

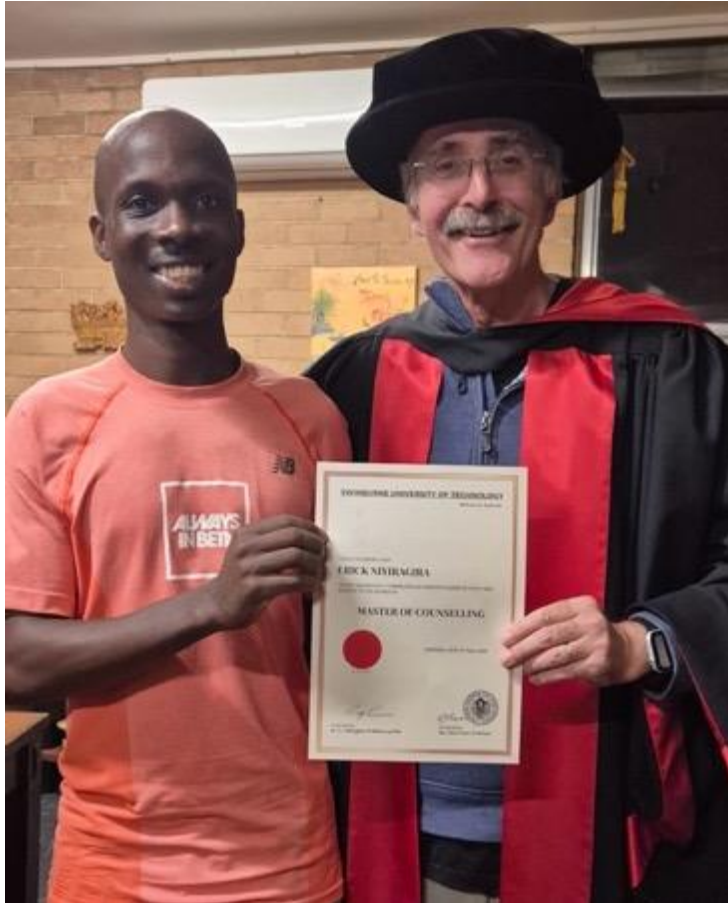
Holy Cross Retreat

Letter 322

17th April, 2026



Greetings,



Erick forewent the official presentation of his Masters of Counselling degree because of the cost, so we took the opportunity to have a mock presentation. Tri did a fabulous job preparing a certificate and Chris as can be seen in the photo, dressed up in his doctoral robes and in that role effected the presentation of an award before we began our evening meal.

Denis Travers was present and suggested that Erick is the first member of the Province to be awarded a Masters of Counselling degree.

Waiting



Over dinner last week, with our Papua New Guinean John Auram present, we learned of occasions when Pat McIndoe would casually mention that he had returned from a trip to the bank or an office and had to wait in line two hours or four hours, sometimes on the same day. John said, Pat never makes a big deal of it. In turn, Pat wrote to me a few days ago and described how his classmate Lex Keys who lives and ministers in St Brigid's, Marrickville, and who recently broke eight ribs in a fall, took Pat to a medical appointment and waited six hours for Pat. For those who know Lex, we can be certain there would be no fuss made about this – just a typically generous act of service for a brother. This is why we value Passionist community life – and Lex, so much.

Pope decries horror, inhumanity that 'some adults boast of with pride'

Carol Glatz 4:21 PM April 11, 2026

VATICAN CITY (CNS) — Warning against an increasingly unpredictable and aggressive “delusion of omnipotence” threatening the globe, Pope Leo XIV called on world leaders and individuals to empty their hearts and minds of hatred and violence, and to start serving life. “Enough of the idolatry of self and money! Enough of the display of power! Enough of war! True strength is shown in serving life,” he



said during a special evening prayer vigil for peace in St. Peter’s Basilica April 11. “Those who pray are aware of their own limitations; they do not kill or threaten with death,” he said. “Instead, death enslaves those who have turned their backs on the living God, turning themselves and their own power into a mute, blind and deaf idol, to which they sacrifice

every value, demanding that the whole world bend its knee. Let us listen to the voices of children,” who write to him all the time, recounting “all the horror and inhumanity of actions that some adults boast of with pride,” he said.

