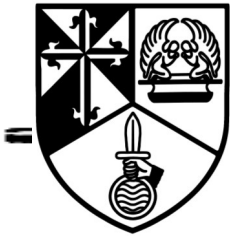


# Catholic Parish of Blackiriars

Under the care of the Dominican Fathers



## VERITAS



Issue 44  
19 September 2021  
Year B

## Twenty Fifth Sunday in Ordinary Time

**HOLY ROSARY CHURCH**

*Parish Priest*  
**Fr Mannes Tellis OP**  
(To contact Please Text)  
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*Assistant Priest*  
Fr Rafael Cabezon OP

**Dominican in residence**  
Br Francis McKinnon OP

**Holy Rosary Church**  
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**Mass Times**

Monday - NO Mass

**Tuesday & Thursday**  
8.00am

Wednesday & Friday  
5:30pm

Saturday - 9:00am

Vigil - 5:pm

Sunday - 8:00am, 10:00am,  
5:00pm

**Reconciliation**

Saturday 12pm—12.30pm  
and 4pm—4.30pm

**Adoration - Holy Hour**

Tuesday 12 Noon - 1:00pm

**Pray the Rosary**

First Saturday each month 3.30pm

**If you are in Urgent need of a Priest  
out of office hours call - 6248 8253**



## When you welcome one of these!

**BOOKINGS FOR WEEKEND MASSES ARE ESSENTIAL.**

If you are feeling unwell please **DO NOT** come to church.

Please scan the QR Code & record your name, alternatively please write your name and contact number on the register provided.

**PLEASE** sanitise your hands on entering the foyer or parish centre.

Please **DO NOT** return your bulletin to the basket,  
if you are not taking it home put it in the bin.

## ENTRANCE ANTIPHON

### Entrance Antiphon:

I am the salvation of the people, says the Lord.  
Should they cry to me in any distress,  
I will hear them, and I will be their Lord for ever.

## FIRST READING

### First Reading: Wisdom 2:12,17-20

The godless say to themselves:  
'Let us lie in wait for the virtuous man, since he annoys us  
and opposes our way of life,  
reproaches us for our breaches of the law  
and accuses us of playing false to our upbringing.  
'Let us see if what he says is true,  
let us observe what kind of end he himself will have.  
If the virtuous man is God's son, God will take his part  
and rescue him from the clutches of his enemies.  
Let us test him with cruelty and with torture,  
and thus explore this gentleness of his  
and put his endurance to the proof.  
Let us condemn him to a shameful death  
since he will be looked after – we have his word for it.'

The word of the Lord.

**Thanks be to God.**

## RESPONSORIAL PSALM

### Responsorial Psalm: PSALM: 53:3-6. 8

The Lord upholds my life.

O God, save me by your name;  
by your power, uphold my cause.

O God, hear my prayer;  
listen to the words of my mouth.

For proud men have risen against me,  
ruthless men seek my life.  
They have no regard for God.

But I have God for my help.  
The Lord upholds my life.

I will sacrifice to you with willing heart  
and praise your name for it is good.

The Lord upholds my life.

## SECOND READING

### Second reading: James 3:16-4:3

Wherever you find jealousy and ambition, you find disharmony, and wicked things of every kind being done; whereas the wisdom that comes down from above is essentially something pure; it also makes for peace, and is kindly and considerate; it is full of compassion and shows itself by doing good; nor is there any trace of partiality or hypocrisy in it. Peacemakers, when they work for peace, sow the seeds which will bear fruit in holiness.

Where do these wars and battles between yourselves first start? Isn't it precisely in the desires fighting inside your own selves? You want something and you haven't got it; so you are prepared to kill. You have an ambition that you cannot satisfy; so you fight to get your way by force. Why you don't have what you want is because you don't pray for it; when you do pray and don't get it, it is because you have not prayed properly, you have prayed for something to indulge your own desires.

The word of the Lord.

