

## Holy Cross Retreat



Letter 328

29 May, 2026

Greetings,  
**Holiday**



I had a very nice holiday with my sister Anne-Marie. We spent three days with our brother Peter, and were able to catch up with five other siblings, which was terrific, as well as wonderful time with a cousin and the same also for those who know him, with Terry Lovat.

There were many rainy days, and a bit of work during a holiday is part of reality for me. This letter includes some information on AI that I gathered during my holiday. That has made



this a rather large edition. Despite that interesting 'work', it was relaxing to not have daily expectations and schedules, and to have time to sleep or rest, whenever the urge was strong, to have long walks and to enjoy the beach (as the photo shows).

Special thanks to Erick, for continuing the newsletter so well, while I was away.

### **Ordination - Cao Van Tri CP**

Next Saturday, our brother Tri will be ordained a priest. He has spent many years preparing for this ministry. Tri was born in Nghệ An Province, 360 kilometres south of Hanoi. He has six siblings, one of whom is a religious sister. His university studies were in bridge building – maybe a symbol of future ministry?



Tri first arrived in Holy Cross in July 2019. He was one of a class of five Vietnamese candidates who spent a year as postulants while studying English. Three of his classmates will make their final profession on August 31<sup>st</sup>. As a result of the COVID outbreak and the restrictions on interstate travel, Tri remained at Holy Cross for the first seven months of his novitiate under the guidance of Bro Larry Finn CP. The remaining five months were spent (again with Larry) in St Paul's Glen Osmond. After completing his novitiate, he returned in Holy Cross in mid-2021, and is the first Vietnamese Passionist to undertake full time studies at YTU. He completed a Bachelor of Theology and Bachelor of Ministry degrees in 2025 and was ordained a deacon, in June 2025.

Tri undertook a three-month CPE programme in late 2023 which was a strong contribution to his pastoral skills and his ministry at OLMC College Heidelberg, and to school retreats. During his time as a deacon Tri continued ministerial experience at OLMC under the guidance of Shane Taylor, Head of Faith and Mission at the school. He continued team training with the Passionist Retreat Team and engaged in several school retreats. Tri undertook pastoral visitation each week, delivered weekly homilies at Holy Cross and St Peter's, Epping, and assisted at baptisms and funerals.



Tri has continued an active online ministry with a small group of fellow Vietnamese Passionists offering weekly reflections to a large audience. His IT skills have been a significant contribution to Holy Cross and he has trained enabled others to enrich the Sunday liturgy with good music and strong power point images and texts.

Tri's parents will be present for his ordination and his thanksgiving Mass the following day. He will return to Vietnam on June 21<sup>st</sup> for two and a half weeks and be back for a week at Holy Cross before transferring to our community in Endeavour Hills on July 15<sup>th</sup>.

The link for the live-streaming of the ordination (which begins at 10.00am) is:  
<https://www.youtube.com/live/eKBnEWI6NvU>

### **Coffee Cart**



Tri will celebrate his Thanksgiving Mass next Sunday, May 31<sup>st</sup> and Mass will be followed by the Coffee Cart. Please join us. We are grateful for the people who bring some cake or biscuits on these days and those who help to set up. Thank you. We'll be without Tim and Tina this week.

Sunday will mark the last day of **autumn**.

### **Province Staff meeting**

Our Province employs more than fifty people, including **Mayrose Abraham** who manages the Holy Cross Centre, and **Cecilia Rogers** who is the community and Centre finance officer. All of these staff will come together at Holy Cross on Tuesday and Wednesday this coming week, for a workshop on Province policies and practices, including our charism, and our desire for a close working, ministerial and professional relationship between employees and professed. Of course apart from our employees, Holy Cross and our other communities have wonderful benefactors, companions and volunteers who make our life and ministry possible. We express our gratitude to each of them.

## What is AI? (Including notes from a webinar with Ernie Ziebert)



Artificial Intelligence simulates human intelligence in machines, enabling them to think like young humans, in order to perform tasks that typically require human cognition. AI systems perform problem-solving tasks by analysing data and making predictions based on patterns Ai is learning more every day.. AI is not a fad. It is here to stay It is transforming the modern life and especially our economy. It is omni-present, accelerating across all industries and creating profound change, because it is getting better day by day.

