

ST. ANNE'S STRATHFIELD SOUTH PARISH

Twenty-Fifth Sunday in Ordinary Time

18 & 19 September 2021

READINGS:

Wisdom: 2: 12, 17 -20
James: 3: 16 – 4: 3
Mark: 9: 30 – 37

ACKNOWLEDGMENT OF COUNTRY

We acknowledge and celebrate that this land is of the Wangal people of the Darug nation on which we are gathered. We commit ourselves to work together for reconciliation, justice and peace.



Responsorial Psalm: The Lord upholds my life .

Gospel Acclamation: Alleluia! Alleluia! God has called us with the gospel to share in the glory of our Lord Jesus Christ. Alleluia !

Eucharistic Acclamation: When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.



Intermittent disorientation appears to a part of life during lockdown, at least in mine. It is hard to keep focused as the days pass. The fact the 3rd school term finished last Friday may have escaped your notice. It has been a difficult term for many reasons with little reassurance that the 4th term will be much different. We hope not! Be that as it may, we should recognise the hard work and dedication of the teaching and support staff of our school. They have remarked that it takes more time to prepare, send and supervise interesting lessons online than in the classroom. We thank them for their service, enthusiasm, and dedication. However, the real heroes of the hour are you the parents, juggling work at home, supervising, and encouraging your children. Further, in most cases this falls to mothers: that trying to balance home life, possibly working from home themselves, and getting children, sometimes reluctant, to do the work set by our teachers. That fact that this is done and done well is a testimony to the love and self-sacrifice that is demanded. Thank you. The fact that our children continue to thrive is a tribute to you. Have a great holiday.

May our loving Father carry you all gently through the week.

Mgr Greg

FOR OUR DEAD

Holy Souls, especially, Alfred Hamilton, Dino Pratelli, Pratelli Family, Mangion Family, Dino Pratelli, Michelle Bryant,

FOR OUR SICK

especially Bill Petrie, Fr P. Maher, Peter Simon, Lorraine and Tony Grace, Frank Zerafa, Kathy Fleri, Bishop W Wright, Mgr John Usher, Mgr Brian Raynor, Frs M Kelly, Frank Coorey, Paul Foley, David Coffey, and Don Willoughby.

Please Pray for...



Should you have any prayer requests that you would like our families of families to pray for, please send them to the Parish Office on:
stannesstrathfieldsouth@outlook.com

ST ANNE'S WEBSITE IS:

<https://www.stannestrathfieldsouth.org.au/>
Many thanks to Emily Giles who is our web

A very warm welcome to all who are visiting our family of families of St Anne's. It is good to have you with us.

We are striving to offer you resources via the bulletin to assist you in spending some time in prayer as a family. If any of you want a special intention, please let us know so that it can be published. If you have any questions or would like to know more about our family of families, please contact Mgr Greg. We welcome your suggestions and enquires, including feedback about the bulletin. Please send them via stannesstrathfieldsouth.@outlook.com.

If you find this bulletin helpful and / or enjoyable please pass it on to others. Additionally if you have not received it from us directly, please contact us via the email above and your email address will be added to our bulletin contact list.

Please keep well and follow the current directions as best as you can; always try to be gentle on yourself and others. Try to keep an eye on each other and your neighbours especially the elderly and vulnerable.

WELCOME
to our
PARISH

WELCOME

St. Anne's Strathfield South Parish

Parish Priest: Mgr Greg Flynn

11 St Anne's Square

Strathfield South NSW 2136

Email: stannesstrathfieldsouth@outlook.com

Website: <https://www.stannestrathfieldsouth.org.au/>



St. Anne's Catholic Primary School

Principal: Mr Mark McKeown

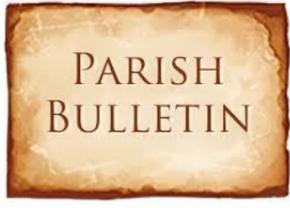
St Anne's Square

Strathfield South NSW 2136

Phone: (02) 9642 6149

Fax: (02) 9742 6250

Website: <https://www.stastrathfield.catholic.edu.au/>



If you know of anyone who is not receiving the bulletin and would like to, encourage them to contact the Parish Office on stannesstrathfield@outlook.com with their email address and they will be included in our list for the following week.
The bulletin should arrive each Saturday from around mid to late afternoon. If it does not please contact us and we will resend it to you.