Prayer can move mountains, the Pope said in his remarks in Italian. “War divides; hope unites. Arrogance tramples upon others; love lifts up. Idolatry blinds us; the living God enlightens.” It just takes a tiny bit of faith “to face this dramatic hour in history together,” he said. For a people of faith in the risen Lord who conquered death with love, he said, “nothing can confine us to a predetermined fate, not even in this world where there never seem to be enough graves, for people continue to crucify one another and eliminate life, with no regard to justice and mercy.”

While the pope did not mention any one current conflict in his remarks, he did recall St. John Paul II’s fervent efforts and calls for peace during the 2003 invasion of Iraq conducted by the U.S. with the assistance of a multi-national coalition. “I make his appeal my own this evening, relevant as it is today,” Pope Leo said, referring to his predecessors’ calls for “No more war.”

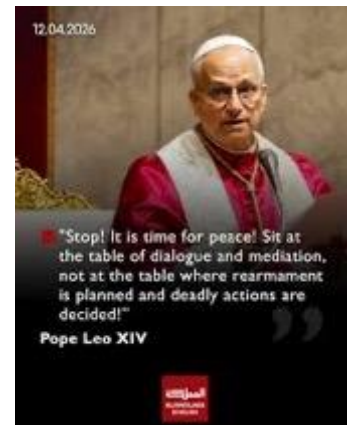


“The Church is a great people at the service of reconciliation and peace,” he said. “She advances without hesitation, even when rejecting the logic of war may lead to misunderstanding and scorn.” The Church “proclaims the Gospel of peace and instills obedience to God rather than any human authority, especially when the inherent dignity of other human beings is threatened by continuous violations of international law,” Pope Leo said.

With the help of prayer and God, people can help “break the demonic cycle of evil” and be at the service of the Kingdom of God, where there is “no sword, no drone, no vengeance, no trivialization of evil, no unjust profit, but only dignity, understanding and forgiveness,” Pope Leo said. “It is here that we find a bulwark against that delusion of omnipotence that surrounds us and is becoming increasingly unpredictable and aggressive,” he added.

Delusion of Omnipotence

He criticized the use of God’s name in justifying violence, saying “even the holy name of God, the God of life, is being dragged into discourses of death.” Those invoking God’s name in such a way erase a world made up of brothers and sisters with one heavenly Father and instead create a “nightmare” where the world is made up of enemies and threats, rather than calls to listen and to come together. Speaking to the world’s leaders, the pope said, “Stop! It is time for peace! Sit at the table of dialogue and mediation, not at the table where rearmament is planned, and deadly actions are decided!”



However, all the world’s people also have a duty to reject the violence in their own hearts and minds, and help build a kingdom of peace each and every day in one’s own home, school and community, he said. “Let us believe once again in love, moderation and good politics,” he said, urging people to learn more and “get personally involved” in being part of “the mosaic of peace!” “Dear brothers and sisters, let us return home having made a commitment to pray without ceasing and without growing weary, a commitment to a profound conversion of heart,” the pope said.



Before entering the basilica, Pope Leo greeted the faithful gathered in St. Peter’s Square, thanking them for their presence. He explained his reason for calling for the prayer vigil, which was also being joined by countless others around the world, either online or in their own parishes. “We want to tell the whole

world that it is possible to build peace, a new peace, that it is possible for all people, of all religions, of all ethnicities, to live together, and that we want to be disciples of Jesus Christ, united as brothers and sisters, all united in a world of peace.”