It is suggested here have been five major stages of development in AI.



1. British mathematician Alan Turing conceived modern computing and proposed the idea of machine intelligence. This thinking was consolidated in 1965 when American computer scientist John McCarthy, coined the term Artificial Intelligence in 1955.

2. Following extensive research across American universities in a number of fields IBM's Deep Blue super computer defeated the world chess champion Gary Kasparov in 1997. This marked a significant achievement in machine learning.



3. In the 2010's decade, there was significant development in computer speed as well as in speech and image recognition. Algorithms enabled a step-by-step set of instructions to be designed to solve a problem or complete a specific task. As an

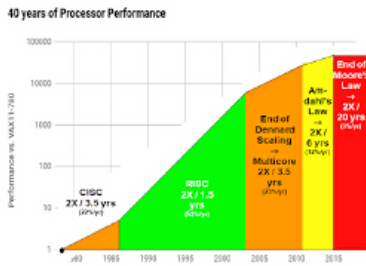


example, GPS apps use complex algorithms to find the fastest route to a desired destination. Cloud computing developed significantly, enabling on-demand delivery by internet computing such as servers, storage, databases, networking, and software. Instead of buying and maintaining physical data centres or hard drives, it became

possible to rent and access these resources from a provider, paying only for what was needed.

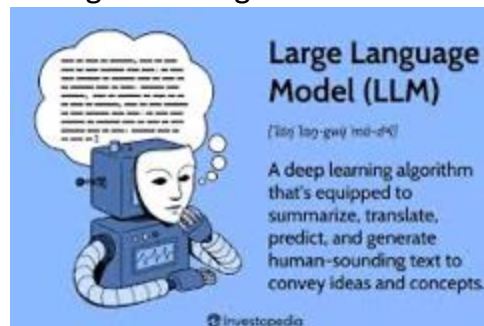
4. In 2022, Chat GPT was introduced by OpenAI and was quickly adopted by millions of people. It is an artificial intelligence chatbot (bot is short for robot), that responds with natural, human-like conversations, questions, and assistance requests to a wide variety of tasks like writing, coding, brainstorming, and image generation.





5. In 2024 rapid adoption began to occur across all industries at an ever increasing rate. Intel co-founder Gordon Moore developed a principle in 1965, that served as the guiding principle for the tech industry's exponential growth. Called Moore's Law, it predicted computing power would double every two years. In fact, since 2012 computing power has increased significantly more than that. By 2018 it was 300,000 times greater and Google's Gemini models used roughly 100,000,000 times more training computation than the 2012 breakthrough vision systems (e.g. AlexNet).

Large Language Model (LLM) is a type of artificial intelligence designed and trained to understand and generate human-like text. You can talk to it, ask it questions and it responds and generates human-like text as a well-read thoughtful person would do.



It works by analysing massive (**large**) amounts of data (including billions of sentences) from books, articles, websites and more, to learn **language** patterns, grammar, and context. This allows it to 'chat', translate, write code, and summarize documents, using words and sentences that humans understand.

An LLM can incorporate images, handwritten notes, audio, video etc. It operates in a similar way to a cooking recipe. It follows a clear set of instructions (**model**) of complex mathematics and probability in order to create meaningful text. It learns how words and phrases naturally fit together, and works by predicting what word should logically come next, based on the text that came before it. Because LLM's can be trained to respond to customer queries, write marketing materials, summarise meeting notes etc, they have grown in number and variety.



If you typed 'the sky is ...' an LLM will likely predict that the next word is 'blue' because it has seen that phrase often. It does not just remember text, it remembers patterns and it learns from mistakes. We see LLM's in chatting (Where is a good place to holiday?, in writing ( I want some help to create a story about sheep) or answering questions (can you explain what a fossil is, please?)