LOCKDOWN RESPONSE

Due the lockdown, as long as it runs, it has been decided to include in our weekly bulletin and website, the homily and universal prayers and the slides for the weekend Mass.

Remember that Mgr Greg will celebrate Mass as often as possible and will include your intentions, health of you all and your safety.

Finally, please remember the more times we insert into our browsers the address of our parish website, the easier it becomes to access it: <https://www.stannestrathfieldsouth.org.au/>

COVID-19 UPDATE

All churches across greater Sydney are closed until at least end of September under a NSW Government lockdown aimed at containing the spread of COVID-19. Funerals may proceed at this time, with a maximum of 10 people in the congregation.

More information is available on the Archdiocesan website here, including rules parishes must observe around singing at livestreamed Masses:

www.sydneycatholic.org/coronavirus-frequently-asked-questions/.

STRICTER LOCKDOWN:

Most of us are following the requirements consciously. Many of us have noticed periodically some who are apparently not doing so, egged on by stories in the media about some who have allegedly misbehaved. This may make us angry. This is not helpful particularly to us and to our families, especially our mental health. Let us make a pact with ourselves that only ones we really have to worry about is ourselves and our children. If we all do this, then we will get through this together. So well done and keep up the good work!

NOTICE FROM THE ARCHDIOCESE OF SYDNEY

Child sexual abuse is a crime. The appropriate people to deal with crimes are the police. If you, or anyone you know, has been abused, please contact the police. Alternatively, you can contact the Safeguarding and Ministerial Integrity Office on (02) 9390 5810 or safeguardingenquiries@sydneycatholic.org

You may also want to speak to your Parish Priest / Administrator who will be able to provide support and guidance. The Archdiocese has a legal obligation to report crimes to the police.

COVID-19

QR codes are now compulsory for churches to ensure there is a record kept for all attendees. However in cases where you have parishioners unable to use a QR code, the parish must keep an electronic record of that person's name and contact details.

All are encouraged to download Services NSW App to your phone prior to coming to the church. When the download completed, scroll down to Tools and you will find the COVID app. Prior to entering the church, please do the following:

1. Open the app at the appropriate page.
2. Place your phone over the QR sign. A page will open with all your details.
3. Sanitised your hands (take a mask if necessary) and you are welcome to contribute to the collections
4. Show your open app to the person who is marking off names.
5. Go to your seat and ensure your phone is in silent mode.



PLEASE REMEMBER AFTER MASS: Open the app and scroll to Tools, tap on COVID and then on last place visited; tick the circle to log off. Otherwise, you will be marked as being in the church until you follow this procedure.

QR CODE

for St Anne's Catholic Church,
Strathfield South

Don't forget to Check Out afterwards.





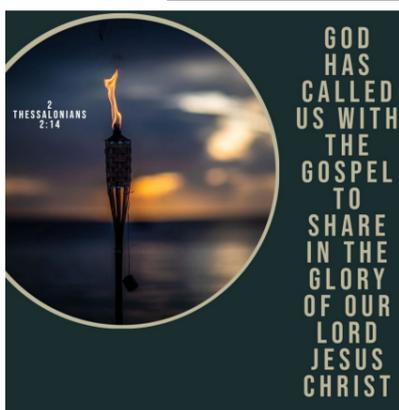
For a hand-picked inner circle of disciples, the Twelve prove to be remarkably dull and slow. As Mark tells it, they fail again and again to grasp who Jesus really was and what he was about. Jesus rebukes them repeatedly for being so thick-headed. If the story of the washing of the feet were in Mark's gospel rather than John's, there's no doubt that the disciples would have had to say "No" when asked by Jesus: "Do you understand what I have done to you?"

There's no reply recorded in John. Instead, Jesus proceeds to explain the meaning of his gesture. "If I, then, your Lord and Master, have washed your feet, you should wash each other's feet. I have given you an example so that you may copy what I have done to you."

This is not what the disciples had in mind when they argued with each other on the road about who was the greatest. Our lust for power may not be as blatant as it was among the Twelve. Perhaps we are cleverer at disguising it. But few of us are free of its grip. Today, if we allow it, the word of God that is "sharper than any two-edged sword" can lay bare "the thoughts and intentions of the heart" (Heb 4:12). It can also inspire us to be "last of all and servant of all".