Pope Leo and the sword



There have been some strong reactions to Pope Leo's comments about the Iran war. The usual objections arise by quoting Scriptural passages without appreciating their context, or more seriously, quoting the Hebrew scriptures and overlooking the fact that Jesus turned many attitudes of his time and tradition upside down...(e.g. "you have been taught to love your neighbour and hate your enemy, but I say to you, Love your enemies and pray for those who persecute you" (Matt 5:43-44). Jewish moral understanding continued to develop as is normal in any culture. Child sacrifice and later, animal sacrifice were abandoned.

Israel as we know so well today, was a small nation with valuable resources. It was part of a crescent-shaped region in the Middle East, spanning modern-day Iraq, Syria, Lebanon, Palestine, Jordan, and parts of Turkey and Iran. Known as the 'cradle of civilization', it is historically significant as the birthplace of settled agriculture, urbanization, and what we would call today scientific advancements such as writing and irrigation. Because of its location and because many surrounding cultures were far larger, Israel was often attacked and overrun. Not surprisingly, Israel developed strong belief about what should happen to their enemies, and understandably, the people longed for peace. They still do.



Jesus famously proclaimed, "my kingdom is not of this world'. He might have said as Pope Leo did, "I am not a politician."

For a Child will be born to us, a Son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.

Isaiah 9:6

Jesus' vision was that all people would live in love and fellowship. He became identified as the 'Prince of Peace', echoing the Messianic role described in Isaiah 9:6 of the one who would bring about 'shalom' – spiritual harmony between God and all peoples. The gospels highlight this vision in a variety of ways. In dialogue with his disciples, Jesus said, "When I sent you out without a money or a travelling bag or sandals, did you lack anything?" They answered 'No'. (Luke 22:35). Jesus did not send them out with swords! Leo wrote, "God does not bless any conflict. Anyone who is a disciple of Christ, the Prince of Peace, is never on the side of those who once wielded the sword and today drop bombs." Quoting Hebrew scriptures to ridicule what Pope Leo said, misses the point. Leo is speaking as a disciple of Jesus, the Prince of Peace.

Interestingly, all four gospels mention that at least one of Jesus disciples was carrying a sword when he was arrested in Gethsemane. John's gospel identified this disciple as Peter, who drew his sword and cut off the ear of one the high priest's servants. Jesus responded by saying "put your sword back in its sheath" (Jn 18:11).

We would probably refer to this sword as a dagger which men in Jerusalem at that time would have commonly carried for self-protection. Given that it is probable that

SO THEY SAID, "LOOK, LORD, HERE ARE TWO SWORDS." "THAT IS ENOUGH," HE ANSWERED.
- LUKE 22:38

some of the disciples families were present at the 'Last Supper', having these daggers might have been for them to protect their families, but we do not really know. Jesus did not tell Peter to throw his dagger away, but he did command him not to use it. In an earlier exchange the disciples told Jesus that between them they had two swords (daggers). They were obviously not preparing for war!

It would seem the important thing is not to go looking for scriptural quotations to justify a position that challenges Pope Leo's claim. It is undeniable that as followers of Jesus, we are called to be peace-makers. We have members of our Holy Cross family and our own families who served in our armed forces. They know the horrors of war and they know the cost it was to them and to others, to choose or to accept the call to defend their country. We should not be simplistic about what might be required in a time of emergency. The United States Bishops Conference Committee issued a statement on April 16th clarifying Church teaching. "Nations may only 'legitimately take up the sword' in self-defence after all peace efforts have failed, and for a conflict to qualify as a just war, it must be a defence against another party who is actively waging war".



Jesus did not start a rebellion. In fact when he was arrested he enquired as to why the arresting party came out to arrest him with swords and clubs. He sought peace



and he offered love. He taught that we should turn the other cheek. He prayed for those who executed him. Not everyone can achieve these extreme demands, but Jesus showed 'the way'. However much we struggle with conflict, aggression and powerful forces, we are called first to be peace-makers. This is one of those times when the radical nature of discipleship is stark.