**Thanks be to God.**

## GOSPEL ACCLAMATION

### Gospel Acclamation: Cf. 2 Thessalonians 2:14

Alleluia, alleluia!  
God has called us with the gospel  
to share in the glory of our Lord Jesus Christ.  
Alleluia!

## GOSPEL

### Gospel: Mark 9:30-37

Wherever you find jealousy and ambition, you find disharmony, and wicked things of every kind being done; whereas the wisdom that comes down from above is essentially something pure; it also makes for peace, and is kindly and considerate; it is full of compassion and shows itself by doing good; nor is there any trace of partiality or hypocrisy in it. Peacemakers, when they work for peace, sow the seeds which will bear fruit in holiness. Where do these wars and battles between yourselves first start? Isn't it precisely in the desires fighting inside your own selves? You want something and you haven't got it; so you are prepared to kill. You have an ambition that you cannot satisfy; so you fight to get your way by force. Why you don't have what you want is because you don't pray for it; when you do pray and don't get it, it is because you have not prayed properly, you have prayed for something to indulge your own desires.

The Gospel of the Lord.

**Praise to you, Lord Jesus Christ.**

## COMMUNION ANTIPHON

### Communion Antiphon: Psalm 118:4-5

God has called us with the gospel  
to share in the glory of our Lord Jesus Christ.

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## THIS WEEK

One of the side-effects of the coronavirus pandemic and its attendant lockdowns is a new consideration of 'important work'. Of course the care provided by medical staff has never been so important, and we pray they are given the necessary support to carry out their work. However, there are numerous other people whose work is essential to the smooth running of our lives – supermarket staff, transport drivers, cleaners, cafe owners, and the many others who cannot work from home. Often these workers are young, in casual work, because of their age have been at the back of the vaccine queue, and come from the suburbs with increasing coronavirus cases. This week, then, let us pray for all these essential and important workers. Let us respect them for their service and do our part to protect them from harm.

## ANTI-CATHOLICISM IS THE LAST ACCEPTABLE PREJUDICE!



Being Catholic in the past, particularly in some parts of Australia, was difficult. I remember an old Dominican, Fr Tom Fitzgerald OP, telling me once that often advertisements for jobs would carry the moniker "Catholics need not apply".

Whilst discrimination of that kind has ceased legally there is a remnant of discrimination against

Cont...Catholics particularly in the media. Perhaps with the scandals of recent decades-sexual and otherwise, the Church has, maybe rightly, deserved some harsh treatment. Yet, often any negative situation in the Church is amplified in the media, beat up and thrown out to readers so they too can enjoy the carcass of criticism.

Today's first reading from the Book of Wisdom resonates with the attacks on the Church. Our reading indicates that the virtuous man will always come under scrutiny by those of immoral life: <sup>1</sup>

**Let us lie in wait for the virtuous man, since he annoys us and opposes our way of life, reproaches us for our breaches of the law and accuses us of playing false to our upbringing.**

The Church as a divine institution run by fallen human beings will always fall short of being what it should be. There will always be scandals, divisions, and disagreements. One may point to the first band chosen by Jesus as an example of the imperfection of the Church from its human dimension.

But we must be mindful that the Church is a divine institution too, having the Holy Spirit as its soul. The Church's mission is to be the virtuous man, that means each of us, as members of the Church, are obliged to strive for virtue, to strive for holiness, to strive to be the face of Christ to those who do not know him or want to know him.

In a sense the prejudice of the media and of the enemies of the Catholic Church do us a great service. Much like the enemies of the virtuous man in our reading from Wisdom, those who oppose the Church and her teachings say:

**Let us see if what he says is true, let us observe what kind of end he himself will have. If the virtuous man is God's son, God will take his part and rescue him from the clutches of his enemies. Let us test him with cruelty and with torture, and thus explore this gentleness of his and put his endurance to the proof.**

The enemies of Catholicism then keep us on track. Their vigilance over our actions and the way we behave help us to realize what we must do, and that is to live virtuous lives, lives seeking holiness. Often those who attack the Church say "but aren't you suppose to forgive each other?" or "aren't you suppose to love everyone." These statements are usually employed so that the Church might say, change its teaching over gay marriage or accept euthanasia. However by themselves these statements used by our enemies are true-yes we are supposed to forgive, yes we are called to love others without discrimination.

