. Three years later, and only thirteen years after a wing was added to the Mary's Mount Goulburn building, the property was sold.

By the beginning of the 1970's, adult faith education and youth retreat ministry had become popular. When the juniorate was closed at St Ives in 1972, new students went directly to Templestowe. By now those who had been studying with religious of other Orders such as the MSC's, Carmelites and Redemptorists, joined the Yarra Theological Union. For the first time they could receive a degree in Theology for their ministerial studies.

Owing to the inability of the English Passionists to send extra men, care for New Zealand was transferred to the Australian Province in 1966. Three New Zealanders had been professed the previous year. By the end of that year the Province had communities in Brisbane, Sydney (Marrickville and St Ives), Victoria (Templestowe and Geelong), Hobart, Adelaide, New Zealand and the New Guinea mission. The community at St Ives became increasingly involved in youth 'camps' and adult education ministries. Parish missions had declined. Some priests did not want 'old style' missions of the post-Vatican 2 era. Others did not know what they wanted. Within a few years, as requests became fewer, many older men withdrew from this ministry and joined a growing number of men who were finding their own ministry.

In 1972, the Passionists were invited to supply at the very small church at Terrey Hills, Sydney. Before long, this parish church attracted many people who had completed adult faith education programmes at St Ives and were looking for a 'different' parish. Although it was several years before it became a parish, Terrey Hills immediately began attracting large numbers of people and in 1973 under the leadership of Peter McGrath, the first 'Family Group' began at Terrey Hills.

From sharing meals in silence, attending choir several times a day, wearing the religious habit, taking discipline and practising various mortifications and an array of other practices, suddenly there was a different way to live religious life. For some this brought uncertainty and confusion.

In 1973, the Province acquired two new properties. The first was a holiday house at Dee Why in Sydney which was funded by the sale of another property donated to the Province. The second property was at Mt Mercer near Geelong. This property allowed for an extension to the St Gabriel's cattle agistment programme coordinated by Bro Mark Wells, which had been created to fund student formation.

St Ives underwent changes in 1977 with the transfer of the Provincial administration and four personnel from Marrickville, and the conversion of the student dormitory to the novitiate. At the same time a demountable house serving as a pastoral centre was added as a parish facility in Glen Osmond in 1977. The Provincial administration decided to provide special accommodation for the older men who might want or need to retire. This was achieved in the form of an extension added to the Marrickville building in 1977.

In 1979 the Glen Osmond Community asked Jeff Foale if they could welcome Cambodian refugees into the retreat house. Jeff had been looking for just such an opening, waiting for others to make the first move. He agreed to organize it. The community sent a delegation, consisting of Marcllus Claeys and Jeff Foale, to Sydney to meet the Provincial Council, which enthusiastically supported the initiative.

Jeff very quickly organized what became known as the Monastery Refugee Project. By the end in 1984 the Glen Osmond Community had welcomed over eleven hundred and fifty refugees from Cambodia and helped them settle. Served by dozens of volunteers these people were provided with a positive start for their new life in Australia. For Jeff, this enterprise was a small part of a broad involvement in all aspects of advocacy for refugees and helping them to resettle. His involvement spanned the whole of Australia and reached out to refugee camps and to the United Nations in Geneva.

As the decade drew to a close, a new type of parish mission began to emerge with an emphasis on faith education rather than 'popular devotion' and the abandonment of 'fire and brimstone sermons. Overhead projectors were used to assist in learning along with role-plays and 'new' church music and a booklet was printed and published with summary of the mission sessions. This ministry was to expand through the 1980's.

8. EXPERIMENTATION & ADJUSTMENT (1980-1997)

Following calls from the Provincial Chapter of 1979, there was an emphasis placed on team ministry. In 1980 a Retreat and Mission team established in Templestowe and another at St Ives. The Melbourne team had had its origins in the youth retreat work done largely from Geelong and the gathering of several younger men for a new educational style of parish mission throughout Australia and New Zealand. Throughout the next four years, these teams specialised in four-day retreats for final year school students in Victoria, Adelaide and Brisbane for half of the year, and parish missions in various parts of Australia and New Zealand for the other half of the year.

In 1981 the Passionists took over responsibility for the outback parish of Port Augusta. A new small community was also established at Botany that year. Two of the members were industrial chaplains. In that same year, twelve members of the Province participated in the Passionist Institute, in Rome providing the first in-depth studies of the history and spirituality of the Passionists. Provincial administration placed great emphasis on ministry over the next few years. In 1985 the community at Geelong was transferred to Elsternwick, for an experimental period. The house and property in Highton, Geelong was sold and the Elsternwick community was suppressed.

In response to the expansion of the Passionist Family Group Movement, Passionists were appointed Directors in several areas. This Movement continued widespread expansion after 1985 and was endorsed as a primary ministry of the Province in 1987. When the Hamilton community in New Zealand was closed in June 1988, two parishes in New Zealand took on Passionist Family Groups that same week. In 1991 a lay couple were appointed the first lay Directors of the Movement. The Movement grew dramatically in the period 1985-1995 in Australia and New Zealand and a highlight of its development was the large number of lay leaders (mostly couples) in key roles

In 1987 the Province held a special seminar to mark the centenary of the arrival of the second foundation. Renowned Passionist scripture scholar Donald Senior was guest lecturer. In 1989 extensive restoration to the stonework of St Joseph's Hobart was undertaken, and the church was declared a national trust historic building. In 1990 eight Province members participated in a Passionist Institute, which was held in Melbourne. Participants travelled to the Philippines for the last two weeks of the Course. Six men including one Filipino Passionist, participated in a similar Institute in 1993.

The 1991 Provincial Chapter endorsed the of a Retreat Centre at Templestowe. Having proved its viability, the Holy Cross Centre continued to expand its capacities as more space was made available with a lessening in student numbers.

In 1993 there was a celebration to mark the 150th celebration of mission to Stradbroke Island when we saw the deep appreciation of the people there for those early missionaries. In 1996 Adelaide celebrated the centenary of St Paul's, Glen Osmond. These milestones highlight the great work done by so many men of quite different eras. Conscious that we are on the verge of a new era, the Province held its first 'Open' Chapter in 1995, which led to the Province Strategic Plan created in 1997.

Some significant points in the history of the Province up until this time were:

- THE STRADBROKE MISSION
- THE FIRST DECADE OF THE SECOND FOUNDATION
- THE CLOSED NOVITIATE (1895-1923)
- THE RETURN TO MONASTIC OBSERVANCE (1923-)
- THE EXPANSION OF THE 50'S
- PAPUA NEW GUINEA
- THE CHANGES OF THE 60'S-70'S
- THE LOSSES OF THE 80'S
- THE CHALLENGES OF THE NEW CENTURY

There were 340 professions after one hundred and ten years of presence.

