



THE VINEYARD

CONGREGATION OF THE BLESSED SACRAMENT
AUSTRALIA PROVINCE OF THE HOLY SPIRIT

JUNE 2018



ST FRANCIS' PASTORAL CENTRE SILVER JUBILEE: 1993 - 2018

Perhaps it was the sadness of Pat Negri's second anniversary on February 7 that diverted everyone's attention. Whatever the reason, no-one seems to have noticed that another and much happier anniversary fell on the very same day: the silver jubilee of the St Francis' Pastoral Centre. It was on the 7th February 1993 that the Archbishop of Melbourne, Frank Little, declared the newly completed St Francis' Pastoral Centre open.



The Archbishop of Melbourne, Frank Little, at the opening of the St Francis' Pastoral Centre in 1993.

The story of the Centre's conception and birth is told concisely in Damien Cash's magisterial history of the Province, *The Road to Emmaus*.¹ It could be summed up even more briefly. The Centre was born from the cross-fertilisation of two powerful desires. One was the Province's wish for a reliable income stream to support the Congregation's mission in Australia, India, Sri Lanka and beyond. The other was the hope of a mixed group of lay people and SSS religious for a space where the energy generated by the worship life of St Francis' could be translated into forms of pastoral service and outreach.

It's fair to say that both desires struggled to find fulfilment. Each had formidable obstacles to overcome. How they persisted and how they eventually combined successfully is worthy of a much more detailed study than is possible here. Suffice it to say that the belated progeny of their alliance was the car park and Pastoral Centre complex. An intending author might be inspired

to see a parallel with biblical stories of barren couples divinely blessed with offspring late in life.

If the difficult conception and birth of the Pastoral Centre deserves documentation, so too does its development from infancy through to its present maturity, but for now a brief sketch will have to suffice. First a word about personnel. Apart from some temporary interludes, three women in succession have overseen the activities of the Centre. Barbara Marron blazed the pioneering trail; Sr Bernadette Clear LCM consolidated the Centre's operation; and Sharma Saunders has built further on her predecessors' foundations.



Key personnel involved with the Pastoral Centre. Clockwise from Top left: Barbara Marron, Bernadette Clear, Sharma Saunders & Jeff Connor.

The constant throughout the entire twenty-five year span has been receptionist Jeff Connor. Some of the hospitality volunteers have served for nearly as long. Others too numerous to mention have worked as part-time or replacement receptionists. As recorded in the last issue of *The Vineyard*, Brigitte Remmen, ably assisted by her husband Walter, has curated art exhibitions in the

Centre through the last decade.

When the Pastoral Centre was being designed in the early '90s as part of the development, two major challenges had to be dealt with. The first was one of imagination. There was no precedent for the Centre, no model to work from. Questions had to be grappled with. What purpose was it going to serve? What spaces would be needed? How would they be configured? How would it work? The second challenge was architectural. How could the desired spaces be accommodated in the car park structure? Would they affect the practical operation and commercial viability of the car park? How could acceptable compromises be struck?

Another factor was the joint wish of the Province and the Melbourne archdiocese to relocate what was the Catholic Library Bookshop from its unsuitable situation among the motorcycle shops along Elizabeth Street. A mutually agreeable solution was negotiated that enabled the bookshop to move to more congenial and visible premises and for the patrons of St Francis' (as well as passers-by) to have ready access to Christian literature.

All this came to fruition on 7 February 1993. It was a bold and exciting venture. An independent purpose-built space for pastoral activities was open for business. That took the pressure off the community residence where the demand for use of the hall, the recreation room and the parlours for rehearsals and meetings had greatly increased.

But it was not smooth sailing for the new entity. It got swept into the strong cross-currents that buffeted the mission at St Francis' in the mid-1990s. As Cash put it plainly, "Caught in the middle was the Pastoral Centre, barely three years old and already an orphan. The Congregation did not want to 'own' it and the laity knew they could not." ⁱⁱ Gradually, however, it did become established as a place of hospitality and pastoral ministry.

