

Holy Cross Retreat

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



Letter 233

26th July, 2024

Tony Egar – 60 years ordained



Some of the Passionist family who celebrated Tony's milestone last week in Adelaide.

Pasta lunch



The San Gabriele Committee invite you to Lunch this Sunday
28th July 12.00 pm. Cost is \$35.00 pp (BYO DRINKS).

For information: **Bruno** 0419 503 300; **Joe Senzo** 0409 161 606 **Joe Curcio** 0419 369 372

Budi



Budi will leave Holy Cross tomorrow (Saturday) morning and after a few days in Brisbane he will travel to Port Moresby. After a period of orientation he will travel up to Vanimo in the north western corner of PNG to the Passionist mission in Vanimo and will be there when Pope Francis visits Vanimo. Within 6-8 weeks, Re hope Rafael will join him. We have been so blessed to have them both living with us.

Maeve Reardon's funeral

For those who wish to view the very well attended and inspiring liturgy, the link (thanks to Tri) is: [https://www.youtube.com/live/UCtNfrH8CZU?](https://www.youtube.com/live/UCtNfrH8CZU?si=07IOVKBDIiiRO1Lp)

[si=07IOVKBDIiiRO1Lp](https://www.youtube.com/live/UCtNfrH8CZU?si=07IOVKBDIiiRO1Lp)

Novices

The six Holy Spirit Province novices and four Passion Province novices were vested in the habit last Sunday, July 21st, by Fr Nonoy Plasa CP, Provincial of the Province of the Passion. They have waited for this day for a long time. Remember in Letter 228 – <https://drive.google.com/file/d/1pa4bn0pCtkuklRUqhQMYKib7zgywroX/view?usp=drivesdk>



**“Come away with me by yourselves to a deserted place and rest a while”
(Mark 6:31)**

- A reflection and sharing from Joseph Liaia (photos included by the editor)



It's been exactly 2 months and 5 days today (Tuesday, 16th July) since I left our beautiful Holy Cross Community to come to the States and do mission appeals. It's been an exciting journey: one of discovery, encounter, and fascination. I like joking around when people ask me "why did they chose you to come to do the appeals?" My response is: "they don't like me there so they sent me here". Often I get a roaring laugh after that.

I am of course grateful for the opportunity to make some little sacrifices for our Province, but also for the people that we minister to in Papua New Guinea and for our Passionist communities-in Boroko and Vanimo. Thank you to you all for your support and prayers for me as I travel to different parishes and often in different States to do the appeals.

So far I have spent a month in New York itself. Since I can't drive here in the States (and if I tried, I'd be driving on the wrong side of the road), I have to take the subway when commuting to the city, or take other rail services when going intercity. Often for long distance trips where the trains don't go, I take the bus.



To be honest, the hours spent on the buses or trains does not seem long because either I am excited to see new places or am so anxious with the thought of whether I'll arrive at the right destination or not.



I have had to figure my way around most of the time. Last Sunday I reminded the people at the 3 masses I did here in Richmond, Indiana, of the challenge that Jesus put to all of us. "Take only what is essential for the journey". Then I took out my rosary from my pocket and showed them; then my phone to which they all burst out laughing.

I do say my rosary when on the road or before leaving or when I am there in a new Parish. But I also need my phone and I rely on my phone to take me to my destination.

When talking about last week's gospel during the masses, I told them how I had to 'let go' of one of my bags in Pittsburg where I spent 4 days with our Passionist brothers at St. Paul of the Cross Monastery and Retreat.



Before I left, I asked one of the cleaners there whose name is John, if he could help me to get rid of one of my bags. I felt it was too much of a burden traveling the distance and taking extra luggage. John's response was: "Yes, I'll be happy to do that for you, just put it out in the common room and write "free" on it and I can remove it for you!"!