	<u>2019-May 2022</u>	<u>2006-2018</u>	<u>1998-2005</u>	<u>1990-1997</u>	<u>1980-1989</u>
Professed	13	23	8	8	22
Departed	2 + 9 PNG	4	0	4	18
Died	5	23	8	10	11

	<u>1970-'79</u>	<u>1960-'69</u>	<u>1950-'59</u>	<u>1940-1949</u>	<u>1930-1939</u>	<u>1920-1929</u>
Professed	36	85	43	40	25	14
Departed	18	60	23	16	7	3
Died	14	8	1	11	18	11

	<u>1910-1919</u>	<u>1900-1910</u>	<u>1890-1899</u>
Professed	8	13	23
Departed	5	7	10
Died	3	6	13

Note: The Mission in Vietnam was founded from Rome and became part of the Province in March 2015.

9. 1997-2005: STRATEGIC PLANNING

The Province embarked on a ten-year Strategic Plan in 1997. To prepare for this, expert assistance was acquired and various surveys undertaken. Some aspects of the Plan began immediately, while other elements were planned to take up to five years to begin and not reach their full implementation for up to ten years. An attempt was made to describe the nature and purpose of each community and the number of professed men who might be living there when the plan was realized in 2006. These numbers for each community or ministry were proposed in light of the projected numerical strength of the Province.

The vision of the plan called us to see ourselves as the one Province Community rather than separate local communities. The appointment of men to a local community was to be in light of each person's willingness to actively support the life and mission of that community, and support the wider mission of the Province. Underpinning the plan was that community life is the foundation of our mission and that our future would be tied to collaborative ministry with laity and other religious.

We introduced the terminology "Centre for Formation and Mission" to mean a Passionist community which was both a place of Passionist ministry in the areas of spirituality, prayer and faith formation as well as a base from which men may go out to conduct these works in other places. This was to be seen as the primary task of the whole community so that all could share in the one mission of the Community. We sought to make our residences (buildings and property) servant rather than master.

The plan determined that our principal houses would be Marrickville and Glen Osmond and that both would need renovation to achieve revised use. These projects took much longer to complete than envisaged. The renovation of Glen Osmond was completed in 2002 and the Marrickville project in 2005. The latter including converting Shrublands Bowling Club into a Province Centre, building twelve units on the site and two underground car parks. The rooms in the monastery were renovated to provide ensembles for the bedrooms, and a lift was installed.

It was decided that we would create a new parish-based community in Melbourne and a mission community in Bourke. Both of these commitments were taken on for five years with a plan to evaluate them. It was recognised that each of our communities needed to become 'senior friendly'.

The plan required revision in 2000 when it was decided to close our St Ives community in Sydney and relocate to Belrose, while retaining the pastoral care of Terrey Hills parish. Proceeds from the sale of St Ives and land from Glen Osmond were directed to fund the substantial renovation of Glen Osmond and Marrickville. Plans were also put in place to sell a substantial part of the Oxley property, which eventually was done in 2005.

There was a more substantial revision of the plan in 2003. Having failed to attract any candidates to our way of life and facing ageing and diminishment, we recognised that our plan to establish small communities had created great strain for several men in the Province as had been the case in the mid 1950's. It was decided to close our communities in Bourke and in Belrose and relinquish both parishes cared for by these communities. It was also decided that we would withdraw from Port Augusta early in 2007. The original plan had seen the Marrickville community become two separate communities. It was now decided to rejoin them.

The Province had dedicated itself to personal and professional development and established a Formation Commission of professed and non-professed members in 2000.

2007 Chapter

During these years great advances were made in our appreciation of the Passionist Family. Through Passionist Institutes and Pilgrimages involving non professed and professed, there was an ever-increasing awareness that the charism does not belong to professed members alone. The Province decided to dedicate a significant amount of personnel and finance to promote the charism, which was enhanced by the establishment of Passionist Companions in 2002, who could share and deepen their awareness of Passionist spirituality.

In 2006 we celebrated 50 years of presence in St Joseph's Hobart and St Mary's, Oxley. A significant development at this time was the establishment of Passionist youth and young adult teams in Brisbane and Melbourne, enabling a team of young men and women to develop their faith and offer retreats with a Passionist focus. This work had been a hallmark of the Province twenty-five years earlier, and with the decline in young professed the development of the team under the leadership of Ray Sanchez, enabled this ministry to be resurrected.

There were fewer professed but the charism was alive in over a hundred non-professed. Who knew where this will lead?

At the time we faced the future with uncertainty because the church itself was living in challenging times. Our Province began with small numbers and we have seen great change since the first Passionists came to Australia. We remained hopeful. The spirit of God blows where the Spirit wills.

Denis Travers was Holy Spirit Provincial in 2006 when he was elected First General Consultor. Our Provincial Chapter in 2007 was brought forward a few months, enabling Denis to complete his term. The 2006 General Chapter in 2006 noted that the Passionist Charism is lived in relationships and detailed these relationships as being with Jesus, our brothers in community, especially the young, the elderly, the sick; with those to whom we minister, especially the most neglected and those who suffer; and those who represent the absence of unity within our church.

The 2006 General Chapter had highlighted that our charism helps us to celebrate life in the midst of death. Its focus is love and relationships before action (being more than doing). Lived truly, this calls for a transformation of us personally and as a Province and Congregation. From this deep life force that is the Charism, we are compelled to proclaim the fellowship of God in a variety of ministries. Some concern had been voiced that we have focused in the past few years on external restructuring (especially our buildings) and that we must now look to restructure our own personal lives and our communities. Further, we recognised that we should do this through the lens of our charism that speaks to us powerfully in the reality of our Province life. In the midst of ageing and dying we want to celebrate life.

In seeking to respond to this call it was proposed that during the years 2007-2011 a strategic priority of the Province would be the exploration and celebration of the charism lived in relationships. In our Province Pre-chapter considerations in 2007, there was a recognition that we must consider better care of one another, seek to be more tolerant of our differences and become more aware of each other's efforts; improve our community life, recognise our vulnerability as an ageing group, focus our energies, and pay attention to our inner life. It was agreed that improving relationships must be our first priority and that we must pay more attention to our spirituality. In February 2007 we withdrew from Port Augusta, South Australia.

In order to achieve our goals, it was recommended that every structure and Committee within the Province would seek to focus on building and sustaining relationships, paying special attention to those on the fringe both within and outside our own communities and in our current and potential ministries.

These efforts had the aim of encouraging personal and communal renewal in Passionist spirituality and remember the personal vulnerability that results from ageing, sickness and excessive commitments.