In the first decade and more of its operation much was learnt about the pros and cons of the original design. There were issues of practical functioning as well as increased concerns about the security of staff. Early in 2007 architect Randall Lindstrom submitted refurbishment plans that addressed these matters. The ensuing consultation culminated in the approval of significant modifications to the Centre. The work that began later in the year took much longer than expected, only being completed in February 2008.

Thus it is 25 years since the Centre first opened, ten years since it reopened, and just over five years since Sharma Saunders took up the role of Coordinator. All this makes it an opportune time to reaffirm the vision that guides the operation of the Centre. In her 2017 Report Sharma

articulated that vision in terms drawn from the Rule of Life. Her summary offers a thoughtful conclusion to this short account.

The Vision of the Pastoral Centre

The Centre, being in the heart of the city, is a drawcard for many who tap into its vision.

"A place of welcome and hospitality." The ambience of the Centre brings in persons and groups with a variety of needs.

The Pastoral Centre strives to assist the Congregation of the Blessed Sacrament live the *Rule of Life* through delivery of the following:

- A paschal community (#7): "We become witnesses of Christ by making ourselves servants of our brothers."
- Assisting the Infirm and elderly (#12): Assisting with communion and other requirements for community and regular visitors to the Church or Pastoral Centre.
- With Mary (#14): We listen to the voice of the poor and lowly and put the word of God into practice; we conduct the Rosary and other prayer.
- Mission of social involvement (#37): "Attentive to the cry of the poor and their distress . . . In solidarity with those who are working for genuine human advancement, we are alert to the social implications of our actions."
- At the service of parishes and communities (#41): a place "of the living of the Gospel"; a place "of prayer . . . and festive celebration; a place "of sharing and fellowship."



ⁱ Damien Cash. *The Road to Emmaus: A History of the Blessed Sacrament Congregation in Australia*. Melbourne: David Lovell Publishing, 2007. Pp 400-01, 410-12, 415-16,

ⁱⁱ 432.

OF EYMARD, MARISTS, COLONIES AND COUNCILS

What might a devout young lad from La Mure have had in common with a handful of hardy men in the rough-and-tumble convict colony of Sydney in 1818? Determination and a hunger for the eucharist, that's what. Around the age of seven or eight, Peter Julian Eymard was already sensing an attraction to the eucharist that would later become his life's passion. At the same time on the other side of the world, several Catholic men were keeping up a daily vigil beside a eucharistic host in a Sydney house.

The sacrament was left behind 200 years ago by the wild Irish priest Jeremiah O'Flynn when he was forced out of the colony. His deportation left the fledgling settlement with no Catholic priest and no Mass. The exact identity of the house is still disputed, but it was on or close by the site of St Patrick's Church, close to Circular Quay, at the opposite end of Sydney's CBD from St Peter Julian's. The house – whether Davis's or Dempsey's – served as a rallying point of faith and prayer for the Catholics of the colony. The lay faithful kept the flame of faith burning.

Fast forward to September 1844. By then Eymard was in his fifth year as spiritual director at the Marist college at Belley, a role to which Fr Colin had assigned him even before the end of his canonical novitiate. It would have been different if Eymard's enthusiasm for becoming a missionary had been realised. He might have followed in the footsteps of Peter Chanel and other Marists who left France for the Pacific in 1836. He might have been stationed in Sydney where his confreres established a support base for the South Pacific missions.

In that case he would have been at hand when the first Provincial Council of Australia met in September 1844. While he wasn't there in person he was surely present in spirit. For all the difference of circumstance the mission fields of the colony had something in common with those of the first Marists in the rural south of France.

