

Holy Cross Retreat



Letter 340

21st August, 2026

Greetings,

Community news



Chris has purchased one new bee hive and everything is humming away (or more accurately, 'buzzing' away), nicely! A member of our Holy Cross community has a relative who is willing to give Chris two more hives, and he says that will be enough. He has to do a lot of testing to ensure there is no virus in the hives.

Erick is on his way back from Burundi to Ethiopia to Singapore to Adelaide and to Melbourne by very early on Saturday morning. **Joseph** attended a retreat for the 'Heart of Life' participants last weekend and he was very tired by Sunday night, because he had a full week beforehand. He was still smiling though – naturally. **JD** has been working away at his studies and was away most of last week, supplying in Avondale Heights. We celebrated **Jerome's** significant milestone - 60th profession last night (photos next week).

Come Away Day

The ***Come Away Day program*** is a long - time retreat and reflection ministry at Holy Cross. The next **Come Away Day** for 2026 will be held at Holy Cross on **WEDNESDAY SEPTEMBER 16th**. The theme of the day is '**COME TO THE WATERS ...**'

After our Winter break, we are invited to celebrate the coming of the Spring Season and all that this evokes in us physically, emotionally and spiritually. We have an opportunity to rest, reflect and focus on the deeper meaning, changes, and movements of growth in our own life journeys and how we respond. The day's program provides opportunities for prayer, silent reflection and group interaction in the beautiful grounds and facilities of Holy Cross. All are welcome. Just come as you are. **BYO lunch.**

Registration is from 9.30am in the Holy Cross main Dining Room. The program concludes with a celebration of the Eucharist with a departure time of around **3pm**. The suggested cost is \$30.00 or a donation according to your means. Registration is helpful for planning purposes. For any further details please contact Sr Brigid cp on bridget.m64@gmail.com

Please put this Date in your diary and consider inviting a friend along to share the Come Away Day experience. Everyone is welcome.

The Canaanite woman (last Sunday's gospel)



Each of the four gospels is a distinct portrait of Jesus and his mission, written to different communities several years apart, between 70-100CE. Some stories were changed or details excluded depending on the audience. The gospel of the 'Canaanite woman' makes clear that Matthew who was writing for a strong Jewish community, did not have a positive opinion of Canaanites. That reflects a long history of the two peoples.

The account not included in last Sunday's reading, begins with some teachers of the law and Pharisees travelling from Jerusalem to Galilee (a trip of four or five hours) to challenge Jesus' teaching. They ask Jesus, "Why do your disciples break the tradition of the (Jewish) elders by don't perform the ritual washing of their hands before they eat!" It is a long journey to make to express concern about rules such as this. Of course, such issues were concerns in the community to whom Matthew addressed his gospel.



It seems Jesus did not think these religious leaders would ever understand and perhaps would continue to seek him out and harass him. We can interpret this from the fact that he left his own region and walked over fifty kilometres to the pagan area of Tyre and Sidon, in what is today northern Lebanon)!

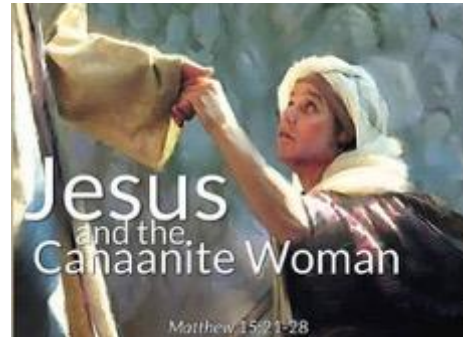
Unexpectedly a Canaanite woman approached him and began calling out incessantly for him to cure her daughter.

We have to imagine the original Jewish readers hearing this story, because that is why Matthew explains that Jesus initially ignored her, and why his disciples wanted Jesus to send the noisy woman away. However, like most mothers, she was persistent. The original Jewish readers reading or hearing the gospel from Matthew, would have been encouraged that Jesus explained to the woman that his mission was to the people of Israel because that is what they thought. Matthew says that Jesus used what seems strange imagery to us. He said it's not right to overlook the needs of his Jewish people to give attention to (pet) dogs.



The reference to pets tones down the nastiness, but it is still insulting language. The woman however was quick-witted. *“Even pet dogs eat the crumbs that fall from their master’s table.”*

Because this Canaanite woman was a pagan, by traditional teaching she could not belong. That would have been the thinking of Matthew’s community. However, she showed faith in what Jesus could do for her. She was a mother and she wanted her daughter to be healed. After all, he was the one who had come to this (her) pagan territory!