At the 2007 Provincial Chapter, we chose nine priority areas to guide and promote the ongoing vitality of the Passionist Charism, Life and Mission over the next four years and into the future.

1. Reinvigoration and sharing of the Passionist Charism
2. Renewal and development of community life
3. Growth of Passionist Mission in Papua New Guinea
4. Collaboration with the Wider Passionist Family
5. Engagement with young people
6. Care of senior and infirm Passionists
7. Promotion of Passionist vocations
8. Commitment to Justice, Peace and the Integrity of Creation
9. International Collaboration

These Province Priorities were called to guide the planning and work done by the new Provincial and Council, Province Commissions, Committees, Teams and ministries and the life and ministries of vowed Passionists and members of the wider Passionist Family from 2007 to 2011.

At that 2007 Chapter, the PNG Vicariate was brought back under the responsibility of the Province to better nurture it in the coming years.

A Health, Retirement and Aged Care Committee (HRAC) was established to design policy and to ensure adequate care was being provided to senior and infirm Passionists. During the four years following the Chapter, various other Committees (e.g. Community Life, Charism, Passionist Companions, Vocations and JPIC) worked under the umbrella of the Formation Commission to respond to the calls from the Chapter.

2008 was the year of the Global Financial Crisis (GFC) and the Province had to severely restrict a large proportion of maintenance plans while still committing to renovation in Glen Osmond, in preparation for the International Novitiate. The renovation of washrooms and creation of en-suites in Templestowe also went ahead. Plans to install a lift were delayed until the financial situation improved.

Most Province meetings were cancelled for the year and some were held by Skype. 2008 will also be remembered for World Youth Day being held in Sydney. We hosted a number of overseas Passionists in Melbourne for pre-meetings and in Sydney for the big event. Interestingly, this was the year that followed the release of the first iPhone.

In 2009 the Province established a Professional Standards Committee to be responsible for establishing and implementing a policy in regard to these matters and to advise the Provincial in how best to deal with complaints from individuals. The issue of child sexual abuse by church personnel (especially clergy and religious) began to gain increasing attention from the media and there were calls for transparency and accountability.

Interest in Passionist Companions increased and was aided by Passionist Institutes and support for regional groups of Companions. In 2011 the first novices from the PASPAC novitiate were professed, the Province celebrated 50 years of Passionist presence in Vanimo and there were four young men from PNG in formation after several years of having no candidates. Mid-year we gathered for the Provincial Chapter.

There were nineteen deaths from January 1967 to December 2010 and six between 2010 and 2016. Statistics taken at December each year from 1996-2010 and through to 2018 revealed the following:

<u>Year</u>	<u>Total</u>	<u>P Students</u>	<u>Brothers</u>
1966:	132	49	28
1967:	138	50	30
1968:	148	47	32
1969:	141	47	32
1970:	126	40	31
1971:	115	27	27
1972;	114	24	27
1973:	109	25	24
1974:	106	29	23
1975:	104	25	23
2010	61	1	11
2016	77	17	9
2017 (Sept)	80	14	9
2018 (Nov)	76	16	9
2019	81	55	8
2020 (Aug)	85	50	8
2022 (May)	72	15	7

2011 Chapter

At the 2011 Provincial Chapter we recommitted ourselves to the priority of furthering exploring our charism with all the members of our Passionist Family and resourcing and supporting our Passionist Companions. We revised our Province vision statement, A Passionist Heart. It reads.

“A life-giving gift, our Charism!

Experiencing the Passion of Jesus draws us into the Heart of God, present within the Universe, and within the whole community of life on Earth. It empowers who we are and what we do.

By entering into the pain and suffering of Jesus we are moved to enter into our own pain and suffering, to stand by others in theirs, and to respond to the pain and suffering of the Earth.

The Passion of Jesus offers no hope without the Resurrection, but Resurrection Hope cannot be experienced unless we are first willing to stay with the suffering. When God is discovered in the ordinariness of life, and as the unfolding Mystery connecting everything and everyone, our Charism remains alive.

In the context of our world and its story, the spirituality flowing from our Charism inspires us to enter into relationships that may not be otherwise humanly possible, or were unknown to us in previous times. Our charism continues to create and sustain our sense of the community and communion of all, flowing from the heart of our creating and compassionate God. It expresses itself in empathy, prayer, and down-to-earthness. It leaves us vulnerable to the pain and suffering all around us, and impels us to work for the coming of that new world of peace and love, justice and joy, which is the Kingdom of God”.

10. PASPAC PARTNERSHIP

Having responded to the 2006 General Chapter to work towards strengthening relationships and building Congregational solidarity in PASPAC in the areas of personnel, formation and finance, the 2011 Chapter committed the Province to continuing reflection on our experience of welcoming religious from other Provinces to live among us, and the ways they enhance our community life. Noting that both physical surroundings and ministerial commitments can work against good community life we pledged to overcome obstacles to community life whenever possible.

The Chapter committed itself to our mission in PNG and for dialogue with our Indonesia Province to assist with personnel for our mission in Vanimo. Hence by 2015 there were three Indonesian Passionists ministering in Vanimo. Also in 2015, there were two professed men in formation, three novices and two postulants.

The 2011 Chapter recognised health, retirement and ageing issues were critical for us to address, and each local community was encouraged to engage a local Health Coordinator, as needed, to assist in the duty of care for our religious. This was enthusiastically endorsed and considerably eased many of the concerns about appropriate health care.

The Chapter also recognised we had entered an age that was not only highly technical in terms of digital communication, but also in terms of regulations and government requirements. Work place health and safety, staff contracts and professional behaviour towards and among community members and staff were now all regulated and required that we update our own Province policy and monitor our adherence to it. The issue of climate change increasingly garnered world attention and fuelled skepticism in the first decade of the twenty-first century.

Following the guidance of the 2006 General Chapter, Holy Spirit Province committed itself to becoming more environmentally friendly, heightening our witness to solidarity with people living in poverty and making our apostolates reflect our belief in the passion of God for the earth and its integrity.

The 2011 Chapter recognized that while we had many resources and rich experience, we could no longer sustain Passionist mission in the three countries of our Province indefinitely by our own efforts and our own resources.

The Province wanted to actively seek exchange of personnel in the PASPAC Configuration, opportunities for growing in cultural sensitivity and a commitment to an equitable sharing of resources.

In the year following the 2011 Chapter, the Provincial, Joachim Rego was elected General and Denis Travers was re-elected to the General Council.