The bishops and priests who came together in Sydney for that historic meeting had hard realities to face. You'll find these spelt out in detail in Peter Wilkinson's excellent account published in *The Swag* and on the Plenary Council website and summarised severely here. ⁱ

There were three groups in the young colony's population: 1) free settlers (the military, civilian servants, traders), 2) emancipists (freed convicts who had become colonists), and 3) convicts (including those assigned like slaves to free set-

tlers). The social problems that Wilkinson identifies include: tensions, rivalries and open warfare; immorality, misery and social disorder stemming from the military's monopoly on alcohol; cohabitation, prostitution and bigamy; bush-ranging; the seizure of aboriginal lands and resulting reprisals.

Problems weren't confined to the secular order. The religious situation was appalling also. The official Protestant chaplains had little influence, but because convicts were compelled to attend religious services, the cruelty and suppression they felt naturally generated resentment, especially among Catholics. The intense rivalry between the main denominations – Anglican, Catholic and Presbyterian – was somewhat alleviated by the *Church Act* of 1836. This put all the churches on an equal footing with regard to land grants and government subsidies for salaries, residences, churches and schools.

There were particular issues dividing the Catholic clergy as well. The first archbishop of Sydney, Bede Polding, was an English Benedictine. His vision for the church was that of an abbey-diocese with a cathedral monastery, monastic communities and monk missionaries. Polding wanted both the secular clergy who arrived in the colony and the local seminarians to become Benedictines. This was not welcomed by the Irish faithful or their priests. Polding's dream, Wilkinson says, was "unrealistic and unrealizable." Something similar might be said of Fr Maréchal's ill-fated attempt in the 1870s to make Eymard's eucharistic congregation Benedictine, but that's another story.

Faced with multiple challenges, Polding called a Provincial Council. It was to be held at St Mary's Cathedral from 10-12 September 1844. By then there were some 42,000 (mostly Irish) Catholics in the colonies, served by three bishops, 48 priests, ten Irish sisters, three Christian Brothers, five seminarians, 44 churches and 31 schools.



The earliest known photograph of St Patrick's, taken around 1868, when the Marist Fathers were given care of the parish.

The Council was attended by the bishops of Sydney, Hobart and Adelaide, seven priest theological advisers, and 27 other priests. Fourteen priests did not take part, including the four Italian Passionists who had been entrusted with an independent mission to aboriginal people. The Council enacted 48 decrees, four of which were general, 44 specific. The general decrees required bishops to maintain unity, defend institutions and visit all parts of their diocese every two years. Priests were to be mindful of their office, strive for holiness and give good example.

The specific decrees related to the discipline and life of priests and to the administration of the sacraments. Wilkinson notes that the "Council wanted the Eucharist to be the central feature of the Australian mission, with priests carrying the consecrated host when travelling, and encouraging frequent confession and communion." Had Eymard been in attendance, he surely would have said "Amen!" to that and to the admittedly brief reference to preparing children for First Holy Communion.

On 6 May this year Mass was celebrated at St Patrick's, Church Hill, to mark the 200th anniversary of Fr O'Flynn's deportation from the colony and his leaving the consecrated host. Interestingly, it was just 50 years later – in 1868, the year of Fr Eymard's death – that this historic

church was entrusted to the care of the Marist Fathers. They remain its stewards today.

At the end of the Mass, Sydney Archbishop Anthony Fisher linked past, present and future together: "The Church of Australia which began here all those years ago could never have imagined what was ahead for us 200 years later. They probably thought that they were doomed, that things were desperate, that they might never have the sacraments or a priest. And look at what was built in the generations after. . . We're going through hard times as they did, but God is always faithful, even when we fail, and promises great things to us as well. We have great hope for the future of the Church in Australia, as they did."

How much the planned Provincial Council of 2020 and 2021 will revive the mission of the Church in Australia remains to be seen, but it deserves everyone's full support and whole-hearted prayer.

¹ Peter Wilkinson, "First Australian Provincial Council, 10-12 September 1844," *The Swag*, Vol 25 No 4, Summer 2017, 20-23. Republished on-line at http://plenarycouncil.catholic.org.au/wp-content/uploads/2018/05/Article_Peter-Wilkinson-The-Swag-1844-First-Australian-Provincial-Council-formatted.pdf.

