



Greetings,

Community news

Jerome will celebrate 60 years as a professed Passionist on Thursday 20th. It is well known that after so many years of devoted missionary life, Jerome is not experiencing the best of health, but we have much to be grateful for and to celebrate about who he is and what he has contributed to our Province, especially though his years in PNG. This was highlighted in the interviews Erick and Tri did for the weekly newsletter in May and June. The community will celebrate with him and we will acknowledge this milestone at Sunday Mass on August 23rd

Brother Jerome Dunn C.P.

Jerome is a proud Victorian, from Highett, Melbourne. When he left school he worked as an apprentice printer for the Herald and Weekly Times and gained his full qualification. He was actively involved in the YCW movement and was inspired through that to volunteer as a lay missionary in Papua New Guinea and in 1962 he was the first lay missionary to arrive in Vanimo, Papua New Guinea, where the Passionists had a foundation Jerome spent over fifty years in PNG as a missionary.

In 1964 he joined the Passionists and completed his novitiate in Goulburn and was professed as a Brother on August 20th 1966, the same year that Vanimo was established as a diocese and Paschal Sweeney CP was appointed as its first bishop. Jerome returned to the mission in 1968 with a new name – Dominic. Later he reclaimed Jerome, although he was baptised 'Raymond Jerome'.

The Vanimo mission operated in extremely remote areas. The mission territory covered approximately 20,000 square kilometres, with nearly 50,000 people living in numerous small villages and speaking dozens of languages. The terrain was formidable and involved negotiating rivers, swamps, jungle, limestone ridges, isolated villages, limited unpaved roads and primitive transport infrastructure. Missionaries could spend days walking between communities and relying at times on small aircraft and bush airstrips. Some journeys that appear to be relatively short on a map took several days on foot, and one recorded bush patrol covered approximately 400 kilometres over twenty days.

The communities faced severe poverty and very limited access to health and education, with malnutrition, malaria, tropical ulcers, leprosy and other diseases widespread.

Jerome was often forced to spend long periods as the sole missionary in an area. He revelled in adopting the lifestyle of the people and as we know well, he became a wonderful story teller, with exaggeration a necessary part of creating the full effect of some experiences. He was a very practical missionary. He took up construction and other projects at mission stations so that people saw him not just as a religious figure, but someone invested in their physical welfare and the practical operation of the mission.

A mission needed people who could build, repair, organise, transport, teach, maintain and improvise. There were schools to establish, churches and houses to construct, airstrips to maintain, supplies to be transported and communities to visit. It was necessary to clear jungle sites and construct residences, small churches, schools and other mission buildings, often using materials available locally. Local villagers were important partners in this work.

Among the towns and villages where Jerome visited or lived and worked, were Vanimö, Lote, Baro, Ossima, Imönda, Wasengla, Utai and Kamberatoro. The construction of the airstrip at Ossima took place when Jerome was a lay missionary and it took a full year, but once it was opened, aircraft could transport personnel and supplies much more efficiently and provide emergency access to medical treatment.

When Jerome first arrived much of the mission territory was accessible only by walking or by small aircraft. Many communities had very limited contact with outside institutions; the Catholic mission itself was still being established and the country was still under Australian administration. Over the course of his missionary life there, PNG became an independent nation in 1975, experienced enormous social and political changes, and developed much greater infrastructure and communications.

Vanimö is very close to the Indonesian border, and the political situation in what was then known as Irian Jaya created significant movements of people across the border. Jerome negotiated many dangerous situations and assisted many people, and especially in 1984 following a violent military crackdown by Indonesian authorities on the Free Papua Movement (OPM) when 10,000 West Papuan refugees flooded across the border to Kamberatoro.

Thousands of West Papuan refugees living by the Fly river were (and still are) affected by ongoing mine-induced flood damage, that destroyed food gardens and sago palms, the traditional food staple, forcing people into the jungle to wait out the floods in order to access food sources. These people received no relief from the mining company or the PNG government.

It was the work of Bishop John Etheridge CP and the Passionists who were able to draw on the generosity of the local Papua New Guineans, to feed these people during the worst of that crisis. Jerome was living in Kambi, as it is referred to and was in the thick of this aid.

