

Letter 113



**Holy Cross Retreat**

22nd April, 2022

Greetings,

**Good Friday at Holy Cross**



**Erick's message:** " Falling is an accident; getting up is a choice".

**"Lay your burden down"**



**Tri on Good Friday**





### Seen in the sky on Holy Saturday



### **'Come Away Day'**

The season of autumn is well and truly with us and what a blaze of colours it offers us. We welcome newcomers to our Come Away Days experience, as well as regular participants. We will be gathering in the Holy Cross chapel for our second Come Away Day of the year on Tuesday 26 April, with access to the beautiful grounds, the chapel and interior spaces for prayer, reflection and sharing on the Eastertide theme: **"He is not here"..... What is unfolding?** The theme enables a gentle, personal exploration of the space we are in after the momentous events of Easter.

**Reception will be at the entrance to the chapel.** The day starts at 9.30am with a welcome and a cuppa, and concludes at 2pm (with Mass at 1.30pm). Proof of double vaccination is not required nor is wearing a face mask mandatory. Participants who desire to wear a mask are free to do so. Please bring your own lunch. An offering of \$25.00 or a donation is suggested to cover the cost of the day.

To assist in the planning of the day, participants **are invited to register with Frank Burke by Sunday 24 April. Either by** email [burke.frank942@yahoo.com.au](mailto:burke.frank942@yahoo.com.au) or Mobile phone- 0407 998 781.

The dates for the three remaining Come Away Days in 2022 are:

Tuesday 14 June; Tuesday 13 September; Wednesday 30 November.

The Come Away Days Team looks forward to meeting you at Holy Cross on 26 April.  
Sr Brigid CP, Pam Storey, Sue Gesell, Kay Lewis and Frank Burke.

## What has happened to spirituality....Part 2



We know that many religious practices reflect the world view and morality of an earlier era and some have been made challenging or irrelevant in the light of today's worldview. There have been many challenges posed by scientific discoveries and they have not

always been without conflict and struggle. Galileo's claim (1564-1642) that the earth was not the centre of the universe and that it moved around the sun, did not fit with how the church and science of the time understood the world or how it had shaped theology. Because his view contradicted Scripture, Galileo was accused of heresy and he was forced to recant his theories.

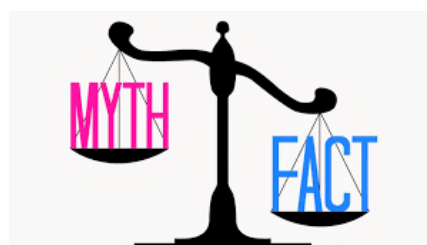
The discoveries in our own times, of a seemingly endless universe, has prompted scientists and theologians to ask new questions about the nature of God. Where is God in this immensity? Is God localised or is God everywhere? How might this be? When you pray, is God sitting on a cloud just above, listening only to you? Where does your prayer 'go'? Is God a person? Is God masculine? What and where is heaven? Did God become incarnated in creation, in every aspect of nature, as well as uniquely in Jesus?

In very recent years we have learned a great deal about the world that was previously unknown, including the story of how and when varying species have lived on our planet. Many nature programmes highlight the complex and sometimes astounding activity of animals and plants that were unknown

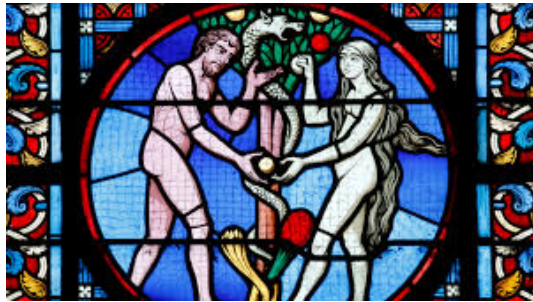


to previous generations. Scientists have dated fossils three and half billion years old and have discovered material of a similar age on the moon. Young people are growing up aware of a different world than previous generations knew. Because of this, we are challenged in many ways today to make our faith relevant.

It is hard to change the idea that myth is not 'make believe'. Myth is meaning making. Myth seeks to convey in story form, the most



profound spiritual truths, which often cannot be communicated in everyday language. Because there has been such a strong emphasis on reason, proof and facts we need to rediscover the proper place of myth.