Jesus said, "If you love those who love you, what credit is that to you? Even sinners love those who love them. And if you do good to those who are good to you, what credit is that to you? Even sinners do that. And if you lend to those from whom you expect repayment, what credit is that to you? Even sinners lend to sinners, expecting to be repaid in full. But love your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be children of the Most High, because he is kind to the ungrateful and wicked. Be merciful, just as your Father is merciful". (Lk 6:32-36). These are extremely challenging words. They become more possible to accept when we truly accept the last sentence...." Be merciful, just as your Father is merciful."

World on brink of food crisis
Jamie Seidel....April 11th, 2026



Even if the Middle East ceasefire holds, experts warn that food prices and supply will create a devastating new shock especially in Southeast Asia. While fuel prices have peaked at 50% per cent higher than pre-war prices, fertiliser spiked more than 85%. That leaves many farmers with an impossible choice. Should they cut back or abandon fertilising fields and accept lower yields? Should they switch to a less productive but more resilient crop? Should they shelve the whole thing and wait for better times?

They have to juggle a multitude of other impacts, including new tariffs, shipping disruptions, shareholder returns and the weather..

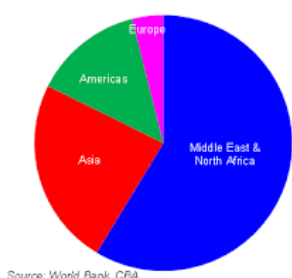
The United Nations’ World Food Program (WFP) warns that the number of people experiencing food insecurity (hunger) in Asia and the Pacific is set to soar 24% in the coming months. This is the worst outcome for any region of the world and it is not just because of the Strait of Hormuz’s impact on fuel and fertiliser supplies. The broad region is gripped by an unrelenting heatwave, that has already cut crop and livestock yields in Malaysia, Thailand and Myanmar. Myanmar, wracked by civil war, earthquake and drought, will soon have 12 million people suffering acute hunger.



Nations that must import rice, grains and other staples will soon feel the pain. “Farmers who had purchased fertilisers before the onset of war may continue with planting as previously planned,” says Centre for Strategic and International Studies (CSIS) food analyst Caitlin Welsh. “Countries that keep national reserves of fertilisers, like China, may draw on those reserves to provide fertiliser to farmers, insulating them from high fertiliser prices.”

Australia does not hold a strategic fertiliser stockpile nor meaningful fuel reserves. The unfolding experience of India and Thailand may be a sign of things to come in

SOURCES OF FERTILISER IMPORTS



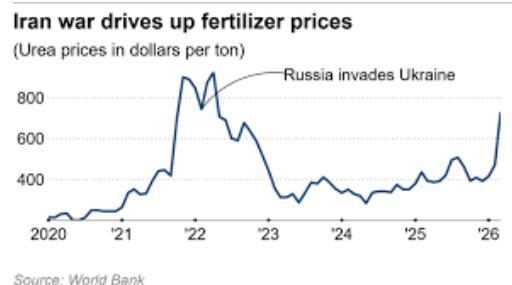
Australia and elsewhere. Fertiliser imports account for about 40% of India’s 30% of Thailand’s and 66% of Australia’s sources of its supply. Thailand and India supply most of the world’s top 10 biggest rice importers. That’s Indonesia, the Philippines, Vietnam and Malaysia. “Should a global food crisis prompt big producers such as India to curtail exports again, they will be hit hard,” food analyst Caitlan Welsh warns.



Foreign policy analyst Joseph Rachman says that because hungry people are angry people, “Rising food and fuel prices could even lead to political instability in the region. “Last year’s riots in Indonesia came against the backdrop of rising food inflation.” The food industry is suffering a double blow from the Gulf War. High fuel prices affect tractors, reapers and

trucks. But there’s also the generators for irrigation units, barns, threshers and refrigerators. The curve ball is manufactured fertilisers. These are derived from liquefied natural gas (LNG). Any price rise it experiences affects key ingredients, including ammonia, urea and sulphur. And high fuel costs must be added to its distribution.

