

## Holy Cross Retreat



### Letter 188

21st September, 2023

### Brian Gleeson CP

The liturgical farewell for our brother Brian, was conducted last Friday at St Paul Apostle parish church, Endeavour Hills. The full professed community of both Holy Cross (13) and St Gabriel's community (4) attended, along with Frs Denis and Tom from Sydney and Peter Addicoat from Hobart. Added to this were a number of representatives from both communities (Companions, friends and parishioners). Notable was the great effort Dennis Cogle made to be present, with Mary and their son Stephen. Denis is obstructed by the candle in the photograph below on the far left. Local Companions and parishioners Karen and Mark Rolf gave a moving eulogy at the vigil liturgy and that eulogy is attached with today's newsletter.



In this photo on the left, Tim Horlock and Denis Travers CP (Provincial) lead the hearse from the church grounds to the road, flanked by professed Passionists who formed a guard of honour.

Brian was buried at Rookwood cemetery in Sydney on Wednesday. The live-stream for the funeral liturgy in Sydney is:

[Events@stbrigid's](mailto:Events@stbrigid's)

[@eventsstbrigids3975](https://www.instagram.com/eventsstbrigids3975) Then click 'Live'.

### **Anointing Mass Sunday –23<sup>rd</sup>**

During Mass next Sunday there will be communal 'Anointing of the Sick' or 'Sacrament of the Sick'. If you know people who would like to attend, please bring them along. If there are others who cannot attend but would like to be anointed, please let one of us know and one of us will visit over the following week or two.

### **Coffee after Mass**



After Mass on Sunday you are invited to stay for a cup of coffee. It is our hope that everyone can mix, meet and talk with a few people we see each week but don't yet know. The driveway leading to the chapel will be closed. Joe Senzo will be on site to guide people who need to drop off those who cannot walk too far.

### **Gnocci lunch this Sunday**

Starts at midday. Please contact Bruno: 0419 503300

### **Jerome**

Once a month on a Monday at morning prayer, Jerome reads from Psalm 90, "70 is the sum of our years; 80 if we are strong". He usually gets a few nods directed to him. This coming Tuesday (September 26<sup>th</sup>) Jerome will celebrate his 84<sup>th</sup> birthday.

### **Retreat - Chris**

On Sunday afternoon Chris will head up to Tarrawarra monastery at Yarra Glen for six days, to conduct a retreat for the Cistercian community. He will be an expert on comparing monasteries after that (Scotland, Ireland, Melbourne!)

### **Sam Traynor**

Paul's son Sam who is 26 years old will be admitted to the bar (lawyer) in the High Court today in Wellington, New Zealand. He admits it's not his first time at a bar, but this one is quite different! Congratulations to Sam and to Paul and Clare.

### **Sat & Sun November 25<sup>th</sup>-26<sup>th</sup>: Passionist Institute**

This weekend will reflect on contemporary aspects of the Passionist charism. Some people from interstate and NZ are intending to join us at Holy Cross, so please mark it in your diary either by Zoom, at home, with a local Passionist community and/or Companions, or in person at Holy Cross. More details to come.

Saturday: 11.00am-2.45pm AEST (at Holy Cross or online)

Sunday: 1.30pm-5.30pm AEST (at Holy Cross or online)

If you would like to attend in person and require accommodation, please contact [Gerard Daly](#) regarding cost, within the next two weeks on:

### **September Come Away Day**

In keeping with the season of Spring, we focused our day on 'New Beginnings' which can happen at any time: a move to a new place, the birth of a child or grandchild, a death in the family or some other event which invites or challenges us to take a turn on the journey of life. Sometimes new beginnings mean letting go of something we have been holding on to- it could be an object, a grudge, an unhealthy attachment. Maybe we can ask ourselves what brand new thing is God doing for me right now?

We were invited to become aware of what is coming to life in our lives. We took another step to look at how imagination can assist us on our journey through life, beginning with a quote from Albert Einstein, "Logic can take you from A to B, imagination can take you everywhere." We reflected on the gift of imagination and how images from Scripture can strike our imagination and help to locate God in our experience and in life around us. Our day concluded with a celebration of the Eucharist which invited us to reflect on our hidden life in Christ, nourished in the Eucharist and lived out in communion with others."