Myth seeks to explain how we understand ourselves in the light of the biggest questions we can ask. 'Who am I?' 'How did I get here?' 'Why am I here?' "Where am I going?" The myth of creation in Genesis has profound religious insights. God creates freely and generously, humans are created in God's image and are in close friendship with God,

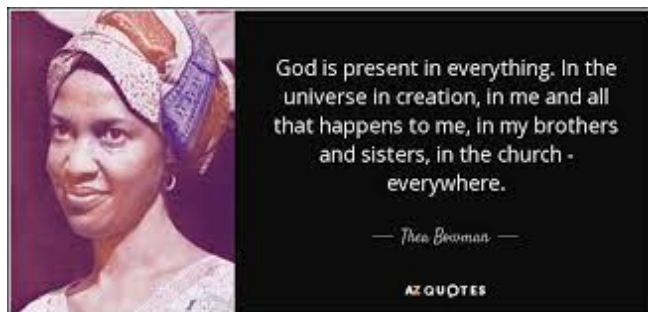
each other and all creation. Sin and death are recognised as real. The myth explains that these realities came about because we did not live according to God's original designs. The meaning of the myth is in its inner truth, not in literal interpretation.

Our image of God determines our theology. What does it mean to be created in God's image? God as spirit cannot speak, nor hold our hand. God as spirit cannot write a beautiful melody or play sport. We give God shape and form. When our friends show their love, is this not God in human form? Does not the sight of a new born baby, a stark mountain, a clear lake, an aged tree or an eagle in flight, impel us to recognise that God is in every living thing? This awareness calls for our spirituality to be connected with God in life – all life. The world around us is not an object for us to exploit or dispose of as we choose. God lives and breathes in every aspect of life. When we misuse our environment, we ignore God present in everything created.



If our image of God is as an ever present dictator of the universe who makes things happen or prevents them at whim, then we struggle with the presence of evil and when tragedy happens we ask 'Why did God cause this to happen?' We know evil does exist and that our universe is not perfect. Death is a reality and it existed before the first human walked the earth. Life is always moving forward, growing and changing. Natural occurrences such as earthquakes, floods and fires show creation is still groaning and coming to birth, as St Paul wrote.

Our freedom to act leads us sometimes to make wrong choices and this impacts on others. Does God cause this? Is this the nature of God? Our Christian belief is that God allows us freedom and that God's nature is all loving and life-giving and God 'wants' life, love



and fellowship to come to full expression. This is God's 'will'. In surrendering to this will we are seeking not to know that God wants a particular event to occur or not occur, but that life and ultimate good will come from it.



Because God is present in and through everything, God is present in pain and tragedy and God is also present and living beyond this. For this reason we know death is not the end. God seeks life! Much of our inherited spirituality was shaped by a different world than ours today. It came from a different era and a different culture. Life in the twenty-first

century is vastly different from life in any previous age. Farmers use machinery that has made traditional methods outmoded. Doctors perform operations today that could not have been carried out even five or ten years ago. Humans are living thirty years longer than just a hundred years ago.

The separateness of our continents, the climate and customs make life in Australia and New Zealand vastly different from the European world of Christendom. If we truly accept that God is 'everywhere' and that God lives in all creation with an abiding love, then we do not have to 'buy' or 'win' God's love. God is already present with us and we limit God's effect to the extent that we do not recognise and give wholesome expression to this presence. The same God that is vaster than billions of galaxies is also within each of us. We do not have to seek this God other than in our own hearts and the hearts of those around us.

Our spirituality has to express this basic relationship with God, others and all creation. We have a responsibility to allow the unique presence of God within us to emerge and have effect in the way we live. We have to take off the blindfold that prevents us from giving expression to this sacred image. "You are God's temple and God's spirit dwells in you" (1 Cor 3:16)



We seek unity with others and with creation. We can achieve this when we seek to be inclusive rather than wanting to create a hierarchy of who is right and more favoured. The separation of heaven and earth, body and spirit, head and heart, sacred and secular, Catholic and Protestant, Christian and Muslim, denies the

presence of the all-embracing God in every form of life. Our understanding of God, like others before us, is conditioned by time and place, language and culture, thinking and depth of

Virtue is similar to silence.  
Simply, because we know  
what it is, but we can't fully  
explain it by using words.  
—Mwonaundeke Kindemba

[Ownquotes.com/quote/194415](https://www.ownquotes.com/quote/194415)



appreciation of the great realities. Our words and definitions are only attempts to explain what we cannot fully know or understand.

## Spirituality and Daily Life

Through Jesus, our spirituality gives us an insight into the relationship between God and humans and between and among humans. These insights reflect Jesus' dream of universal fellowship. Increasingly, we are challenged by issues of social justice and not just by individual morality. There are corrupt systems that allow poverty to deprive people of their basic rights and the temple of God present in the hearts of millions of people, is deeply wounded. Serious environmental issues are largely ignored by Christians, reluctant to have their comfortable lifestyle inconvenienced. If our spirituality is to be real, we have to face these issues and strive to practice every day what we say we believe. Is spirituality dead? Far from it.

Christian spirituality is to do with connectedness, but it has to include tradition, history and religious heritage. Some enthusiasts campaign to protect rivers or forests, but seem disinterested in the concerns of their fellow humans. The search for connectedness must lead to a desire for community and we must find ways to meet this need.