Jesus praised her for her faith, and promised healing for her daughter. From that moment Matthew’s readers (and us) were invited to expand their view of God - who includes anyone and everyone in the faith community - even a lowly Canaanite woman! If only those same scribes and Pharisees who travelled to correct Jesus had been present! But they would not have been impressed.

Often Christians forget that Jesus was human! St Paul said, “he did not think of divinity as something to be grasped at but emptied himself and became human” (Philippians 2:6). Jesus began his ministry as a disciple of John the Baptist, but after John was arrested, he began to preach a message not just of repentance, but of belonging, inclusion – of compassion and forgiveness. He expanded his original thinking.



The simple encounter with the Canaanite woman, was a critical factor in Jesus expanding his thinking further. His understanding that the good news is for anyone and everyone, is very clearly a relevant message for us in our current political times when some are for the exclusion of people, even including people from Lebanon where the Canaanite woman came from!



Jesus learned that God’s kingdom was not just for Jews – it was for everyone and that is what Matthew wanted his community to know. In the presence of a pagan women, that message found a new depth.

Perhaps this gospel story can call us to go deeper – to look past the restrictions of rules, laws and some traditions, and focus on the heart – on love. Jesus' message to us, thanks to this Canaanite woman, is that God's love and welcome is offered to every person no matter who they are, what they have done, how soon or how late they have come to seek him.



The Canaanite woman is one of only two people who were complimented by Jesus for their level of faith! Both people were gentiles. The other was a Roman Centurion.

Their faith was in ultimate goodness, not in rules, regulations and customs that define who is in and who is out which obviously was a concern for Matthew's community of Jewish Christians.



Jesus says, 'Come – join us'. Everyone is called to be sister and brother to others. So, if a Canaanite woman could expand Jesus' vision of his mission, perhaps our vision of faith needs to expand? A question for us "will we let people or situations expand our understanding of faith, and what Jesus calls us to be?"

Social Justice Statement of Prayer

Loving God, you created every person in your image and call us to live as one human family. In a world marked by division, fear and misunderstanding, fill our hearts with the self-giving love of Jesus. Teach us to see one another not as strangers or opponents, but as sisters and brothers, worthy of dignity, respect and compassion.

Give us the courage to build bridges where there is distrust, to seek encounter where there is separation, and to work for justice with humility and mercy. Help us to listen with open hearts, speak with kindness, and walk together in the way of peace.

May your Holy Spirit guide us to welcome the stranger, stand beside those on the margins, reject all forms of hatred and racism, and become instruments of reconciliation in our communities.

Through the example of Saint Maximilian Kolbe and all the saints, strengthen us to live the Gospel through sacrifice, generosity and love, so that your light may shine through us and bring hope to our nation. We ask this through Christ our Lord.

John Hudson

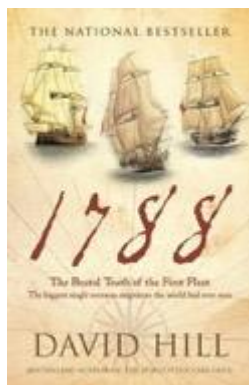
Late last week a 16-year-old boy was been charged over a fire that caused \$2 million worth of damage to a retail strip in Victoria Street, Richmond on July 6th. An alleged



stolen car was used to ram a convenience store which was then set alight. The fire spread and affected ten adjoining businesses. It took 80 firefighters an hour and a half to bring the fire under control.

Detectives arrested the teenager and charged him with arson, reckless conduct endangering life and car theft. He has been remanded in custody to appear at a children's court at a later date.

If this teenager is found guilty, what punishment is appropriate for such a devastating loss to so many business owners, their families and employees, as well as for the effort, cost and trauma to the firefighters? There are valid concerns about actors that affect the mental health of children and adolescents today and there is regular reporting of crime gangs involving young teenagers, especially here in Victoria. This got me thinking about another boy who was very severely punished for a much lesser crime.



I was rereading a section of the book '1788' about the First Fleet' by David Hill in which he tells the story of a boy named, John Hudson. David Hill called upon another author, Robert Holden who wrote, 'Orphans of History—The Forgotten Children of the First Fleet' and used Hudson's story to highlight the shocking life of children of this time.

John Hudson was nine years old, when he was convicted in England, and thirteen when he arrived in Australia in 1788. When you think what most of us had done by the age of nine, it's incredible to think that both of his parents were dead, that he was transported to America and escaped after one year, and at the time of his original conviction when asked in court to describe his occupation, he replied "none, but sometimes a chimney sweep". Obviously he was 'part -time' because chimney sweeps were not required during the warm weather, and he was approaching the age when he would soon be too big for the task. When asked how long his parents had been dead, he replied "I don't know".