Jerome began spending extended time at Holy Cross in 2011, while returning for the major part of the year to Port Moresby where he assisted with the formation of Passionist students. His time as a missionary came to an end as a result of mixture of health issues and COVID-19.

His enforced stay in Australia (at Holy Cross) because of COVID, led to the realisation that although his heart was in PNG, his body could not match the passion. He made an amazing contribution to the gardens at Holy Cross spending many hours each day. He did the major load of cooking for the community and took a keen interest in the students, and would often be in the dining room when they returned from evening classes around 9.15pm.

Jerome will turn 87 next month and despite the effects of ageing, he maintains a cheerful disposition and a love for Papua New Guinea where he most generously ministered for fifty years. We congratulate and salute Jerome on this milestone.



Chris had the sad experience last week of all his bees absconding at the same time. Something proved to the bees that life was unsustainable for them, and having made contact with the authorities he has burned all the frames. He is now

facing the options of purchasing some new bees and the necessary equipment.



Erick eventually arrived in his native Burundi and attended his sister's wedding last Saturday which was 'only' three-hours late! On Sunday, he and his family travelled for 14 hours by taxi to adjacent Tanzania, where he previously spent twelve challenging years. There is to be another family wedding later this week. Erick found it difficult to locate any reliable wi-fi and learned that most people in Burundi cannot afford a phone or internet access. Power is an issue and venues close by 9pm because there is limited electricity.



Fuel is also a problem and by 9pm most taxis have run out of fuel. Some people wait at a petrol station for three days just to get about 10 litres of fuel! Taxis are expensive but they're the main means of transportation. Buses are cheaper but the lines are so long it can take 5-10 hrs of waiting to catch a bus.



The government has banned tricycles and motorbikes in the city due to the high level of accidents. It's much less now. Many people walk long distances to get somewhere.

One person Erick met had been walking since 4.00am and he was going to another village which was still 70 kilometres away. Many people were walking and running carrying loads of things. Erick wanted the A Team to know he won't complain about

taking mattresses to the squash court at Holy Cross, after seeing a man jogging with several mattresses on his head!



Joseph is attending a retreat for the 'Heart of Life' participants this weekend. Many people were impressed by and grateful for his homily last Sunday.

JD has been supplying in Avondale Heights parish this week while continuing his full-time studies.

Social Justice

In their latest Social Justice Statement, Australia's Catholic bishops have urged a renewed focus on ways to make Australia **a more cohesive society**. *Living the Gospel in Times of Social Division* was released on 7th August and is the second of two Social Justice Statements for this year, preparing for Social Justice Sunday on



August 30th. The statement lists a range of actions to build social cohesion, which it argues can only come through practising a 'culture of encounter'. 'The statement says. "Love draws us out of ourselves and into a culture of encounter with others". "It entails drawing close to others who have very

different life experiences from ours. It means deep solidarity with them, seeing their plight with our hearts and not just with our eyes, listening intently and not just hearing, not passing by, but stopping to engage with them with great compassion, not pity."

Bishop Tim Harris, says the Church had a key role to play in building a culture of listening and inclusion. 'Our starting point is the conviction that every person is created in the image and likeness of God and possesses an inherent dignity that can never be diminished by race, religion, culture, language or background,' Bishop Harris says. The first Social Justice Statement of 2026, released in February, was *The Cost of our Living: Economic and Social Justice for the Common Good*, and was an invitation to listen to human stories of struggle and resilience and support those in need. The statement and related resources can be found at [Social Justice Statement](#).

✨ EB FUNDRAISING EVENT 2026 ✨

Supporting Children Living with Epidermolysis Bullosa (EB)

In support of the work of much loved Holy Cross personality, [Milly Mazzei](#)

Event Details

DATE: Saturday, 29th August 2026

LOCATION: Dining Room,
Holy Cross Centre.
207 Serpells Road, Templestowe 3106.

COST: \$25 per person Raffle prizes to be won

TIME: 2pm – 5pm.... a glass of bubbly on arrival

GUEST SPEAKER: 3PM

***Simone Baird** – National Family Coordinator for Debra Australia*

💛 ABOUT MILLY'S WORK

For more than 16 years, Milly Mazzei has dedicated herself to supporting vulnerable children in Vietnam. Her journey began in the South, partnering with Helping Orphans Worldwide to assist orphans and individuals affected by HIV/AIDS, full-blown AIDS, tuberculosis, and other serious health challenges.

