

## Holy Cross Retreat



Letter 330

12<sup>th</sup> June, 2026

Greetings,

### Come Away Day

The ***Come Away Day program*** is a long -time retreat and reflection ministry at Holy Cross. The next **Come Away Day** for 2026 will be held at Holy Cross on **WEDNESDAY JUNE 24<sup>th</sup>**. The theme of the day is '***Called to embrace the Mystery of the Heart***'.

As we celebrate the winter month of June, the traditional month of devotion to the Sacred Heart of Jesus, we reflect on how we may deepen our understanding and experience of the Mystery of Divine Love today. We have an opportunity to rest, reflect and focus on the deeper meaning and call of our heartfelt yearnings in our own life journey and how we respond.

The day's program provides opportunities for prayer, silent reflection and group interaction in the beautiful grounds and facilities of Holy Cross. All are welcome. Just come as you are. BYO lunch. **Registration is from 9.30am**. The program concludes with a celebration of the Eucharist with a departure time of around **3pm**. The suggested cost is \$30.00 or a donation according to your means. Registration is helpful for planning purposes. For any further details contact Sr Brigid cp on [bridget.m64@gmail.com](mailto:bridget.m64@gmail.com) . Please put this Date in your Diary and consider inviting a friend along to share the Come Away Day experience this year. Everyone is welcome.

### Community activities

**Chris** has been in Adelaide this week conducting a retreat for priests from the Archdiocese, including Tom McDonough, Tony Egar and Pastor Mumburi.

**Tri** farewelled his parents Huệ and Hương on Tuesday night, but he will be seeing them again in Vietnam in less than two weeks, when he returns to his village for a Thanksgiving Mass. See the airport photo later in the newsletter.

**Erick** is regaining strength from a leg injury and running long distances again.

**Joseph** has spent the week completing assignments for his Spirituality programme. He will be heading home to Rabaul for a holiday in a couple of weeks.

**JD** is continuing his study and preparing for his graduation ceremony next month.

**Jerome** has been a bit slower, but he's rolling along nicely.



Our birthday custom is to purchase a simple T shirt and a simple cake. Our emphasis on simple was so complete for **JD's 38<sup>th</sup> birthday**, that we could not find a '3' for the cake, so we celebrated his 28<sup>th</sup>!

JD hit that 38<sup>th</sup> milestone three weeks ahead of Erick, and five months ahead of Joseph.



This photo was taken by Erick at Tullamarine airport on Tuesday night.

Erick, very generously accompanied Tri to the airport in order to save Tri's mother, Huệ a lengthy walk to the terminal. No doubt Tri's Dad Hương, had a smoke before entering the terminal.

It was a wonderful privilege to have them stay with us at Holy Cross, despite our mutual challenges of language.

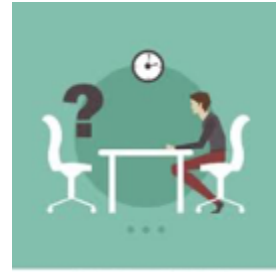
## Time

The information immediately below (on this page) is from a book 'What Went Wrong' by (Bernard Lewis) that I read during my recent holiday. This led to some further reflections about 'time'.



The clock and the timetable, the calendar and the program – these are modern instruments by which modernity, itself a new and modern concept, is being introduced. By now, the whole world, including the Middle East, has so thoroughly accepted them that they are no longer considered of Western origin.