Indeed I felt free. I felt much lighter after I got rid of that bag. It made a lot of sense after I reflected on the gospel about how many things we carry with us; the excess baggage; the things we do not need in our lives, often things from the past that we take with us every day. Just imagine, after letting go of the unnecessary baggage we carry, we will be free indeed. We can stay focused on the road and be ready to face the present and future, to embrace what God has in store for us.



And given what transpired over the weekend here in the States (the attempted assassination), I encouraged the people to let go of what divides them, of bitterness, of hatred, and hold on to what is essential. To work together for peace and unity and stand for what is right for the good of all.

I am staying here in Indiana until Thursday when I will fly to Austin Texas (feeling relieved) to do the appeals. Then I will fly back later next week to Indianapolis, Indiana, to another parish just a few minutes from here. Yes, it sounds funny that I could have stayed here this weekend to undertake mission here then go to Texas. But everything is not on my terms and convenience. I can only negotiate to a certain extent with parishes regarding the dates of the mission appeals.

**BACK
AND
FORTH**



Nevertheless, I have encountered throughout the journey so many kind and generous people. All the Pastors (Parish Priests) in all the parishes I have been too have been very hospitable, generous and supportive. I often assured the people of our prayers for them for their love, care and generosity in giving towards our mission.

While I am typing this, I am "resting awhile" after the 11 hour bus trip from Pittsburg, PA to Indiana last Friday. The trip was a bit long because I had to get off at three different stations to catch another bus. I do not know how I managed these travels and met people who are complete strangers to me. I have enjoyed every new place. Often people are kind and I strike up a



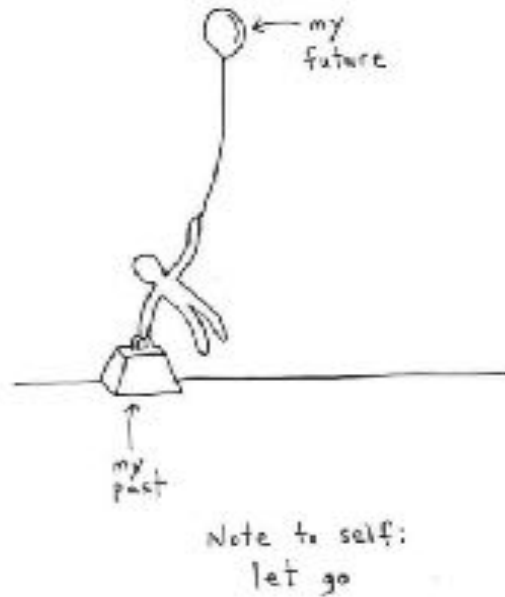
conversation with a stranger every now and then. It is very easy to connect with people, despite certain barriers. I just have to smile and say hello.

I have never really appreciated 'spending some quiet time, and just resting a while" more than I have on this journey. Given how overwhelming it can be with the vastness of the place, the cities, the level of noise,

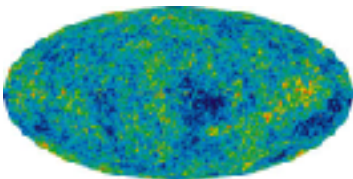


the many people you meet, I am really grateful that I can take some time off, to just rest, to pray and reflect, and get reenergized for another trip. In short, it's been a wonderful, grace-filled and joyous mission so far. Please continue to keep me in your prayers and all our brothers and sisters who have been giving to our mission.

May God bless you all and please take some time to "rest a while".



Contextual theology...Part 4



There will be new insights and new theological language as we continue to discover that the unfolding universe tells a story of



complex diversity and beauty. What seems like randomness and what appears to be clearly directed processes, are drawn together and transformed, sometimes through intense suffering and even out of death. This happens in the galaxies and in our own human experiences. Each form of life, through natural processes, is capable of bringing forth something new. Smaller realities are contained within larger ones. An acorn holds within it, the full design of an oak tree. Within each form of life, atomic and sub-atomic particles, molecules, cells, tissues and organs. These form individuals, families, societies, ecosystems, planets and galaxies. It can be said that life is a self-organising emergent process of divine creativity.