For further details on the Come Away Days (the last for 2023 will be on November 28<sup>th</sup>) contact Frank Burke on [burke.frank942@yahoo.com.au](mailto:burke.frank942@yahoo.com.au) or 0407998781.

### **Sr Anne Boyd csb**



Anne passed away at Cabrini hospital just one month after diagnosis with pancreatic cancer. She was a gentle and deeply spiritual woman, a gifted educator and administrator. Her special commitment to ecological spirituality and her leadership of 'EarthSong' has been a wonderful contribution to many of us. EarthSong promoted and educated ecological awareness and spirituality in the light of the unfolding universe story and was inspired by the work of Passionist Thomas Berry. pray her **great work** will live on through those who shared her passion for the Earth and our Story.

### **Moving the Cross**



Today (Friday) week, Vince Celestine, Bruno Petrocco and our 'A Team' will moved the cross out the front a few metres along Serpells Road, where it can be lit at night. Looking past the cross now will be a view to the front door of the chapel.

**John Chubb**

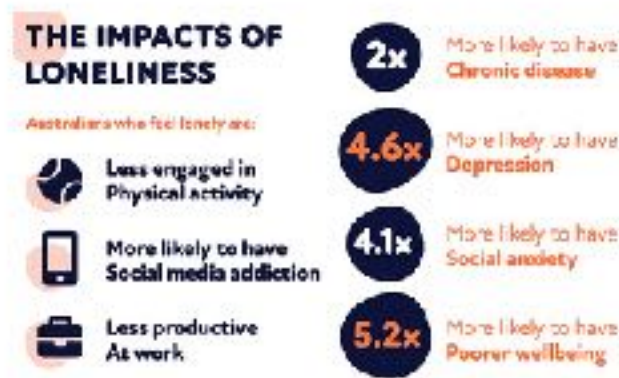


A tribute to John Chubb has been provided by Carmel and her family on one of the rocks beside the pathway to the chapel



## Disconnected and lonely?

Although we've never been more digitally connected, a third of Australians still feel lonely. One in six people report feeling severely lonely, and the people we are least socially connected to, are our neighbours. These are some of the key findings in the first State of the Nation report into social connection, from 'Ending Loneliness Together'.



Lead researcher, Michelle Lim reported, "People can, and often are, reporting feeling lonely, even though they are not physically isolated." The report defined loneliness as "a distressing feeling we get when we feel disconnected from other people, and desire more (or more satisfying) social relationships". She added that "around 15% of the population say that they always and often feel

lonely and highest percentage is in the 18-24 age group."

Around 27% of 18 to 24-year-olds reporting social media addiction. Dr Lim suggested, "In terms of how social media plays a role, it's not very much about frequency, but about how we actually use social media itself."

The experience of loneliness impacts many people at different times, but there's growing evidence it is as bad for your health as smoking or obesity. So why are we becoming disconnected from friends and family, and what impact is it having on the health and wellbeing of Australians? Dr Lim says while spending time alone is healthy, chronic loneliness has serious impacts. "When we try to ignore the feeling of loneliness and stay disconnected, there's robust scientific evidence that it's extremely detrimental to our health and wellbeing."



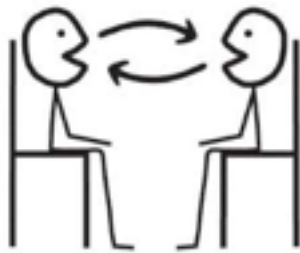
Studies have shown loneliness is as deadly as smoking half a packet of cigarettes a day, and increases the risk of death by 26 per cent. It's linked with an increased risk of heart disease, high blood pressure, dementia and mental health conditions such as depression and anxiety. The theories around why loneliness effects the body so drastically are varied, but experts say there's evidence of a neuroendocrine response associated with chronic stress. There are also psychosocial factors — the presence of people can reaffirm healthier choices such as seeking a doctor's advice for medical issues.