Source: Liturgy Brisbane

WHAT PATHWAY MIGHT BEST LEAD US TO THE FRUITS OF RIGHTEOUSNESS?



Today's readings explore what it means to be follow God's way. Jesus' words to his disciples echo the passage in the First Reading, where those who are just are beset upon by the wicked. The Second Reading explores what drives people to set upon the just – jealousy and selfish ambition – which are the cause of disorder and wrongful practices. Against this, another path is proposed -- one of purity, peace, gentleness and compliance with God's will. In a month that has become a season of prayer for creation in the Church over the past few years, it's perhaps worth considering what these readings mean when it comes to our relationship with the environment. Are we driven in our actions by selfish needs, or are we driven by what we believe is right for all creation? What pathway might best lead us to the fruits of righteousness?

Source: pray.com.au

PENITENTIAL RITE

Lord Jesus, you preached justice for all. **Lord have mercy.**

Lord Jesus, you are the Prince of Peace. **Christ have mercy.**

Lord Jesus, you said, when you welcome a little one, you welcome me. **Lord have mercy.**

COLLECT

O God, protector of the poor and defender of the just, in your kingdom the last become first, the gentle are strong, and the lowly exalted.

Give us wisdom from above, that we may find in your Son, Jesus the pattern of true discipleship and the grace to persevere in following him, who lives and reigns with you in the unity of the Holy Spirit, God for ever and ever.

AMEN

First Reading - Wisdom 2: 12, 17 - 20 - a reading from the book of Wisdom



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.'

Responsorial Psalm - Ps 53: 3 - 6, 8

(R.) The Lord upholds my life.

1. 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. **(R)**
2. For proud men have risen against me, ruthless men seek my life. They have no regard for God. **(R)**
3. 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. **(R)**

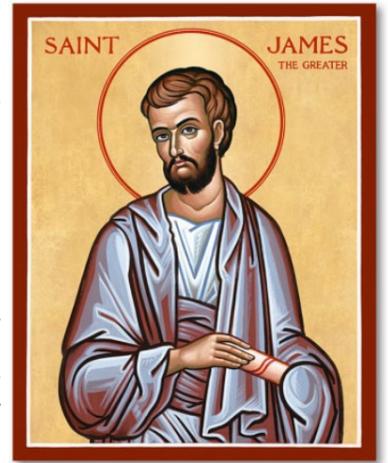
Misunderstanding arising from ignorance breeds fear, and fear remains the greatest enemy of peace.

Lester B. Pearson, former Prime Minister of Canada.

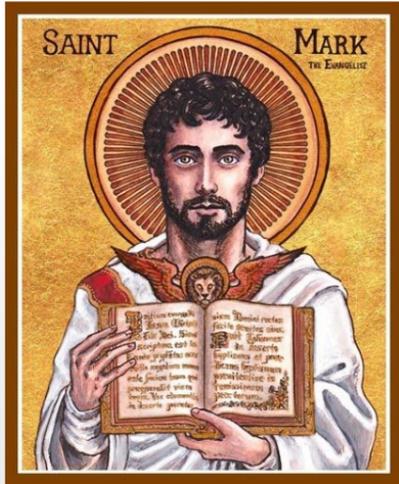
Second Reading - St James 3: 16 - 4:3 - a reading from the first letter of St James

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.



Gospel - Mark 9: 30 - 37 - The reading from the Holy Gospel according to Mark



After leaving the mountain Jesus and his disciples made their way through Galilee; and he did not want anyone to know, because he was instructing his disciples; he was telling them, 'The Son of Man will be delivered into the hands of men; they will put him to death; and three days after he has been put to death he will rise again.' But they did not understand what he said and were afraid to ask him.

They came to Capernaum, and when he was in the house he asked them, 'What were you arguing about on the road?' They said nothing because they had been arguing which of them was the greatest. So he sat down, called the Twelve to him and said, 'If anyone wants to be first, he must make himself last of all and servant of all.' He then took a little child, set him in front of them, put his arms round him, and said to them, 'Anyone who welcomes one of these little children in my name, welcomes me; and anyone who welcomes me welcomes not me but the one who sent me.'