Caitlan Welsh says “according to an Indian shipbroker, Iran is ‘forcing countries to choose between Western alignment and energy stability.’ Weaponizing the Strait of Hormuz for political influence is “extortion on a global scale,” according to a UAE minister. As with the war in Ukraine, high energy prices drive global inflation, while high fertilizer prices threaten the production of food for billions of consumers worldwide, providing additional leverage in wartime and further influence over fertilizer-importing countries”.



**Bishop’s 2028 ultimatum: married priests or collapse?
Flashes of Light (Thomas O’Loughlin) March 31, 2026**

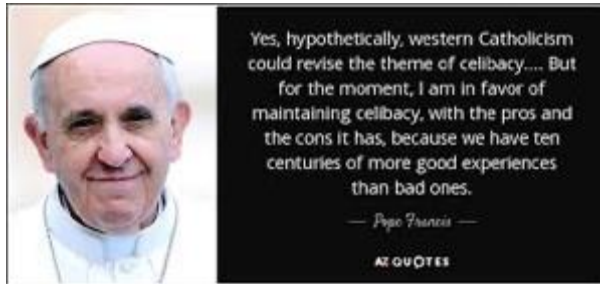


Bishop Johan Bonny of Antwerp has thrown a liturgical and canonical into the sanctuary. By announcing his intent to ordain married men — *virī probati* — by 2028, he isn’t just asking for a conversation. He is setting a deadline. For a Church that usually measures time in centuries, four years is a lightning strike.

The “why” is as blunt as the “when.” Bonny points to a vocation rate in Belgium that has hit almost zero. He is tired of the traditional workarounds that have kept the European Church on life support.

Relying on imported clergy from other continents is, in his view, a form of pastoral colonialism — a refusal to look in the mirror and acknowledge that the current model of priesthood is no longer sustainable in the secularised West.

For Bonny, the crisis of empty seminaries is not a sign that God has stopped calling men to service. It is evidence that mandatory celibacy is the bottleneck. He argues that the Church’s missionary future depends on including men who are already proven in their faith and embedded in their communities, regardless of their marital status.



In doing so, Bonny is leveraging the Church’s own language of synodality to defend his initiative. If the Church is genuinely a listening Church, he argues, it must listen to the silence of empty confessionals and shuttered parishes. He is forcing a choice: follow the letter of the law into institutional extinction,

or embrace a local solution Rome has yet to authorise.

The debate has precedent at the highest level. Pope Francis shifted noticeably on the question during his papacy, moving from a 2019 statement opposing clerical celibacy to acknowledging in 2023 that it was a provisional discipline, not essential to ordination, and one observed mostly in the Western church.



Bonny was awarded a doctorate of theology in Rome in 1988. His 11 page pastoral letter, dated March 20th, 2026 doesn’t stop at married men. He challenges what he calls the “theologically weak” arguments against women in ministry and calls for lay leadership to take the reins of parishes.

He views the categorical ban on women’s ordination not as divine decree but as a position that is anthropologically outdated — one that relies on circular reasoning

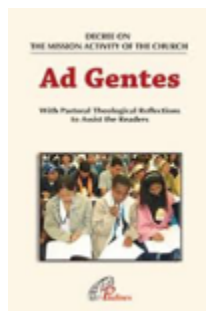


rather than historical or spiritual necessity. The sharpest insight in Bonny’s intervention is not the deadline itself, but what it exposes. The Church already ordains married priests — Eastern Catholic clergy and former Protestant ministers who converted to Catholicism. They serve in Western parishes today. If

married men can already preside at the Eucharist, the theological barrier has already fallen. What remains is administrative, not sacred. By setting a 2028 date, Bonny is not asking Rome to cross a theological rubicon. He is pointing out that Rome crossed it long ago — and simply hasn’t admitted it yet.