Because of their versatility, LLMs are integrated into countless industries. LLM's can write, debug, and explain computer code and write articles, or create marketing material, Their everyday uses includes providing direct, conversational answers to complex prompts, drafting emails, essays, summarizing long documents, extracting key points, assisting with language including translating between languages.

Chatbots are computer programmes that use a branch of AI called Natural Language Processing (NLP) to understand, interpret and generate written and spoken human language. A Chatbot simulates human conversations so that it can understand, converse and respond as a digital assistant.

They were first developed in the 1960's but did not become known commercially until 2010 with Siri and Alexa. Contemporary chatbots use natural language processing (NLP) to understand users and respond to complex questions with great depth and accuracy.



Chatbots don't need any rest like humans and do not get tired of answering repeated inquiries so they are increasingly used for customer service and support. Modern chatbots like Chat GPT are mostly based on LLM models so that after receiving significant training, they can generate text and learn to keep learning!

Digital platforms use online infrastructure to facilitate interactions between groups. They have the advantage of operating continuously and are accessible, regardless of time zones or geographic location. They have revolutionised how buyers and sellers connect, by moving from traditional settings such as physical markets and shops, and from classified ads, to online environments. Uber is an example of this, in the way it connects drivers and those who wish to be driven from where they are to a particular destination.

The time it has taken digital platforms and IT to reach 100 million users, has drastically reduced over the last century. It took 75 years for 100,000,000 users to adopt the **telephone**, but only 16 years to adopt the **mobile phone**. The **internet** (world wide web) took 7 years; **iTunes** took 6.5 years; **Twitter** took 5 years; **Facebook** 4.5 years; **Instagram** 2.5 years; **TikTok** 9 months and **Chat GPT** took just 2 months. **Threads** is a Meta owned text-first platform designed for real-time conversation, quick thoughts, and community engagement. It was released in July 2023 and took just 5 days to reach 100,000,000, and now has over 4000,000,000 active users.

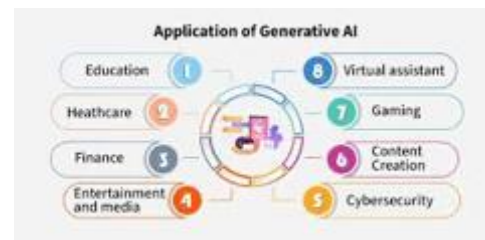




AI It is no longer experimental. It is embedded in business, finance, health care aged care and every other aspect of modern life. It is not confined to having an account. AI is present everywhere, and is now a part of how we live and operate, and this is most obvious in how we seek and gather information. Just as we benefit from proficiency in

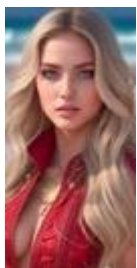
the language we use, so we need to become AI literate in order to understand and guide ourselves and so that we can operate in a mature and moral way. How we live as we continue into the future, will be immensely dictated by AI.

We have already experienced AI move from efficiency (e.g. by providing assistance) through development from automation to intelligence (e.g. predictive operations) and from insight to 'human like' interaction through conversational (e.g. asking if you want more information) and now into a generative stage (e.g. moving from interaction to creation).



We are witnessing misleading or inaccurate 'creations', particularly in images, and this highlights the need for proper ethical guidelines. The focus of ourselves as a human person and the moral behaviour we want to live with and live by, must be a major concern for us, and especially for those who are younger and vulnerable.

AI will move from simply providing information and tools to becoming agents of information. Autonomous AI will execute work, not just provide assistance. Already this is happening in the medical field with robotic diagnoses. We face increased exposure to misinformation and cyber fraud. The bias a creator introduces into AI



will be reflected in AI's output. Although there are increasingly diverse cultural LMM's, much of the already created information has been provided by young adult Western males. As a result, If a vulnerable young female teenager from anywhere in the world, asks AI for an image of an attractive young woman, and the result in a slim, blue-eyed blonde girl with high cheek bones etc, there is a serious risk this teenager will feel inferior and inadequate.