Her work later expanded to northern Vietnam through the charity Niem Tin, where she encountered the profound challenges faced by children living with Epidermolysis Bullosa — a rare, painful, and life-limiting skin condition. Together with her friend Jane, Milly has helped transform basic support into an annual program of care, education, and empowerment for EB families.

Your support helps provide essential medical supplies, treatment, and compassionate care for these children.

RSVP by this Saturday August 2026 to assist with catering requirements and confirm final attendance numbers.

If you cannot attend, you can donate,.

Tina M: 0439 034 116

Email: tinam@ozfam.com.au

Milly M: 0431 212 738

Email: millymazzei@hotmail.com

Every dollar makes a difference — even a little goes a long way.

Perspective



This is a photograph showing Mars in the foreground and Earth as a distant speck at it's closest point 55,000,000 kilometres away!

In case you are thinking of taking a trip to Mars, it would be easy. This short video provides some reasons why it would be a big challenge.

It is suggested that a trip to Mars would require around 9 months travel each way and an equal amount of time spent on the planet!

An American Pope at the border

Antonio Spadaro 7th August, 2026



Pope Leo XIV offered two ways of thinking about a border over the last three days of July. The first was biographical. On July 29, speaking with NBC, Leo—the first Pope born in the United States—said he thought of himself “more as the Pope who happens to be American.” It was less a denial than a shift in emphasis. He was not renouncing the country of his birth. He spoke warmly of its promises of freedom and opportunity and of its long tradition of welcome.

But in Leo’s telling, America was not a clean parable. His grandparents were immigrants; his mother’s family included both slaves and slave owners. The America he carries with him is made of arrivals and exclusions, wounds and promises. That inheritance is not incidental to how he views migration. It is the lens.

The second border was literal. Three days later, at the Angelus, Leo turned toward Ceuta, the Spanish enclave on the North African coast, a threshold between Africa and Europe. “I am following with concern the alarming situation in Ceuta,” he said, invoking Our Lady of Africa so that “solutions for peace, stability, and justice may be found.” The scale was staggering. On July 30, tens of thousands of people, most of them young Moroccans, reached Ceuta by land or by swimming.



Spain's Interior Ministry estimated some 72,000 entries—nearly equal to the enclave's population of 84,000. Within days, roughly 70,000 people had returned voluntarily or were sent back to Morocco. Of the remaining, about 1,000 are unaccompanied minors, according to the ministry. The provisional death toll reached 77. The rush had been fuelled by viral messages that misrepresented a court ruling about the guarantees owed to people arriving by sea as an announcement that the border was open. Europe's first reflex was suspicion.



On Aug. 4, however, the European Union's interior ministers announced "full solidarity" with Spain. Italy, meanwhile, reinstated checks on air and sea links with Spain for non-European travellers, invoking national security and even terrorism.

But the geography did not support the alarm: no one could travel from Ceuta to mainland Spain without passing a police check, and the European Commission found that not one of the new arrivals had reached the continent. Italy was preparing for a route that, in practice, did not exist.

The Pope's three nouns—peace, stability, justice—were familiar diplomatic language. Their force lay in his refusal to separate them. Stability without justice can become containment; peace without dignity can be little more than silence at a checkpoint. The administrative language of borders tends to reduce people to numbers, flows, and risks. Leo's words restored the people to view.



His aside about being American belongs here. Becoming Pope did not erase his origin; it gave him another use for it. American history gives Leo a vocabulary of freedom and opportunity and a record of the exclusions that accompanied those promises. A nation built by migration may be especially gifted at forgetting that fact when migration arrives in the present tense. The familiar political question is whether the Pope "defends migrants."



Leo's biography poses a harder question: what changes when the person speaking about borders knows that a border runs through his own family history? In Ceuta, as in America, a border is more than the edge of a state. It is a place where a society decides whom it will see and which version of its own past it is willing to remember.