Social isolation and loneliness are different things.

Loneliness is often described as a feeling of dissatisfaction that arises when social relationships are not meeting emotional needs. Australians are having less social contact than ever before, and also reporting increasing rates of loneliness. Since 2001, there has been a definite decline in the frequency of social contact, which worsened during the years of the COVID pandemic.

Dr Lim says, "Loneliness is part and parcel of life, but what's not normal is when we don't respond by reaching out to reconnect." Sociologists are wrestling with the question of whether Australians are less interested in friendship, or being isolated by factors outside their control. The main drivers of social isolation are thought to be social media, longer working hours, more people living alone, and declining participation in church groups and volunteer organisations.



While technological developments such as video calls and phone apps are often credited with connecting people, there's increasing evidence they are no substitute for face-to-face contact. "The number of close friends that Australians have has approximately halved since the mid 1980s, as has the number of neighbours who we know well enough to drop in on uninvited. MP Andrew Leigh says social values have changed, with "being busy" increasingly seen as a virtue.

"We've become more individualistic as people, and less communitarian," he says. There are signs Australians are struggling on a personal level with how to go about making friends as an adult.

**Reflection:** How does this report speak to our experience, wherever we live or belong? Can actions like hiring the coffee van help us?

### **A tomato, receipt and cash**

<https://m.youtube.com/watch?v=4aKrxVeMUvc>

### **Pick 4 cards...we already knew them**

<https://m.youtube.com/watch?v=ljtiOqiyZ20&pp=ygUgYnJpdGFpbidzIGdvdCB0YWxlbnQgNCBtYWdpY2lhbnM%3D>

### **What's Tobacco?**

[https://www.youtube.com/watch?v=\\_XDxAzVEbN4](https://www.youtube.com/watch?v=_XDxAzVEbN4)

### **The Optometrist**

[http://www.youtube.com/watch?v=zIFx\\_GQIfSk](http://www.youtube.com/watch?v=zIFx_GQIfSk)

### **Questions about Jesus**

*Given Brian Gleeson CP's recent passing and the outpouring of appreciation for his weekly homilies, here is the introduction to a course on Christology Brian wrote and taught.*

## Who is Jesus?

'Who is Jesus?' 'Who is this Christ?' These are the basic questions for any who are seeking an answer in Jesus to their search for meaning. From the beginnings of the Christian community (the Church), those questions have been answered in various ways. The *New Testament* offers a rich variety of impressions and convictions. The first Christians used a series of titles, most of them drawn from the *Hebrew Scriptures* (the *Old Testament*) to express their faith in Jesus. So they called him prophet, teacher, Messiah, Son of God, Word of God, and even occasionally, God.



The start of the search for his significance may be traced to the time of Jesus himself. According to *Mark's Gospel*, he put this question to his first followers: 'Who do people say that I am?' (8:17). The answers they gave him suggest that his identity was already a matter of discussion among the people at large. John the Baptist, some said, Elijah, said others, or some other prophet. Next Jesus asks a second question, this time one that invites his followers to take a personal stand: 'Who do you say that I am?' (8:29). Peter answers for them all: 'You are the Messiah' (8:29).

## Christology and its methods



The search for the identity and significance of Jesus is called 'Christology'. The word is literally made up of two words, *logos*, meaning *orderly speech*, and *Christos*, meaning Christ, i.e. the Messiah, literally '*the anointed one*' of God. To put it more simply: Christology is concerned to ask who Jesus was (or is) and what he did (or does). It asks about his relationship to God, on the one hand, and his relationship to the human race, on the other. The study of Jesus in himself, i.e. as a being or person, is sometimes called 'ontological Christology'.

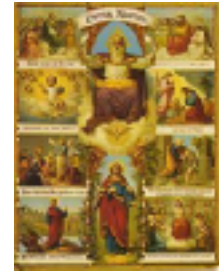
At the present time, however, there is a strong tendency to concentrate on what Jesus did (or does), i.e. on his saving work for us. This is called functional Christology. There is a tendency, on the other hand, to leave aside the question of who he was (or is) in himself. But his work and his person go together. At this point, a caution is in order. It is impossible to describe Jesus with the precision and detail expected of a scientist or a trained observer, since the data about him is too fragmentary and incomplete.