Most children began working from an early age, and commonly worked twelve hour days in mills, mines and metal factories. Chimney-sweeps were recruited from the age of four because of the narrowness of the chimney opening!



They scraped the soot from the sides of the chimney walls, and the replacing and repairing dislodged mortar. Many were overcome by asphyxiation or smoke and died. Others developed asthma, inflammation of the eyes, burns, tuberculosis and cancer. Children were forced to climb up the chimneys and extinguish fires from the inside. This exact task is described by Holden, "The boys entered the mouth of the chimney carrying a candle in their teeth and a scraper in their hands. They climbed by way of their knees

and elbows to the top and then worked their way down".

Chimney sweeping was not abolished until 1875. Given that a nine-year-old boy would be nearing the end of his life in that occupation, and that John Hudson had no parents, it isn't surprising that he turned to crime. His charge was breaking into a house stealing some clothes and a pistol, but he wasn't convicted on that charge, otherwise he would have received the death sentence! He was instead, imprisoned in Newgate, London for several months awaiting his seven-year transportation sentence.



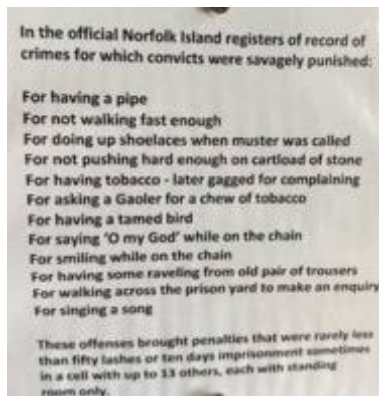
Conditions in that prison were described as 'wretched', but for John Hudson, perhaps slightly better had he not been imprisoned! He was transported to America, but there was a mutiny on the ship that led to him being reconvicted and ordered to be transported again. In the meantime, he was sent to a prison hulk in Plymouth harbour, which was common at the time because the prisons were overcrowded. In such environments, children were locked up with hardened adult criminals



Children of the time in Britain, were regarded in law, as no different to adults, In 1831 a nine-year-old boy was publicly hanged for arson and in 1837 five children aged between eight and eleven, were sentenced to 'up to ten years' transportation. Starting with the First Fleet which arrived in 1788 (thirteen year old John Hudson was aboard the 'Friendship' (pictured here), the British government

transported 160,000 convicts to Australia from 1788- 1868,

As the result of a starvation scare in the colony, a new settlement was established at Norfolk Island 1600 kilometres across the ocean, north-east of Sydney, and John Hudson was transferred there. Nothing more is known of him except that his harsh life obviously continued. The records show that he received fifty lashes for being outside his hut after nine o'clock. Nothing more of him is known!



Life on Norfolk Island is believed to have been shocking. Norfolk Island is only eight kilometres by five kilometers, and far from the east coast of Australia. It was established to secure the timber and flax there for the English war ships, before any other European power could do so. It earned a reputation among convicts in Australia as a fate worse than death. It is a complete irony that the sadistic men who metered out harsh punishments on convicts, should have been the ones to be imprisoned.

At the other end of the spectrum, although there is some debate about the details, Dorothy Handland is regarded as the oldest initial convict, aged 82 years old when she arrived in Australia. Her conviction was for perjury in a trial. She was convicted to seven years transportation. Although there is conjecture about it, one claim is that she hanged herself from a gum tree in Sydney Cove in 1789!



It is said that upon arrival in Australia, women were lined up like cattle to be selected as servants or wives. If they didn't become either, a life of prostitution was their only real hope for survival. This was aa most unjust punishment for such trivial offences so many of them committed and given the harsh economic conditions of their time. Thomas Hawell was sentenced to seven years in Botany Bay "for stealing two hens



to the value of tuppence each"! Elizabeth Pawley, aged 22, was sentenced to hanging but instead sent to Australia, for stealing some food from a home. Thomas Chaddick was sent to Australia for stealing twelve cucumber plants! Eighteen years old Charles Loasman, an ancestor of mine, was convicted of stealing a waistcoat and pair of trousers and sentenced 1818 to seven years in Australia.

When one reflects on creative, chaotic and random events that keep life headed in a divinely creative direction, such events remind us of the developments we have made in western culture. To rob children of their life and dignity in this way is totally appalling and it is some measure of achievement that we realize this. However, the same misery has been inflicted on millions of children in under-developed cultures in out day. Some are victims and others even agents of war, despite their innocence, and so many die from starvation and sickness.