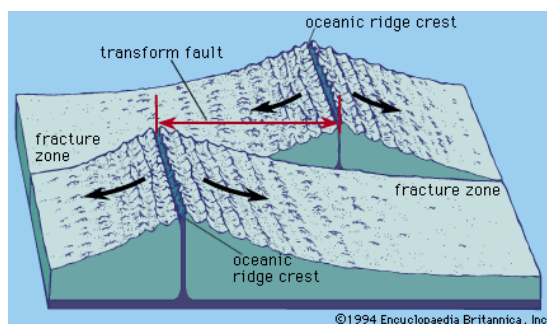


Xavier Le Pichon



Xavier Le Pichon, a French scientist was born in Vietnam in 1937 and moved with his family to France when he was aged nine. He became a pioneer in deep ocean exploration and wrote a paper in 1968 explaining how Plate Tectonics accurately describe the evolution of the major ocean basins. He is regarded as the co-founder of the theory of plate tectonics. Le Pichon realised that earthquakes are formed in the lower layer of the earth where the

temperature is high. The defaults within the rocks are activated, and the rocks are able to deform and can flow without fracturing. The temperature is relatively low and cold in the upper part of the earth and there, rocks are rigid and resistant and suddenly there is a major earthquake.

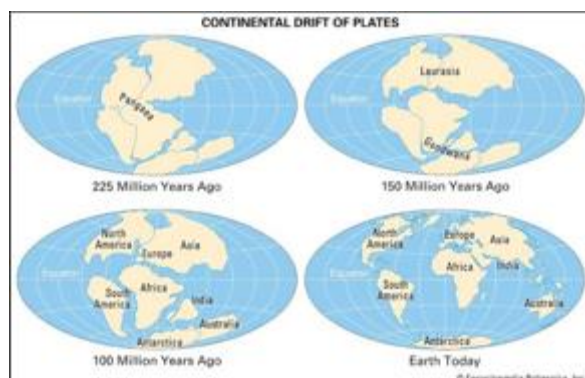


From his studies of the Earth, he came to know that fractures, flaws, and weaknesses are as much a part of the vitality of living systems as strength and perfection. They are what allow systems to evolve, to regenerate, and to avoid cataclysmic revolutions. Simultaneously, he became fascinated by the fragility that marks the

significant stages and everyday experiences of human life.

In 1973, at the age of 36 Le Pichon resigned and went to work with Mother Teresa. He met a weak hungry dying boy in Calcutta, one of tens of thousands of such children. However, observing this one weak boy had a profound effect on him in a way that was similar to the experience of St Francis when he met and kissed a leper. Le Pichon vowed that he would never turn his eyes from someone who is suffering. He and his family began to live in the original L'Arche community in France where they remained for over twenty years.

He came to recognise that communities which are very rigid, that do not consider the weak points of the community such as the people who are weak or in difficulty, tend not to evolve or when they do it is often with some kind of violence. In an article 'Behold Humanity' he wrote, "Contrarily to what is often assumed, the weak and imperfect parts are often those that allow the evolution to occur without any revolution. This is true for the evolution of life, which is in great part based on the occurrence of coding errors during the duplication of the genetic"





He recognised that fragility is fundamental to the evolution of vital systems and again in the article 'Behold Humanity', he suggested that "our capacity to care and orient our collective life around the weak and suffering among us, is what has made us human as well as humane. This has defined the evolution of what we call our "humanity" as much as any other physiological or cultural trait we possess". Paying caring attention to weakness within ourselves and in others is an essential quality that allows humanity to evolve.

Babies reshape the focus and energy of their parents, mainly because of their total dependence. So the child who is extremely weak and powerless becomes the boss! When the baby cries, everybody is at his or her service. Everything evolves around this child. In a family or community when somebody is sick or in the last stages of his life, we often take turns around this person. We know there is no life without caring for these people when they are fragile. We care for those in great difficulty because of their powerlessness, suffering, sickness, their disability or because their life is coming to the end. We place the weakest in the centre and they tell us who we are. We display new softness, new kindness; a new way of living.



Le Pichon had a profound experience of this because of the devoted care his father showed to his mother during her long struggle with Alzheimer's disease. He saw that fragility, suffering and weakness can give rise to a spirituality of compassion that includes care for the most vulnerable, and this is needed now more than ever.

