

FEAST DAY- 31 JULY

RICHMOND CATHOLIC PARISH OF ST. IGNATIUS & ST. JAMES

Phone: 03 8420 6789

Operation hours: Monday – Friday 9.00am – 4.00pm

Email: parish@ignatius.org.au

Website: www.ignatius.org.au

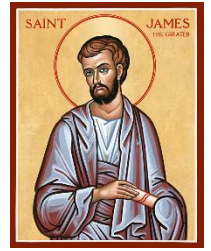
Parish Priest: Fr. Trung Hoang Nguyen, SJ

Priest in Residence: Fr. Michael Smith, SJ

Parish Manager: Ms. Licia Marchese (Mon-Thurs)

Administrative Assistant: Sr Yen Phung (Mon, Wed, Thurs & Fri.)

Mrs. Lorraine Cappozzo (Tues & Wed)



FEAST DAY- 25 JULY

ST IGNATIUS CHURCH 326 Church Street, RICHMOND VIC 3121

Mass Times

Daily

12.00 noon
(Monday - Friday)

Saturday

5.00pm (Vigil)

Sunday

9.30am (English)
12.00 noon (Polish)
4.00pm (Vietnamese)

Anointing of the Sick

1st Friday of the Month

ST JAMES CHURCH 162 Kent Street, NORTH RICHMOND, VIC 3121

Mass Times

Sunday: 11.00am

TRINITY CATHOLIC PRIMARY SCHOOL

57-61 Davison Street,
NORTH RICHMOND
VIC 3121

Principal

Nigel Rodrigues

Tel: 03 9428 7180

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SACRAMENTS

Baptism

Please contact Parish office.

Reconciliation

By appointment

Wedding

Contact Parish Office



*I tell you that you forgive not seven
times but seventy times seven.*

Social Justice Statement – New Engagement

By Fr Andy Hamilton SJ

The Catholic Bishops Justice Statement appears each year on Social Justice Sunday. This year the Statement *Listen, Learn, Love a New Engagement with Aboriginal and Torres Strait Islander Peoples* <https://socialjustice.catholic.org.au/> is especially timely. It reflects on the relationships between Aboriginal and Torres Strait Islander peoples and other Australians in the light of the coming Referendum on the Voice to Parliament. As the title promises, it looks for a fresh and deeper engagement in that relationship, one based on listening, learning and loving. Both the shape and the argument of the Statement deserve reflection.

The Statement comprises an introduction and foreword, a reflection from the National Aboriginal and Torres Strait Islander Catholic Council (NATSICC) speaking on the continuing effects on them of European occupation of their lands, another reflection from the Australian Bishops Conference on their engagement with Aboriginal and Torres Strait Islander peoples, and suggestions for Catholics to deepen their own engagement.

Both the Introduction and the Foreword recall significant events in the relationship between the First peoples and other Australians: the *Bringing them Home Report* on the forced removal of Indigenous children from their families, and the passing of the Referendum to allow Aboriginal and Torres Strait Islanders people to be reckoned as part of the Australian Population. Each event points forward to the Referendum on the Indigenous Voice to Parliament: one to the systematic injustice that remains to be set right, and the latter to the hope that the coming Referendum may build on the good will show in the first one. Together they evoke urgency. The aim of the Statement is to encourage a new engagement based on listening, learning and loving. It is addressed primarily to Catholics and draws on the Catholic tradition. *(Continue next page)*

A JESUIT PARISH OUR MISSION

We share responsibility to: Practise and promote gospel values, recognise and respond to the ever-changing needs of the community and foster a faith that leads to justice. As a parish open to change desiring to be a community, we strive to live the gospel values of: Diversity, Hospitality and Inclusivity.

We respectfully
ACKNOWLEDGE the
Wurundjeri people of the
Kulin nation, as the
traditional caretakers of
the land which is the
Richmond Catholic
Parish.

We acknowledge the
Elders, past & present.
May we too, be good
stewards of this land.

SAFETY OF CHILDREN & ALL VULNERABLE PEOPLE

*Richmond Catholic Parish
holds the care, safety and
wellbeing of children and
all vulnerable people as a
central and fundamental
responsibility for our
community.*

ENTRANCE ANTIPHON

Give peace, O Lord, to those who wait for you,
that your prophets be found true.
Hear the prayers of your servant,
and of your people Israel.

GLORIA

Glory to God in the highest, and on earth peace to
people of good will. We praise you, we bless you, we
adore you, we glorify you, we give you thanks for your
great glory, Lord God, Heavenly King, O God, almighty
Father. Lord Jesus Christ, Only Begotten Son, Lord
God, Lamb of God, Son of the Father, You take away
the sin of the world, have mercy on us; You take away
the sin of the world, receive our prayer; You are seated
at the right hand of the Father, have mercy on us. For
you alone are the Holy One; you alone are the Lord. You
alone are the Most High, Jesus Christ, with the Holy
Spirit, in the glory of God, the Father. Amen.