Where to now for Christianity in the West? Kevin Treston

This article was first published in the May 2018 issue of The Good Oil, the e-magazine of the Good Samaritan Sisters. Reprinted by kind permission of the publishers.

Last year a colleague and I were discussing issues facing Christianity today, especially in Western countries. We were also wondering about possible prospects for church renewal emanating from the forthcoming Plenary Council for the Australian Catholic Church to be held in 2020. We decided that we might make some contribution to the listening process by using the suggestion of American Benedictine Sister Joan Chittister – that the church only advances by asking questions which lead to conversations. We sent out emails to a wide variety of people asking them to propose a question about church renewal. The responses were collated and sent to the Plenary Council's advisory group.

Not long after this enterprise of gathering questions, when walking my dog Darcy, a verse from John's gospel came to me like a bolt from the blue: "The wind blows where it chooses, and you hear the sound of it, but you do not know

where it comes from or where it goes. So it is with everyone who is born of the Spirit" (John 3:8). I knew immediately that was the title of my intending book about the crisis in Western Christianity.

When I came home, I typed in the title and began writing. We 'hear' the sound of the wind by observing all the signs of a crisis in Western Christianity, but where does it come from or where is it going? These are tantalising questions indeed. Why is there such a massive decline in church membership and liturgical participation in Western Christianity while churches in Africa and Asia are flourishing? What are hopeful signs that the wind of the Spirit is blowing in different ways for different times in the Christian story?

In my recently published book for general readers, *The Wind Blows Where It Chooses: The Quest for a Christian Story in Our Time*, I invite

readers to step back from practical approaches to church renewal and consider just four themes: becoming more alert to the cultural challenges and opportunities of living as a Christian today (chapter 1); encountering a Jesus for our time (chapter 2); being more aware of historical accumulations in the Christian story (chapter 3); nurturing a vibrant spirituality (chapter 4).

Historically we recognise that every four or five hundred years Christianity moves to another level of consciousness and character frame – from the dramatic outpouring of the Spirit in early Christianity to its establishment within a Roman legal structure and Greek philosophy by the fifth century, to the entity of Christendom in the Middle Ages, to the tumult of the Reformation, expansion in the 'new world' and Asia in the sixteenth century, and now 500 years later, what is happening in Western Christianity and why?

It is relatively easy to name all kinds of issues concerning aspects of Western culture that are impacting on the Christian story. Likewise, there is much discussion about topics relating to church life, such as dysfunctional governance structures and policies in how the church functions, exclusion of women from full participation including ministerial leadership, toxic church culture, especially emanating from clericalism, locus of authority and collegiality, enculturation and so on. There are also a plethora of encouraging signs of the Spirit wind blowing, such as the leadership of Pope Francis, ecumenism, eco-spirituality, base Christian communities, empowering of the laity and a passionate commitment to the marginalised.

However, when all the listening processes of various gatherings for church renewal are completed, the critical questions are what practical steps are being implemented to address the crisis of a dysfunctional church culture, and how to energise Christian communities? Listening is a necessary ingredient in church renewal. Listening with no follow-up by specific actions for enduring renewal is certain to end in tears. There is a long history of national and diocesan gatherings which would verify that observation.

A note of caution to temper unreal expectations about church renewal is to accept the ecclesial reality that implementation of significant reforms faces formidable obstacles in local churches such as the Australian Catholic Church given that the final arbitrator of church life is far away at the Vatican. If the conclusions of conversations about renewal of church life are terminated by Canon law which specifies what can or cannot be done, then perhaps it is preferable to limit the expectations of assemblies and approach church renewal from other creative perspectives, such as

