

Light Over the Mountains

Voice of the Blue Mountains Interfaith Group

Volume 7 - March/April, 2014

Statement of Purpose for The Blue Mountains Interfaith Group

We come together as representatives of the different religious and spiritual traditions in the Blue Mountains and we seek to work together on causes of common interest, such as the Care and Celebration of the Environment.

Each of us loves our own faith while respecting others who equally love theirs.

We recognize the Truth, that is a deep transcendent reality common to all, coming to us by different historical, scientific and cultural paths. We believe that we are spiritually enriched by our mutual sharing.

We are ready to share that richness more widely in the Mountains, catching a glimpse of sacred wonder in our Mountain surrounds.

Editorial

This issue of *Light Over the Mountains* is about COMMUNITY. Community with ourselves, community with each other.

Without community we live in a lonely expressionless world devoid of sharing the joy of what it is to be a compassionate and engaged human being. Despite our differences in faith and habit we are essentially the same. We all have the same wish to live a happy and fulfilling life. Right now there are fellow human beings all over the world suffering deeply because of the divide between socio economic, religious and political groups. Surely this is a time when we fortunate Australian citizens can open our hearts and minds and welcome those less fortunate than ourselves and in doing so make all our lives even more happy and fulfilling.

May all our readers help bridge the gap within our communities and bless the lives of our mountain community through open hearted action and compassion.

"If we have the energy of compassion and loving kindness in us, the people around us will be influenced by our way of being and living." *Thich Nhat Hanh*

Pamela Croci 4757 2339
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"Playing Cricket"

Community is a warm and welcoming concept, where everyone has a place and everyone is valued.

When my children were young, they used to play cricket and football in the street. There was a closeness with neighbours and a shared happiness of doing things together.

One of the most essential qualities in any community is trust. In times gone by we never locked our houses or cars, and yet everything was safe.

Here is a quote on Trust from Dadi Janki, Administrative Head of Brahma Kumaris, internationally acknowledged as a great teacher and mentor.

It is taken from her book, *Companion of God*.

"Trust is an art which can be cultivated as follows:

Never listen to gossip and never foster it yourself, form neither judgements nor opinions, rather be spiritual and clean in your feelings.

Learn to develop good wishes for others. This will be the ultimate measure of your ability to trust."

Contributed by Sally Segal – Director Brahma Kumaris
Mt Hay Road, Leura

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<http://bluemountainheart.net/interfaith>

A Gift of Community: Valuing the Other Who is Different in our Society

In our everyday world, in our wealthy and consumer driven society, individualism and meeting our own needs preoccupy us. The gifts and the joys of community have often been lost.

Vanier¹ describes community as a place of belonging and of acceptance, which is 'made by the gentle concern people show each other day by day. It is made by small gestures of caring, by services and sacrifices which say I love you'. People in community look out for one another. I know some of the disadvantaged people in the upper mountains who show a real concern for others experiencing similar difficulties to themselves, and who reach out to them. For example, they recognise newly arrived homeless people and will share with them information of where to get food, of safe places to spend the night, or get a shower; and they listen to their difficulties and offer care in many ways.

Bonhoeffer² describes different services a community needs, gifts which speak of the quality of love such as humility. 'Do not do anything out of jealousy or vanity; but in humility count others better than yourselves. Let each of you look not only to selfish interests but to those of others' (Philippians 2:3). It is letting the other go in front of you and not trying to prove that you are right in every situation, but rather accepting and listening to different views, and acknowledging we can learn from one another. Real listening, an essential gift of community, focuses our full attention on the other. Often we are preoccupied with our own concerns and our minds are so focused of our own agenda and needs, that we only give partial attention to what is being said to us. Listening requires us to give our attention and ourselves totally to the other.

In our society inclusion of the other, who is different, such as refugees and asylum seekers and people of other faiths is essential in creating caring communities. Often coming from third world countries they have lived in small communities where their experience is born out of interdependence and a sharing necessary for survival.