Interestingly, AI struggles with clocks because it relies on pattern recognition rather than actual mathematical or physical reasoning. It memorizes what clocks look like, but understanding time requires a blend of visual logic, numerical computation, and spatial awareness that current AI models have not yet mastered. A clock-drawing test is commonly used to detect signs of dementia





When asked to draw an analogue clock, AI often defaults to 10 past 10. This happens because its training data has been flooded with photos of clocks or watches set to 10:10 which is an industry marketing trick used for symmetry and to allow a company logo to be included.

AI struggles to differentiate between the lengths of the hour, minute, and second hands and often misinterprets the angles, especially if the hands overlap or point to non-standard positions. In referring to hours, AI would prefer 10 hours rather than 24 hours, and it struggles to understand why the hands on the clock go around twice in 24 hours. Humans experience duration, scheduling and routines, but AI processes sequences. It does not “experience” time. The optimum time for a human person to understand the concept of time and how it is reflected in a clock, is around age 10. The amusing video of Dave Allen explaining to his son how to read a clock highlights why this is the case. <https://www.youtube.com/watch?v=0QVPUIRGthl>



This struggle to comprehend how and why we measure time, is helpful in recognising that the maturity of AI, may be about the same as a ten year old. AI can produce information but not understand it. Both AI and 10 year olds are eager to please, possess vast but unrefined knowledge, confidently make things up when they don't



*"I know so much that I don't know where to begin."*

know the answer, and require clear rules and constant supervision to stay on track! To get the best results from AI, it is necessary to frame prompts like a patient teacher or parent : provide context, set clear boundaries, and always double-check for accuracy. If we operate in our society with that maturity and think we can educate children without a sense of morality and emotional intelligence, we will produce individuals who are **smart and stupid!**

We can expect roles in society to change as we move forward, rather than disappear, because new skills will be required to supervise and improve AI output. Collaboration, oversight and strategy will be essential. AI will operate most effectively when it is combined with human judgment, expertise and truly developed human values.

At a conference on AI in Rome last Thursday, Cardinal Jose Tolentino de Mendonça, prefect of the Dicastery for Culture and Education, criticised AI deepfakes as a threat to human encounter. A deepfake is a digital image, video, or audio recording created or altered using AI to convincingly depict someone doing or saying something they never actually did.



“When a deepfake lends a person’s face to words they have never spoken ... it is the very grammar of the human encounter that is altered,” Cardinal Mendonça said. “Technology that exploits our need for relationship ... can not only have painful

consequences on the destiny of individuals, but it can also damage the social, cultural and political fabric of societies.” He added, “Our goal” as outlined by Pope Leo, “lies not in stopping digital innovation but in guiding it”. “He wants to create an environment where all the various people who have a part in the development of AI are attentive to keeping the human at the centre.” Paolo Ruffini, prefect of the Dicastery for Communication, added: “The greatest danger consists in passively accepting the idea that knowledge no longer belongs to us.

It is timely that Pope Leo XIV presented his encyclical ‘Magnifica Humanitas’ this week, and we can be guided by his emphasis on the dignity of the human person which must not be lost in the world of artificial intelligence.



The title is Latin for “magnificent humanity” and Leo points out that no machine can replace the God-given magnificence of the human person.



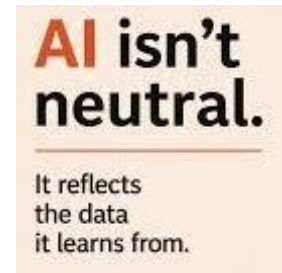
The document acknowledges familiar concerns about AI, including job insecurity, manipulation of information, privacy violations, ideological bias, autonomous weapons, and a futuristic vision of an “enhanced human being.” But Leo identifies a deeper danger: that human beings may begin to see themselves and others as projects “to be optimized”.

Leo says that humanity today faces a critical choice – “either to construct a new Tower of Babel or to build the city in which God and humanity dwell together”. The “‘Babel syndrome,’ is the idolatry of profit that sacrifices the weak” and the pretense that everything, “including the mystery of the person,” can be translated into “data and performance”.