Synodality, local churches, and the end of Eurocentric theology

Flashes of light: Klaus Vellguth, March 10th 2026



Sixty years after the close of the Second Vatican Council, the Mission Decree 'Ad Gentes' ('To the nations') offers a complex, frequently tension-laden approach to the topic of mission. The document's first chapter — promulgated Dec. 7, 1965, by Pope Paul VI — reveals a sore point: Ad Gentes does not present a unified understanding of mission, but must rather be read as the product of various theological currents and intra-conciliar compromises. Such is the nature of council documents that emerged in times of ecclesiastical-

political turbulence. Nevertheless, Article 2 of the Mission Decree formulates a foundational statement that has lost none of its relevance today: "The Church is missionary by her very nature."

The Council Fathers grounded the missionary nature of the Church in the Trinitarian act of sending which is the theological foundation of the entire decree. Mission is not derived in an instructional or juridical sense from the so-called "missionary mandate" in the New Testament, but from God's self-communication. Incarnational and Holy Spirit theology considerations flow into a missionary understanding of who is and what the Church's function in living the ongoing mission of Christ and the Holy Spirit. This makes



mission an expression of the very essence of ecclesial existence — something Pope Francis repeatedly emphasized throughout his pontificate, most clearly articulated at the beginning of his papacy in his apostolic exhortation *Evangelii Gaudium*.

How can the Mission Decree, formulated 60 years ago, be read fruitfully today? A productive approach may be to examine the central challenges the Church's mission



faces — very much in the spirit of the Council, whose central concern was *aggiornamento*: an opening of the Church to the contemporary world. An important *aggiornamento* of the understanding of mission comes from a theological impulse in Asian theology, which moved away from the concept of mission to the nations and instead coined the term mission among the nations.

The shift from "to" (*ad*) to "among" (*inter*) marks a fundamental change: mission is no longer understood as a one-way movement from a centre toward a periphery — or even from an active subject to a passive object — but as a relational event among people, communities and cultures.

**Relational
Missionary
Training**

This overcomes a missionary, colonial centrism. Mission develops into a dialogical communication process that opens spaces of encounter and challenges classic — including ecclesial — certainties. Such a shift in perspective has concrete consequences, illustrated here through the overcoming of three forms of centrism: **androcentrism** (a worldview that sets the masculine as the norm), **Eurocentrism and anthropocentrism**.

A key challenge for the Church in Europe — which understands itself as missionary by nature — is to find ways to overcome its structural and cultural lack of gender sensitivity and ongoing deficits in gender-equitable participation. For the large



majority of women and men engaged in the Church, it represents a barely acceptable anachronism that the Catholic Church in the 21st century fails to guarantee even the minimum standards of gender-equitable participation long since established in social practice, and continues to systematically marginalize women. This structural shortcoming leads to a significant loss of ecclesial credibility, particularly where the Church understands itself as a prophetic-missionary actor in the service of justice and human dignity.



The overcoming of androcentrism concerns both the ongoing denial of women's access to leadership and sacramental offices, and the rejection of modern gender concepts. Today, the demand to overcome an androcentrism embedded in clericalized

structures — and to achieve fair and equal participation for all people regardless of gender identity — represents an indispensable dimension of necessary structural and canon law reform processes. Beyond this, a missionary Church faces the task of opening itself to diverse gender identities and forms of relationship in the spirit of gender-sensitive relationality.



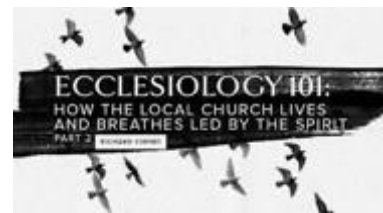
Queer persons have long been invisible or explicitly unwelcome in ecclesial contexts. Yet the courageous commitment of many queer people to authentically discover and live their God-given sexuality could be understood as an impulse for all Christians to critically reflect on — and where necessary, helpfully expand — the culturally and theologically conditioned boundaries of their own understanding of sexuality.