In our society to which they have come seeking freedom and security, they find close community is either absent or often they are excluded. We can provide for food and shelter, acknowledge refugee status and give permanent residence and citizenship. But many still feel a deep loneliness, sensing their cultural difference, and feeling unable to initiate friendships in the general community. The isolation may drive them to inappropriate affiliations, such as 'friendships' over the internet, from which they may be exploited. Or they seek out fellow countrymen for companionship, and we often misunderstand and brand their associations as ghettos.

Not only can we assist and help them, but they have much to teach us, especially from the sufferings they have experienced. For us, it is humbling to really listen to their stories, and for them, it can begin to bring healing. I know a refugee who was severely tortured, and the emotional pain still frequently recurs. Talking about it can ease the pain, in the security of a trusting relationship, and we can gain a deeper understanding of their experiences and the humiliation they have been subjected to. This helps a little towards letting it go. But we should listen in appreciation

of their desire and need to share with us, rather than to presume we are able to give advice.

In particular people from other countries seek out those with whom they share a common faith. It is important for us to respect this and not allow fears of difference to pervade us and influence our attitudes and responses.

Community gives us a security too, which allows us to be silent in the face of difference, or criticism, without allowing this to grow into bitterness within ourselves. Rather, in humility we may accept our own weaknesses and see ourselves from the other's perspective, while still feeling accepted. Seeking out people of other cultures and faiths enriches our understanding of others and deepens our knowledge of ourselves. It enables us to share more deeply in community together.

When we experience community ourselves, we have a precious gift to share with others, especially those who may be disabled or are confronting particular difficulties including discrimination.

Endnotes

¹ Jean Vanier, *Community and Growth*, p.48. (St Paul's Publications, Homebush NSW, 1979).

² Dietrich Bonhoeffer, *Life Together*, p.90. (Harper and Row, New York, 1976).

Contributed by Alison Croft

Some words of the Buddha concerning Community:



Living in forests far away from other people is not true seclusion. True seclusion is to be free from the power of likes and dislikes. It is also to be free from the mental attitude that one must be special because one is treading the path. Those who remove themselves to far forests often feel superior to others. They think that because they are solitary they are being guided in a special way and that those who live an ordinary life can never have that experience. But that is conceit and is no help to others. The true recluse is one who is available to others, helping them with affectionate speech and personal example.

(from the Prajnaparamita)

Wealth is neither good nor bad, just as life itself is neither good nor bad. All depends on what is done with the wealth. If it is obtained unlawfully and spent selfishly, it will not bring happiness.

But if wealth comes through lawful means without harming others, then one can be cheerful about it. One should remember the dangers of attachment to it and share it with others to create good purposes. If one can keep in one's mind that it's not the wealth, nor even the good purposes, but liberation from craving and wanting that is the goal, then the wealth will bring happiness. One should hold the wealth not just for oneself but for all beings.

(from the Anguttara Nikaya)

The Circle



At Woodford there is a very old rock engraving of concentric circles. Though very rare in the Sydney Basin, the circle, whether single or concentric, is found throughout Australia as one of the most sacred symbols in Aboriginal iconography.

Nancy Munn's studies (1973) among the Walbiri of Central Australia established a range of meanings which include nest or camp (*ngurra*), waterhole, woman's breast, cyclic movement, womb and sacred or totemic site (where an Ancestral Spirit entered or emerged from the ground). The circle, as camp, also denotes the domestic sphere, "the vital activities of eating, sleeping (dreaming) and sexuality of the domestic camp", hence it is further a symbol of female fecundity and nurturance. (It is worth reflecting how readily we speak in our own culture of the 'family circle').

Stanner (1966), from his research at Port Keats, Northern Territory, connects the physical arrangements of ceremonies there to the symbolism of the circle:

The circle as a spatial form ... permits an intimacy of face-to-face relations that no other formation can ... Thus, the circle reduces to a minimum the social as well as the physical separation of those who make it up: for a time it makes inappropriate, indeed obliterates, all other social categories; it concentrates a unified totality around a centre. In these ways it makes possible a unison toward a dominating object.