Another thought-provoking dimension of these reflections, is that had this particular transportation to Australia not occurred, many of us would not have been born! At the same time, let us not forget the John Hudsons of the past and of today.

Beyond the myth of faith-science tussle: A Vatican astronomer speaks

Peter Tran (Global Catholic) August 11th

Jesuit astronomer Br. Guy Consolmagno debunks the false narrative of a war

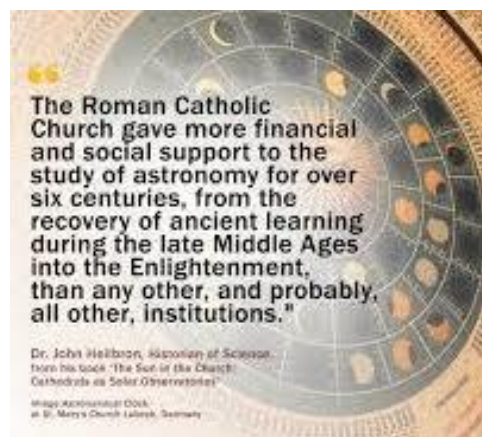


between faith and science, showing how astronomical discovery deepens religious devotion. He *claims that rigorous scientific inquiry and deep religious faith are complementary rather than contradictory. Consolmagno joined the Jesuits in 1989 and took his vows as a brother in 1991. He chose*

to remain a brother rather than pursue the priesthood, believing his vocation lay in scientific research, education, and public engagement. He joined the Vatican Observatory in 1993 and has worked there ever since.

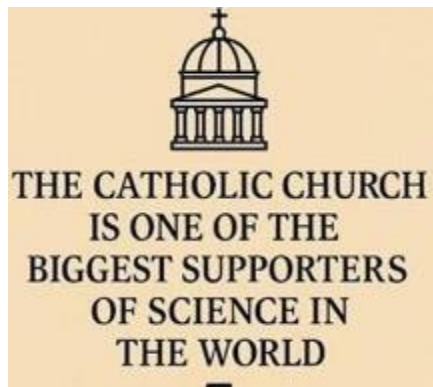
How does the Vatican Observatory help ordinary Catholics in parish pews?

The Catholic Church has a long history of interest in the sciences, especially astronomy. The beauty of the stars is a recurring theme in our prayers and meditations on God's glory. Science itself was born in the medieval universities. Historically, astronomy, or what we'd call cosmology, had an essential foundation in philosophy and theology. Astronomy also played a role in setting the liturgical calendar and, through that connection, in the Gregorian calendar reform of 1582. But by the end of the 19th century, with new technological developments, "scientist" began to emerge as a career independent of philosophy, leading some people to suppose that science would soon supplant religion.



The Church's opposition to the false promise of eugenics fed into political pressures fuelled by the growth of nation-states in Europe and the massive immigration of Catholics into America — that led to efforts to undermine the Church by claiming it was anti-science. In 1891, Pope Leo XIII established a formal Vatican Observatory as the "national observatory" of the Holy See to show the world that the Church did not oppose science. Astronomy was chosen to play this role because of the strong reputation of earlier astronomers in Rome, most notably Fr. Angelo Secchi, SJ. From his observatory on the roof of the St. Ignatius Church in Rome, he conducted pioneering studies of solar astronomy, the nature of planets, and the spectra of stars. A national observatory also served as a reminder that the Holy See regarded itself as a nation separate from Italy!

The world of science has changed significantly since the 1890s. Today, few scientists, even those who do not follow a religion, believe that their technical work



is a substitute for religion. The myth of a war between science and religion is still all too prevalent among the people in the pews. Too often, our children are getting the message that they need to choose, somehow, between faith and science. The observatory continues to declare to them that the Christian religion supports science. The false dichotomy between religion and science is harmful to both faith and science. Losing young people who believe the Church is anti-science is a tragedy.

Likewise, having faithful members of the Church turn their backs on science denies them a rich way of knowing the Creator.

The same impulse that led the authors of Scripture to see God in the glory of the heavens (see Psalm 19) remains true today. The more science uncovers the workings of creation, the more we can appreciate the glory of the One who created. The amazing images that science brings us of the Universe, including, but not limited to, the results from the latest space missions, are an incentive to worship with both mind and heart.

When did the Vatican Advanced Technology Telescope on Mt Graham come into existence?