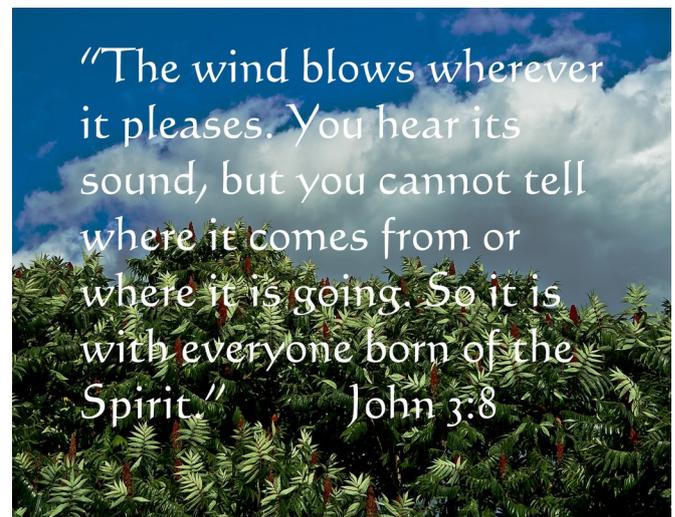
imaginative local approaches to liturgy and evangelisation. Another option is to insist that Canon law is a guide not the keeper of the Good News.

The amazing emerging vision of our contemporary world increasingly revealed to us in such fields as cosmology, evolutionary science, quantum physics, global cyber technology, international corporate commerce, population displacements and climate changes challenge Christians to reframe the dynamic Christ story within the wondrous story of the universe created in the Flaring Forth or Big Bang by the Divine Creator 13.7 billion years ago. That great enterprise of articulating the Christian faith within the story of the universe awaits us in the third millennium. A new 'Summa' will be composed, not by a solitary medieval Thomas Aquinas, but teams of theologians, cosmologists, philosophers, scientists and consultants in social change.

Where to now for Christianity in the West?

When we ground the overarching trends affecting church life today in the lived reality of ordinary people, what does it actually mean, for example, for a single mother with three children, juggling commitments of work and home? Who is Jesus for her and her children in everyday life? Is Christ present to her and how does the church reveal to her family God's love in Jesus through its celebrations, teachings and services?

The wind of the Spirit is ultimately a hopeful one for resurrection people of faith.



Kevin Treston has been involved in pastoral ministry for over 60 years throughout Australia and many countries. His studies include doctoral and post-doctoral programs in the USA. He and Kathryn live in Brisbane. Kevin's latest book, "The Wind Blows Where It Chooses: The Quest for a Christian Story in Our Time", 2018, is available from Coventry Press.

EULOGY FOR BRO ALOYSIUS "WISHY" TOBIN SSS

Since the last issue of *The Vineyard*, two "elders" of the Province died within a few days of each other, **Fr Jim Dekker SSS (3 May)** and **Bro Aloysius Tobin SSS (6 May)**. Their biographies and the funeral homilies preached by Fr Jo Dirks SSS may be found on the Province website at http://www.blessedsacrament.com.au/news/list_articles.cfm?loadref=28.

It is hoped to publish David Dekker's eulogy for his brother Jim in the next issue. In the meantime here is a somewhat abbreviated version of the eulogy for Bro Aloysius Tobin (otherwise known as "Wishy") delivered at St Francis' by his nephew **Tony Simpson**.



Wishy was born at Bendigo on 21 June 1929. He was the sixth of eight children born to Emily and Patrick Tobin. His other siblings were Joe, Harry, Mary (Sister Catherine), Francis Mottram, my mother Ethel Simpson, and Bernie. All are deceased, except for his

youngest sister Monica Hamilton, who is here today, his brother-in-law Kevin Hamilton, and sister-in-law Marion, Bernie's wife.

As it happened, Wishy's birthday was the feast day of Saint Aloysius, so Aloysius he was. With Aloysius being a bit of a mouthful, Wishy or Uncle Wishy stuck through our family and with his St Francis' family as well.

The Tobin family initially lived in Muskerry, 35 km east of Bendigo, on the Campaspe River. The family was very involved in the Catholic church there, where Emily played the organ for many years. I believe an extraordinary number of vocations to the religious life came from Muskerry over the years.