HOMILY

Scholars consider that there are three components / sources of the Old Testament: firstly, the Torah or Pentateuch or the first five books, which is the basis of Jewish law; secondly, the prophets and lastly, wisdom literature. Many say that this literature arose out of the greatest concentration of Jews outside Israel in Old Testament times. Jewish scholars gathered in Alexandria (Egypt) because the ancient wonder of the great library. They were keen to demonstrate that Jewish wisdom was if not equal to, but greater than, ancient Greco Roman wisdom. This portion of the Bible includes the Psalms, Proverbs, Job, Ecclesiastes, Sirach, and Song of Song, and arises out of the prophets and priests reflecting on understanding of the important force that Israel was in the ancient world. It possessed and lived out a wide knowledge of the created world with a special insight into human affairs and good judgement on how to be successful. These sages reflected upon God's revelations to his people and offered an insight into how people ought to live in God's world. This continues to be a distinctive perspective on God and the world.

Our first reading today comes from the Book of Wisdom or as it was called the Book of the Wisdom of Solomon. It recounts the thoughts of those who do not believe when dealing with a believer. They set a test: to see if God would save him as he believes and because he believes: 'If the virtuous man is God's son, God will take his part and rescue him from the clutches of his enemies. ... Let us condemn him to a shameful death since he will be looked after – we have his word for it.' A question to ponder for each of us on one hand and on the other, offers an understanding of Jesus' relationship (reliance on) with the Father. There is no more shameful death at the time of Christ than crucifixion an ancient form of capital punishment which the Romans had perfected. Also, note the non-believers named as the relationship of the believer with God; that is of 'son'. They observed that it was an intimate, close, and family relationship. Jesus invites us into that relationship.

Mark contribution pictures Jesus travelling from Galilee in the north towards Jerusalem, a journey of a few days but in Mark, it takes much longer. This parallels a spiritual journey for the disciples, especially the apostles. Jesus again warns them of the manner of his death. This occurs three times in succeeding chapters of Mark; 8, 9, and 10. It is obvious that the disciples had trouble in coming to terms with what Jesus was teaching. Even after a second warning, they argued along the road about who was to be the most important. Completely oblivious to the teaching of Jesus. They could not come to it because they badly wanted the Messiah conqueror to cast out the hated Romans. It was their needs and wants they placed before the teaching of Jesus. Clearly they accepted that Jesus was the Christ, anointed by God – not as a Davidic messiah, a conquering king, but it was difficult to put aside that so to believe in a messiah who was to suffer and die for the people (even worse, a shameful death) but more importantly was to rise. This was beyond the disciples thinking at the time. At the day's journey end at Capernaum,

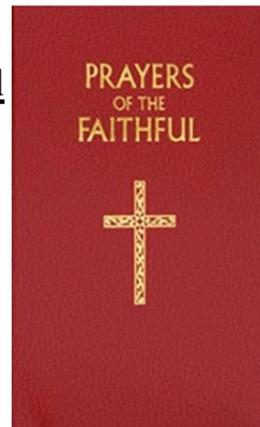
HOMILY (CONTINUED)

Jesus reinforces his teaching and he calls a child to himself, 'put his arms round him and said to them, "Anyone who welcomes one of these little children in my name welcomes me, and anyone who welcomes me welcomes not me but the one who sent me".' This life / death cycle is an important element in the relationship with God. Jesus proclaims in this cycle his relationship with God, our Father, as we are called to do the same: to live out our relationship with the Father even in the face of possible opponents.

Jesus encourages us to put aside sometimes our most cherished thoughts to see beyond our world (comfort zone) and accept another reality just as he did with his disciples. Humanly it would have been easy to be exasperated, even annoyed, but gently and calmly, he cuddled a small boy and told them to welcome this child and so welcome the teaching of Jesus and so the Father.

In obedience to our Father, Jesus teaches us that as the messiah he was to suffer, die, and rise to save us. May we overcome our unbelief in petitioning the Father for all our needs.

- ⇒ In the Church, may service always be the authentic measure of greatness. **Lord hear us.**
- ⇒ For Pope Francis and our Bishops, may they truly act as the servant of people of God. **Lord hear us.**
- ⇒ For the nations of the world, may our governments work for peace. **Lord hear us.**
- ⇒ For refugees and first nations, may they know of their welcome among us. **Lord hear us.**
- ⇒ For our families, may the school holidays be a peaceful time of recreation. **Lord hear us.**
- ⇒ For our sick and dead, especially those for whom we have been asked to pray. **Lord hear us.**
- ⇒ For the prayers of our hearts LONGER PAUSE **Lord hear us.**