A relationally understood conception of mission and theology also implies the development and establishment of a relational ecclesiology in which the Church is conceived and structured not as a static institution, but as a dynamic network of mutual relationships.

Such a perspective represents, especially in an age of growing interculturality and global interconnectedness, a central precondition for developing ecclesial life in a future-oriented way, while taking seriously the diverse cultural and social contexts in which the Church exists.

A relational understanding of mission therefore emphasizes the importance of local churches and calls for cultivating new forms of dialogue among them. The era is over in which representatives of European local churches could set their theological positions as universal norms without reflecting that these were often shaped by a Eurocentrism that future generations may well classify as European provincialism.

A relational, missionary ecclesiology is grounded instead in the insight that religious identity must not be fixed in rigid, ideologically charged doctrines communicated as binding. Rather, it understands identity in its fluidity as a dynamic process of growth — one that takes place in relationship to dialogical counterparts and is renewed through those relationships in lifelong processes of growth.



How such a relational ecclesiology can concretely take shape in the relationship between the universal Church and local churches has been explored in recent times especially through the concept of synodality.

**PATHWAYS
FOR THE
IMPLEMENTATION
PHASE OF THE SYNOD**

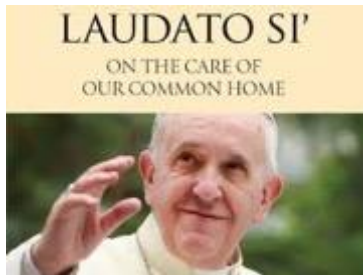
Synods represent the modal principle of a universal Church understood in this way: they open the space in which local churches come together, exchange perspectives and enrich the unity of the Catholic Church through their particular characteristics. In them, the richness of the world Church becomes visible; in them, perspectives can be articulated that have not previously been thought or named.

The International Theological Commission elaborated on these theological dimensions of synodality in its 2018 document *Synodality in the Life and Mission of the Church*. It underlines that “the teaching of Scripture and Tradition testifies that



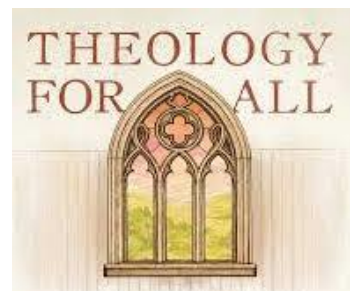
synodality is a constitutive dimension of the Church, through which she manifests and shapes herself as the People of God on the journey and as the assembly convoked by the Risen Lord.” At the centre of synodal processes are not ecclesial structures as such, but the invitation to evangelization and mission — one that grows from a spiritual depth, opens the path of conversion and leads ecclesial action into a communally borne process of transformation.

The ecological crisis — caused substantially by human action — calls into question the anthropocentric worldview that is deeply rooted in Western intellectual history and remains influential in the self-understanding of the Christian tradition. The anthropocentrism that likely shaped the thinking of many Council Fathers stands in need of critical revision today, and where necessary, of significant qualification.



The environmental question became a central theological and church-political priority most recently under Pope Francis. He strengthened the Church’s missionary-ecological awareness and in 2015 published *Laudato Si’*, the first environmental encyclical in Church history. In it, Francis developed a vision of intra- and intergenerational justice. He called for missionary action in the face of the climate crisis and criticized a “misguided anthropocentrism.” He pointed to the “invisible bonds” that ultimately connect all creatures: together, all creatures form a “universal family” that should be shaped by a mutual attitude and culture of respect and humility.

The Asian impulse of mission among nations encourages us to reflect on questions of mission in a more relational manner and to overcome some almost narcissistic-seeming forms of centrism. The missionary overcoming of androcentrism, the missionary overcoming of Eurocentrism and the missionary overcoming of anthropocentrism are examples of a missionary *aggiornamento*. The deconstruction of these centrisms creates intercultural, ecclesiological and cosmological spaces that can be filled anew by a theology that serves life.