The encyclical teaches that human limits such as illness, aging, suffering, and vulnerability are not simply defects to be corrected; rather, human beings often flourish through their limitations, where they can discover wisdom, experience the closeness of others, and encounter God. AI, therefore, should serve humanity not by tempting us to escape limitation but by supporting a life of openness and communion.

Leo highlights that technology can heal, connect, educate and protect our common home, but it can also divide, exclude and generate new forms of injustice. AI can be a “valuable tool” but it is not morally neutral in practice because it takes on the characteristics of those who devise it, finance it, regulate it and use it. The key question is not whether or not we use AI, but whether our use of AI is ordered toward the dignity of the human person and the common good.



### The Vatican gets serious about AI

Antonio Spadaro SJ (May 18, 2026)



On May 15, 2026, Pope Leo XIV signed his first encyclical. The next day, he established a new interdicasterial commission. Both concerned the same subject: artificial intelligence. The proximity was not accidental. Together, the two acts amount to the most significant institutional response to AI by any

major religious body in the world—and perhaps the clearest signal yet that the Vatican intends to do more than issue thoughtful warnings from the sidelines.

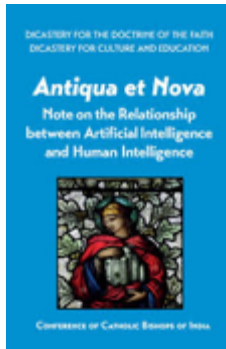
Artificial intelligence is no longer merely a subject for ethical reflection. It is a reality that now runs through the life of the Church itself—its communications, its educational institutions, its doctrinal processes, its diplomacy. To pretend otherwise would be a form of denial. Leo XIV is not pretending.

The encyclical, *Magnifica Humanitas*, is dedicated to the protection of the human person in the age of artificial intelligence. Its date carries symbolic weight: May 15 marks the 135th anniversary of *Rerum Novarum*, Leo XIII’s landmark 1891 encyclical on the condition of workers amid industrialization.



The parallel is unmistakable and clearly intentional. Just as the first Leo framed the dignity of labour against the dislocations of the factory age, this new Leo frames the dignity of the person against the dislocations of the algorithmic age. Even the papal name, in this light, reads as a statement of continuity—a claim that the Catholic social tradition has something urgent to say about machines that learn.

But Leo XIV is not starting from scratch, and this matters. In January 2025, the Dicastery for the Doctrine of the Faith and the Dicastery for Culture and Education jointly published *Antiqua et Nova*, a substantial doctrinal note on the relationship between artificial intelligence and human intelligence, commissioned by Pope Francis himself.



Structured in 117 paragraphs, the document did something that earlier Vatican statements on technology had not quite managed: it drew a clear philosophical line between what machines do and what human minds are. *Antiqua et Nova* insisted that intelligence, in the fullest sense, involves moral and spiritual openness to truth—conscience, responsibility, a soul—and that no algorithm, however sophisticated, can substitute for human discernment. It examined AI’s concrete impact across education, healthcare, labour, social relations and warfare, warning against lethal autonomous weapons systems. The note invoked the principle of subsidiarity in AI governance and called for decentralized regulatory decision-making across multiple levels of society.

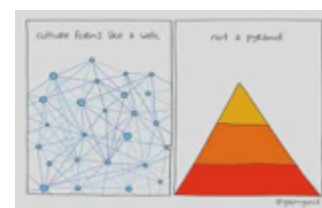
*Antiqua et Nova* will be understood in retrospect as its intellectual foundation—the preparatory document that made this encyclical possible. The *Rescriptum ex Audientia*, issued the day after the encyclical’s signing, creates a Commission on Artificial Intelligence, bringing together seven Vatican institutions under rotating annual coordination, beginning with the Dicastery for Promoting Integral Human Development, headed by Cardinal Michael Czerny.



The commission includes the Dicastery for the Doctrine of the Faith, the Dicastery for Culture and Education, the Dicastery for Communication, the Pontifical Academy for Life, and both Pontifical Academies of Sciences and Social Sciences. The composition is a map that reveals how Rome now understands the problem. AI touches faith and reason, formation and information, science and conscience. It cannot be confined to a single domain. Bringing such different bodies to the same table is itself an acknowledgment that no single competence is sufficient to grasp the full scope of the phenomenon—and that the Church, if it is serious, must think across its own institutional boundaries.