As well, we are as the Book of Wisdom indicates "tested" with cruelty and torture. A recent article in a Melbourne newspaper written to test Catholic sensibilities mocked the Church's doctrine of the real presence, the author, a self proclaimed ex-Catholic wrote:

Time for Communion, when bread and wine is turned into the actual flesh and blood of Christ by the priest. Because he's special. They call it transubstantiation; I call it bull.... <sup>1</sup>

The comments, attacking sacred things, are the most painful to read. Yet it is highly unlikely that the same author would

Cont...

have had the same intestinal fortitude to write something of a similar ilk about Islam or Buddhism. This journalist's article was filled with the usual tired, old and boring criticisms, pointing out the absurdity of the Church's teaching against abortion, pre-marital sex and the like.

One would wonder why this was all written, perhaps in order to sell papers, no doubt.

However the author of this piece of undergraduate journalism does us a great favour. She indicates for us what the Church teaches and continues to teach, unfazed by the novelties and the so called "progress" of human civilization. The negative praise this author hurls at the Church is a testament to the Faith's solidity and failure to go along with the crowd and be popular; relevant.

At the end of the day comments of this kind put our endurance to the proof, they keep us true to what we believe, they give us something to believe against. Rather than be mired in the morass of moral relativism and cosy subjectivism, something our author is hopelessly bogged down by, we as Catholics realize a law which is transcendent, yet written in our hearts. We must cling to the teachings we have been given not so much to escape the "fires of Hell" but rather to live the life God has prepared for us, a life which is inclined to that which is true, good and beautiful. Furthermore Wisdom's words indicate for us that "If the virtuous man is God's son, God will take his part and rescue him from the clutches of his enemies." The only way we can endure the criticism received is by living the life our enemies expect us to live, lives of conscience, dignity, humility, uprightness, moral and spiritual probity. Finally, we must also pray for those who attack us, we must say with Jesus, "Father, forgive them for they know not what they do!

God love you all.

Fr Mannes OP

C.Deveny, Age Newspaper, Aug 12, 2009.

## ONE PEOPLE OF GOD

'It follows that though there are many nations there is but one people of God, which takes its citizens from every race, making them citizens of a kingdom which is of a heavenly rather than of an earthly nature. All the faithful, scattered though they be throughout the world, are in communion with each other in the Holy Spirit, and so, he who dwells in Rome knows that the people of India are his members. 'This characteristic of universality which adorns the people of God is a gift from the Lord Himself. By reason of it, the Catholic Church strives constantly and with due effect to bring all humanity and all its possessions back to its source in Christ, with Him as its head and united in His Spirit.'

Extract from [Lumen Gentium](#)



You Welcome  
Jesus.....  
when you  
welcome one  
of these!



## WISDOM AND CONFIDENCE

*Twenty-Fifth Sunday of the Year.  
Fr Gordian Marshall OP preaches on  
the wisdom that comes from above.*

In the letter of James the writer talks about wisdom. Just before today's extract begins he says that wisdom is not about theoretical knowledge but about knowing how to live. Then he tells the people what he thinks is wrong with the way they are living. There is fighting and squabbling among them. James wants people to take a fresh look at what is causing this.

He thinks the problem is that people are too attached to possessions and power; that is what drives them to fight with one another. But that attachment is not the only reason for outbursts and arguments. In fact many upsets stem from the very opposite. Animals tend to bite and scratch if they feel they are being threatened. People at railway stations or airports often get anxious and angry if they have lost their luggage or fear they are going to be stranded. When they are tired after a long journey they are likely to walk through you without noticing you are there because they don't have enough energy left to think of anyone but themselves.