DALAI LAMA SAID
 "Holiness is not the result of good deeds, but rather the presence of love and compassion in one's actions."

A discovery of modern science is that there is no 'perfection' in creation – anywhere. We have always understood humanity as flawed. St Paul claimed that *"Jesus did not grasp at equality with God, but emptied himself and became human – like us"* (Philippians 2:4-5). This invites us to seek God, knowing that we are not in control.



Paul was surrounded by Greek thinkers who claimed the supremacy of rational thinking. His own personal experience grew to comprehend that this counted for nothing and so he wrote, *"Jews demand miraculous signs and Greeks look for wisdom, but we preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles"* (1 Cor 1:22-23) and *"The Lord said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore, I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me"* (2 Cor 12:9).

Mahatma Gandhi proposed that a community is judged by how it cares for its weakest members. This calls for a spirituality of compassion that includes care for the most vulnerable or fragile. As with many strivings we make, we are more effective when we understand the gift of what we glimpse.



The Good Samaritan saw himself in his wounded neighbour. He did not see an enemy as his culture had taught him to think. That Jew, lying on the road was a picture of fragility. He needed help, but that help would only be effective, if it grew from compassion and this led him to see that he was also the receiver of a gift. Whatever the origin of that story, the image of fragility – a beaten and robbed man on the road to Jericho, has inspired millions of people to open their hearts to a neighbour they might otherwise not have recognised.

Place the weakest in the centre and they will tell us who we are! If we never do this, how will we know our real self? How will compassion stir in our hearts? How will tears come to our eyes?

Xavier Le Pichon recognised that fractures, flaws, and weaknesses are as much a part of the vitality of living systems as strength and perfection. This calls us to be a **living remember** that suffering and death lead to new life. That is why we are called to be heralds of hope.

A touching story



Some years ago, a volunteer at Stanford Hospital in California shared a story about a little girl named Liz who was suffering from a rare and serious disease. Her only chance of recovery appeared to be a blood transfusion from her 5-year old brother, who had survived the same disease and had developed the antibodies, needed to combat the illness.

The doctor explained the situation to her little brother, and asked the boy if he would be willing to give his blood to his sister. The volunteer said he hesitated just for only a moment before taking a deep breath and asking, "Will it save Liz?" "Yes" said the doctor. "OK, I'll do it" he said. As the transfusion progressed, he lay in bed next to his sister and He looked up at the doctor and asked with a trembling voice, "Will I start to die straight away?"

Being so young, the boy had misunderstood the doctor; he thought he was going to have to give his life for his sister....and he was willing to do it.



These seven men who have been professed for three years, have just completed their Clinical Pastoral Education (CPE) programme in Saigon under the leadership of Fr Thang OH, a member of the Hospitaller Order of Saint John of God, Congregation.



Their formator, Francis (FX) is far left in this photograph taken in the chapel of St Paul of the Cross in the basilica of Sts John and Paul's in Rome, where he and two of his brothers, Kiet (formator for our Aspirants in Japan) and Doan (part time Provincial secretary and member of the parish team at St Brigid's, Marrickville) are attending a gathering of young Passionists from around the world.



It is nice to see them and others wearing traditional dress. This photo was taken in the dining room of Sts John and Paul's Francis (FX) sent some other photos, but there is not enough space for all of them in this edition. He also sent an outline of the gathering in Rome and that is included after the page of photos.

The various buildings underwent a major renovation between 2016-2018. The gardens are said to be the second largest private garden in Rome and originally part of Nero's palace. The present day monastery with the Passionists acquired in 1773 is built over the temple of Cladius on the Caelian hill south/south east of the Colosseum. The best preserved Roman house from the 2nd century BCE is underneath the basilica and there are pure water lakes I have seen (in 1981) underneath the Monastery. It is an historic site.



PILGRIMAGE AND GATHERING OF YOUNG PASSIONISTS....10-19 Agust 2026

Today, we officially began the gathering of nearly 70 young religious of the Congregation of the Passion of Jesus Christ (C.P.) from different countries around the world.

This is a special event organized by the Congregation every four years, bringing young Passionists together at the Generalate in Rome. It is a precious opportunity for us to meet one another, share experiences, learn from each other, deepen our love for the Congregation, and explore more deeply the Passionist spirituality.