The institutional architecture may seem remote, but the design of this commission is worth pausing over, because it reflects a genuinely new model of Vatican governance—one that owes much to Pope Francis’s reform of the Curia through *Praedicate Evangelium* and its call for cross-departmental collaboration. The rotating leadership is particularly striking. Each year, a different institution takes the coordinating role, designated by the pope. This is not a pyramid; it is more like a network. The irony is fitting: the organizational form mirrors the technology it is meant to address.



More telling still is the language of the commission’s mandate, which speaks of “dialogue, communion, and participation”—the vocabulary of synodality. The Vatican is proposing to address the technological question with the same method it has used for the ecclesiological one: not by decree from above, but through a shared process of discernment. Whether that aspiration survives contact with actual bureaucratic practice is, of course, another matter. But the intention is notable.

The encyclical’s public presentation, scheduled for May 25 in the Synod Hall, offers its own kind of message. The line-up of speakers is carefully constructed. Cardinals Víctor Manuel Fernández and Michael Czerny represent, respectively, the doctrinal and the social poles of Catholic reflection. Alongside them sit three figures who represent deliberate openings. Anna Rowlands, the political theologian from Durham, brings the British tradition of Catholic social thought and a deep engagement with migration. Leocadie Lushombo, a Congolese theologian at the Jesuit School of Theology in Santa Clara, California, carries the voice of the global South—a reminder that AI’s impact will fall most heavily on those with the least power to shape it.



And then there is Christopher Olah. Olah is a co-founder of Anthropic, the American AI company, and leads its research on interpretability—the effort to make the internal decision-making of AI systems transparent and comprehensible. His presence in the Synod Hall is the most revealing detail of the entire event.

The Vatican is not simply talking to theologians about technology. It is inviting someone who builds these systems to the table, and specifically someone whose work is devoted to making them legible. That the closing remarks will come from Cardinal Secretary of State Pietro Parolin and from the pope himself underscores the institutional gravity of the occasion. None of this comes out of nowhere. The Holy See has been building toward this moment for years. But until now, there was no internal mechanism for coordinating the Vatican’s own thinking, and no solemn magisterial pronouncement. *Magnifica Humanitas* and the new commission fill both gaps at once.

The deeper significance, though, is theological. By issuing an encyclical on AI, Leo XIV is making a claim about the scope of the Church’s concern. Technology is not a secular matter from which faith can safely retreat. It is a place where the question of what it means to be human is being decided—daily, concretely, and often without much deliberation.



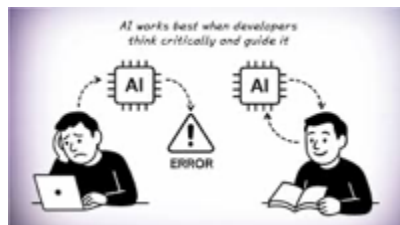
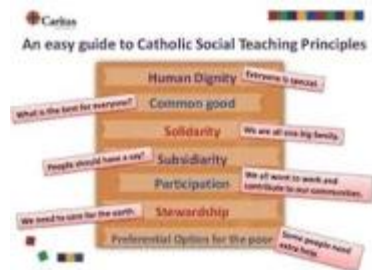
The *Rescriptum* speaks of AI’s “potential effects on the human being and on humanity as a whole.” That is not boilerplate. It is a recognition that artificial intelligence raises questions about consciousness, freedom, relationship, and creativity—everything the Christian tradition gathers under the concept of the *imago Dei*. And the title of the encyclical—*Magnifica Humanitas*—suggests that the Church’s response will be one of affirmation rather than fear: not technophobia, but a commitment to magnifying what is distinctly human.



All of this sounds promising, even stirring. But the real test, as always, will be in the execution. Will the commission engage seriously with the material reality of algorithms, data, and models, or will it remain at the level of principles? Will it include voices from

outside the Vatican—from industry, civil society, the academy? The choice of speakers for the presentation suggests the right instincts.