At the 2012 General Chapter, the Congregation voted a new structure of six Configurations. PASPAC was one of these, We had been operating as a Conference for some years. The General Chapter established six priorities for the coming six years. These fitted well with our own Province priorities

- The Charismatic testimony of Passionist Community
- Making our own, Christ's Passion for the Crucified and for the Earth
- Evangelisation and New Evangelisation
- Formation in Passionist Spirituality
- Lay participation in the Passionist Charism, Life & Mission
- Passionists and Youth together in Mission

In February 2013 the Province established a parish community of two men in Blenheim, New Zealand. That same month Pope Benedict resigned and Pope Francis was elected, creating a wave of optimism around the world within a short time. This was much needed because the scandals of sexual abuse by clergy had eroded a great degree of confidence among many Catholics, and aided by the new questions of science, challenged Catholicism to find more authenticity and relevance in its teaching, pastoral practice and liturgy.

In Australia, the federal government established a Royal Commission to examine child sexual abuse and frontpage reporting of abuse by clergy and religious became regular. This called for even greater awareness in the Province of the need for good policy and practice in terms on integrity in ministry and sound formation for our candidates, not only in our Province, but within PASPAC.

After long consultation and consideration, in October 2013 the Province sold our holiday house in Dee Why, Sydney. By this time five men from the Indian Vice-Province were living and working in the Province.

These men together with others from Africa and Indonesia undertaking studies in Melbourne and the variety of nations represented in the international novitiate in Adelaide, nearly all of our communities, including Boroko and Vanimo in PNG, had become multi-cultural. This gave us something like a more normal representation of modern Australian life. At the same time we had men from our Province living in Rome, London and Vietnam.

In 2013 at the Province Assembly, the Provincial, Tom McDonough reminded the Province members that we had undertaken a significant journey to change our thinking from 'local community' thinking to 'whole province' thinking; a journey we are still making. Now we were being called asked to take the next step and think within the framework that the PASPAC configuration is our primary reality. At this stage in history, two-thirds of the world's population lives in this (PASPAC) region so our future is tied to the Asia Pacific region.

ELSPM

More than one billion people in the world speak English (375 million as a first language, the rest as their second language). A further one billion people are studying English worldwide (at schools, colleges, universities) and 95% of all scientific documents are published in English.

In their biennial meetings, the PASPAC leaders discussed and agreed that English would be their common 'working' language. In the interests of ongoing ministry, it became clear that it was necessary to provide competence in the English language. The various language schools providing English language studies were not using pastoral or spiritual language which was a big drawback.

At the initiative of Kevin Hennessy and with support from the Provincial, Tom McDonough, investigation and conversations were held with various partners and the Province Finance Committee, to consider the establishment of a Passionist English language school. It was proposed that such a school would provide practical support for mission training and formation of future Church leaders at greatly reduced cost.

The fact that Australia would have eight Passionist students (six of whom were from Vietnam) studying English in late 2013 prompted the idea of establishing a centre to include, other Religious Orders, Dioceses and non-profit organisations. This was endorsed favourably at the 2013 PASPAC Leadership Meeting in Japan. It was agreed that four foundations (Mission, Culture, Community and Language) would underpin what became known as the ELSPM, would be formally endorsed in time for classes to commence in Adelaide in July, 2014 A Board of Directors was appointed to oversee the establishment of the ELSPM and to meet all governance requirements.

The initial priorities for the Board was finalising a budget, appointment executive staff, developing a Strategic Action Plan, implementing strategies within a three year time frame and creating monitoring and reporting responsibilities to the overall governing body of the Passionist Congregation.

The first budget was prepared on the basis of eight Passionist students in 2014 requiring sufficient language tuition to transfer into the novitiate program starting in the first quarter of 2015.

It was anticipated that in 2015 there would be an additional eight Passionist students requiring two terms of 20 week courses over the calendar year and the first non-Passionist students would join the program. The Christian Brothers offered to provide facilities for lessons for five nights a week from 5.30pm to 8.30pm and Glen Osmond community provided a classroom and facilities for five hours teaching per week as well as accommodation for the Passionist students. Other generous contributions were made to get this initiative off the ground.

Kevin Hennessy has been the Principal Executive Officer since ELSPM was established. Peter Downs was the first Academic Manager. After he retired from the role, Sr Margaret Bentley FMA, former Provincial of the South Pacific Province of the Salesian Sisters became Academic Manger in September 2016.

In 2017, ELSPM transferred to Melbourne under the affiliation of the Yarra Theological Union, and a year later 'School' was replaced by 'Studies' in the title (**E**nglish **L**anguage **S**tudies for **P**astoral **M**inistry).

11. VIETNAM

Jefferies Foale and Thomas Anamattathil CP arrived in Saigon, Vietnam on 12 October 2005, and Francisco, Murray arrived on 1st March 2006, after a short visit in November 2005. Fr. Ottaviano D'Egidio CP, the General of the Congregation, had commissioned the new mission team in Glen Osmond on 21 September 2005. Francisco served in Vietnam for 6 years, and was the formator of aspirants, postulants and newly professed during his stay in Vietnam. Thomas served an impressive fifteen years during which he was ordained in 2009. Thomas was the director of vocations from the beginning, as well as coordinator and manager, including responsibility for the finances and the extensive building construction undertaken. He coordinated the formation team.

Jeff was 72 when he arrived in Vietnam and he is still serving there in 2022. As Mission Superior Jeff had heavy responsibilities, including fund raising for the mission in Vietnam. He translated the life of Bishop Lambert De La Motte, the first Bishop of Vietnam, from French to English, in order to understand the Church in Vietnam, its culture, and the perception of the people. Fortunately for the enterprise, Jeff had a fierce missionary spirit.

Three other PASPAC men served in Vietnam, Augustine Jun-Su Kim, from Korea, replaced Francisco in 2012 and stayed for 3 years. He was the formator for the professed students. Orven Gonzaga from the Philippines arrived in 2012 and stayed until July 2017. He was the formator of the aspirants and the pre-philosophy students. Paulus Jasmin, from Indonesia, arrived in December 2015 after completing English language studies in Melbourne/ He was the formator for the professed students until he returned to Indonesia in January 2019.

During his term in Rome as General Consultor (1994-2006), Jeff Foale was looking for ways to support missionary work; so he went to China with the Korean Passionists and was present when the Bishop of Guying invited the Korean Provincial, Augustine Kim, to bring Passionists to China. He hoped that the Passionist Congregation would have a mission in China and in Myanmar and Vietnam. Jeff had worked closely for many years with many Vietnamese and Cambodian refugees when they arrived in Australia beginning in 1975. He secured permission to use the Retreat house in Glen Osmond to be handed over to assist refugees.

Sr Tran Thi Nien a refugee from Vietnam, from the Congregation of the Lovers of the Holy Cross, joined the Sisters of Mercy in Australia.