When Pope Leo XIII established the observatory in 1891, its telescopes were mounted on the walls surrounding the Vatican. As the city lights of Rome made that location untenable, and with the return of the Papal territories in Castel Gandolfo to the Holy See in 1929, new telescopes were constructed there atop the Pope's summer residence. But even Castel Gandolfo eventually became enshrouded in city lights. By the 1980s, it was inevitable that a new location would be needed to continue the Vatican Observatory's telescope observations.



During those years, the director of the Vatican Observatory was an American, Fr. George Coyne, SJ, who had previously worked at the University of Arizona in Tucson. His clever solution was to open a residence in Tucson and arrange for the Vatican astronomers to use the University's various telescopes, located on mountaintops surrounding Tucson.

But then a remarkable and unexpected opportunity arose. One of the Arizona astronomers, Roger Angel, had devised a clever new way to make telescope mirrors: he melted glass in a round mould inside a spinning oven, allowing the glass to form itself into the parabolic shape needed for a telescope's mirror. Having successfully made one such mirror, he came to Fr. Coyne. The deal: the University would provide



the mirror, the Vatican would build a telescope around it, and the two entities would share the use of the telescope. And thus the Vatican Advanced Technology Telescope — the VATT — was born, with the added feature that its mirror had been made by “an Angel!” The telescope saw its “first light” in 1993 and has been in operation for more

than thirty years, located among a cluster of three telescopes atop Mt. Graham in south-eastern Arizona.

Who works there? What do they do?

Currently, five Jesuit astronomers regularly use the telescope. Father Richard Boyle SJ observes star clusters; Father Chris Corbally SJ takes the spectra of unusual stars; Father Jean Baptiste Kikwaya Eluo observes small asteroids, including those approaching Earth. Fathers David Brown SJ and Pavol Gabor SJ have programs focused on searching for and characterizing planets orbiting other stars. Of these five, Boyle and Brown are Americans, Kikwaya is Congolese, Corbally is British, and Gabor is Slovakian. Ours is a very international community! Thanks to our partnership with the University of Arizona, this telescope can also be used by any astronomer affiliated with an Arizona university, including Arizona State and Northern Arizona Universities. Time on the telescope is allocated to each group based on their planned observations.



Could you describe a “day in the life” of Jesuit astronomers?

Typically, an observing team will head off for the mountain (stopping on the way to pick up a week's worth of groceries) and reach the summit about four hours after they've left Tucson. There's a full kitchen and four comfortable bedrooms, adjacent to the telescope. The first evening they start their observing procedures, taking background images in the fading sky light after sunset, and then proceeding to observe their list of targets through the night, along with well-known standard stars for comparison. At sunrise they go to bed; by early afternoon they're up, cooking a light meal in the kitchen, and then it's another night staying up until dawn.

All data are collected electronically. Once observing begins, no one is allowed in the silo housing the telescope; the heat from a person near the mirror would blur the images. Likewise, the telescope is kept at the same temperature as the outside air. Each image is saved as a computer file, and at the end of the night the files are transmitted over the internet back to the University. It's a quiet, sometimes lonely, sometimes monastic experience.



After the allotted number of nights is complete, it's time to head down the mountain as the next team of astronomers arrives. The work has only just begun, however; it can take months at the computer to "reduce" the images, removing camera artifacts and comparing the observed objects against standard stars. That, at least, is the traditional way the telescope has been used. For some projects, that's still the procedure. But new equipment has been installed, allowing observers to do all this work remotely. No

more need to drive four hours each way on rough mountain roads and through uncertain weather. But, alas, it also means no more monastic experience on the mountaintop, awaiting the dawn.

What does the Vatican Observatory Foundation (VOF) do? How does it help lay people?



The Vatican Observatory Foundation responsible for covering our share of its operating expenses each year and for keeping the cameras and other support equipment up to date so they can be used by the Vatican's astronomers and our colleagues. Likewise, it

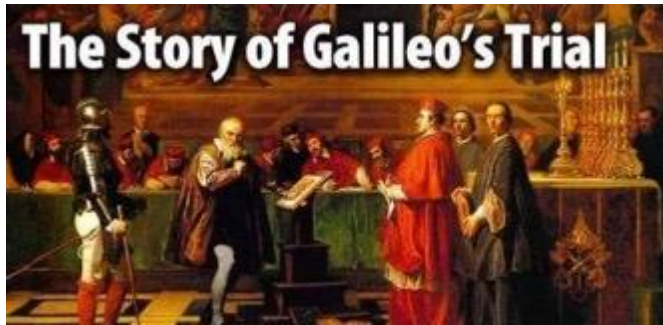
supports other scientific research activities of the Observatory within the United States. The VOF also participates directly in the Observatory's other work... supporting not only the science we do but also fulfilling the other half of our charge from Pope Leo XIII in 1891: to "show the world" that the Church supports science which it does in a number of ways.