But anyone who has watched the Church grapple with complex modern questions knows that instincts and structures do not always produce results. The danger is that a commission on artificial intelligence becomes one more curial body that produces documents about documents. The presence of a researcher like Olah in the Synod Hall is, in this sense, both an antidote and a promise.



It signals that at least some people in Rome understand that you cannot talk meaningfully about AI without talking about how it actually works—about the specific ways in which large language models process information, about the choices embedded in training data, about the opacity of systems that

increasingly shape hiring decisions, medical diagnoses, and criminal sentencing. Catholic social teaching has always been at its strongest when it moves from general principles to concrete realities.

*Rerum Novarum* worked because Leo XIII was willing to talk about wages and working hours, not just human dignity in the abstract. *Antiqua et Nova* worked because it was willing to name lethal autonomous weapons and algorithmic surveillance, not just “technological challenges.” *Magnifica Humanitas* will need to show the same willingness.



## Pope warns against AI in war (Vatican News)

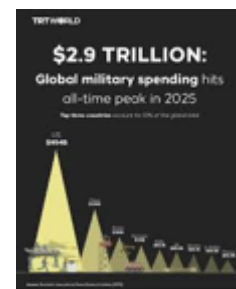


Pope Leo XIV has warned that the use of new technology in modern warfare risks plunging humanity into a “spiral of annihilation” and condemned increased investment in weapons worldwide. “What is happening in Ukraine, in Gaza and the Palestinian territories, in Lebanon and in Iran describes the inhuman evolution of the relationship between war and new technologies,”

the Pope said during a visit to the Sapienza University of Rome yesterday, urging vigilance over AI systems “so that they do not remove responsibility from human choices and do not worsen the tragic nature of conflicts”.

“Study, research and investments should go in the opposite direction,” he said. “They should be a radical yes to life, yes to innocent life, yes to young life, yes to the life of peoples who cry out for peace and justice.” The Pope’s comments came just before he is expected to release his first encyclical – a major teaching document – on the ethical questions artificial intelligence poses for humanity.

Speaking in the university’s main lecture hall, Pope Leo decried the “enormous” growth in military spending worldwide and particularly in Europe, where defence spending grew by 14 per cent in 2025. “Let us not call ‘defence’ a rearmament that increases tensions and insecurity, drains investments in education and health, contradicts trust in diplomacy and enriches elites who care nothing for the common good,” he said.



Addressing the students gathered in the auditorium, Leo noted how many young people are suffering as a result of the “extortion of expectations and the pressure to perform” present in modern society. The idea that young people must remain trapped in their suffering, however, “is the pervasive lie of a distorted system which reduces people to numbers, aggravating competitiveness and abandoning us to spirals of anxiety”, he said.



“This very spiritual malaise of many young people reminds us that we are not the sum of what we have, nor matter randomly assembled in a mute cosmos,” the Pope said. “We are a desire, not an algorithm.”



## New carpet in our main Conference room

Thanks to the generous donations we continue to receive, the carpet in the Corbett room (originally the student library) used for conferences and retreats has now been replaced. The corridor leading from the room to the chapel near the Peace Garden has also been fitted with new carpet. Retreatants will now enjoy not only the beautiful surroundings, but also the comfort of the long-overdue new carpet.



PASSIONIST INSTITUTE 2026

## *New wine, New wineskins*

START FRIDAY 19<sup>TH</sup> JUNE 5PM  
UNTIL SUNDAY 21<sup>ST</sup> JUNE 1PM



*We gather together to look at our Charism  
and the challenges of our 'new times'.  
"No one pours new wine into old wineskins"  
(Luke 5:37)*

*In Person Gathering encouraged yet recordings will be made available*

*Cost: \$175pp inc. accommodation and all meals*

*Location: Holy Cross Retreat Centre, Templestowe, VIC*



BOOKINGS & QUESTIONS  
GERARD.DALY23@BIGPOND.COM

## Milestone

**Pat McIndoe** was born in Aotearoa, New Zealand and was professed as a Passionist in 1965 and ordained in 1971.

Pat has spent many years as a missionary in Papua New Guinea, where he is at present, and he will celebrate his 80<sup>th</sup> birthday on May 31<sup>st</sup>.