So if we follow James's lead we should be trying to think how to get free of the insecurities that push us into conflicts. That is not easy. In some ways it is easier to say that a thirst for power or an undue desire for possessions are things which are bad for us and that we should be prepared to wean ourselves away from them. But lack of security or lack of confidence are different. They certainly don't do us any good but we don't get rid of them by condemning ourselves. If anything that only makes things worse. If I keep telling myself all that is wrong with me it just undermines any little confidence I might have.

The sort of wisdom that James is talking about must involve recognising the good qualities that we have, the things we can and do achieve. We often hear criticisms directed against us. Sometimes they are intended and sometimes it is our own insecurity that leads us to see criticism when none may have been intended. And often we find it difficult to trust compliments when they come. Real wisdom involves trusting our own goodness and giving it a chance to flourish.

Again, we are likely to hit out wildly when we feel things are getting out of control, when we seem to be alone and in danger of drowning. Aggression comes more from a feeling of powerlessness and fear than from a feeling of strength. So, when we feel we are not able to do the things that need to be done for our good and for the good of the people we care about, we need to call on strength that we don't believe we have.

Is that really wise, trusting a strength that we cannot see? I would say 'yes'. We can often see that the panic that comes from insecurity can cloud our judgement and push us into doing things we later regret. If we have confidence in ourselves our actions are likely to be less the reactions of panic and less aggressive, and they will be more balanced and more likely to achieve a peaceful result.

But where can we get that confidence when it doesn't seem to come naturally? Sometimes people look for it through therapy and analysis. These can be very helpful and supportive, but James talks about something else. If we believe that God made us then we must be good enough to cope with anything that we have to face. We hear a lot in consumer programmes about goods being made fit for purpose, they must be able to do what they

Cont...are designed for. The Bible is full of stories of people who seem to be weak but turn out to be fit for purpose when they are prepared to rely on God's support.

I think that is what James meant when he wrote about a wisdom that comes from above. It is a way of looking at life and at our strengths and weaknesses that sees possibilities beyond what we think we are capable of. That is what constitutes real wisdom. <http://english.op.org/torch>

## CHALLENGED TO SERVE

We tend to side with the people who agree with us or with arguments we find congenial to our own views. We read the newspapers which complement the image we have of ourselves and reinforce our political allegiance and the way we see the world. For example, whose side do we take in an industrial dispute? Workers go on strike because they consider they are undervalued and not being paid enough and see the management as self-serving fat cats, while on the other hand the bosses think more in terms of the success of the business and their annual bonuses, considering the workers to be greedy. Where do we find the criteria to resolve such disputes justly when, in the words of James, jealousy and selfish ambition exist?

In today's gospel reading even the disciples, the people who were in the constant company of Jesus, were factious and antagonistic towards one another, quarrelling as to which of them was the most important and deserving in the group. At least they knew status should not be their concern because when Jesus asks them what they were discussing they are shamefaced about it. And no wonder. Jesus had just told them how he would abandon himself to the will of others, becoming the least in that he would put himself at the service of all, even going as far as dying for them. In that way he would become the greatest, a paradox at the heart of Christianity. So Jesus teaches his disciples how they should behave.

If anyone would be first he must be last of all and servant of all.

Of course Jesus did not intend our love to be limited to children. He said that if anyone would be first in the Kingdom he must be last of all and servant of all. The child, like the servant, was an example of the most vulnerable members of society, people with no power. So we are to receive anyone who needs our help. They may not be destitute or at death's door but their needs are pressing nevertheless. What we can offer is vital to their well-being and their needs can only be met if we put ourselves at their service. It isn't always practical - we can't be at the service of everyone in need because no one can spread themselves that thinly. As often with Christian morality there is no easy answer. When presented with someone who needs help, we have to decide what we can do, weighing up the pros and cons. How much of my attention can I take from my family to help someone else? How much can I afford to give away before I put myself in a position where I can be of no help? What am I physically able to do or what can I physically not do? Recognising the need and being aware of our own strengths and weaknesses is a great step towards doing the right thing.