The transformation of life through the introduction of the 24 hour day, and of devices to monitor and even to plan its passing, is enormous. In addition to timetables, it has made possible, such things as schedules, agendas, programs, intervals, recesses, and perhaps most difficult of all to assimilate, the making and keeping of appointments. The last word on this may be left to a distinguished French writer who toured the Middle East in 1947: *"I have made and still make the most sincere efforts during my travels in the East, to arrive late at appointments which they were kind enough to give me and the time of which was always carefully discussed and finally agreed. I must admit that these virtuous attempts remain unsuccessful."*



*Wise and experienced men sometimes said to me, "Here the sky is too blue, the sun too hot. Why hurry? Why do injury to the sweetness of living? Here, everybody is late. The only thing is to join them. He who arrives at the appointed hour risks wasting his time, and that, after all, is not funny. Therefore, not too much precision. Strict exactitude has minor advantages, but is very inconvenient. It lacks suppleness, it lacks fantasy, it lacks cheerfulness, even dignity"*

(Georges Duhamel (1947) quoted in 'What Went Wrong' by Bernard Lewis (Page 147))

## Further reflections



A brief recognition of the development of time-keeping devices reminds us that for most of human history, knowing the exact time has been irrelevant. The correlation of this is that for some cultures the precision of time, is still today, of little importance. Even within time-keeping cultures there are people who regard punctuality unimportant and potentially disrespectful!

We had an interesting experience of this in our community in 2020. On the one hand Joseph from Japan was insistent on extreme punctuality. On the other hand, several of the Papua New Guinea students had come from villages where no one had a watch and there was no need for a schedule.



We also had some Vietnamese students who were more inclined to Joseph's experience, but not nearly as rigid. These three experiences clashed when Joseph was asked to be the driver of our van so the students could be transported to YU.



Joseph reported his frustration after a week. In essence what we discovered was that he was inside the vehicle at the driver's wheel at 8.45am! The Vietnamese students arrived around 8.55am for a scheduled 9.00am departure, but they were not yet in the van. Generally, at 9.00am the PNG students were nowhere in sight and had to be beckoned!

Invitations for dinner in British culture and our own, can sometimes express a 'leeway' .... "We'll expect you at 7.00pm for 7.30pm". In some other cultures this would seem absurd. Erick would reassure us that in some African cultures, "the event begins at 2.00pm", might mean that nothing will begin until 4pm-5pm!

Our understanding of the importance of time is still not universal, unless it concerns such matters as catching a flight. Airlines might well delay a flight or depart later than the advertised time, but they do not advertise, "7.00 for 7.30!"

| TIME  | DESTINATION | FLIGHT | DATE | REMARKS    |
|-------|-------------|--------|------|------------|
| 18:08 | NEW YORK    | AC 103 | 13   | LEFT EARLY |
| 18:18 | BERLIN      | CI5723 | 22   | LEFT EARLY |
| 18:38 | LONDON      | MU5884 | 12   | BOARDING   |
| 18:49 | TOKYO       | JL 808 | 14   | BOARDING   |
| 19:07 | HONG KONG   | CX6471 | 25   | ON TIME    |
| 19:18 | MADRID      | IB3941 | 03   | DELAYED    |
| 19:29 | SYDNEY      | LH5021 | 17   | ON TIME    |
| 19:35 | TORONTO     | KA 197 | 11   | ON TIME    |
| 19:44 | PARIS       | AF5870 | 02   | DELAYED    |
| 19:50 | ROME        | FR 324 | 04   | CANCELLED  |

Something similar occurs with professional appointments, such as a medical appointment. The arrangement may have been set for a 10.30am, but for various reasons, it may not take place until 11.15am. In Port Moresby, although people mostly arrive on time for an appointment, they are not surprised if they must wait for two or more hours. Nevertheless, every modern culture has some expectations of taking notice of the clock.



Clocks evolved from ancient solar-based timekeeping to highly precise atomic measurement, driven by a need for accuracy in daily life and navigation. Early civilizations @1200 BCE (Egyptian, Babylonian, Chinese) used sun-based tools to measure time. By measuring water flow, water clocks were used in ancient Greece and Egypt @325 BCE to measure time indoors or on cloudy days.

Mechanical clocks emerged in Europe around the 14th century and were often used in church towers for striking bells. A vertical shaft (the **verge**) with pallets that interacted with a wheel with gears, and a horizontal bar (the **foliot**) above that had adjustable weights enabled timing regulation. These clocks enabled people to know by ringing bells (and later by clocks with faces and hands) what was the time of day – usually by chiming ‘on the hour’.