The family moved to Epon near Bendigo in 1939 as the children were growing older. Wishy commenced school at Holy Rosary White Hills, where a good many of us went over the years. He started with his younger sister Monica and brother Bernie. Bernie passed away just over six months ago and Wishy was very distraught that he was not well enough to attend Bernie's funeral up in Numurkah.

Wishy always had a very gentle and quiet nature but from young age he also had a steady and unswerving determination to follow a religious life. My mother Ettie had said that his eldest sister Mary joining the Sisters of Mercy had been a big inspiration to him vocation. He would have been about 10 when Mary joined up.

Wishy entered the Blessed Sacrament Congregation the age of 17, having been keen to join even earlier which wasn't possible. He made profession

in September 1949, and while he spent some time in Bowral and Templestowe, he went on to spend virtually the rest of his seventy some years here at St Francis.

Of course life was very regimented for members of the Congregation in the 40s and 50s when Wishy joined up, and family visits were few and far between. Monica remembers annual visits down to Melbourne with her mother Emily. These were big occasions, involving a big trip down from Bendigo to Melbourne. On arriving at the Monastery, visitors had to ring the bell, before being ushered inside, to then be entertained with afternoon tea in one of the sitting rooms, so it was all a very formal affair.

As the years went by, the Congregation's rules were eased, and Wishy was able to visit his family on a regular basis and attend family events such as weddings and christenings. Wishy's day off was Wednesday, and eventually he was able to book one of the Congregation's cars, and his visits to call on his mother and brothers and sisters and their families in country Victoria and around Melbourne became quite regular occurrences.

Wishy of course enjoyed visiting family, but he also seemed to enjoy the drive up and back to Bendigo, seeing some of the countryside he had grown up with. Monica mentioned that his regular stop on these trips was for lunch at Daylesford – a very nice spot. Likely his sister Mary had recommended it. Of course there would have been quite a few cups of tea involved in these family visits, but I recall going on some walks in the bush up behind Huntly with Wishy on some of these visits, and he always enjoyed having a good look around to see what was going on.

In addition to these regular visits, Wishy always made it to significant family events – weddings (including mine); christenings, engagements, and big birthdays. His wedding gift was generally a family bible, and I'm sure there are lots of family members with those.

He always kept up with his brothers' and sisters' families, his many nieces and nephews and their families. He also kept track of many grandnieces

and nephews, I'm sure better than many of the rest of us. So while he was very much devoted to his life and work and community at St Francis', he also remained very much a part of our family's life.

While he was an extremely humble man, he was very proud of St Francis' Church itself, and in particular the renovation works done over the past 20 years. He was always very pleased to see any visitors at St Francis', to host them and to share a bit of his St Francis' life with them. He was also very proud of the St Francis' community. Of course Christmas was the busiest time of the year. We would always get a rundown on how big the crowds were, how many masses were said, and how everything had gone.

Christmas at St Francis' of course is an institution, as were Wishy and his colleague Brother Willie Bracken, given their longevity and history here at St Francis with some press articles and a radio interview on Radio National on "Christmas in St Francis" in 2006. I was pleased to see that this interview is listed in the National Interest category, which I think is very fitting.

Outside of life at St Francis, Wishy very much enjoyed his summer vacation down at the Congregation's house down at Mornington. He liked the beach and getting on the tennis court.

Another highlight was his trip to Europe to visit France and the places of interest to Saint Peter Julian Eymard. Wishy said this was such a privilege to be able to make this trip and to see where St Eymard had lived and worked. It made a big impact on him.

Wishy's life went on like this for many years, until he had to slow down due to fading health. He never wanted any fuss made over him. We never heard about any illness until he was over it. Ultimately however, Wishy was diagnosed with Parkinson's disease. This was a heavy burden for him as he slowly lost his independence.