Peter Sutton (1988), reviewing the findings of these and other anthropological researches, states:

The circle, an almost universal motif in Aboriginal art, reflects the intimacy and egalitarian spatial symbolism of the arrangement of people around a single campfire. The non-figurative character of the circle makes it available for a vast number of associations. But most of these meanings are variations about a core shape or structure that suggests roundness, inclusion, enclosure, centrality and unhierarchic order.

By contrast to the hierarchic world view of the West, the Aboriginal world view is that of the family, where all are equal as they sit around the campfire, where each is in a mutually reciprocal relation to every other and where all have a different degree of dependence and seniority.

I would like to see us other Australians take up the concentric circle, with its wide range of references (as above), as a symbol of Mother Church, and indeed of any Christian grouping "where two or three are gathered" around their Invisible Lord. Besides being nurturing Mother, the Church (or our local community) is home, waterhole (wellspring) from which emerges the Holy Spirit, a sacred place.

The concentric circle could well illustrate the Vatican Council's description of the Church as "the Sacrament of Unity". Jesus and his closest disciples are at the focus, "the glowing hearth", all else are gathered around, at varying degrees of closeness (even society-at-large), but all are oriented to the centre, which gives unity to the whole.

Imagine we are a gang camping at night in the bush. A campfire is burning in the centre of the clearing. Some sit as close as possible to the glowing hearth, enjoying its warmth and light to the full; others are further out still within its light; others still further out on the edge of the clearing glimpse the fire as a point of light drawing attention and inviting to come closer.



Engraving of Concentric Circles at Woodford, Blue Mountains.

Eugene Stockton, *Aboriginal Church Paintings*, Blue Mountain Education and Research Trust, Lawson, 2010, p.10.



(The logo of the Trust is based on the Woodford rock engraving).

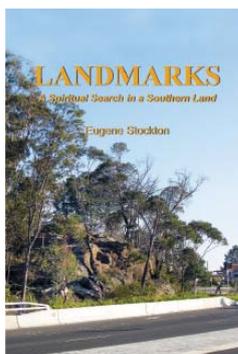


WHO IS MY NEIGHBOUR as in "LOVE THY NEIGHBOUR AS THYSELF"

Jesus response was his Parable of the Good Samaritan (Luke 10:29-37). Jews and Samaritans were deadly enemies. The Samaritan came on a Jew mugged on his way to Jericho and he cared for him. My neighbour is the one nearest to me regardless of race, religion, culture, social standing. If I find him in need I must come to his aid.

People should be able to live without enduring poverty. Grain and other necessities should be given to farmers. Capital should be provided for traders, and proper wages should be paid to the employed. When people have security and can earn an adequate income, they will be contented, without fear and worry. Because of this, the country will be at peace and there will be no crime.

(from the *Digha Nikaya*)