It is this view of creation that allows us to imagine and believe that we were 'there' at the beginning of life and that we are the universe in human form.



Recognising ourselves as one form of the universe and living in communion with other expressions allows us to experience the divine in a profound way. It is no surprise that many people discover an entirely different sense of God when contemplating in the natural world. After all, this was Jesus' common practice.

Our understanding of the relationship between the human species and the rest of creation has revised theological thinking in the past forty years. This arose in response to an accusation that humans had come to believe they could do whatever we liked to our planet, as a result of a command in the Genesis story. *"And God said to them, 'Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.'" (Genesis: 1:28)*



This text of Genesis reflects the experience of an ancient people trying to make a living under difficult conditions. Urban people today find it difficult to appreciate the context and the language that was used. The words "subdue" and "have dominion" have been problematic. The Hebrew word translated into English as "subdue" suggests English equivalents such as conquer, subjugate

or force.



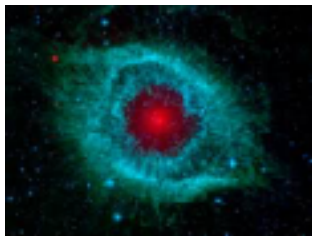
The Hebrew term translated as "have dominion over" has equivalents such as tread down and reign over. In its original context, this had a quite positive meaning. Israel faced a natural world that was mysterious, powerful and threatening. Within that setting, the text is liberating. It sees nature as good, as part of a God directed world and to be engaged with

and used for human purposes. People who have cleared and prepared new ground for a garden or have ploughed rocky ground, know that 'subdue' is the proper word to describe this!

Both the Hebrew and Christian scriptures teach that God is good and has made a good world. In the first chapter of Genesis after every stage in creation, we are told that God looked at what had been made and saw that it was good. The heavens and the earth and the sea, the plants, and the animals are all good. All of this is said before humanity entered the scene. The world without people is good in and of itself, and good in God's eyes.



Another significant theme of Genesis, is the fall of creation. The original goodness of creation is seen to have been corrupted by the sinfulness of humanity (Adam and Eve). Some suggest that we abandon this symbol because we know that a perfect paradise



never existed in any literal sense. The theory of cosmic and biological evolution teaches us that the universe emerged from a flaring of light ("big bang") 13.8 billion years ago, and expanded and developed into the present world. Earth formed from a star that died, so death has always been a part of that expansion and development.

Original sin can be viewed not as a fall from some primordial perfection (in Eden) but as recognition that we are still developing, still evolving; that we have not yet achieved what God is inviting us to become. Humanity has failed to actualise the potential provided for goodness, justice, and love. In fact 'we' have introduced massive evils and deep suffering and we have spoiled our natural environment by ruthless and reckless exploitation in quest of wealth, power, and glory. That one hundred million people died in wars in the last century is proof of this.



In the United States, the Apollo moon shot and the Human Genome Project both had budgets of less than one billion dollars. Since 2000, the US has spent US\$40 billion in nanotechnology research, but it has fallen well below China and even India and Saudi Arabia who spend more than the US on nanotechnology which refers to the



manipulation of matter on the scale of atoms and molecules. This is an incredibly small 'world'. Only atomic microscopes are able to see things on the Nano scale. A nanometre (nm) equals one billionth of a metre. It takes ten atoms of hydrogen side-by-side to equal one nanometre. It is estimated that there would be 78,000,000,000,000,000 atoms in a grain of sand! A DNA molecule is 2.5 nm wide, and a human hair is 80,000 nm thick. That's small!

Nano biotechnology is expected to integrate biological materials with synthetic materials to build new molecular structures. New living systems may be created in laboratories out of a synthesis of living and non-living parts which will be programmed to perform specific tasks in the human body.