For similar reasons it is impossible to write his biography, '*the life of Jesus*', in a modern way. The traditional approach goes by the name 'High Christology'. Variations on this term are sometimes called 'high descending Christology' or 'Christology from above'.

Such Christology emphasizes the high exalted status of Jesus. It starts by assuming and taking for granted that Jesus, a first-century Jewish man, is divine. So in this view, the eternal, pre-existing Son of God, comes down from heaven and becomes human in Jesus of Nazareth. He does so in order to redeem humanity from its sinful condition. This approach is strongly expressed in the *Prologue to St John's gospel* which says: '*... the word became flesh and lived among us*' (1:14), and in *Thomas' Easter profession of faith*, '*My Lord and my God*' (Jn 20:28).

From this starting-point, what is significant about Jesus is that he is the incarnation, or embodiment, of the pre-existing divine Word or Son. The term '*incarnation*' sums up this high, descending approach to Christology. William Loewe summarizes criticisms of that kind of Christology when he writes: *That approach is found inappropriate because of what it takes for granted (Jesus' divinity), because of what it tends to leave out (Jesus' life, death, and resurrection), and because of what it suggests to people's imaginations (a mythological figure far from one who, in his humanity, is "like us in all things but sin")*.



The picture of Jesus that emerges in this approach is actually that of the first Superman.



There is also 'Low Christology', a variation of which is called 'ascending Christology', 'low-ascending Christology', or 'Christology from below'. It begins with the man Jesus and his human history, makes much of his full humanity, highlights his words and deeds, his death and resurrection, and moves gradually from the man Jesus to the divine Christ. It seeks good reasons for asserting that he is not only human but also divine. It goes astray, however, if it suggests that his humanity has taken over his divinity.



Low Christology figures strongly in the Synoptic gospels of *Mark*, *Matthew*, and *Luke*, which largely begin with the man Jesus. But they also show traces of High Christology, when Matthew for example adds the words '*the Son of the living God*' to Peter's words '*You are the Messiah*' (cf. Mk 8:29; Mt 16:16), or when Matthew calls Jesus '*Emmanuel*', i.e. '*God is with us*' (Mt 1:23), and when Luke presents people addressing Jesus as '*Lord*' even during his public life.

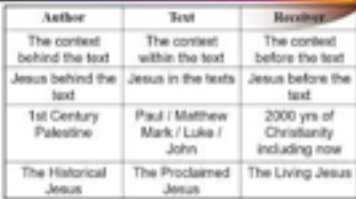
Some of us have lived with a one-sided emphasis on the divine Christ, the removed Christ.

An extreme concentration on the divine Christ may lead someone to view Jesus...*as a demi-god, not really human at all, striding through the world as a divine, heroic figure, untroubled by human questions, never wrestling with vocation, aware of himself as someone from outside the whole system, telling people how they might*



*escape the wicked world and live forever in a different realm altogether.*

So in thinking and speaking about Jesus, the divine and the human in one concrete being must always be held together. They must be kept together in tension. We need the approaches of both high and low Christology, since they complement each other.



Author	Text	Receiver
The context behind the text	The context within the text	The context before the text
Jesus behind the text	Jesus in the texts	Jesus before the text
1st Century Palestine	Paul / Matthew / Mark / Luke / John	2000 yrs of Christianity including now
The Historical Jesus	The Proclaimed Jesus	The Living Jesus

### Starting points

One worthwhile starting point '*to see him more clearly, love him more dearly, and follow him more nearly*', as that song from *Godspell* says, is to spell out to ourselves our current personal impressions of him. A second is to meander through a collection of impressions of him in art and see if and how those interpretations speak to us. A third is to go to that essential and privileged source, the sacred writings about him, and especially the four gospels.