Central to any true experience of spirituality, is transformation. It is a recognition that we are drawn into a relationship with an invisible sacred presence that changes us. This change is something like what happens when the caterpillar



enters its cocoon and emerges as a butterfly. It is still itself, but it is changed into a deeper potential. Such transformation is our calling. We have glimpses of this in eerie experiences such as coincidence, premonition and déjà vu encounters. We struggle with the now and not yet. We are forever trying to understand the relationship between holding on and letting go, and how to trust the spiritual growth that comes from the latter.



To be continued

### To watch

#### 1000 years of European history in 3.5 minutes

This an animated year-by-year indication of changes in occupation throughout Europe until 2012.

<https://www.dailymotion.com/video/x1i1e6h>

#### Ukraine and Russia

Former world chess champion Gary Kasparov shares some of his thoughts on Putin and Russia in a passionate presentation. [https://youtu.be/wDmEPFO\\_hd0](https://youtu.be/wDmEPFO_hd0)

#### Happy Birthday

In a clever and amusing video clip, Nicole Pesce plays 'Happy Birthday' the way several famous composers might have done.

<https://youtu.be/OaZveHbxAYs>

### Quotes

Accept what is. Let go of what was. Have faith in what will be.

Problems are opportunities with thorns on them.

### Humour

Two women were eating lunch in their cafeteria, when they overheard an admin girl talking about the sunburn she got on her weekend drive to the beach. She said she had driven down in an open roof car, but 'didn't think she'd get sunburned because the car was moving'!

A man reported that his sister has a lifesaving tool in her car which is designed to cut through a seat belt if she gets trapped. She keeps it in the boot!

A teenager working at a pizza parlour observed a man ordering a small pizza. The cook asked him if he would like it cut into 4 pieces or 6. The man thought about it and then said "Just cut it into 4 pieces please; I don't think I'm hungry enough to eat 6 pieces".



I asked my friend to spell wonton backwards. He said not now.

When you teach a wolf to meditate he becomes aware wolf.

Apparently you can't use 'beefstew' as a password. It's not stroganoff.

I had a hen who could count her own eggs. She was a mathemachicken.

Q What time does Donald Duck wake up?

A At the quack of dawn.

Q How do dinosaurs decorate their bathrooms?

A With Rep - tiles.

Q What do you call cheese that isn't yours?

A Nacho cheese.

Q What candy do aliens eat?

A Mars bars.

Q What do you call an alien with three eyes?

A An aliiien !!

Q Why did Mickey Mouse go into space.

A To find Pluto.

Q Where do bees catch a bus?

A A buzz stop!

Q What do elves learn at school?      A The elf-abet!

Q What do you call two guys above a window?      A Kurt and Rod.

Q How do you make the number one disappear?

A You just add a "G" and it's gone!

Q What do you call an obese psychic?

A A four-chin teller



Keys

A bunch of keys were left at Holy Cross after the dawn Mass on Easter morning. They include keys to a car and a green face mask pack. The keys can be reclaimed from the office at Holy Cross

**Mardi Doyle** passed quietly from this world with her family present, on Tuesday April 19<sup>th</sup>. The funeral will be held at Holy Cross on Friday May 6<sup>th</sup>. The funeral rite will begin with the Rosary at 10.00am led by Fr Nick Dillon, and the Funeral Mass will begin at 10.30am. We are seeking a time of quiet reverence before the funeral liturgy. The burial will take place at Eltham cemetery.

### **Prayers**

For both the recorded Mass and 10.00am Mass, the list of those we want to remember in our prayer is being displayed rather than spoken.

Please remember Linda Daly's 90 year old father Ivan, in your prayers

### **This weekend we remember:**

Olive Murphy (brother-in-law to Sr Brigid who is in palliative care) Alma Arthur, (also in palliative care) Maree Bartoli, Dominic Isgro, Di Baker, Gerry Bond, Jacki Tamm, Peter Owen, Barry Wong, Errol Lovett, Pam Grehan, Bronwyn Burke, , Graham Hille, Mary Corkoren, Brenda Rodrigues, Anne Jenkins, Mary Coburn, Mary Hackett, Angelo Vigilante, Patricia Keeghan, Peter McNamara, Pam Gartland, Michael Doyle, Ray Sanchez Sr Gen Walsh RSC, Jim Monaghan, Maeve and John Reardon, Kate and Mary Dunn, and all who seek or need our prayers.

**I thank my God  
every time I  
remember you.  
In all of my prayers  
for all of you,  
I always pray with joy.**

Philippians 1:3-4

**The link for the recoded Mass** (Easter Week 2 Year C) will be sent on Saturday.

Have a good weekend

Brian