WE run the Astronomy for Catholics in Ministry and Education (ACME) program every other January at the Redemptorist Renewal Center north of Tucson. The program is designed for Catholics who teach science in our schools and parishes. Astronomy students at various Jesuit-affiliated universities are being given the opportunity to use the VATT remotely for their own research programs, under the guidance of an astronomy professor at their school and one of our Vatican astronomers in Tucson.



The VOF [website](#) has a Faith and Science Resource Centre with hundreds of articles and videos along with images and short articles illustrating both the history and present-day science done with our telescopes and other Vatican Observatory facilities.

Could you briefly touch on the Galileo controversy and how the Church was accused of not supporting science?



When I became a Jesuit, I knew people would ask me about Galileo. So I began an intensive study of the affair, trying to understand what went wrong and why. What I discovered was shocking. No doubt, the Church was wrong to put Galileo on trial; that injustice is what Pope John

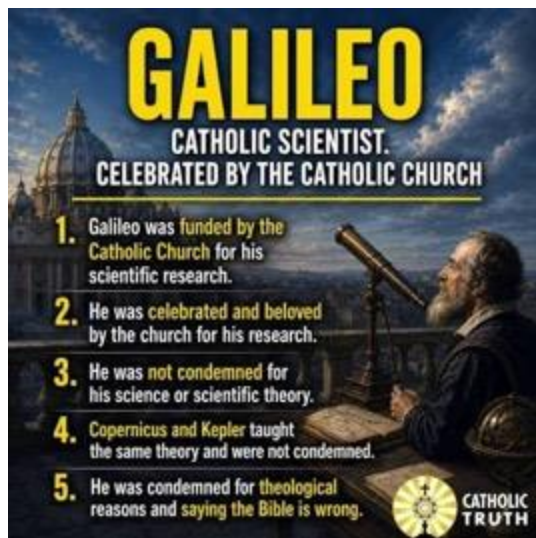
Paul II apologized for in 1993. But the history of what happened is nothing like what we've been told in so many popular accounts.

The theory that the Earth goes around the Sun had been proposed by Copernicus (1473–1543) nearly a century before Galileo and a few years before the Council of Trent (1545-1563). But that Council never found it worthy of comment, much less condemnation. Most of the arguments against that theory had nothing to do with religion or the Bible but were based on the best science of the day, which seemed to show that the theory failed several tests. And Galileo himself had been writing about it — without adequately addressing those scientific challenges — for more than twenty years before his infamous trial in 1632.

If you read the trial transcript itself (like most of the relevant documents, it is readily available in translation), you discover that the issues discussed there had little to do with faith or science. Indeed, Galileo offered to revise his writings to appease those prosecuting him, but he was never given that chance. And even more puzzling, at the end of the trial, Galileo was not found guilty of heresy but only of “suspicion of heresy.” When he renounced his writings, he agreed to reject “anything in my writing that is contrary to the Church teaching” without ever having to specify what those things might be. He was then placed under house arrest at the palace of the bishop of Siena, an old friend. Eventually, he was allowed to return to his comfortable estate outside Florence, where he continued to write and publish some of his most important work on the nature of physics.



So what really happened to Galileo, and why? No one knows for sure. One theory is that he cleverly made Pope Urban VIII look like a fool in his book, which is true, but



Urban had been his friend. Another theory ties the trial itself to the politics surrounding the Thirty Years' War, which was reaching a crisis point just as the trial occurred. We may never know for sure. What seems to have happened, however, is that anti-Catholic writers in both America and Europe at the close of the 19th century — some 250 years after the event — took the Galileo trial out of context to create the myth of a war between faith and science. Galileo became the famous example of the Church opposing science... mostly because they couldn't find any other examples to cite!

Could you tell the story of how you came to work with astronomy and the Vatican Observatory?

I've told my story so many times that I no longer know whether I'm remembering what actually happened or just what I said the last time I told it. So let me share three short scenes that I don't think I've written up anywhere before.

During my parochial grade school in Detroit around 1962 one of my classmate's father showed up with a new-fangled "portable TV" which must have weighed some 20 kilograms. It was black-and-white, of course. He set it up on the teacher's desk so we could watch one of the Mercury astronauts being launched. I was a space-crazy kid — like every one of my generation. Growing up in an affluent suburb (portable TVs!), with college-educated parents, encouraged by the Sisters of Charity who taught there, I had all the opportunities to indulge that passion for astronomy... eventually earning my two MIT degrees and a doctorate.