Only we ourselves know what we are able to do and can bring ourselves to do it. But to help us make that decision, Jesus has put the image of the most vulnerable person in society before us.

[A reflection on the Gospel Anthony Axle O.P.](#)

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There are two kinds of people in this world: givers and takers. The takers may eat better, but the givers sleep better.

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## IN PRAISE OF PEACE

**A commitment to peace requires us to look beyond our own interests to the good of all.**

**Peace is something we all often long for.** Even the idea of an **International Day of Peace** (21 September) soothes and warms us. Our images of peace are various, but they are always happy. Perhaps of a sunlit valley with a stream running through green grass and flowering trees. Or of a family chatting quietly around the fire at night. Or of people walking down the street smiling at one another and exchanging greetings. Or of ourselves sitting quietly, happy with our own company and our thoughts, contented with ourselves and the world. All these images are touched by longing. We know that these moments are passing and that our lives are full also of conflict and anxiety.

St Augustine, a sharp observer of his world, said that in all we do we seek peace. That seems an extraordinary thought when we look at the world around us – full of war, violence, social media pile-ons. Augustine's point was that even when nations went to war, they wanted peace – on their own terms. This is true also in domestic disputes and shouting matches in the media. We want the kind of peace that comes from winning the conflict. In reality, however, the peace that follows war is often a city burned to the ground. A Roman writer spoke of the Roman Empire when he said, 'They make a desert and call it peace.'

### LOOK BEYOND OUR OWN INTERESTS

For Augustine this meant that peace was more than the absence of war and that the desire for peace was not enough. For peace our hearts need to look beyond our own interests and beyond doing whatever it takes to look out for the good of all people, and especially the people who are most vulnerable. That leads us to renounce violence as a way to peace and to be prepared to yield to others. This is the way of non-violence, which we commemorate with the **International Day of Non-violence** on 2 October.

Non-violence is both attractive and challenging. It is hard not to admire the Jains who avoid killing or mistreating any living being. Their consistency leads them to a vegan diet and also counsels against killing mosquitos and other insects. And yet they had to debate whether it would be right to resist people who tried to kill Jain nuns.

The faithfulness of such conscientious objectors in time of war as Franz Jagerstätter, who accepted death at the hands of the Nazi regime rather than fight, also awes us. It continues to inspire pacifism among Christian groups which oppose the possession and readiness to make use of nuclear weapons. And yet most people, including Christians, believe that it is better to fight people intent on doing us harm than to let them have their way with us. Whether or not we believe that violence can never rightly be met with violence, the International Day of Non-Violence and the lives of people who practise non-violence in demanding ways do make us reflect on the place that violence has in our personal lives and in our society.

### THE EFFECT OF VIOLENCE

We have become sensitive to the effect that violence has on people. We have learned how childhood beatings have continued to traumatise people in later life, and how often they have encouraged people to be similarly violent. We are also coming to recognise the extent of domestic violence directed against women and the damage it causes to body and to spirit. We now question, too, images of masculinity that identify strength and

Cont...self-assertion with physical violence. Many Australians have mercifully been spared from war in our own land. Many, however, have come to Australia after fleeing the violence of war in their own lands.

They and their families have experienced the indiscriminate violence caused by bombs, shells and mines, the personalised violence of rape and bullets, and the tearing apart of family, village, culture and future hopes. Such experience and its affects can affect their lives and those of their descendants, as they have affected the lives of Indigenous Australians after the colonial invasion. The suicides among Australians who have fought in war, too, testify to its destructive effects.

Whether or not we become pacifists, we can see that no one gains as a human being from war or from war. In a world in which technology has been developed to kill anonymously and on a great scale, we can deplore violence and recognise that the arms trade today is a trade in death.