### THE GOSPELS AS PEN-PORTRAITS OF JESUS



In overview, let us now look at the different pen-portraits of Jesus that the four gospels present! They are of special interest to us as the chief source of our knowledge of him.

### The word 'gospel'...

It is important to understand what a gospel is, and what it is not. A gospel does not mean, as it is commonly supposed, *a book about Jesus*. '*Gospel*' is an English word derived from the old English '*Godspell*' meaning '*story of God*'. It translates the Greek *euangelion*, a word which means good and joyful news. The word refers to the solemn proclamation or preaching of what God has done for us in Jesus Christ, the good and joyful news especially that God has raised Jesus from the dead. The word also refers to the good and joyful news that his living, dying and rising is the power and source for our own rising to a new, a more appropriate, and a more Christ-like way of living.



The technical term which the *New Testament* uses for this proclamation is *kerygma*. Proclamation is not any kind of speaking. It is the public utterance or heralding of official news, news from God, news not open to argument, and news to be passed on and spread. The message proclaimed is a message of authority, a message meant to persuade and convince.

One can do nothing about it other than to accept or reject it. This proclamation was done, first of all, by the Apostles. As we gather from their sermons in *Acts*, they proclaimed, on the one hand, the life, death, resurrection and glorification of Jesus.

On the other hand, they also proclaimed the response to the deeds of God which God requires, viz., faith and conversion of life.

### The gospel and the gospels...



The gospel existed before the gospels. This is to say that basically one gospel lies behind all four gospels. Before this gospel was written down in four versions, it existed in spoken form. What was circulated about Jesus by word of mouth is ultimately traceable to the memory of a group of disciples who had known Jesus personally and who were eye-witnesses of what he did and said. (See Lk 1:1-4). Much material in the gospels comes from those eye-witnesses

### The gospels are not biographies but pen-portraits...



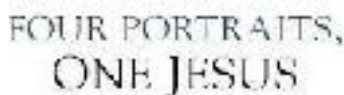
The gospels are not biographies, matter-of-fact descriptions of the life of Jesus given in exact chronological sequence. In fact they have been written backwards, in the sense that they are the products of post-resurrection faith. What they say of his life and person is highly coloured by belief in his resurrection. They have been written *'from faith for faith'*. This is to say that they have been written from the faith of particular disciples, their faith in Jesus as risen Messiah and Lord, in order to inspire, enlighten and support faith in others, and in order to defend the faith of Christians against those who oppose that faith.

For this reason they have appealed to some solid information which could be checked. Their chief purpose was to proclaim Jesus as risen and alive, as conqueror of sin and death. So they are not obituaries of one whose career has come to an end, but tributes and testimonies to him *'who lives and reigns for ever and ever'*.



Accordingly, it would be a futile exercise to rely on the gospels in general for exact information about when and where different things happened. They are not histories in the modern sense of 'history'. Time indications such as 'now', 'then', 'before', and 'after', cannot always be taken literally. References to places too are sometimes unreliable. It would also be a mistake to look to the gospels for anything like a complete character or personality profile of Jesus.

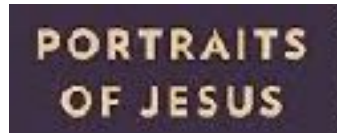
### The gospels are more like portraits than photographs...



The evangelists (the writers of the gospels) are not reporters, chroniclers, or journalists. While they tell the story of Jesus, they are not biographers and historians in

the strict modern sense. Nor are they mere compilers of inherited materials. They are rather editors, interpreters and commentators (i.e. theologians), literary artists, pastors and preachers. What they have given us are more like portraits than photographs.

While each gospel is '*the good news of Our Lord Jesus Christ*', it is given '*according to*' the evangelist's particular perspectives and interests. While we are left in no doubt that it is the same Jesus about whom they are speaking, each one sees him through somewhat different eyes. (It should be kept in mind that, in principle, there can be more than one true portrait of a person, Jesus included.) For all the similarities in the gospels, and especially in the '*synoptic*' gospels (a word which means '*seeing together*') of Mark, Matthew, and Luke, there are significant differences.