It has been suggested that if we replace ten percent of our red blood cells with nanobots (Nano robots), we could do an Olympic sprint for 15 minutes without taking a breath, or sit at the bottom of a swimming pool for four hours. Nanobots could travel inside the body and brain to perform therapeutic functions as well as enhance our strength and intelligence. This highlights the serious ethical questions we face protecting society and the environment in the future.



An article in Australian 'Weekend Magazine' by Helena de Bertodano on July 20th, explained the increasing practice of women freezing their embryos and using technology to pre-screen each embryo for potential health problems related to the 1200 conditions and diseases about which there is genetic information. Some theologians claim that what is good for us is the vision of well-being, God has in store for us. To show that vision of well-being, Jesus gave us a double commandment: love God and love your neighbour. In bioethics, this translates into the principle of beneficence - if there is an opportunity to do good, it should be taken.



What is not clear to date regarding nanotechnology, is whether its advances will offer anything relevant to our commitment to love God and love our neighbour. What counts as ethical as we compare various scenarios, and who is the custodian of such moral decision making?

We know that hazardous and untested chemicals are routinely used as additives in



consumer goods. They add certain qualities such as flexibility to plastics, scent to beauty and cleaning products, and fire resistance to soft furnishings. Recently it has been reported that 14,000,000 kilograms of sunscreen makes it way into the oceans each year. Many synthetic sunscreens contain chemical absorbers that are often used to filter ultraviolet light and they may be highly toxic to developing corals and marine life.

Some chemicals go through the cell into the DNA, disrupting its elegance and thereby changing the genetics and inflicting suffering on every descendent of a species. The use of Thalidomide is an example of the horrible effects of some chemicals used in health treatment.

The film Erin Brockovich told the story of Love Canal, a suburb of Niagara Falls, New York, over 20,000 tons' tonnes of chemicals were dumped beneath where later, a school and housing were built. Health studies noted increases in miscarriages, still births, crib deaths, nervous breakdowns, hyperactivity, epilepsy, and urinary tract disorders, within the suburb. From 1974 to 1978, nine of sixteen children born in the area suffered birth defects. This included children born with three ears, double rows of teeth, and intellectual retardation. Of twenty-two pregnancies in 1979, only four normal babies were born.



The DNA of these individuals is forever damaged and will be carried by the human race. Birth defects such as these are often carried unknowingly and some experts predict that the worst of them remain hidden for twenty years. Every member of the (human) species has a unique DNA and together they form the human gene pool. If the DNA of every human who has ever lived was collected and stored it would fit in a space the equivalent of a drop of water! Everything that will happen to humans in the future depends on the quality of that combined DNA.

Vast amounts of money have been spent on military defence, while hazardous waste contamination s have continued to risk huge damage to the gene pool of human other species with everlasting consequences. Children need to be educated so that they can shape a future,



and

rather than be victims of a tragic decline.



The beauty of art came out of human DNA, however we sometimes want to pay more attention to externals than to this beauty. The cathedrals in Britain were a helpful aerial guide to German bombers so Hitler ordered that they not be destroyed. They remained intact while millions of human lives were destroyed. Some rejoiced that these magnificent buildings survived. But is their beauty anything compared with one human life? Or 'what about a sparrow'? Jesus might ask.

Catholic social teaching is concerned with moral behaviour in response to all aspects of human life. Rapid human-induced climate change is a moral issue because of its effects on humans and on the Earth. The Church has developed ethical criteria to guide our responses. These include the right of all people to a safe environment; just development, economic and social structures; equitable and ecologically sustainable development; the rights of future generations to resources; food security for all nations; developing countries sharing technology and welcoming environmental refugees, and governments promoting the common good.



We must be conscious of the need to 'care for our earth' and consider ecological concerns within the framework of justice and moral responsibility. Responding to this challenge is made easier when we recognise that all life emerged in the primal fireball and that all forms of life on earth are interwoven in a form of kinship. Humans are partners in creation. What we do to the environment, we

do to ourselves.

We are connected. <https://www.youtube.com/watch?v=XGK84Poeynk>

To be continued

Sharing a coffee

Coffee at Melissa Cakes Café Bar, yesterday (Thursday).