Fr Andrew Hamilton  
SJ



## THE STRUGGLE TO LOVE OUR NEIGHBOUR

In our more honest, more accurately perhaps, in our more humble moments, I think that all of us admit that we don't really love others in the way that Jesus asked. We don't turn the other cheek. We don't really love our enemies. We don't wish good to those who wish us harm. We don't bless those who curse us. And we don't genuinely forgive those who murder our loved ones. We are decent, good-hearted persons, but persons whose heaven is still too-predicated on needing an emotional vindication in the face of anyone or anything that opposes us. We can be fair, we can be just, but we don't yet love the way Jesus asked us to, that is, so that our love goes out to both those who love us and to those who hate us. We still struggle, mightily, mostly unsuccessfully, to wish our enemies well.

We can be fair, we can be just, but we don't yet love the way Jesus asked us to. But for most of us who like to believe ourselves mature that battle remains hidden, mostly from ourselves. We tend to feel that we are loving and forgiving because, essentially, we are well-intentioned, sincere, and able to believe and say all the right things; but there's another part of us that isn't nearly so noble. The Irish Jesuit, Michael Paul Galagher, (who died a short time ago and will be dearly missed) put this well when he wrote: "You probably don't hate anyone, but you can be paralysed by daily negatives. Mini-prejudices and knee-jerk judgments can produce a mood of undeclared war. Across barbed wire fences, invisible bullets fly" (Into Extra Time). Loving the other as oneself, he submits, is for most of us an impossible uphill climb.

So where does that leave us? Serving out a life-sentence of mediocrity and hypocrisy? Professing to loving our enemies but not doing it? How can we profess to be Christians when, if we are honest, we have to admit that we are not measuring up to the litmus-test of Christian discipleship, namely, loving and forgiving our enemies?

Perhaps we are not as bad as we think we are.. If we

**Cont....** If we are still struggling, we are still healthy. In making us, it seems, God factored in human complexity, human weakness, and how growing into deeper love is a life-long journey. What can look like hypocrisy from the outside can in fact be a pilgrimage, a Camino walk, when seen within a fuller light of patience and understanding.

Thomas Aquinas, in speaking about union and intimacy, makes this important distinction. He differentiates between being in union with something or somebody in actuality and being in union with that someone or something through desire. This has many applications but, applied in this case; it means that sometimes the heart can go somewhere only through desire rather than in actuality. We can believe in the right things and want the right things and still not be able to bring our hearts onside. One example of this is what the old catechisms (in their unique wisdom) used to call "imperfect contrition," that is, the notion that if you have done something wrong that you know is wrong and that you know that you should feel sorry for, but you can't in fact feel sorry for, then if you can wish that you could feel sorry, that's contrition enough, not perfect, but enough. It's the best you can do and it puts you at the right place at the level of desire, not a perfect place, but one better than its alternative.

And that "imperfect" place does more for us than simply providing the minimal standard of contrition needed for forgiveness. More importantly it accords rightful dignity to whom and to what we have hurt.

Reflecting on our inability to genuinely love our neighbour, Marilynne Robinson submits that, even in our failure to live up to what Jesus asks of us, if we are struggling honestly, there is some virtue. She argues this way: Freud said that we cannot love our neighbour as ourselves, and no doubt this is true. But since we accept the reality that lies behind the commandment, that our neighbour is as worthy of love as ourselves, then in our very attempt to act on Jesus' demand we are acknowledging that our neighbour is worthy of love even if, at that this point in our lives, we are too weak to provide it.

And that's the crucial point: In continuing to struggle, despite our failures, to live up to the Jesus' great commandment of love we acknowledge the dignity inherent in our enemies, acknowledge that they are worthy of love, and acknowledge our own shortcoming. That's "imperfect" of course, but, I suspect, Thomas Aquinas would say it's a start!  
 Fr Ron Rolheiser SJ <http://liturgy.slu.edu/>

### TRYING TO BE FIRST



In the Gospel Reading, Jesus rebukes his disciples for arguing about who among them was first and greatest. But how do we suppose their argument went? There are two possibilities.