Each evangelist has his own special and creative approach to the person of Jesus and his work. We note, for example, differences in the ways that Matthew and Luke present *the Beatitudes* (cf. Mt 5:3-12 & Lk 6:20-26) and the *Lord's Prayer* (cf. Mt 6:9-13 & Lk 11:2-4). Occasionally the evangelists have retrojected (thrown back) into the life of Jesus traditions from the post-Easter period, e.g. Mt 18:20. We can briefly sketch the work of each of these literary artists but we need keep in mind that although early on the Church attributed each of the gospels to certain persons Mark, Matthew, Luke, and John — they are strictly speaking, anonymous. Just the same we refer to them by the names that tradition has given them.

Brian Gleeson CP

### Fr Rob Egar



Rob passed away around 6.30pm on Monday. He was aged 90, 66 years ordained and lived through seven Popes since being ordained. He was an older brother to Tony Egar CP and seven other siblings. His eldest sister Kath is 98! Rob was a wonderful priest of Adelaide Archdiocese where he served as Vicar General for five years and ministered in Croydon, Brighton, Morphett Vale, Salisbury, Glenelg and Seacombe Garden parishes. He was a university chaplain and secured a BA during the time he had that role. He and his family grew up in St Paul of the Cross parish, Parkside. He was well known and loved by the Passionists and renowned for standing by the outsider, be that priest, religious or laity. He continued a less intense ministry since retirement and never lost his love of trains. He once wrote, "In our sparsely studded tourism crown, the **train** could be marketed as one of the jewels.

### Late news



The massive influx of displaced people from Ukraine is putting an enormous strain on existing response capacities. Nearly half a

million refugees crossed the border to Moldova, one of the poorest countries in Europe at the start of the war, and about 100,000 remain today. Most Ukrainian men aged 18 to 60 cannot leave the country because they are needed to defend the country.

While we read daily newspaper complaints of increased electricity and gas prices in Australia, water, gas and electric supplies, hospitals, and homes in Ukraine are continually targeted. 10,000,000 people are without any power.



On Tuesday, Russian troops attacked and set ablaze a warehouse in Lviv. Drones were used to bomb the warehouse with everything inside burned to the ground. Nine people were killed and 300 tonnes of food, hygiene kits, generators and clothes were destroyed.

Our community will make a donation to Caritas Australia. Donations can be made at [www.caritas.org.au/ukraine/](http://www.caritas.org.au/ukraine/)

If anyone wishes to contribute and cannot do so online, you can join with our donation by Monday morning, please.

### John Qi



John was ordained in China yesterday. Live-streaming was not possible and so we have not heard from our local reporter, Teresa Lim who was there on the spot. News of the event or photos will have to wait until next week. John did advise a few days ago that there had been heavy and persistent rain for several days.

### Ron Barassi

Ron's playing number was **31**.

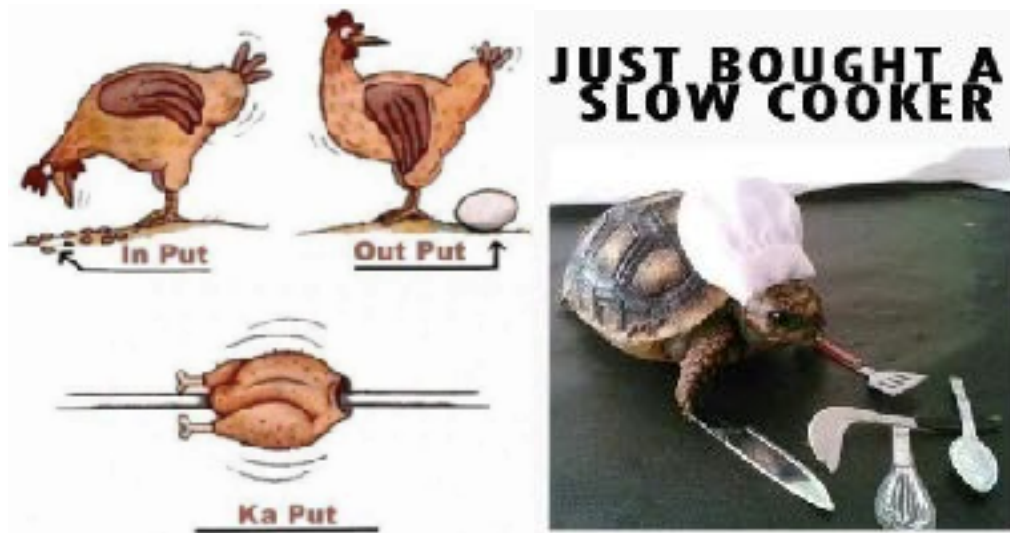
When he signed his signature if he put 31 after it and under that write 17/4/10 which equates to the number (17) grand finals, he played for 4 clubs and the number of premierships/flags he won (10). Add them up and it equals **31**!