When Jeff celebrated Mass in English for the refugees Sr Nien translated the relevant parts into Vietnamese. In 1979, a Vietnamese Jesuit, Fr. Augustine Nguyen Duc Thu, joined them. Twenty years later in 1999, during a conversation between these three, Jeff was asked: “Why don’t you go to Vietnam?”

In October 2002, Jeff suggested to the General Fr Ottaviano that the time had come for them to make a new foundation in Vietnam. Jeff was encouraged to go to Vietnam and report on the situation which he did in June 2003. He met a number of archbishops and bishops, priests and sisters. He met Cardinal John Baptist Phạm Minh Mẫn who told him that he welcomed him and would bless his community if they would come here. After three weeks, he returned to Rome and reported to his Superior General and the Consultors in July.

Jeff was accompanied on his trip to Vietnam by a Theresa Anh Sang Luu, a Vietnamese former refugee who had been living in the USA and had been volunteering with the Passionists when Jeff visited the community in Orlando, Florida in 2002. On meeting Theresa, Jeff said to her “I hope to bring our Congregation to your country.” She said, “I will help you”. The Passionists in Vietnam have considered her their greatest benefactor. She made all the arrangements for three preliminary visits Jeff made to Vietnam, booking travel, meetings and translating etc.

Initially the three missionaries stayed in a mini-hotel, and in March 2006 they rented a very suitable house referred to as St Paul’s, in Street 15, Hiep Binh Chanh Ward, Thu Duc District. The Visitation Sisters lived opposite the house and Fatima Church was three hundred meters away,. They were able to live there for 9 years until the house was sold on April 30, 2015. It was important not to advertise one’s identity. Nothing in the newspapers, no public notices. Religious dress nor titles were not to be used in public.

In order to foster vocations, in August 2006 a house was rented for students. It was referred to as ‘the 1st house’.

There were four students including Thomas Nguyễn Thành and Peter Hoàng Trực, the first Passionists to be ordained in Vietnam. These students came to St. Paul’s to learn English and they would gather for vocation accompaniment on Sundays, twice a month. Later, the Passionists rented the 2nd house. The three foreigners always lived away from the students as required by the police.

In 2007, land was purchased in Thu Duc District for what became St Gabriel’s which was built in 2009.

The more senior students moved there in 2009 while the remaining students moved to Binh Loi where they lived until October 2017.

The foundations for a new house (St Paul of the Cross) were laid at the end of 2015 and much work was involved in completing this project including extensive fund-raising. It is located near the Saigon River with a nice view of the city looking out from the balconies and the terrace, and with fresh and cool air from the river. The official opening occurred on October 19th, 2018, thirteen years after the mission team arrived in Saigon. The final part of the building was the rooftop chapel which was officially opened on April 5th, 2020. The rooftop cross was added in 2021.

From the establishment of the mission of Our Lady of La Vang in Vietnam in 2005 until 2015, Vietnam was attached directly to the Generalate in Rome and there was no host Province. Because the ELSPM had been established in Adelaide, the men who joined after Thanh and Truc were able to study English in Adelaide, and remain there to join the PASPAC novitiate, which was conducted in English.

Six more men were professed between 2012 and 2014. They were introduced to Australian culture and this led to the decision that Vietnam should become part of Holy Spirit Province, which formally occurred on March 25th, 2015. A beautiful new logo was produced for the occasion (see the front cover) which was the work of Anthony (Tone) Bullen from St Brigid's parish, and John Pearce CP.

In January 2014, Tom McDonough visited Vietnam. As parish priest of St Brigid's Marrickville, Tom knew that 25% of parishioners were of Vietnamese origin and Marrickville was the first place of arrival for the boat people that came from Vietnam after the fall of the Saigon in 1975. The parish provided an office for Fr. Joseph Vu, the first chaplain to the Vietnamese community, and made available the facilities of the Church and parish to the Vietnamese community which had become one of the five centers for the Vietnamese Catholic Community in Sydney.

Tom hoped to experience the life and culture of the Vietnamese people so that the parish could better serve the Vietnamese parishioners whose faithfulness and generosity were such a source of life to the whole parish community. Tom also hoped to help the Congregation in its wish to establish itself in Vietnam.

The establishment of the International house of formation (novitiate) in Adelaide was a positive response to the needs of PASPAC as has been mentioned, but there was no mention of a specific contribution to PASPAC from our 2011 Provincial Chapter.

Discussion continued in PASPAC and there was a great keenness in Australia to assist. Unfortunately, this was interpreted by some PASPAC members as a colonial take-over and there was an accusation of secret meetings and a 'done-deal' regarding the future of Vietnam. In March 2014, Tom wrote to the PASPAC leaders. He referred to a recent letter from the General regarding PASPAC solidarity with the General Vietnamese Mission and inviting dialogue about how we might give expression to our solidarity with the Vietnamese Mission through governance and canonical support, personnel and finances. Tom named the fears, concerns and accusations that he had heard about.

Tom wrote, "We know the next 10 years are crucial to shaping the future of our Passionist presence in our Province. The key premise to our discerning was: given we will be so dependent on our sisters and brothers in Asia Pacific, how can we in the coming ten years contribute to our configuration. We do not have young religious, but we do have long experience, formation resources, and developed ministries, trained religious, financial resources.

We have wise and older religious in whom the Passionist spirit has grown and matured, men who have so much to offer young developing provinces. We also have our particular Holy Spirit way of living the Passionist Charism summed up in "The Passionist Heart", the vision statement of our Province, alongside the Constitutions. Our attitude was very far from "We have it all, know it all and can do it all better than you".

Tom listed some reasons why we wanted to contribute to the Vietnam mission. The presence and contribution of Jeff Foale; the strong presence of Vietnamese in our parishes and his experience back in 2004; the experience of the international novitiate and the bonds already made with those Vietnamese candidates; Fr Chris Monaghan's semester of teaching in Saigon; Fr Peter Gardiner's immersion experiences for college students in Vietnam as well as genuine concern to help Vietnam become a Vicariate.

At the PASPAC meeting in South Korea seven months later, in October 2014, the PASPAC Executive Council agreed to formally advise the Superior General to ask the Province of the Holy Spirit (SPIR) to assume responsibility for the Vietnam Mission and affirmed that the Configuration would continue to act in solidarity to support the Mission and its future development.

This request was confirmed by the General Council shortly afterwards. The communication from Rome stated: *“In the late 1700s, the country that is today Vietnam was divided into two kingdoms: the North, with its capital Hanoi, and the South, with its capital in Hue. Advisers to the young king of the south decreed that Christians would be persecuted. So many Christians in the south fled to the LaVang forest. Each day they gathered under a tree to pray the Rosary in honor of the Blessed Mother. One day Mary, surrounded by two angels and bearing the Child Jesus in her arms, appeared to them for the first time, assuring them that their prayers would be heard and promising them her protection and relief from their afflictions. Other apparitions followed”*.