Then on a cold January morning, 1988, standing at the shore of Windermere, in England's Lake District. I had flown to England to drop off the manuscript of an astronomy book, *Turn Left at Orion*, that my friend Dan Davis and I had written for the Cambridge University Press. Afterward, I had headed off for a week's vacation in the English lakes... a favourite place, but at a most unseasonable time. There, alone at the side of the frosty lake, I had time to think about where I was and where I wanted to be.



Now I was a professor, teaching at a small college in Pennsylvania. I loved it. I was happy. But it wasn't enough. My dating life had just experienced yet another break-up; could I face trying to make another relationship work? Looking at the lake, pondering what's next, I realized then that I didn't want that. I wished instead that I could just teach astronomy... while standing for something

bigger than just my own career. Perhaps at a Jesuit school. As a Jesuit brother?

Then in the spring of 1993. I'd just finished two years of philosophy and theology studies as a young Jesuit and was hoping for a teaching assignment at Loyola College in Maryland, where I had been a novice. But anywhere would be fine.

Except... not the Vatican Observatory, please... I knew all about the Observatory. I had known its director, Father Coyne, when I was a student in Tucson. I knew they were building a telescope in Arizona... and I remembered how I hated living in Arizona when I was a student. Too hot, too dry, too many cowboys!



And I had no desire to live overseas in Rome, either... far from friends, struggling with a foreign language. Been there, done that: two years with the Peace Corps in Africa. Moreover, I had spent five years of my life as a research scientist at the



highest levels — Harvard and MIT — and that had long since lost its appeal. That's why I had joined the Peace Corps! I had made all of this clear to my Jesuit superiors. So I was stunned when the letter arrived, assigning me to the Vatican Observatory. No getting around it; it was signed by Father General himself.

How did he even know I existed? Of course, no one would believe me if I complained about living in the Papal Palace in a beautiful setting in Italy... but honestly, it felt like a real hardship to me.

And that's when I experienced a small miracle: a remarkable joy in knowing I was being asked to do something for God that I didn't really want to do. My "yes" has meant that I have been able to do so many things that most people never get to do. I've met four Popes. I've travelled around the world three times, visiting every continent including Antarctica (two months on the ice collecting meteorites). I've published a bunch of books, been featured on the front page of the *New York Times* twice and lots of other newspapers and magazines, including in the pages of *The New Yorker*. I have appeared in movies, and on TV with Stephan Colbert. I've also learned, firsthand, how ephemeral such fame is.

**Lord,
i only want
what you
planned
for me.**

But there are so many things I will never do, never know. I don't know what it's like to be married or to have children. I don't have a place I call "home." I don't have a garden, a boat, a golf handicap, a dog, or a favourite restaurant. Those are all gifts I didn't receive. And that's OK. What I do have is the knowledge that (for the most part) I am living where God wants me to be and doing (at least a little bit) what God wants me to do. I feel such freedom and such joy in the life I have been given. What more could anyone ask?

Pope Leo soothes a crying baby

<https://youtube.com/shorts/xF10ejlCkZg?si=cCdUtmP2stQrejip>

Alka Seltzer suggestions



To remove a stain from the bottom of a glass vase fill the vase with water and drop in two Alka Seltzer tablets.

To clean a toilet, drop in two Alka Seltzer tablets, wait twenty minutes, brush and flush.

To polish jewellery, drop two Alka Seltzer tablets into a glass of water and immerse the jewellery for two minutes.

To clean a thermos bottle. Fill the bottle with water, drop in four Alka Seltzer tablets, and soak for an hour.

To unclog a drain. Clear the sink drain by dropping three Alka Seltzer tablets down the drain followed by a cup of White Vinegar. Wait a few minutes, and then run the hot water.

Maybe that's all you do with alka seltzer, instead of eating it for indigestion!