Landmarks

A Spiritual Search in a Southern Land
Eugene Stockton

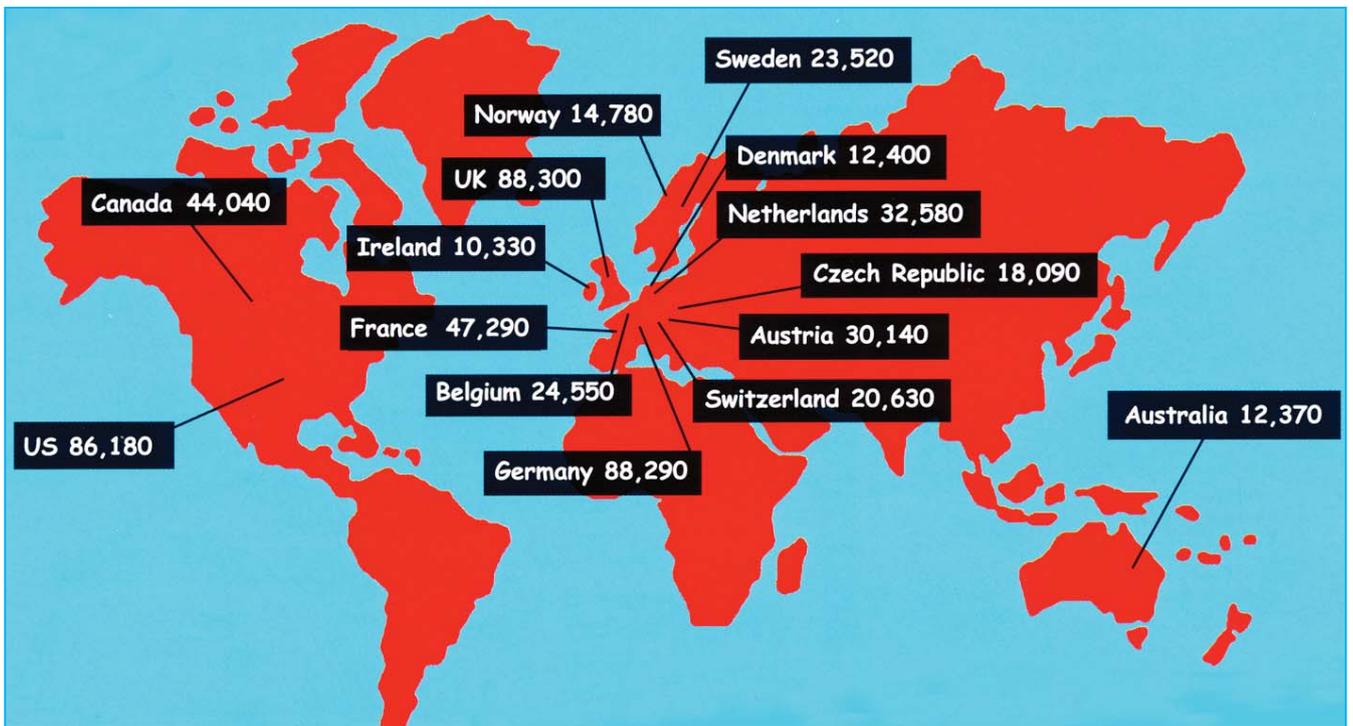
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How we compare with smaller countries on the scale of generosity and compassion to those desperately seeking asylum

These figures were for 2003. In 2012 totals included US 82,000, Germany 64,000, France 55,000, Sweden 44,000, Australia 16,000. Then there are the millions fleeing war and persecution across borders from Pakistan to Lebanon and in parts of Africa.

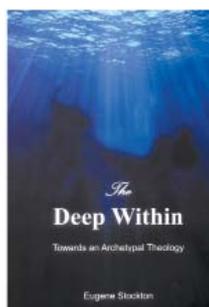
How would God judge our nation and leaders in our response to those lawfully seeking asylum from us

The Last Judgement – Matthew 25:31

When the Son of Man comes in his glory, escorted by all the angels, then he will take his seat on his throne of glory. All the nations will be assembled before him and he will separate men one from another as the shepherd separates sheep from goats. He will place the sheep on his right hand and the goats on his left. Then the King will say to those on his right hand, “Come, you whom my Father has blessed, take for your heritage the kingdom prepared for you since the foundation of the world. For I was hungry and you gave me food; I was thirsty and you gave me

drink; I was a stranger and you made me welcome; naked and you clothed me; sick and you visited me in prison and you came to see me.” Then the virtuous will say to him in reply, “Lord, when did we see you hungry and feed you; or thirsty and give you drink? *When did we see you a stranger and make you welcome; naked and clothe you; sick or in prison and go to see you?*” And the King will answer, “*I tell you solemnly, in so far as you did this to one of the least of these brothers of mine, you did it to me*”. Next he will say to those on his left hand, “Go away from me, with your curse upon you, to the eternal fire prepared for the devil and his angels. “For I was hungry and you never gave me food; I was thirsty and you never gave me anything to drink; *I was a stranger and you never made me welcome, naked and you never clothed me, sick and in prison and you never visited me.*” Then it will be their turn to ask, “Lord, when did we see you hungry or thirsty, a stranger or naked, sick or in prison, and did not come to your help?” Then he will answer, “*I tell you solemnly, in so far as you neglected to do this to one of the least of these, you neglected to do it to me.*” *And they will go away to eternal punishment, and the virtuous to eternal life.*”