“The Superior General, with Consent of his Council, approves the request from the Executive Committee of the Configuration of PASPAC - that the responsibility for the mission in Vietnam be transferred from the Superior General and General Council to the Province of the Holy Spirit (Australia, New Zealand, Papua New Guinea). The decree affecting this change is issued today - November 22nd - the Feast day of Our lady of LaVang. However, the decree will not take effect until March 25th, 2015 (the Feast of the Annunciation)”

The General Council meeting took note that while SPIR Province was to assume the responsibility for the Mission in Vietnam (LAVA), the members of the Configuration would continue to support the mission through action for solidarity in the areas of personnel, formation and finance.

Provincial, Fr Tom McDonough noted on the occasion of the fusion that this would lead to Holy Spirit becoming a different Province, “When our PASPAC Configuration decided on how our various Provinces would combine, we decided our future was best served not by all becoming just one big Province, but by valuing our various diversity of cultures in a living solidarity. So too we are committed to valuing and enhancing the rich diversity of cultures, or differing ways of living, ministering and praying within our new Province”.

At that time, in March 2015, Holy Spirit Province was comprised of 53 senior professed members, 2 professed students and one from China/Korea studying in Melbourne at YTU. There were 8 brothers from India, the Philippines and Indonesia assisting us in a temporary capacity. There were 7 postulants and 3 aspirants. Vietnam had 4 senior professed members, 8 professed students, 6 postulants, 12 philosophy pre-philosophy students, and 8 aspirants.

This meant the Province had 106 members from four countries with many cultures and various PASPAC brothers, comprising ten different nationalities living in 11 different communities.

In the years since Vietnam joined the Province, a primary focus has been to provide suitable formation for the many candidates who have joined. Fr Willie Estrada from the Philippines, Richard Thompson from Canada/Korea and Bro Larry Finn have made a significant contribution in that time by serving as Novice Master in the PASPAC novitiate in Adelaide. Larry is resuming this role in Saigon in August 2022 following a twelve-month hiatus. Each novice master was assisted by a young priest from PASPAC.

As the PASPAC formators departed (recalled to their own Province for important ministries) the responsibility for providing formation in Vietnam rested increasingly with young Vietnamese religious who have bravely risen to the occasion. Tuệ and Tuấn, ordained in 2017 undertook a seven-month formation programme in Australia, and Tuệ who became a member of the Province Formation Commission in 2019, and three others began a two-year part-time programme in early 2022. The task for the formators was made increasingly challenging during 2020-2022 when the normal face-to-face assistance from Australia was not possible.

As candidates completed their formation, the challenge has been to find suitable placements during their term as deacons and as new priests, since the Passionists do not have their own parish in Vietnam. Some of the men undertook part of their diaconate in Australia, but that became impossible during the 2020-2022 COVID years.

Given the age profile of the Province, it is clear that Vietnam will become 'the centre' of the Province. Various steps will need to be taken to get to that stage and we need to ensure that our Vietnamese candidates are well trained and prepared for professional ministry. Key persons must receive adequate and full training to equip them for the future because it is on their shoulders that Vietnamese Passionist life and mission will be built. Other challenges include establishing a community outside of Saigon, The likely location will be in Vinh diocese, in the centre of the country.

In June 2022 there were already 13 ordained Vietnamese members and two more about to be ordained deacons. There were 12 temporary professed, 12 postulants and a number of aspirants. The Province has been blessed by the new energy Vietnam has contributed and in turn Vietnam has been able to benefit from the generous assistance of PASPAC personnel and the great leadership, experience and financial contribution from Australia. Most of all, the contribution of Jeff Foale deserves to be saluted.

12. AGEING, DIMINISHMENT AND GROWTH

In 2015 we were forced to acknowledge that our Australasian members were ageing and decreasing in numbers, while we were at the same time very early embracing Vietnam into our Province. We also acknowledged that we were in the early stages of learning how to live in multi-cultural communities and that this will be a significant challenge to overcome. Our early Province members adjusted to Irish, English and Australian membership, but they had a common language and similar cultures. We belong to a new world and a new religious and Congregational entity – PASPAC. We wanted to embrace these exciting times.

The 2015 Chapter agreed to five priorities for the next four years.

1. Multiculturalism & Cultural Sensitivity

We acknowledged with appreciation that our Province members and many who live and work alongside us come from many different cultures, and cultures. This cultural diversity is true in community and among those with whom and to whom we minister. We wanted to actively promote cultural awareness and sensitivity and genuinely invite everyone to share their cultural reality in liturgy, community living and in our style of meeting and relating. This is especially true now that Vietnam was included in Holy Spirit Province.

2. Initial Formation – PNG, Vietnam, Australia

We agreed that we wanted to offer men from Vietnam and PNG who wish to live our life, the best formation possible despite our limited resources, especially of personnel. We did not want to impose our methods and programmes on Vietnam, but we do want a cohesive Province approach to formation.

3. Youth Ministry in the Province

With an influx of students both in Melbourne and from Vietnam as well as our international novice in Adelaide, we have a large number of young religious who can attract others to our professed way of life. We recognised that they can and must receive formation in various forms of youth ministry. For this reason, the Brisbane Youth Team must remain a Province priority over the next four years and that our Province ministry to youth should be more specialised and not as diverse as it has been. We decided to focus on those areas where youth can gather (e.g. Oxley, Palmerston North, NZ), Templestowe and Glen Osmond) and encourage local initiatives and resource those who have an interest or the skills (e.g. our students).

4. Community Staffing & Maintaining our commitments

The Chapter recognised that we should not continue to expect men to carry unreasonable loads. If some men are willing and capable of working on past their 70's, it is necessary to remember that at some stage this will cease. Several key positions are being held now by men who are pensioners and while we can still work solidly at this age, pressure needs to be reduced, and time for relaxing and leisure considered. Reports consistently refer to the reality that even seniors are often finding liturgy and church irrelevant and we acknowledged that Church attendance will continue to decline and age in Australia over the next four years.

5. Professionalism and developing proper Systems

We noted that some roles could be better carried out by competent lay people either as employees or volunteers. It was agreed that local communities need to have a comprehensive manual that explains the duties being carried out and by whom, including a reference to delegated tradespeople we deal with and on what basis. Policies and procedures need to be put in place but also monitored and audited.