### Brian's Gleeson's burial in Sydney



**SAINT JOACHIM'S** Brian was laid to rest in the Passionist area of 'St Joachim' at Rookwood cemetery in Sydney. (The temperature was 33 degrees which explains the umbrellas). Brian is the 58<sup>th</sup> Passionist to be buried at Rookwood.

**Humour**



**Your Yearly Dementia Test!** (only 4 questions this year)

Exercise of the brain is as important as exercise of the muscles. As we grow older, it's important to keep mentally alert. If you don't use it, you lose it! Some may think this memory test it is too easy, but those with memory problems may have difficulty. Take this test to determine if you're losing it or not.

The gaps below are so you don't see the answers until you've made your answer. OK, relax, clear your mind and begin.

**Q#1.** What do you put in a toaster ?

A. ?

**Q# 2.** Say 'silk' five times.

Now spell 'silk.'

And quickly, what do cows drink ?

The answer by the way to the first questions was 'bread'

**Q #3**

If a red house is made from red bricks and a blue house is made from blue bricks and a pink house is made from pink bricks and a black house is made from black bricks, what is a green house made from ?

The answer to Question 2 was 'water'. Cows don't drink milk

The answer to Question 3 was: Greenhouses are made from glass.

**Q#4.** Do not use a calculator for this:

You are driving a bus from Box Hill Melbourne Central  
At the corner of Elgar and Belmore Road, 17 people got on the bus.  
At Greythorn Road, , 6 people get off the bus and 9 people get on.  
At Balwyn Road, 2 people get off and 4 get on.  
At High/Harp street, 11 people get off and 16 people get on.  
At Johnston/Hoddle Street, 3 people get off and 5 people get on.  
At St Vincent's hospital, 6 people get off and 3 get on.  
At King/Lonsdale you arrive at your destination.  
Without going back to review, how old is the bus driver ?

**Answer:** You are not serious!

**Prayers**

We remember **Fr Rob Egar**, Brigidine **Sr Anne Boyd** and **Joanne Nolan** (OLOP parish) who died on Wednesday following a brain haemorrhage .

We also remember those whose **anniversaries** are around this time and their families, especially:

**Kevin Lee** (Lynette's husband (23<sup>rd</sup> September)

**Adrian Day** (husband of Pat (26<sup>th</sup> Sept)

**Frank Ryan** (Dian Baker's father( (29<sup>th</sup> Sept)



We remember all others in our Holy Cross family who are unwell, especially Peter Owen, Alexander Lim, Gerry Bond, Pam Storey and her daughter Christine,, Maree Bartoli, Monica and Anthona Hennessy, Robbie Van de Pas, Lynda Chin, Bronwyn Burke, Maeve Reardon, Des Grisell, Angelo Vigilante Michael O'Callaghan, Phil Drew, Bernadette Own, Greg Agosta, Helen McLean, Mary Hackett, Peter McNamara, Pam Gartland, Sr Gen Walsh RSC, Chris O'Toole, Patricia Keeghan, Errol Lovett, Anne Jenkins. Mary and Kate Dunn, Gerald Quinn CP and 'our' unborn baby in London.

The **Mass link** for this Sunday will be sent on Saturday by Chris.

Brian