Contributed by Eugene Stockton



The Deep Within Towards an Archetypal Theology Eugene Stockton

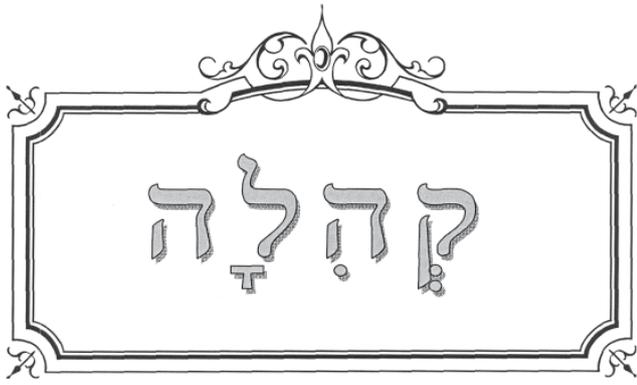
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If the bull goes straight when the herd is crossing the road, they will all go straight, because he leads the way. The same among people. If the one who's thought to be highest lives in goodness, the others do so too. The whole realm lives happily if the ruler lives rightly.

(from the Anguttara Nikaya)



“KIHILLA”

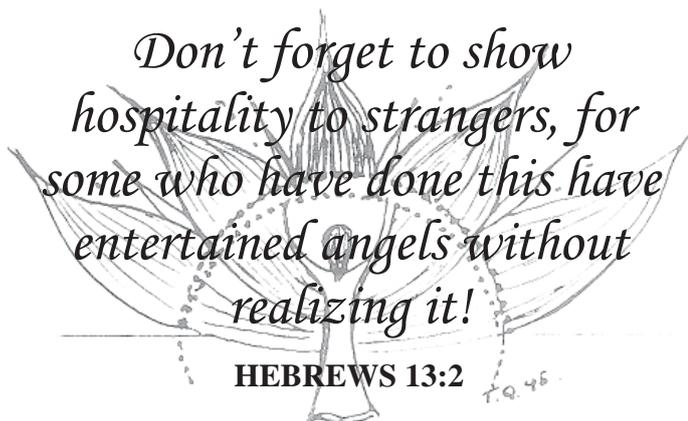
Local history reveals that a tract of land in Queens Road, Lawson, was purchased by Mr and Mrs R. Fitzstubbles in the early 1880s. Upon it they built a substantial house which they called “Kihilla”, the Hebrew word for “community” (sometimes transliterated as Kehilla).

These days it is a conference centre run by the Church Army, an Anglican-affiliated group committed to Evangelical outreach; so a beautiful mansion has a new purpose, while the concept of community lives on in a different form.



This is one of the Eight Auspicious Symbols of Buddhism which originates from Indian Iconography. These symbols are often found in the Art of most schools of Buddhism especially Tibetan Buddhism.

The External Knot with its lines flowing and entwined in a closed pattern represents dependent origination, the interdependence of all phenomena signifying cause and effect and the union of compassion and wisdom.



Don't forget to show hospitality to strangers, for some who have done this have entertained angels without realizing it!

HEBREWS 13:2

Community – A JEWISH PERSPECTIVE



Rabbi Jill Jacobs remind us that “it is no accident that the Jewish people call themselves “*Am Yisrael*” – “the people of Israel” – rather than “*Dat Yisrael*,” or “the religion of Israel.” A sense of people-hood has long been the defining characteristic of the Jews.” As a consequence, within Judaism, the view is held that we are not individuals in isolation, but beings in community.

We are called upon to care for one another and, indeed, this world of which we are a part. This constitutes an important component of the concept of *tikkun olam* – literally, “mending the world” – and manifests in a variety of practical ways, including the establishment of charitable organisation which assist poor members of the Jewish community and support for many charitable causes in the wider community.

Religious Jews believe that, by taking on the mitzvot or commandments, we aspire to greater mindfulness in all that we do, thus creating a more caring society. There is a sense of the sacred in shared responsibility so that, rather than feeling that we perform mitvot because we are commanded to do so, many of us accept them as a way of feeling connected with one another and our traditions.