**First Possibility:** Each disciple was saying, "I am the greatest!" while the others were saying, "Oh no, you're not! I am!"

**Second Possibility:** Each disciple was saying to one of the others, "You are the greatest among us!," and that person was saying, "Oh no, I'm not. You are."

On the First Possibility, each disciple is trying to put himself ahead of all the others. On the Second Possibility, each disciple is trying to be small by putting some other disciple ahead of himself.

**Cont...**No one is ahead of the others, no matter how much greatness he achieves.

We are naturally inclined to think that the right possibility must be the first one. That is because Jesus rebukes the disciples, and we unreflectively suppose that Jesus wouldn't want to rebuke them if each one was trying to be small.

But notice that if we adopt the first possibility, then Jesus' rebuke doesn't make sense. On the first possibility, what is wrong with the disciples is that each one is trying to be first. And so Jesus should rebuke them for trying to be first. But that is not what Jesus rebukes the disciples for. On the contrary, Jesus gives the disciples a short instruction manual for how to get to be first. If you want to be first, he tells them, you have to be the servant of all. Would Jesus have explained to them how to get to be first if he thought that trying to be first was wrong?

So the Second Possibility is the right one. Each disciple was trying to be small in order to seem humble. But there is no true humility in trying to be small.

As the parable about the talents (cf. Matthew 25:24-28) shows, each person is called to strive for greatness by accepting the gifts God gives him and using them to the full. True humility lies in understanding that everything is gift; and everything is meant to be given back, in service of others.

When each person strives for greatness in this way, there is no competition. No one is ahead of the others, no matter how much greatness he achieves. Rather, all together are one in the Lord, and he is Lord over all (Rom.9:5). This is the way in which being the servant of all makes you first.

Eleonore Stump <http://liturgy.slu.edu/>



### FEMALE PHILOSOPHY

Bible reading from Genesis.....

"And God promised men that good and obedient wives would be found in all corners of the earth."  
 Then He made the Earth round, and He laughed!!!

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The first to apologise is the bravest.

The first to forgive is the strongest.

The first to forget is the happiest.

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There is nothing wrong with being a little more giving than others, after all, there has to be someone who gives light in a darkened room.

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## CLIMATE CHANGE

Sat 18 Sept, 4pm – "COP26 : Australia and avoiding dangerous climate change"

Jamie Isbister, Ambassador for the Environment on the upcoming UN Climate Talks in Glasgow, in conversation with young people in Canberra.

Jamie Isbister, Australia's Ambassador for the Environment heads to Glasgow in late October as part of the Australian delegation to the United Nations conference. COP26 will bring parties together to accelerate action towards the goals of the Paris Agreement and the UN Framework Convention on Climate Change. Isbister will outline the goals and challenges of the meeting as Australia comes under increased pressure to do more.

The event, part of a Sustainability Festival which is this year online, is hosted by the Social Justice and Environment Group Holy Cross Anglican and St Margaret's Uniting in Hackett, Canberra.

To register: <https://www.eventbrite.com/e/cop26-australia-and-avoiding-dangerous-climate-change-tickets-169558045679>

To join the event on the day use this Zoom link: <https://adcg.zoom.us/j/5675297261>

Facebook event: <https://www.facebook.com/events/257127672940279/>

## SUSTAINABILITY

Sat 2 Oct, 4pm - Sustainability update with the ACT Minister for Water, Energy and Emissions Reduction Shane Rattenbury. ACT Attorney General and Minister for Water, Energy and Emissions Reduction Shane Rattenbury will discuss the ACT's progress toward 100% renewable electricity, the future of gas and environmental sustainability issues one year on from the 2020 ACT election. He will be quizzed by young people in his electorate.