Two years later our **2017 Synod**, focused on creating honest and open in-depth conversations so that we could explore our stories, thoughts and feelings; our priorities at this time as a Province and in and in our many locations; the unspoken rules that govern our conversations and relationships ;the strategies we may initiate to bring our priorities to life and the complex and difficult issue of sexual abuse. We agreed that we wanted to have conversations that are true to who we are and that build community as our primary form of evangelization.

A dominant feature of the Synod was reporting on and sharing about the outcome of the Royal Commission into Institutional Child Sexual abuse. As Provincial, Tom McDonough gave some background into the Commission's report that is tens of thousands of pages long, and contains 409 recommendations which aim to make institutions safer for children. The Commission claimed that "society's values and mechanisms which were available to regulate and control aberrant behaviour, failed." It was "considered remarkable that in so many cases the perpetrator of abuse was a member of an organisation that professed to care for children. Just as remarkable was the failure of the leaders of that institution to respond with compassion to the survivor".

The Royal Commission recognised its responsibility to 'Bear Witness' which we much echo. We have to remember what has happened and be strong in ensuring that we will never allow this to happen again.

Tom pointed out that Church entities will be required to ensure that all people in religious or pastoral ministry, including bishops, provincials, clergy, religious and lay personnel have professional supervision with a trained professional who has a degree of independence from the institution within which the person is in ministry. They will be subject to effective management and oversight and be required to undertake annual performance appraisals.

Religious houses for formation will require robust screening processes which include requiring candidates for religious ministry to undergo external psychological testing, including psychosexual assessment, for the purposes of determining their suitability to be a person in religious ministry and to undertake work involving children (RC 16.42).

In Australia there had been accusations that the Church suffered from scapegoating. As a Congregation we were challenged to take a different stance and there are reminders in the living history of our Province to recognise the need for us to admit the failures in past systems. Two days of the 2017 Synod were devoted to considering the complex challenges of future planning for the Province. Again we acknowledged that we are experiencing a decline numbers and an increase in age Australia and New Zealand, while experiencing significant growth in Vietnam and PNG. In order to support growth, the experience of Australian members is needed, especially in the area of formation.

We noted that we were struggling to manage our present commitments, so this Assembly marked the beginning of a fifteen-month process of dialogue and consultation with Province members and our Passionist Family to discern our priorities and practice over the next five years, keeping in mind our commitment to the PASPAC region. These issues were considered further at a two-day Province Assembly in late November 2017.

Five members of the Province died in the twelve-month period November 2017-2018, which once again alerted us to our issues of ageing and diminishment in Australia and New Zealand. This was further highlighted with the sudden deaths of Frs John Pearce and Ray Brain in 2019-2020.

The 2019 Provincial Chapter acknowledged that the Province had reached a 'tipping point' and faced severe challenges in meeting our commitments, The Chapter noted that we need to respond to the challenges in Vietnam and Papua New Guinea and established two main goals for the next four years: a) To deepen and broaden our understanding of our charism and identity and b) To be inclusive and foster lay involvement.

The Chapter avoided a focus on revised legislation and instead established four priority areas to be addressed in the next four years: Community life, Ministry, Formation and Finance and Property

Within eight months of the Chapter, COVID-19 unleashed an era of huge uncertainty not only on the Province, but on the world, and opportunities to adequately respond to the call of the 2019 Chapter were extremely limited. Experts suggest that by June 2022 there have been nearly 6,250,000 deaths worldwide from 525,000,000 infections. At that time, Australia has had 8,350 deaths. Vietnam had had 43,000 deaths. PNG has had 650 deaths and New Zealand, 1050 deaths. Reporting in some countries is not considered accurate, but at June 2022, number of reported deaths from COVID in other PASPAC countries have been provided. India 525,000, Indonesia 157,000, Philippines 60,500, Japan 30,500, South Korea 24,000, Myanmar 19,500 and China 5,250

By late 2021 we had seen a significant effect on our life, largely because most religious were unable to travel outside their own community, whether it be in the various States of Australia, or PNG and Vietnam. We had no Province gatherings in 2020 or 2021 and the Provincial Council was unable to meet face-to-face between March 2020 and during all of 2021. This led to meetings within the Province being held by 'Zoom'. Many of these were very successful and they saved a lot of travel costs. At the same time this led to a more insular experience and certainly provided an unexpected opportunity to meet the Chapter's aim of addressing the improvement of community life!

Another aspect of COVID that affected the Province, was the inability of 'back-up' personnel in places where there has been a need. No one was able to visit Vietnam from February 2020 until May 2022, which meant the newly ordained men there had to 'step-up' and take on responsibilities without the Provincial or Formation personnel from Australia to assist. The same was been the case for PNG and for Marlborough parish, New Zealand, from which we withdrew in February 2022.

For both of our communities in Melbourne which was the most locked-down city in the world during 2020 and 2021, but also for our other communities, including Saigon, Port Moresby and Vanimo, a visit was not possible for many months, and even when it was possible, there was a genuine fear of visitors being trapped by the sudden lockdown of a city.

The 2020 novitiate was temporarily transferred to Templestowe, because entry into South Australia was impossible.

After seven months there was a brief 'opening up' period that allowed the 'Vincent Strambi' class of novices to travel to Adelaide. These same five novices, when newly professed were unable to return to Vietnam for three months so they took up online studies in Vietnam from Templestowe. There was no 2021-2022 novitiate and it was decided to cease the international novitiate in Adelaide and instead conduct the next novitiate for our Vietnamese candidates (and one Chinese) in Saigon from August 2022 and hold a separate novitiate for our Melanesian candidates in Port Moresby from January 2023.

The Vietnamese and PNG postulants due in Templestowe for English studies in 2020-2022 were not able to travel to Australia and it was decided that theological studies for our PNG candidates would take place back in PNG.

The Vietnamese postulants were required to study through our Melbourne based ELSPM programme, via Zoom from Vietnam, and the John Paul 2nd class of three postulants undertook a second year during which they were joined by the Our Lady of Good Counsel class of six postulants. They will combine for the Saigon 2022 novitiate.

During the periods of lockdown churches in Australia were closed so there were no public Masses, Attendance limits were set during other times such as one person per 2 square metres or one person per four square metres. At other times there was a limit of five attendees for any Mass. This drastically reduced weekly Mass attendance and it was necessary to find creative ways, such as newsletters, to keep people connected with each other. Most of our communities in Australia live streamed Masses on Sundays.

During lockdowns, funerals were restricted to a maximum of ten people (and in some periods, only five people). As a result of these experiences, funerals and Sunday Masses continue to be live-streamed. Some old or unwell people remain satisfied with this level of participation since restrictions have been lifted. This will certainly be a feature of liturgy for the foreseeable future. COVID-19 will have a huge effect on many aspects of life around the world. The experience in Vietnam, New Zealand and Australia has been similar to Australia.