At a theological level, there is a saying that ‘Torah is not God’s commandment to us; Torah is our response to God’; thus we are in relationship, in community, not only with one another, but also with the divine.

Rabbi Malka Drucker, in her sermon on The Kabbalah of Community, reminds us that “You cannot be a Jew alone, and we can do together what we cannot do alone. Throughout our history we have created communities to embody an ideal of loving-kindness, and ... we are lifted by prayers that remind us that God gave birth to each of us and that we are sisters and brothers. We come together to improve our spiritual lives, that is, to move from our individual existential loneliness and despair.”

It is in the experience of community with one another and with the Ground of all Being, that we find fullness of life and a sense of connection, expressed in *chesed** (loving-kindness), *rachamim* (compassion) and the abundant aspects of peace, completion, fullness and harmony embodied in *shalom*.

“chesed” is pronounced HESS-ED, with the H as a guttural sound like the “ch” in “Bach”.

http://www.myjewishlearning.com/life/Life_Stages/Building_a_Jewish_Home/Home_and_Community/Centrality_of_Community.shtml

<http://www.malkadrucker.com/kabcom.html>

Contributed by Angie Moore
Emanuel Synagogue, Woollahra and
the Jewish Community

NEW MEMBERS

Would you like to join our
Blue Mountain Interfaith Group?

Contact

RENE BUHLER – Phone 4782 1317
Email renebuhler@yahoo.com

Blackheath Reflection Morning

March Guest Speaker: Dominic Arcamone is the Manager of Catholic Healthcare Mission and Pastoral Services. He has a deep and abiding love of the Christian wisdom of life and, together with his wife, is actively involved in their local Catholic faith community. Over the years he has had the opportunity to develop another love, theological reflection. He has developed his theological skills through completing various tertiary qualifications, including a Master of Theology (Sydney College of Divinity), Doctorate in Ministry (Sydney College of Divinity) and a Master of Arts (Counselling and Pastoral Care). His doctoral thesis was an attempt to provide some foundations for reflecting theologically on the place of faith-based organisations in the wider society. Dominic is currently engaged in a PhD thesis on 'Violence, Shaping History and Religious Faith'.



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Corner of Stuart and Wentworth Streets,
Blackheath

- March 15** **Dominic Arcamone**
*An Imaginary Conversation between
Saint Therese of Lisieux and
Friedrich Nietzsche.*
- April 26**
(4th Sat) **Catherine Hammond**
Spirituality on the Threshold.
- May 17** **Jennifer Washington**
*The Book of Lamentations and Our
Own Personal Laments.*
- June 14**
(2nd Sat) **Dr Michael Griffith**
*Poetic Language as Gateway
to the Sacred.*
- Sept. 20** **WINTER BREAK**
Fr Michael Whelan sm
*Learning to Know When
You're Done with School.*
(1 Corinthians 13:12)
- Oct. 18** **Sr Therese Quinn sgs**
Matthew, Man of Myths
and Legends
- Nov. 15** **Leonard Blahut**
Jesus the Man ... Life on the
'Streets'.

*Come and enjoy the reflection, silence and solitude in
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- * You are warmly welcome
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- * Morning Tea provided
- * No need for bookings

For more information contact
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Program update will be posted on the CFR website
www.catalyst-for-renewal.com.au

*A poem expressing the significance of Aboriginal
community.*

The Past

Let no one say the past is dead.
The past is all about us and within.
Haunted by tribal memories, I know
This little now, this accidental present
is not the all of me, whose long making
Is so much of the past.

Tonight here in suburbia as I sit
In easy chair before electric heater,
Warmed by the red glow, I fall into a dream.
I am away
At the camp fire in the bush, among
My own people, sitting on the ground
No walls about me.
The stars over me
The tall surrounding trees that stir in the wind
Making their own music.
Soft cries of the night coming to us, there
Where we are one with all old Nature's lives
Known and unknown.
In scenes where we belong but have now forsaken.
Deep chair and electric heater
Are but since yesterday,
But a thousand thousand camp fires in the forest
Are in my blood.
Let none tell me the past is wholly gone.
None is so small a part of time, so small a part
of all the race years that have moulded me.

by Oodgeroo of the Noonuccal Tribe

printed in 'Indigenous Australian Voices. A Reader'
edited by Jennifer Sabbioni, Kay Schaffer and Sidonie Smitth,
published by Rutgers University Press, 1998.