Spring-driven clocks were invented around 1450 which allowed for the development of smaller, portable clocks. Pendulum Clocks were invented by a Dutch mathematician, physicist, engineer, astronomer, Christiaan Huygens in 1656. They significantly increased accuracy, especially when minute hands became common by 1680 and seconds could be counted.

In 1730 Englishman, John Harrison revolutionized navigation and greatly increased the safety of long-distance sea travel by developing accurate, seaworthy timekeepers to solve the longitude problem of a ship's east–west position when approaching land. Pocket watches evolved into a kind of jewellery from the 16<sup>th</sup> century and in 1884 Greenwich Mean Time (GMT) standardized time globally.



In 1927 quartz clocks allowed electrical charges to trigger vibrations regulated by quartz crystals to keep time more accurately than had been possible. Since that time the most significant developments have been the wristwatch, the stop watch, the powered or battery operated alarm clock and digital devices including smart phones.

In the 1950's atomic clocks to use atomic vibrations to maintain accuracy within fractions of a second. They are current standard for international time. The twelve hour system originated from the ancient Babylonians and Egyptians, who divided the days into twelve equal parts. John and Mark in their gospel accounts, describe Jesus as crying out ‘at the ninth hour’ or 3.00pm (nine hours after sunrise).



Minutes and seconds became common with increased precision, in the late 17th century. In some sporting events today, parts of a second are critical to the outcome.



Wristwatches were originally worn by women, but once they were promoted and used by the military especially during WWI, they became common place. That has changed with mobile phones, because they possess a time device and that has significantly changed the practice. Of wearing a wristwatch, which for some people has become a fashion statement.

Watches and clocks today are extremely accurate, and various timing devices can slit a second into a hundredth of a second. An Olympic athlete can win or lose a race by 0.01 of a second!

All of this suggests our experience of time and especially our concern for accuracy of time, has developed to incredible precision.

We use expressions like 'time flies', 'in the nick of time', 'better late than never', 'no time to lose', 'take your time', 'we need to kill some time', 'we're ahead of time', 'only time will tell', 'like clockwork', 'make up for lost time', 'save time', 'waste time', 'free time', 'laugh a minute' and more.

Interestingly, the ancient Greeks developed two words related to time. Kronos and Kairos. The meaning of Kronos time can be appreciated by the English word chronological. This is sequential time – one minute or second, following another. Think about an occasion when you had to be somewhere; you were watching something, waiting for something or you were not ready for something. Those experiences are related to cronos time.



Think now of an occasion when you were looking forward to something; something came to its expected conclusion; you were 'hit' by an experience you had to let something take its course (healing, pregnancy, a course of studies). These experiences are related to Kairos time. Jesus said "my hour has not yet come" (John 2:4). This is a description of a kairos moment. He did not mean, "My clock tells me it's not time".

Marito Mar (Varquez), a Filipino Passionist described to me the two different kinds of school students who were forced at times to wait for a bus to go on a school retreat. Mar said, "If you watch them, you can see that **time is too short for those who are enjoying, and too long for those who are just waiting**".



The book of Ecclesiastes was written around 250BCE and one Chapter is well known: There is a time for everything and a season for every activity under heaven. A time for birth and a time to for death; A time to plant, and a time to reap; A time to kill, and a time to heal;

A time to break down, and a time to build up; A time to cry, and a time to laugh; A time to mourn, and a time to dance; A time to embrace, And a time to refrain from embracing; A time to seek, and a time to lose; A time to hold on, and a time to let go; A time to tear, and a time to mend; A time to keep silence, and a time to speak; A time to love, and a time to hate, A time to wage war, and a time to make peace.

How can we best make the most of our (kairos) time?