During these ten days, we will discover the richness of different cultures through cultural evenings. Through the celebration of the Eucharist, sharing sessions, and pilgrimages to places connected with the life of our Holy Founder, St. Paul of the Cross, we will have the opportunity to know one another better, learn about the history of the Congregation, deepen our spirituality, and meet Pope Leo XIV. The program officially began with the welcome of participants, followed by an introduction to the objectives, organizational structure, and overall program of the gathering. This is an opportunity for everyone to build mutual understanding and enter more deeply into community life. At the end of the day, we celebrated Mass at the Basilica of Saints John and Paul, the chapel of our Founder, where his tomb is located.

On August 11, we began a pilgrimage to Ovada, a place of fundamental importance in the life of St. Paul of the Cross and in the history of the Congregation. Here, we will be invited to learn about and reflect on important moments in the history of the Congregation and to connect them with our own life experiences and vocation journeys.

From Ovada, we will continue our pilgrimage to nearby Castellazzo. This was the place where the young Paul Danei lived with his family, discerned his vocation, made his forty-day retreat, and wrote the first Rule for the future Congregation. Returning to this place of origin helps us to understand more deeply the history of the Congregation of the Passion of Jesus Christ and to connect what we have received with our own personal experiences.

From Castellazzo, we will return to Rome to share our reflections and deepen what we have learned during these two days of pilgrimage. We will then continue our pilgrimage to Monte Argentario (where Paul established the first Passionist community) and Vetralla where he and his brother, John Baptist lived for twenty-eight years.. There, we will come to know St. Paul of the Cross more fully: as a deeply human person, profound in his spiritual life, and completely committed to his mission.

This will also be an opportunity to reflect on the means that St. Paul, and each of us today, need to cultivate in order to live our Passionist identity: prayer, silence, poverty, and penance.

During the following days, we will study and deepen the spirituality of the Passion of Jesus Christ through two main themes: “Living and Proclaiming the Passion: Charism, Spirituality, and Mission between Heritage and the Present.”

This theme will help us to better understand consecrated life throughout the ages; deepen the foundations of the Passionist charism and spirituality; evaluate the experience of consecrated life today; and identify paths for development so that we may remain faithful to our Passionist identity in the context of today’s world.

“From Grateful Memory to a Commitment to Mission: Directions for Action.”

Through this theme, young Passionists will be invited to express their dreams and hopes for the present and future of the Congregation, within the Church and the world; identify concrete directions for making these dreams a reality; and propose and promote practical initiatives within their respective provinces and communities. We will also work together to prepare a statement reflecting on our shared experience: “What we have seen and heard, we also proclaim to you, so that you may have fellowship with us.” (1 Jn 1:3)

One of the highlights eagerly anticipated by all the participants will be the opportunity to meet Pope Leo XIV on the final day of the program.

The pilgrimage, gathering, and study sessions will conclude with Mass at 7:00 p.m., presided over by the Superior General, Fr. Giuseppe Adobatti, CP, at the Basilica of Saints John and Paul. Afterwards, we will share dinner together and rest.

We give thanks to God for granting us these meaningful days of gathering, rooted in history and returning to our origins. May these experiences of seeing, being present, and touching the places connected with our heritage open our hearts and deepen our love for the spirituality of the Passion of Jesus Christ.



May we learn to look again at the vocational journey of our Holy Founder, St. Paul of the Cross, and thereby understand more clearly our own identity, vocation, and mission as Passionists.

After this pilgrimage, may we return to our communities with renewed hearts, ready to live our Passionist vocation more faithfully and to become ever more worthy witnesses of the Passion of Jesus Christ in today’s world.

Humour

Another romantic evening comes
... and goes



The excitement is overwhelming!

Special shout out to people
at the laundromat using
their new iPhone 15.



You could've bought a
washer & dryer for
the same price.

The people who make fitted
sheets need to sit down with the
people who make mattresses and
get on the same page.