FIRST READING *Sirach 27:30 – 28:7*

A reading from the book of Ecclesiasticus
*Forgive your neighbour's faults and when you pray,
your sins will be forgiven.*

Resentment and anger, these are foul things,
and both are found with the sinner.
He who exacts vengeance will experience the
vengeance of the Lord,
who keeps strict account of sin.
Forgive your neighbour the hurt he does you,
and when you pray, your sins will be forgiven.
If a man nurses anger against another,
can he then demand compassion from the Lord?
Showing no pity for a man like himself,
can he then plead for his own sins?
Mere creature of flesh, he cherishes resentment;
who will forgive him his sins?
Remember the last things, and stop hating,
remember dissolution and death, and live by the
commandments.
Remember the commandments, and do not bear your
neighbour ill-will;
remember the covenant of the Most High, and
overlook the offence.

The Word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM *Ps 102:1-4, 9-12. R. v.8*

**(R.) O that today you would listen to his voice!
Harden not your hearts.**

(R.) The Lord is kind and merciful;
slow to anger and rich in compassion.

1. My soul, give thanks to the Lord,

all my being, bless his holy name.
My soul, give thanks to the Lord
and never forget all his blessings. (R.)
2. It is he who forgives all your guilt,
who heals every one of your ills,
who redeems your life from the grave,
who crowns you with love and compassion. (R.)
3. His wrath will come to an end;
he will not be angry forever.
He does not treat us according to our sins
nor repay us according to our faults (R.)
4. For as the heavens are high above the earth
so strong is his love for those who fear him.
As far as the east is from the west
so far does he remove our sins. (R.)

SECOND READING *Romans 14:7-9*

A reading from the letter of St Paul to the Romans
Whether alive or dead, we belong to the Lord.

The life and death of each of us has its influence on
others; if we live, we live for the Lord; and if we die, we
die for the Lord, so that alive or dead we belong to the
Lord. This explains why Christ both died and came to
life, it was so that he might be Lord both of the dead and
of the living.

The Word of the Lord.

Thanks be to God.

GOSPEL ACCLAMATION

Alleluia, Alleluia!

I give you a new commandment:
love one another as I have loved you.
.Alleluia!

GOSPEL

Matthew 18:21-35

A reading from the holy Gospel according to Matthew
*I tell you that you forgive not seven times but seventy
times seven.*

Peter went up to Jesus and said, 'Lord, how often must
I forgive my brother if he wrongs me? As often as seven
times?' Jesus answered, 'Not seven, I tell you, but
seventy-seven times.

'And so the kingdom of heaven may be compared to a
king who decided to settle his accounts with his
servants. When the reckoning began, they brought him
a man who owed ten thousand talents; but he had no
means of paying, so his master gave orders that he
should be sold, together with his wife and children and
all his possessions, to meet the debt. At this, the servant
threw himself down at his master's feet. "Give me
time," he said "and I will pay the whole sum." And the
servant's master felt so sorry for him that he let him go
and cancelled the debt. Now as this servant went out, he
happened to meet a fellow servant who owed him one

hundred denarii; and he seized him by the throat and began to throttle him. “Pay what you owe me”, he said. His fellow servant fell at his feet and implored him, saying, “Give me time and I will pay you.” But the other would not agree; on the contrary, he had him thrown into prison till he should pay the debt. His fellow servants were deeply distressed when they saw what had happened, and they went to their master and reported the whole affair to him. Then the master sent for him. “You wicked servant,” he said. “I cancelled all that debt of yours when you appealed to me. Were you not bound, then, to have pity on your fellow servant just as I had pity on you?” And in his anger the master handed him over to the torturers till he should pay all his debt. And that is how my heavenly Father will deal with you unless you each forgive your brother from your heart.’

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

APOSTLES' CREED

I believe in God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father
almighty; from there he will come to judge the living
and the dead.
I believe in the Holy Spirit, the holy Catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting. Amen

COMMUNION ANTIPHON Cf Psalm 35:8

How precious is your mercy, O God!
The children of men seek shelter in the shadow of your wings.

Social Justice Statement – New Engagement

By Fr Andy Hamilton SJ

(Continue)

Given that the vast majority of Catholics are non-Indigenous the engagement naturally emphasises the need for them to listen and learn from Aboriginal and Torres Strait Islanders peoples.

In speaking of their history and experience of the First Peoples the NATSICC section discloses through stories the injustice that lies behind their pain and loss, and also their resilience. The story of Uncle Bevan Costello taken from his family to the notorious Cherbourg Mission, taught in schools, was a community leader, grieved for and worked to reduce the number of youth suicides, and died shortly before the declaration of native title for his tribal country.

The NATSICC contribution then outlines both negative and positive developments in the life of Indigenous people in Australian society and in the Catholic Church. The euphoria of the Apology was followed by the promise and its substantial failure to reduce the gap between the lives of Indigenous and other Australians. It offers ample evidence of the racism in Australia that raises the question whether Black Lives Matter. Its support for the *Uluru Statement from the Heart* is encapsulated in the line that there should be ‘Nothing about us without us.’