Next coffee day **Aug 22nd 10.30am**



Tim and Tina

We acknowledge the wonderful gift to Holy Cross that Tim and Tina are, and we wish them a wonderful holiday in Canada. They leave this morning.

Anointing

We will celebrate a communal **Sacrament of the Sick** (Anointing) on Sunday, August 4th at our 10.00am Mass.

Humour



All this precision is so tiring!

Easy or nor? (Last week's quiz)

1. Johnny's mother had three children. The first child was named April. The second child was named May. What was the name of the third child? **A. Johnny**
2. There is a clerk at the butcher shop. He is five feet ten inches tall, and wears size 13 sneakers. What does he weigh? **A. Meat**
- 3.. Before Mt. Everest was discovered, what was the highest mountain in the world?
A. Mt Everest was the highest before it was 'discovered'.
4. How much dirt is there in a hole that measures two feet by three feet by four feet? **A. There is no dirt in a hole**
5. What word in the English Language is always spelt incorrectly? **A. Incorrectly**
6. Along the Great Ocean Road, you can't take a picture of a man with a wooden leg. Why not? **A. You need a camera, not a wooden leg!**
7. If you were running a race, and you passed the person in 2nd place, what place would you be in now? **A. Second**
8. Which is correct to say, "the yolk of the egg are white" or " the yolk of the egg is white"? **A. The yolk of an egg is yellow!**
9. If a farmer has five haystacks in one field and four haystacks in the other field. How many haystacks would he have if he combined them all in another field? **A. 1**
10. What was the name of the Prime Minister in 2000?
John Howard. His name hasn't changed!

Q Why did the monkey put a piece of steak on his head?

A He thought he was a griller.

Q How do you kill a vegetarian vampire? A With a steak to the heart.

Q What do you get when you cross a duck with cheese? A Cheese and quackers.

Q What do you call a guy who's really loud? A Mike.

My neighbour knocked on my front door at 3am!!! Luckily I was already up playing

the bagpipes.

I hate it when people act all intellectual and talk about Mozart, when they're never even seen one of his paintings.

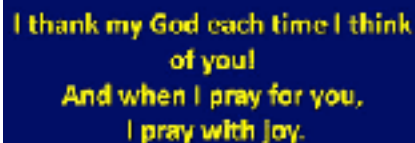
Did you hear about the frustrated doctor? He lost his patients.

A boy broke an old vase at his rich uncle's house. The uncle got extremely angry and yelled! "Do you even know how old the vase was? It was from the 17th century". The boy sagged in relief. "Oh, that's good, I thought it might be new".

Prayers

We remember all the recently deceased and those whose anniversaries occur this week, especially **Gerald Uniacke** (20th July), **Rosa Rao** (31st July) and **Tomasso Forlando** (31st July)

Please also remember **Michael O'Callaghan** who is in Bupa across the road from us, with his old school mate **Peter Owen** and with **Tony Tome**



I thank my God each time I think
of you
And when I pray for you,
I pray with joy.

We also remember all others in our Holy Cross family who are unwell, especially.

Pam Storey, Lorraine Gill, Adrian Woon,
Maree Bartoli, Margaret Enriquez, Ann Burke,
Tony Tome, Sandra Street, Paul Darbyshire,
Mary Dunn, Luke Norden, Carol Battistella, Monique

Hardinge, Robyn Burns,
John Reardon, Gerry Bond, Ann Burke, Peter & Bernadette Owen, Alexander Lim,
Greg Agosta, Michael O'Callaghan, Peter McNamara, Bronwyn Burke,
Helen McLean, Phil Drew, Anne Jenkins, Pam Gartland, Patricia Keeghan,
Sr Gen Walsh RSC, Errol Lovett, Shirley Barnes, Chris O'Toole, baby Alfred Theodore
in London and Agnes Mumburi (Pastor's mother)

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

Thank you

Brian