David Allen's clock instruction video:

<https://www.youtube.com/watch?v=0QVPUIRGthI>

### **Passionist Institute**

Each year the Province holds a two day 'Institute' related to the Passionist charism. Influenced by COVID experiences, the reality of different time-zones in the Province, and the cost and other challenges of people gathering at Holy Criss, we have extended the 'face-to-face' experience to include the option of on-line presence.

This year, the Institute will be held on the weekend of June 19<sup>th</sup>-21<sup>st</sup>. There are a number of people who will live-in over that weekend as well as some who will attend some or all of the sessions, but not be residential participants. There will be others who will view sessions online, either at the time they are presented, or at a time of their convenience.

This is possible because the sessions will be recorded and live-streamed. We hope that people will be interested to participate. The theme of our Passionist Institute is 'New Wine New Wineskins'. We chose this title because Pope Francis reminded us that we are not living in a change of era, but in an 'era of change'. The recent release of Pope Leo X1V's encyclical on AI has highlighted just how pervasive this change is. As proclaimers of the message of the Passion, we have to be attentive to finding new ways and new language, to communicate this profound and timeless message.

A starting point for this, is that each presentation will not exceed 35 minutes. We invite you to participate if you can, or view sessions that are of interest to you. The programme is outlined on the following page, and the link for the Institute is:

## Passionist Institute...June 19<sup>th</sup>-21<sup>st</sup>, 2026

Presentation sessions are 35 minutes

Each presentation on Saturday is followed by time in small groups



| Session No  | NZ             | AEST/PNG       | ADELAIDE       | VIETNAM               |
|---|----------------|----------------|----------------|-----------------------|
| 1 <b>Friday</b>   | <b>9.30pm</b>  | <b>7.30pm</b>  | <b>7.00pm</b>  | <b>4.30pm</b>         |
| <b>The challenge to live and share the Charism in a 'change of era' (Brian Traynor CP)</b><br>Groups (30 minutes) |                |                |                |                       |
| 2 <b>Sat</b>  | <b>10.40am</b> | <b>8.40am</b>  | <b>8.10am</b>  | <b>5.40am</b>         |
| <b>Morning Prayer (15mns) Pam Storey</b>  |                |                |                |                       |
| 3 <b>Sat</b>  | <b>11.00am</b> | <b>9.00am</b>  | <b>8.30am</b>  | <b>6.00am</b>         |
| <b>Community – how? (Erick Niyiragira CP and Gerard Daly)</b>   |                |                |                |                       |
| Groups  | 11.35am        | 9.35am         | 9.05am         | 6.35am                |
| Alone   | 12.10am        | 10.10am        | 9.40am         | 7.10am                |
| 4 <b>Sat</b>  | <b>12.30pm</b> | <b>10.30am</b> | <b>10.00am</b> | <b>7.30am</b>         |
| <b>Proclaiming the message of the Passion – how? (Luke Bulley CP)</b>   |                |                |                |                       |
| Groups  | 1.05pm         | 11.05pm        | 10.35pm        | 8.05am                |
| Break   | 1.40pm         | 11.40pm        | 11.10pm        | 8.40am <b>30 mns</b>  |
| 5 <b>Sat</b>  | <b>2.10pm</b>  | <b>12.10pm</b> | <b>11.40pm</b> | <b>9.10am</b>         |
| <b>AI Ethics and the Charism (Cao Van Tri CP)</b>   |                |                |                |                       |
| Groups  | 2.45pm         | 12.45pm        | 12.15pm        | 9.45am                |
| Break   | 3.15pm         | 1.15pm         | 12.15pm        | 10.15am <b>1 hour</b> |
| 6 <b>Sat</b>  | <b>4.15pm</b>  | <b>2.15pm</b>  | <b>1.45pm</b>  | <b>11.15pm</b>        |
| <b>The Message of the Cross Today (Chris Monaghan CP)</b>   |                |                |                |                       |
| 6a <b>Sat</b>   | <b>4.50pm</b>  | <b>2.50pm</b>  | <b>2.20pm</b>  | <b>11.50pm</b>        |
| Break   | 5.00pm         | 3.00pm         | 2.30pm         | 12.00pm <b>10mns</b>  |
| <b>General sharing (Q &amp; A with Chris Moanghan CP)</b>   |                |                |                |                       |
| Groups  | 5.05pm         | 2.05pm         | 2.35pm         | 12.05pm               |
| Break   | 5.15pm         | 3.15pm         | 2.15pm         | 12.15pm               |
| Break   | 6.05pm         | 4.05pm         | 3.235pm        | 1.05pm <b>20 mns</b>  |
| 7. <b>Ritual – from head to heart (Brigid Murphy CP)</b>  |                |                |                |                       |
| <b>Sat</b>  | <b>6.25pm</b>  | <b>4.25pm</b>  | <b>3.55pm</b>  | <b>1.25pm</b>         |
| Finish  | 6.45pm         | 4.45pm         | 4.15pm         | 1.45pm                |
| 8 <b>Sun</b>  | <b>10.45pm</b> | <b>8.45pm</b>  | <b>8.15am</b>  | <b>5.45pm</b>         |
| <b>Morning Prayer (15mns) (Brigid Murphy CP)</b>  |                |                |                |                       |
| 9 <b>Sun</b>  | <b>2.00pm</b>  | <b>12.00am</b> | <b>11.30am</b> | <b>9.00am</b>         |
| <b>Solitude – how? (Brigid Murphy CP &amp; Lien Thai)</b>   |                |                |                |                       |
| Finish  | 2.35pm         | 12.35pm        | 12.05pm        | 9.35am                |
| Thankyous   |                |                |                |                       |