The event, part of a Sustainability Festival which is this year online, is hosted by the Social Justice and Environment Group, Holy Cross Anglican and St Margaret's Uniting in Hackett, Canberra.

To register: <https://www.eventbrite.com/e/sustainability-in-the-act-community-conversation-with-shane-rattenbury-tickets-169560924289>

To join the event on the day use this Zoom link: <https://adcg.zoom.us/j/5675297261>

## THE PELL CASE LESSONS FOR CHURCH & STATE

On Friday 25th of June, a record number of guests attended the 16th Annual St. Thomas More Oration to hear Fr Frank Brennan present *The Pell Case Lessons For Church And State*. We were extremely fortunate to be able to host this event which was booked out with a waiting list, a few days later, we could not have proceeded.

We write today to provide you with both the links to the copy of the recently released transcript of the Oration which can be downloaded and also the video presentation on YouTube.

- **Download the Transcript:**  
<https://stthomasmore.org.au/thepellcase>
- **Watch the video directly on YouTube**  
<https://www.youtube.com/watch?v=8fJXBuSerZs>



## In Your Prayers please remember those in our community who are ill:

Greg O'Neill, Ruth Burke, Frank Zobec, Carol Hallam, Mary Martin, Barbara Wilson, June Pollard, Anne Corver, Ursula Ramsay, Edith Jensen, Philip Bailey, Fr Ellis Clifford, Mimma Gia, Awny El-Ghitany, Bob Hackett, Joe Schimizzi, Rosa Maria Santos, Margaret Sullivan, Mary Lou Pentony, Elizabeth Webster, Pamela Sandy, Maureen Blood, Beth Delos Santos, Peter Catlin, Terry Stephens, Bernard Druett, Veronica & Paul Cornelly, Denis Lawrence

## Our recently Deceased: May they find peace and comfort in the embrace of the Lord.

Fr John Neill OP, Teresa Paul

## IMPORTANT WWVP CARDS

Please forward to the Parish Office any confirmation emails from Access Canberra or new cards for anyone who has been volunteering especially those who will continue volunteering after the lockdown period. If anyone has not provided a new card or email confirmation, can you please ensure that you do so before volunteering again in a role requiring a WWVP. Please check to see if your card will expire over the next few months and remember to renew.

## ROLE OF WOMEN IN FAITH

### Join us for a journey of discovery as we explore the role of women in faith.

Presented by Dr Janina Hiebel, Dr Rosemary Canavan, Dr Carmel Posa SGS and Dr Claire Renkin, the series will be held over four sessions. Each session involves all four speakers who will explore three women around a common theme – Old Testament, New Testament, Monastic Women, and the Artwork around them. A Q&A will follow each session.

**SESSION THREE**—Hannah, Mary and Elisabeth (visitation), Dorothy Day Wednesday September 22, 2021, 7.00pm-8.00pm .

**SESSION FOUR**—Ruth, Phoebe, Teresa of Avila Wednesday September 29, 2021, 7.00pm-8.00pm. **TIME:** 7.00pm – 8.00pm **WHERE:** Via Zoom Meeting. Zoom link will be emailed after you have registered.

**BOOKING LINK**— <https://garratt1.wufoo.com/forms/k1h4t4sz1lv5cza/>

**Online registration is essential.** This is a FREE event.

## PRAYING THE ROSARY

A message from *Aid to the Church in Need Australia: One Million*

**Children Praying the Rosary:** ACN invites you to join the prayer campaign 'One Million Children Praying the Rosary' for unity and

peace in the world on the 18th of October. Be part of this prayer campaign and join many others! Register and learn more at [www.aidtochurch.org/one-million-children](http://www.aidtochurch.org/one-million-children)



Lord Jesus Christ, you said to your disciples,  
'I am with you always'.  
Be with me today, as I offer myself to you.  
Hear my prayers for others and for myself,  
and keep me in your care.