Contributed by Alison Croft

Thought For The Day

"Often persons are excluded from the tables of life,
both through denial of shared food and resources
and through denial of shared naming and decision
making for their community, nation or world.

At God's final banquet, all will be invited and able
to feast together.

Like the eucharist and like the church that gathers at
Christ's table, the round table is a sign of the coming
unity of humanity.

It achieves its power as a metaphor only as
'the already' of welcome, sharing, talk and
partnership opposes 'the not yet' of our divided
and dominated world."

Letty M. Russell

From AAANZ Mailing 16/10/2013

CHRISTIAN SCIENCE ON COMMUNITY

What is solidarity and how can I embrace it as a practicing Christian Scientist? The Merriam-Webster online dictionary defines solidarity as “a feeling of unity between people who have the same interests, goals, etc.”

In her major work *Science and Health with Key to the Scriptures* (1875), Mary Baker Eddy the discover and founder of Christian Science states, “With one Father, even God, the whole family of man would be brethren; and with one Mind and that God, or good, the brotherhood of man would consist of Love and Truth, and have unity of Principle and spiritual power which constitute divine Science.” p.469.

Elsewhere she speaks of man’s unity to God and of Jesus as one, “whose humble prayers were deep and conscientious protests of Truth, – of man’s likeness to God and of man’s unity with Truth and Love.” p.12.

These quotes speak to me of the universal love of God, who I know as Life, Truth, Love, Spirit, Soul, Principle, Mind. Because we are all united to God we can stand in solidarity with each other – “the whole family of man” (humanity). As I gain an understanding of my own unity to God I am increasingly able to express qualities of compassion, honesty, integrity, energy, courage etc. and help support and identify these qualities in others.

What does this understanding of solidarity look like in practice? The story of the Good Samaritan in the Bible (Luke 10:30-37) shows us. The Samaritan didn’t ask about the man’s religion, country of origin, political persuasion or financial status. Neither was he frightened for his own security, concerned with what others may think or worried that he may miss out on good by giving of his own time and money. He saw a brother in need and did his best to help.

The act of solidarity comes in many forms. It could be as simple as a chat with a neighbour, praying with or for another, volunteering, or being an advocate for others effected by unjust political policy.

Whatever form it takes I know that when I start by getting my own relationship with Father-Mother God right, then I am able to contribute more successfully to creating a unified and better world because as Paul states, “absolutely nothing can get between us and God’s love.” (Roman 8 The Message).

Susan Searle works part-time as Christian Science practitioner helping others find harmony and healing through prayer based on the Bible and the principles explained in Science and Health with Key to the Scriptures by Mary Baker Eddy.

GODS LAW TO JEWS:

how to treat non-Jews among them

The Torah repeatedly forbade molesting or oppressing aliens “for you were once aliens in Egypt” (Exod. 22:21; Lev. 23:9). You will treat resident aliens as though they were native-born, and love them as yourself (Lev. 19:33; Deut. 10:8, 23:7), because the Lord your God is he . . . who loves the stranger and gives him food and clothing (Deut. 24:14). I am coming to put you on trial and I shall be a ready witness . . . against those who rob the foreigner of his rights and do not respect me. (Mal. 3:5).

Contributed by Eugene Stockton

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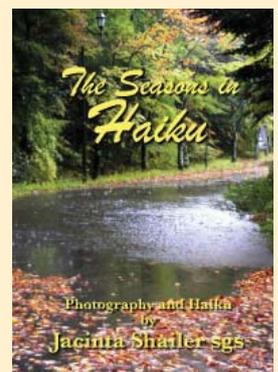
*Emanuel Synagogue,
Woollahra and the
Jewish Community*
Angela Moore
0418 568 008



<http://bluemountainheart.net/interfaith>

Sister Jacinta Shailer is a Good Samaritan Sister. During her twenty years in Japan as a Missionary, Jacinta discovered her gift for photography, developed a love of Nature and at the same time was introduced to the Japanese Haiku.