The history of Passionist life in Australia is filled with examples of great challenge and creative initiatives. COVID-19 is another challenge. Many of the Passionists in England, including the novices, became infected with plague in 1846.

Dominic Barberi and his fellow Passionists responded with generous pastoral care among the victims and their families. Australian Passionists did the same during the flu epidemic of 1919 which resulted in fifty million deaths worldwide. Vietnamese Passionists responded to the call to assist in COVID infected areas during 2021 in Saigon.

A significant challenge of our times in Australia will involve dealing with the cynicism and lack of interest in Catholic life, much of it caused by the sexual abuse crisis, but also a failure of the Church to adapt in many areas to the changing values of society, most especially, and criticism of the lack of roles in the Church for women. The immediate future of Australian Catholicism will be influenced by Asian migrant cultures especially Indian, Filipino and Vietnamese, and their Asian pastors.

Young church-attending Australian Catholics tend to be more traditional in their thinking and practice. Many parishes in Australia and New Zealand are amalgamating and people are losing their sense of Catholic belonging. This was a challenge the Passionist Family Group Movement set out to meet.

On November 21st, 2021 the Province joined in celebrating 300 years since Paul of the Cross took his vows. This is the date credited as the founding of the Congregation. Holy Spirit Province will celebrate being a Province for 100 years during 2022. The Province began with one country – Australia, and 34 years were spent with English and Irish Passionists before Australia became a separate Province. New Guinea was added as a Mission of the Province in 1956.

New Zealand was added to the Province in 1966, six years after it was founded as part of the St Joseph's Province. Vietnam was added in 2015 after ten years of Passionist presence there.

There have never been enough members for New Zealand to stand alone. The community in Hamilton, was closed in 1988 and a new community was established in Blenheim in 2013 which included care of Marlborough parish. This community was closed in February 2022. From 1988 until now, much Passionist ministry has been carried out through the PFGM, the NZ and Brisbane-based, Passionist Youth team, and Passionist Companions are very strong in Aotearoa (the Land of the Long White Cloud'). Catholics make up only 11.5% of the population, just half of the percentage in Australia. The most recent Kiwi Passionist to be ordained, in 1971, is Pat McIndoe who originally joined when New Zealand was part of St Joseph's Province.

In the period 2016-August 2022, thirteen Vietnamese Passionists were ordained and two were ordained deacons.

Six of these men had their ordinations delayed for some months by COVID-19. The first Burundian-Australian Passionist was ordained, a South African-Australian was ordained and two Papua New Guinean men were ordained.

As of May 2022, Holy Spirit Province had **38** finally professed members from **Australia and New Zealand** There was **1** temporary professed and no novices nor postulants.

4 finally professed members from **Papua New Guinea** There were **4** temporary professed, no novices, **3** postulants and **2** aspirants

18 finally professed members from **Vietnam**. There were **13** priests, **2** deacons, **9** temporary professed, **9** novices, **6** postulants and a number of aspirants who are engaged in preparatory or university studies.

By July 2023 there had been two further ordinations in Vietnam, four were finally professed and nine were professed

GENERAL INFORMATION

HOLY SPIRIT PROVINCIALS

Bernard Mangan	1922-1923	(Elected by General Council)
Bernard Mangan	1923-1926	
Bernard Mangan	1926-1930	
James Lappin	1930-1933	
Stephen Lafferty	1933-1936	
Stephen Lafferty	1936-1939	
Raymund Ouvrier	1939-1942	(First Australian born)
Raymund Ouvrier	1942-1945	
Alphonsus Foley	1945-1949	
Alphonsus Foley	1949-1951	
Paschal Sweeney	1951-1954	
Xavier Bates	1954-1957	
Gerard Mahoney	1957-1960	
Charles Corbett	1960-1963	
Charles Corbett	1963-1966	
Charles Corbett	1966-1969	
Charles Corbett	1969-1971	
Daniel Lyne	1971-1975	(4 year terms)
Christopher Mithen	1975-1979	
Jerome Crowe	1979-1983	
Peter McGrath	1983-1987	
Peter McGrath	1987-1991	
Kevin Dance	1991-1995	
Kevin Dance	1995-1999	
Denis Travers	1999-2003	
Denis Travers	2003-2007	
Joachim Rego	2007-2011	
Joachim Rego	2011-2012	(Elected General)
Tom McDonough	2012-2015	(Completed Joachim's term)
Tom McDonough	2015-2019	
Tom McDonough	2019-2023	
Denis Travers	2023-	

GENERAL COUNCIL

General:	Joachim Rego:	2012-2018; 2018-
Council:	Jefferies Foale:	1994-2000; 2000-2006
	Denis Travers:	2006-2012; 2012-2018

BISHOPS (PNG)

Paschal Sweeney (Vanimo) 1967-1979
John Etheridge (Vanimo) 1980-1989

REGIONAL VICARS (PNG)

Pascal Sweeney
John Etheridge
Anselm Turner
Ignatius Willy
Pat Cooper CP
Kevin Hennessy CP
Joachim Rego CP
Tony Egar CP
Phil Smith



Congregation of the Passion official statistics in 2015

Total number of religious - 1,872

<i>Configuration</i>	<i>Provinces</i>	<i>V. Provinces</i>	<i>Vicariates</i>
MAPRAES (Presentation of Mary Province) Italy, France, Portugal, Nigeria, Angola (5)	1	-	-
SCOR (Sacred Heart of Jesus Province) Spain, Peru, Chile, Bolivia, Venezuela, Ecuador, Panama, Cuba, Mexico, Guatemala, Honduras, Colombia, Nicaragua (14)	1	-	
CJC (Configuration of Jesus Crucified) Argentina, Uruguay, Paraguay, Brazil, Puerto Rico, Republica Dominicana, U.S.A., Mexico, Mozambique, Haiti, Bahamas (11)	6	1	
PASPAC (Passionist Asia Pacific Configuration) Korea, China, Japan, Vietnam, Indonesia, Philippines, India, Australia, New Zealand, Papua New Guinea, Myanmar (11)	4	2	
CCH (Configuration of Charles Houben) Holland, England, Wales, Ireland, Scotland, Poland, Germany, Ukrania, Cechy (9)	5	1	
CPA (Configuration of the Passionists of Africa) Kenya, Tanzania, Congo, Botswana, South Africa, Zambia (6)	1	3	
General CURIA Monte Argentario – San Giuseppe Monte Argentario; Belgium General House, Rome; Bethany, Israel; Highgate, London (1 house)			

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history, and Jeff for his contribution to the PNG history.*



Brian Traynor CP