As his health deteriorated and he couldn't travel, Monica visited Saint Francis more often. She would meet up with Wishy for Mass and then they would walk up to Melbourne Central for lunch. Over these later years, we would drop in to visit Wishy at the Pastoral Centre for a cappuccino and a chat. A feature of these visits was walking with Wishy back to the Monastery. As the years went by, it was touch and go but he always did make it back for many years longer than I thought he could.

Uncle Wishy's steely resolve and determination pushed him to keep going. A quiet and humble man, but determined to keep going with his life

and work and vocation here at St Francis'. Wishy's most difficult period was having to leave his beloved Saint Francis' for care at Mercy Place in Parkville.

He looked forward to his weekly visits to St Francis'. Monica made regular visits to Parkville. It was more and more difficult to communicate with Wishy but he continued to keep tabs on family news and comings and goings. Wishy would always thank anyone who visited for coming and make sure he got that across to them.

Monica and the whole family would especially like to thank Prue Walsh of Mercy Health for looking after Wishy in his move from St Francis, and through his time in Parkville. Her care and concern for Wishy was a great help and comfort to us as Wishy's health deteriorated.

So with St Francis' as Wishy's favorite place in the world, his home and place of work and devotion, it's very fitting that we all, his Tobin family and relations, and his St Francis' family and friends, are here this one final time to remember him, his life and work and determination, and the impact he had on our lives.

YEARNING FOR THE BEYOND



An ash-grey moth on the window
flutters frantically against the glass,
using body wings and legs
to pierce the strong invisible barrier.

It can see the enticing world outside
where a glorious sun is shining
on a spread of multi-coloured flowers
and playful butterflies freely flying around.

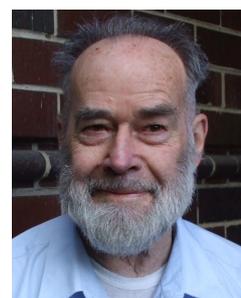
Exhausted it pauses a moment,
folding wings into a ready arrow
wondering what is holding it back,
why it cannot reach what it wants.

In time, it will accept the mystery
and know the limits of its power,
that alone it cannot find fulfilment,
must learn to wait in silent surrender.

But it must have dreams and desires,
keep trying, beating, entreating
till someone will open the window
into the world it was created for.

James Dekker 1994

BIRTHDAYS



July	August	September
4 Fr Boris Perlaki 9 Fr Kevin Gallagher 14 Fr Joe Fernando 20 Fr Sajeewa De Silva	5 Br Willie Bracken 27 Fr Marcellus Glynn	27 Br Vincent Laurisen

ANNIVERSARIES

IN REMEMBRANCE

FIRST PROFESSION

ORDINATION

July	July 8 Fr Marcellus Glynn (1967) 21 Fr Sajeewa De Silva (2001) 22 Fr Ken Boland (1967) 31 Fr Philip Watkins (1993)	July 3 'Chappy' Rayson 1996 10 Ken McDonald 1999 12 Joseph Tulloch 1958 17 Joseph Thibault 1961 24 Peter Chanel Twomey 1968 25 Gonzalo Munoz 2003
August 1 Fr Tan Tran (1998) 1 Fr Sajeewa De Silva (1992) 1 Br Iggy Vu (2011) 1 Br Ant Nguyen (2012) 2 Fr Quoc Nguyen (2006) 15 Br Vincent Laurisen (1962)	August 1 Fr Jo Dirks (1969) 1 Fr Joe Fernando (1969) 6 Fr Kevin Gallagher (1977) 15 Fr Boris Perlaki (1998) 16 Fr Tony McSweeney (1969) 19 Fr Graeme Duro (1978)	August 19 Ken Sinclair 2005 21 Julian Sheehy 1975 27 John Morton 2017
September 8 Br Aloysius Tobin (1949) 14 Br Luke Tobin (2016)	September	September 7 Patrick Cronin 2003 9 Dominic Leahy 1967 17 Alfred Rivett 2014 23 Peter Day 1988 28 Len McKenna 1988