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Gil Jones (front), author of *Wasteland, Wilderness, Wonderland* shares a story with Fr Eugene Stockton (top right corner) and guests at the Book Launch in Wentworth Falls Picnic Area.

Wasteland, Wilderness, Wonderland. A new book by Gil Jones was launched on February 1 by Fr. Eugene Stockton. Both men were standing close to the escarpment at Wentworth Falls as they spoke about Getting to Know Sydney's Sandstone Country. It was here that Charles Darwin stood in 1836, speculating on the origin of the sandstone.

People came from many parts of NSW to honour Gil Jones who has lived for thirty years at St Albans north of Wiseman's Ferry. Here, his 'lifelong passion for rocks and geology' has embraced the history, ecology and origins of the sandstone plateaux that make up our region. Fr. Stockton, author of the recent collection of studies, *Sydney Rock*, shares this passion.

Gil Jones pays a great tribute in the book to Eleanor Dark, the well-known author and benefactor of the Blue Mountains, whose writings and walks capture the Mountains imaginatively in ways that people are coming again to enjoy. Michael Dark, son of Eleanor, was present with Jill Dark, both well-known and honoured on the occasion of the book launch.

Wasteland, Wilderness, Wonderland is available from Blue Mountain Education and Research Trust, 254 GWH, Lawson, 2783 or email allan.walsh@exemail.com.au and local bookstores. Cost: \$40 + ph.



*God help us to change.
To change ourselves and to change our world.
To know the need for it. To deal with the pain of it.
To feel the joy of it.
To undertake the journey without understanding the destination.
The art of gentle revolution.
Amen.*

a lovely prayer by Michael Leunig



Sister Jacinta Shailer, sgs at Santa Maria Centre, Lawson with the Launch of her latest book *The Seasons in Haiku*

On December 20 a very happy ecumenical event took place at the Good Samaritan Centre, "Santa Maria", Lawson. About fifty people gathered to celebrate an Advent Festival followed by a Book Launch. The book was rather unique. It is called "*The Seasons in Haiku*", photographed and written by Jacinta Shailer sgs. As Jacinta had spent twenty years in Japan as a Missionary, she is familiar with the haiku which are poetic forms of three lines composed of five, seven, five syllables. The haiku is a kind of word picture and are inseparable from the changing seasons of spring, summer, autumn and winter. This form of poetry originated in Japan in the seventeenth century, with Basho being its chief exponent. In her book Jacinta tried to capture some of the beauty of this poetic expression in English. Each haiku is of a contemplative nature and is illustrated with her photography of Australia, with the inclusion of a few photos from Japan as an acknowledgment of the country of the haiku's origin.

"*The Seasons in Haiku*" was launched by Sister Bernadette Corboy sgs who, with wit and ingenuity, included a comparison of Jacinta's haiku with the ancient O antiphons of the Advent season. The book was published by Blue Mountain Education and Research Trust and representatives of the Trust, Father Eugene Stockton and Allan Walsh, were present to sell some of their other publications. The event concluded with a very festive meal and much book signing.

Copies of "*The Seasons in Haiku*" (\$10) are available by contacting Sister Jacinta, 4757 2290.

March Cosmology Gathering

This month's Cosmology gathering will be held on Friday 21st March at the Good Samaritan Community House, 3 Valley Road, Wentworth Falls from 10 am till noon. The Prayerful meditation will centre on "The Breath of the Spirit in Autumn" and the discussion will be on "My world of Mystery" in our new book, *Rainbow of Mysteries* by Norman Habel. Please feel free to bring a friend or two. Enquiries Sister Jacinta 4757 2290.

SUNG LATIN MASS

On Easter Sunday, 20th April at 5pm a *Missa Cantata* with full Gregorian Chant will be celebrated in Our Lady of the Nativity Church, Lawson. Visitors welcome (would-be choir members most welcome!) Contact Fr. Eugene 4759 1818.

Please note that the contents of this newsletter are spiritual writings and that you should take care how you finally dispose of your copy.

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