The Bishops acknowledge the faults of the past, but also tell stories of how some have listened and learned, notably Archbishop Polding who spoke passionately of the injustice involved in the treatment of Indigenous Australians. They ground the call to engagement through listening, learning and loving in the Old Testament Prophets’ rejection of religion without justice and in Jesus’ insistence of right relationships.

The heart of the Bishops’ message lies in an engagement with Indigenous Australians that is based not on distance nor the desire to help but on a love that will permeate and bring change to society and its politics.

This is a love, which does not patronise or pity Aboriginal and Torres Strait Islander Australians. It is a love, which seeks them out where they are, listens to them and learns from their great wisdom and which walks with them to a place where we are together freed from every injustice and oppression.

This call underlies the Bishops’ endorsement of the importance and authority of the *Uluru Statement from the Heart* that provides the basis for the Referendum question. While acknowledging the differences of opinion about the Referendum, they insist that in voting we should ask what represents best the hopes and aspirations, of Indigenous Australians and will bring them healing and justice.

The document concludes by suggesting ways in which we can enter and deepen our engagement with Aboriginal and Torres Strait Islander peoples through listening, learning and loving.

My first response on reading the Statement was that it was a little bland. It seemed to understate the injustice and suffering of the First Peoples at the hands

of Australian society and the Church and to emphasise tolerance for other views more than insistence on the importance of the passing of the Referendum.

On a closer reading, I appreciated the novelty of the Statement and the ambition of its goal. The Bishops broke new ground by including voices other than their own in the actual writing of the Statement. The joint presentation embodied the theme of a new engagement based on listening and learning. Viewed from this perspective the understated tone of the document could be seen to provide the atmosphere necessary for listening and learning. It also echoed, by intention or coincidence, Pope Francis' emphasis on the process of synodality and the priority he gives to pastoral commendation over doctrinal declaration.

The re-reading of the Statement, too, drew my attention to the authorities quoted in it. These always clarify the intention of Church documents. The Statement refers to trenchant judgments by Patrick Dodson, the radical solidarity with the First Peoples of Archbishop Polding, the opening words of the Vatican Council document on the Church in the Modern World – the charter for Catholic reflection on social justice, Pope John Paul's speech at Alice Springs, the words of Prophet Amos lacerating the people for a religiosity that neglected the dire need of the poor, uncompromising words by Indigenous writers Noel Pearson and Lilla Watson and anthropologist William Stanner, and the *Uluru Statement from the Heart*.

All these people and the words quoted were countercultural and controversial in their day and most remain so. When brought together they give the Statement a radical edge. They prepare for the demanding criterion by which we should measure our vote:

Choose the option, which you believe, offers the best chance of healing and justice for the First Peoples of our land.

In the spirit of reconciliation, Heart of Life acknowledges the Traditional Custodians of country throughout Australia, and their connections to land, sea and community. We pay our respects to their Elders past and present and extend that respect to all Aboriginal and Torres Strait Islander peoples today.

 **Heart of Life**
Centre for Spiritual & Pastoral Formation

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40TH
ANNIVERSARY
1983 - 2023

Waiting at the Well - 4x Thu, 5, 12, 19 & 26 Oct, 10am–12.30pm (in-person event)

Carole Carmody rsm, Julie Adam

This series offers an opportunity for those waiting to have their thirst quenched at the Well of Life to explore the depths of wisdom in their own heart, to recognise wisdom in the encounter with another, and to dwell in the Heart of Contemplation. Places limited. Bookings via <https://www.heartoflife.melbourne/events/waiting-at-the-well-series/> or email info@heartoflife.melbourne. Cost \$100 for the series or \$30 per session.

17 September 2023



Social Services Sunday

A day to reflect and give thanks



READERS' ROSTER

ST IGNATIUS CHURCH

Saturday 16/09/2023 5.00pm	Julia Walters	Sunday 17/09/2023 9.30am	Sr. Tina Lubong FDZ
Saturday 23/09/2023 5.00pm	Therese Keogh	Sunday 24/09/2023 9.30am	Grabrille Keenan
ST JAMES CHURCH			
Sunday 17/09/2023	Barbara Shea	Sunday 24/09/2023	Greg Strange

ST IGNATIUS AND ST JAMES CHURCHES COLLECTION WEEK 2/3 SEPTEMBER 2023

Thanksgiving Envelopes –	\$ 474.55
Loose Collection	\$ 2210.70

FEASTS FOR THE NEXT WEEK:

- 18 September **Monday** of the twenty-fourth week in Ordinary Time
- 19 September **Tuesday** Saint Januarius
- 20 September **Wednesday** Saints Andrew Kim Taegon and Paul Chong Hasang and companions
- 21 September **Thursday** Saint Matthew
- 22 September **Friday** of the twenty-fourth week in Ordinary Time
- 23 September **Saturday** Saint Pius of Pietrelcina