## **Pope uses Spain speech to warn of global ‘spiritual and cultural crisis’**

*Addressing lawmakers, Leo XIV also highlights migration at a time when Madrid is bucking European trends* ( Sam Jones in Madrid. 8th June 2026)

Pope Leo XIV has used an address to the Spanish parliament to warn the world is undergoing “a deep spiritual and cultural crisis” and to urge the international community to tackle the causes and consequences of what he termed “the tragic drama of migration”. In a wide-ranging speech delivered to lawmakers in Madrid, the pontiff also touched on conflict, artificial intelligence, the climate emergency, and the issues of abortion and euthanasia.

“The world is undergoing a deep spiritual and cultural crisis, which manifests itself in multiple forms of violence, polarisation and mutual mistrust,” he said. “Given this context, peace is not just a political aspiration but a true moral need.” The pope told the politicians on Monday that the search for peace would require “diplomatic courage, ethical responsibility” and a determination to solve problems using international law rather than resorting to “the temporary silence” achieved by weapons.

“That is why it is concerning that in various parts of the world – including Europe - rearmament is once again being presented as an almost inevitable response to the fragility of the international landscape,” the pontiff added. “True security, on the other hand, stems from justice, patient dialogue, respect for international law, and a policy capable of prioritising the lives of people over the interests that profit from war.”

Much of his speech, the first such address by a pope to the Spanish parliament, was devoted to migration. Leo intends to highlight the issue on his week-long visit to Spain, which will include meetings in the Canary Islands with people who have taken the perilous route from Africa to Europe.

The pontiff, the first US pope, has already clashed with the Trump administration over its war in Iran and over treatment of migrants. His presence in Spain comes at a time when the country’s socialist-led government is bucking European trends by regularising the status of more than 500,000 undocumented migrants and asylum seekers.

Santiago Abascal, the leader of Spain’s far-right Vox party, which last year floated the idea of deporting up to eight million people of foreign origin, including the children of immigrants, has decried the regularisation scheme as part of a government plan to accelerate an immigrant “invasion”. Vox is currently seeking to enact a “national priority” policy that favours Spaniards over foreign-born people when it comes to housing and benefits, in the regions where it governs in coalition with the conservative People’s party.

Leo told Spanish MPs and senators that countries had a moral duty to accept and protect migrants, saying: “The tragic drama of migration ... challenges the conscience of nations and the ethical foundation of the international order. Numerous men, women, and children are forced, often by dramatic circumstances, to leave their communities and abandon loved ones, their histories, and their connections.”