Happy Birthday, Pat.

**Vince Celestino** recently spent eighteen days in hospital suffering from vertigo.

**Gerry Bond** has a toe amputated yesterday.

## Humour

Why did the old man fall down the well? Because he couldn't see that well.

Dad: What is the difference between a piano, a tuna, and a pot of glue?

Son: I don't know.

Dad: You can tuna piano but you can't piano a tuna.

Son: What about the pot of glue?

Dad: I knew you'd get stuck on that.

Yesterday at the bank, an old lady asked the teller to check her balance... So he pushed her over.

Billy's father bought a thesaurus, but when he got home and opened it, all the pages were blank...He said he had no words to describe how angry he was.

Tony said to his friend Jack who burned himself on a BBQ, "You have a BA, a Masters and a PhD, but you still act like an idiot..." Jack replied, "It was a third degree burn".

Bruce's girlfriend said: "You act like a detective too much. I want to split up..." "Good idea," Bruce replied. "That way we can cover more ground."

John's great grandfather warned people around him that the Titanic would sink. No one listened, but he kept warning them until they got sick of him and kicked him out of the cinema.

A slice of apple pie is \$2.50 in Jamaica and \$4 in the Bahamas. There are the pie rates of the Caribbean!

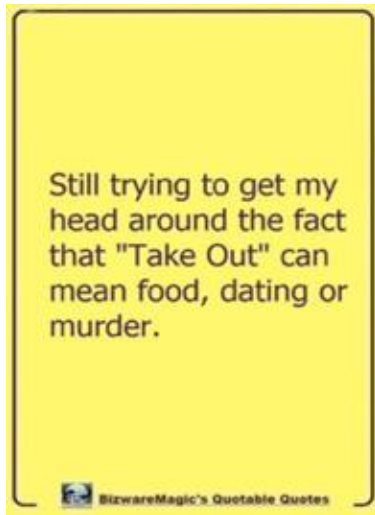
Three men on a boat had four cigarettes, but nothing to light them with – what did they do? They throw one cigarette overboard, and the boat became a cigarette lighter!

Some chess players in the hotel lobby were bragging about how good they were. One of their wives said, "they are just chess nuts boasting in an open foyer".

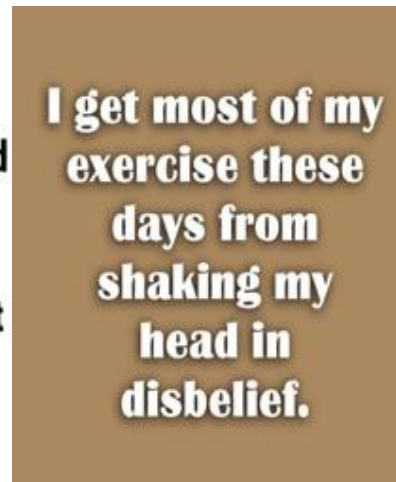
A man was washing his car with his son. His son asked him, "Dad, can't you just use a sponge?"

Q. Why can't T-Rex's clap their hands? A. Because they are extinct.

What has four letters, sometimes has nine letters, and never has five letters...  
Yes, that is correct!



**How come there is  
enough asphalt for speed  
bumps  
But not enough to fill pot  
holes**



## Prayers



We remember those who have died recently as well as those whose anniversaries occur at this time, especially [Arthur Elmore](#), brother of [Jim CP](#) and [Camilus Liaia](#) (Fr [Joseph Laia](#)'s father) – 10<sup>th</sup> anniversary and [Dominic Isgo](#), [Kevin Flew](#), [Marcellino Bortolotto](#), [Jeff Daly CP](#), and [Angelo Lamana](#).

We pray that all who have died, have found joy in God's eternal presence.

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

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



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

Brian