Birthday

Denis Travers celebrates his 72nd birthday and **Mike Tuyen** (now in Hobart) his 38th birthday on Monday 20th April.

Coffee Cart Sunday



Thanks to our generous benefactor, Ross and his **Coffee Cart** will be here again this Sunday after 10.00am Mass.

Please join us after Mass, put on a name tag, meet a few people and be met by a few people.

Humour



I was mugged by a thief last night on my way home.

Pointing a knife at me ... He asked me "your money or your life!"

I told him I am Married... so I have no money and no life...

We hugged and cried together.

It was a beautiful moment...

If Your Child Can Operate A Smartphone

They Can Use Any One Of These





Jet fighter pilot on vacation



After the night service, a stranger approached the pastor and said, "I'd like you to pray for my hearing.". The pastor touched the man's ears and said a passionate, and earnest prayer. "How's your hearing now?" the pastor asked. Surprised, the man said, "Well, it's not until tomorrow."

As the storm raged, the captain realized his ship was sinking fast. He called out, "Anyone here knows how to pray?" A pastor stepped forward. "Captain, I know how to pray." "Good," said the captain, "you pray while the rest of us put on our life jackets – we're one short."

Prayers



We remember [Dennis Cogle](#) who have died at Bupa in Serpells Road, on Monday morning. Dennis was an official benefactor of the Passionist Congregation. Among his significant contributions to Holy Cross, Dennis edited a high quality and well researched monthly newsletter for an incredible twenty-five years. He



also operated the Power-Point as Family Masses, and gave valuable financial advice to the community and the Province. Our prayers are extended to Mary who is quite unwell herself, and to their children, especially Stephen who is continuing with treatment for cancer. Dennis' funeral will be at Holy Cross on Wednesday 22nd April at 10.30am.



The following day (Thur. 23rd) at 10.30am, also at Holy Cross, Frank Di Giantomasso will farewell his beloved Mother, Maria who died on Tuesday morning, aged 93. Frank has expressed his deep appreciation of his mother's irrepressible spirit and is in awe at his mother emigrating from Italy to Australia, without any money, and with no knowledge of the language or the culture. We extend our condolences to Frank, Nicki and the extended family

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

Philippians 1:3-4

We also remember again [Fergus Ryan](#) whose funeral was celebrated on Wednesday and those whose anniversaries occur at this time, especially [Mardi Doyle](#), [Joseph Cantone](#), [Terry Carrigg](#), [Ann McGuigan](#) and [Neville Traynor](#). We pray that all who have died, have found joy in God's eternal presence.

Parking

Please note that there is a very large group using the Holy Cross Centre this weekend and they have taken a fair section the carpark. Please feel free to drive down the community and delivery driveway and park on the grass before or on the oval.



We pray for members of our Holy Cross family who are coping with illness and all who care for them:

Mary Cogle, Stephen Cogle, Fr Chris Mithen, Pam Storey, Paul Fitzgerald, Joan O'Callaghan, Pat McDonald, Bronwyn Ure, Kate Dunn, David Chai, Lucia Isgro, Marie Spowart, Nina Conti, Max McMahon, Cate Sweeney, Carol Battistella, Bob Hallam, Lisa Iverach, Anne Woon, Greg Agosta, Dr Peter Heffernan, Kate Lenic, Nancy Reynolds, Jeanelle Bergin, Caroline Hagedorn, Bernadette Owen, Phil Drew, Doris Castro, Luke Norden, Gerry Bond, Marilyn Cilmi, Maureen Barns, Denise Egan, Alexander Lim, Caroline Meade, Rex & Jan Cambrey, Anne Burke, Patricia Keeghan, Graham Burke, Zoe & Sophia Chung, Rod Gorfine, Pam Gartland, Peter Barry, Lesley Yang, Anne Jenkins. Julia Cantone, Helen McLean, Jeff Foale CP and Errol Lovett.



Chris will send the link for next Sunday's Mass, on Saturday

Brian