He added that the “universal principle of the equal dignity of all human beings” was violated if people found themselves discriminated against “because of their national, ethnic, religious or linguistic origin, or because of their economic or social status”.

Leo went on to call for the creation of “safe and legal pathways” and for “real possibilities of integration”. But he also urged the international community to tackle the root causes of migration by working to ensure “that no one has to leave their home because of a lack of peace, security or decent living conditions, because of economic inequalities, or because of the effects of the climate crisis”.

The pontiff, whose address met with a seven-minute ovation, also pointedly reminded his audience of the church’s teaching on the sanctity of human life. “All human life must be recognised and protected from conception to natural death, in every circumstance of its existence,” said Leo. “When this certainty is obscured, the most vulnerable become the first victims, and the law loses its deepest meaning: to serve and protect every person. Therefore, the moral greatness of a nation is shown, above all, in its capacity to accompany, protect, and love those lives that are most fragile.”

Abortion was decriminalised in Spain in 1985 and legislation was relaxed in 2010 to give women the right to a termination up to 14 weeks of pregnancy. A euthanasia law was introduced in 2021.

The pope is due to attend a meeting later on Monday with survivors of sexual abuse by members of the Roman Catholic clergy. Speaking to Spanish bishops ahead of the meeting, he described the abuse as “a scourge” and said the church needed to respond “with listening, with truth, with justice and with reparation”. However, some groups representing victims of sexual abuse have complained of being excluded from meetings with Leo.

“We don’t want a photo with the pope – we want rights and reparations for all the victims,” a coalition of the groups said in a joint statement. “Excluding survivors and groups who have been working for years for truth, justice and reparation only serves to deepen the feeling of abandonment and weariness through a negligence that has lasted for too long.”

## Humour

1. Law of Mechanical Repair - After your hands become coated with grease, your nose will begin to itch.
2. Law of Gravity - Any tool, nut, bolt, screw, when dropped, will roll to the least accessible place in the universe.
3. Law of Probability - The probability of being watched is directly proportional to the stupidity of your act.
4. Law of Random Numbers - If you dial a wrong number, you never get a busy signal; someone always answers.
5. Variation Law - If you change lines (or traffic lanes), the one you were in will always move faster than the one you are in now.
6. Law of the Bath - When you are fully immersed in water, the telephone will ring.
7. Law of Close Encounters - The probability of meeting someone you know INCREASES dramatically when you are with someone you don't want to be seen with.
8. Law of the Result - When you try to prove to someone that a machine won't work, IT WILL!!!
9. Law of Biomechanics - The severity of the itch is inversely proportional to your capacity to reach.
10. Doctors' Law - If you don't feel well, make an appointment to go to the doctor, by the time you get there, you'll feel better. But if you don't make an appointment, you'll stay sick.
11. The Coffee Law - As soon as you sit down to a cup of hot coffee, your boss will ask you to do something which will last until the coffee is cold.
12. Murphy's Law of Lockers - If there are only 2 people in a locker room, they will have adjacent lockers.
13. Law of Physical Surfaces - The chances of an open-faced jelly sandwich landing face down on a floor are directly correlated to the newness and cost of the carpet or rug.
14. Law of Logical Argument - Anything is possible IF you don't know what you are talking about.
15. Law of Public Speaking --A CLOSED MOUTH GATHERS NO FEET!

House for rent. 5 minutes from the beach. 8 seconds if you fall.



95% of electric vehicles are still on the road.  
The remaining 5% made it all the way home.

I might wake up early and go running.  
I also might wake up and win the lottery.  
The odds are about the same.

I did some financial planning and it looks like I can retire at 97 and live comfortably for eleven minutes.

My doctor asked if anyone in my family was suffering from mental illness. I said; "no, we all seem to enjoy it"

Your call is important to us... please continue to hold



Courage is knowing it might hurt, and doing it anyway.