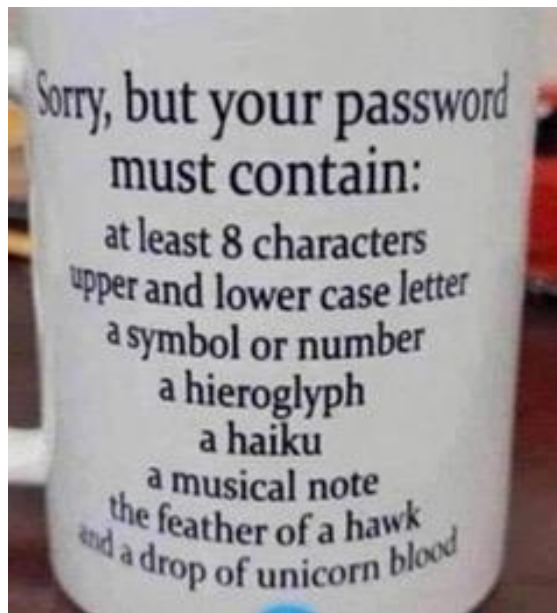
Making the bed shouldn't be like
putting a swimming cap over a
fridge.

To be completely honest, I'm not sure
if the museum is open or not.



This is why Shetland ponies never
caught on in Wyoming.





**My kids and grandkids
keep laughing about
me losing my memory.**

**They won't be laughing at
Christmas when there's no
eggs under the tree!**



Last year I replaced all the windows in my house with those expensive, double-pane, energy-efficient kind. Today, I got a call from Home Depot who installed them. The man complained that the work had been completed a year ago, and I still hadn't paid for them.

HHHelloo.....just because I'm blonde doesn't mean that I am automatically stupid. So, I told him just what his fast-talking sales guy had told me last year... that these windows would pay for themselves in a year.

Hellooooo, it's been a year, so they're paid for, I told him. There was only silence at the other end of the line, so I finally hung up. He never called back. I bet he felt like an idiot!!!

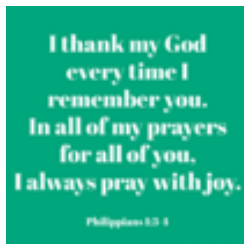
Prayer list

Some comments have been made about the length of the prayer list! It would be much longer of many who are unwell or who enter hospital asked for prayers! Four names have been added this week, so I have removed a few names, however please feel free to request a name be added or re-added and know that our professed community regularly remembers those we have been asked to pray for and those we know who need our prayers. We received great news on Tuesday morning that Grace and Joe's baby grandson Ezra, had been released from hospital after nine (worrying) days. Teresa Lim is having knee surgery on Wednesday

Anointing of the Sick

We will celebrate this sacrament at 10.00am Mass on Sunday **August 23rd**.

Prayers



We remember that those who have died recently especially We also remember those whose anniversaries occur at this time, especially: [Mary Corboy](#), [Maria De Cesare](#), [Rosemary Sandham](#), [Tony Tome](#), [Gwen Bartlett](#), [Paolo Pinti](#), and [John Whyte](#)

We pray for members of our Holy Cross family who are coping with illness including many not listed here, and all who care for them: We remember...

[Marie Spowart](#), [Kathy Shady](#), [Doris Castro](#), [Stephen Cogle](#), [Paul Fitzgerald](#), [Nada Atme](#), [Graham Burke](#), [Peter Heffernan](#), [Pam Storey](#), [David Chai](#), [Lucia Isgro](#), [Gavan Leonard](#), [Joan O'Callaghan](#), [Cathy Petrocco](#), [Kay Lewis](#), [Ann Burke](#), [Kate Lenic](#), [Nina Conti](#), [Carol Battistella](#), [Max McMahon](#), [Beth Scott](#), [Bernadette Owen](#), [Greg Turney](#), [Jan Cambrey](#), [Fr. Brendan Lane](#), [Rod Gorfine](#), [Caroline Hagedorn](#), [Edward Atme](#), [Anne Woon](#), [Luke Norden](#), [Denise Egan](#), [Alexander Lim](#), [Frank Conti](#), [Maureen Barns](#), [Bob Hallam](#), [Marilyn Cilmi](#), [Julia Cantone](#), [Pam Gartland](#), [Anne Jenkins](#) and [Helen McLean](#).



[Chris](#) will record this Sunday's Mass early and he will send the link on Saturday afternoon.

This being census week.....



God bless,

Brian