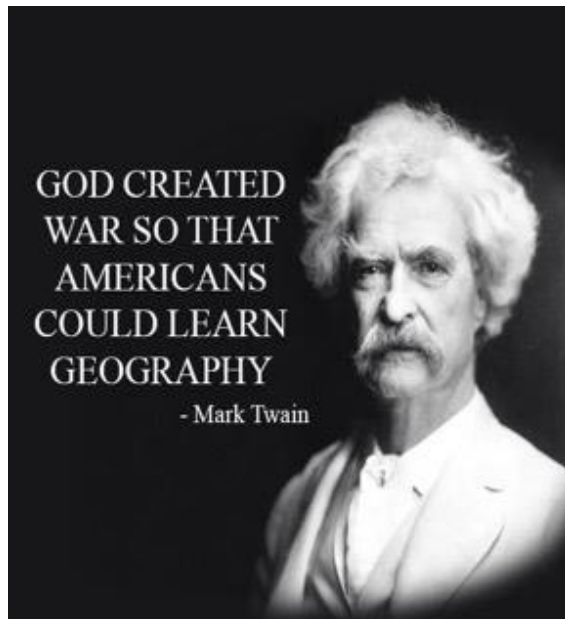
Humour

Some funny things happen on a farm

<https://youtube.com/shorts/Lpmp5cZA6IE?si=KHJZDh8qcmcbNkS>

American lawyer and statesman Henry Clay once stated, "I would rather be right than be President," to which Thomas Reed retorted, "The gentleman need not trouble himself. He'll never be either."

Winston Churchill fell asleep while a Member of the House of Commons was giving a speech. The MP noticed and asked Churchill, "Must you fall asleep when I am speaking?" Churchill replied, "No, it is purely voluntary."



A woman approached a man sitting outside a café and said :

"Excuse me Sir I'm doing a little survey, can I ask you a question?"

The man said : "Yes of course"

Woman: "If you're travelling in a bus and a female gets on the bus and she's got no available seat, would you give up your seat for her?"

Man - "No. I wouldn't"

Woman: "What if the lady the bus was pregnant would you give up your seat then?"

Man: "No."

Woman: "What if the lady got on the bus was a senior lady would you give your seat then?"

Man: "No."

Woman: "You seem to be a very selfish man, with no manners. Wouldn't you agree with that?"

Man: *No, I wouldn't agree. I am the Bus Driver"

A man was driving when he saw the flash of a traffic camera. He figured that his picture had been taken for exceeding the limit, even though he knew that he was not speeding. Just to be sure, he went around the block and passed the same spot, driving even more slowly, but again the camera flashed.

Now he began to think that this was quite funny, so he drove even slower as he passed the area again, but the traffic camera again flashed. He tried a fourth time with the same result. He did this a fifth time and was now laughing when the camera flashed as he rolled past, this time at a snail's pace.

Two weeks later, he got five tickets in the mail for driving without a seat belt.

Q How do trees get on the internet?

A. They log in.

Q What do computers like to eat?

A. Chips

Q What do you call a space magician? A. A flying saucerer.
 Q What is a computer's first sign of old age? A. Loss of memory.
 Q What does a baby computer call his father? A. Instead of Da-da it says "Da-ta"
 Q What happened when the computer fell on the floor? A. It slipped a brisk.
 Q Why was there a bug in the computer? A. It was looking for a byte to eat.
 Q What is a computer virus? A. A terminal illness.
 Q What kind of doctor fixes broken websites? A. A URLologist.

What did the photon say when asked if she needed to check a bag?
 "No thanks, I'm traveling light!"

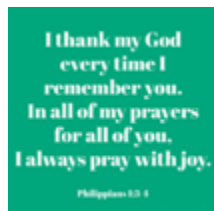
I'm reading a book about anti-gravity. I just can't put it down

How do you organize a space party? You planet.

Anointing of the sick This Sunday during 10.00am Mass.

Joan O'Callaghan(hip) and Teresa Lim (knee) have had
 successful surgery this week

Prayers



We remember that those who have died recently especially We also remember those whose anniversaries occur at this time, especially: Tony Van der Haar, Maria Robson, Giuseppe Vigilante, John Bick, Phyllis Dixon, Joan Hardinge, Dorothy Lee, and Elvira Curcio

We pray for members of our Holy Cross family who are coping with illness including many not listed here, and all who care for them: We remember...

Marie Spowart, Kathy Shady, Doris Castro, Stephen Cogle, Joan O'Callaghan, Paul Fitzgerald, Nada Atme, Graham Burke, Peter Heffernan, Pam Storey, David Chai, Lucia Isgro, Kate Lenic, Nina Conti, Carol Battistella, Max McMahon, Beth Scott, Edward Atme, Fr. Brendan Lane, Bernadette Owen, Rod Gorfine, Anne Woon, Alexander Lim, Luke Norden, Denise Egan, Maureen Barns, Marilyn Cilmi, Bob Hallam, Anne Jenkins Julia Cantone, Pam Gartland, and Helen McLean.



Chris will record this Sunday's Mass early and he will send the link on Saturday afternoon.

Brian