Stupidity is the same.

And that's why life is hard.

Strange new trend at the office. People putting names on food in the company fridge. Today I had a tuna sandwich named Linda.

A hacker called me and said he had all my passwords, I got a pen and paper and said 'Thank God for that, what are they'

We all know mirrors don't lie...

I'm just grateful that they don't laugh.

My ex wife texted me, "Wish you were here."  
She does that every time she walks through a cemetery.

Please don't store classified documents here.  
This is a powder room, not Mar-a-Lago.

## Gerry Bond

We have been praying for **Gerry** for some time, and he returned to the Lord at 4.45am on Tuesday morning at 'Templestowe Grove' Aged Care facility. Gerry was a schoolmate of Chris Mithen, now aged 93. Tri visited Gerry weekly over most of the past year. On one occasion last year Gerry shared with Tri this wonderful homemade card his great granddaughter made for him. He was delighted by her creativity and thoughtfulness. Gerry was a man of true joy. He will most surely rest in peace!



## Song

Last Sunday for the feast of "The Holy Body and Blood of Christ" (Corpus Christi)



Alida Valmorbidia chose a beautiful communion song, 'Bread of Heaven, Live in Me'. Interestingly, the hymn was produced using a combination of generative AI tools for audio creation, combined with human theological direction. A Large Language Model was prompted to write theological lyrics centred on the Eucharist and John 6:51 ("I am the living bread"), ensuring

phrases like "breath of heaven," "body of Christ," and "bread of heaven, live in me" were included.

The lyrics and descriptive prompts were fed into an AI music generator and the AI engine processed these to generate a full arrangement featuring a harmonic backing track, instrumental accompaniment, and synthesized vocals. The creators acted as producers by filtering the AI's outputs for correct theological meaning, and guiding the AI's tempo to evoke a reverent, prayerful tone. Here is a link to the song: [https://www.youtube.com/watch?v=O6uLLj\\_D8gg](https://www.youtube.com/watch?v=O6uLLj_D8gg)

## Prayers



We remember those who have died recently particularly the joy-filled, [Gerry Bond](#). We also remember those whose anniversaries occur at this time, especially [John Chubb](#), [Pauline Burrow](#) (Cecilia's mother) [John Booth](#), [Marie Ryan](#), [Salvatore Rao](#), [Carmel Coates](#), [Leonarda Stangi](#), [Attilio Costanzo](#), and [Ivo Martin](#). We pray with thanks 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](#), [Rex Cambrey](#), [Stephen Cogle](#), [Paul Fitzgerald](#), [Pam Storey](#), [David Chai](#) [Dr Peter Heffernan](#), [Fr Chris Mithen](#), [Bronwyn Ure](#), [Lucia Isgro](#), [Marie Spowart](#), [Edward Atme](#), [Carol Battistella](#), [Max McMahon](#), [Cate Sweeney](#), [Jan Cambrey](#), [Bernadette Owen](#) [Bob Hallam](#), [Nina Conti](#), [Lisa Iverach](#), [Anne Woon](#), [Kate Lenic](#), [Greg Agosta](#), [Luke Norden](#), [Marilyn Cilmi](#), [Jeanelle Bergin](#), [Caroline Hagedorn](#), [Doris Castro](#), [Maureen Barns](#), [Denise Egan](#), [Alexander Lim](#), [Nancy Reynolds](#), [Caroline Meade](#), [Patricia Keeghan](#), [Anne Burke](#), [Phil Drew](#), [Graham Burke](#), [Rod Gorfine](#), [Pam Gartland](#), [Peter Barry](#), [Lesley Yang](#), [Anne Jenkins](#). [Julia Cantone](#), [Kate Dunn](#), [Helen McLean](#), and [Errol Lovett](#).



[Chris](#) will send the link for next Sunday's Mass, on Saturday.

Brian



Not everyone will have seen this photo from 70 years ago. Who are they?