May we acknowledge Jesus as our Lord through our acceptance of his teachings bring us to true faith in the Father and one another. We ask this through Christ our Lord. **AMEN.**



FROM ARCHBISHOP ANTHONY

Pope Francis has often reminded us of the importance of being a community that welcomes and protects refugees from danger. That message is especially important today as thousands of refugees flee the Taliban takeover of Afghanistan. It was wonderful to see Sydney Catholic Schools team up with the Justice and Peace Office in the Archdiocese of Sydney last Friday to host a special online event, "Raising Hands for Afghanistan" to help raise awareness of the horrific conditions many people are facing in that country and raise funds for the Archbishop's Afghan Refugee Appeal. I encourage you to donate if you can: <https://www.ourfaithourworks.org/ara/>. The appeal will raise desperately needed funds and commit Archdiocesan agencies and partners to providing pastoral, educational, health and welfare assistance to Afghan families and individuals fleeing their homeland. It's often said that the true test of any society is how it treats the most vulnerable. Well here we have a chance to make a difference by reaching out a helping hand to those fleeing horrors, often ones who have helped the Australian forces in the past.

God bless.

Anthony Fisher, OP

MASS ON DEMAND



We hope that you enjoy this service, and tell your friends, families, and colleagues about it and invite them to join the community of St Anne's Parish as we worship.

Click [HERE](#) for Mass on Demand.

CONTRIBUTIONS / COLLECTIONS:

Those who make their contribution via credit card, should they wish to change their details, please contact Janelle via email:

stannesstrathfield@outlook.com



LIVESTREAMED MASSES

The Archdiocese of Sydney has set up a dedicated webpage with details on livestreamed Masses to help the faithful during the current lockdown and beyond, at this address: : www.sydneycatholic.org/live-masses.

If you would like to add your parish details onto this site, please contact Michael Kenny via email:

michael.kenny@sydneycatholic.org.

Charitable Works Fund Parish Appeal 2021

History repeats itself and again we continue to find ourselves in lockdown. Parishes are closed. Access to the sacraments limited. In addition, many continue to suffer from COVID, whether it be loss of life, or loss of livelihood. These are unfortunate times. However, the Church also has an opportunity to repeat history and shine in midst of crisis. During the Spanish Flu pandemic, Catholics were at the forefront in supporting the sick and providing resources to those in need. Today, we have an opportunity to do the same by supporting the parish Charitable Works Fund appeal.

A special message from Archbishop Anthony Fisher OP (below) emphasises the importance of this appeal, and invites you to support our “Gospel message of love, and its fruits in ministries of mercy”.

Please consider making a tax-deductible donation of \$50 to support our ministries. Your donation will assist those suffering with mental illness, mothers facing homelessness and members of our deaf and disabled community. **To donate, please click the donate button below, select the donation amount and enter your parish.**

Alternatively you might like to **download our latest app** to assist with secure and easy donations.

On behalf of our ministries, thank you for your generous support. Together, let us repeat history, and continue the good works of mercy started in the Gospel.

God bless and stay safe

Michael Mendieta

Director, Development and Fundraising Office

Catholic Archdiocese of Sydney

ONLINE HOLY HOUR FOR THE NEEDS OF SYDNEY CATHOLICS: THURSDAY 30 SEPTEMBER

The Parish Renewal Team in the Sydney Centre for Evangelisation is inviting Sydney Catholics to an online Holy Hour on Thursday 30 September, the eve of the first Friday in honour of the Sacred Heart of Jesus and the Feast Day of St Therese, patron saint of missionaries. St Therese knew that her daily union with Christ in prayer was the most effective help she could offer for the Church's proclamation of the Gospel. As we await the end of lockdown, let us unite ourselves with Christ and pray that many hearts will be open to his love and granted the grace to encounter Him in this time of challenge and to live ever more deeply as his disciples.

Registrations essential - Online Holy Hour

Date: Thursday 30 September

Time: 7:00 pm – 8:30 pm

Venue: Online at www.gomakedisciples.org.au/cas-events

EVENING WITH MARY - FEAST OF OUR LADY OF THE ROSARY

Join us on the Feast of Our Lady of the Rosary, where we will be reflecting on this feast day and the importance of Mary in our Catholic life.

Date: Thursday, 7 October

Time: 7:00 – 8:30 PM

Platform: See <https://www.sydneycatholicyouth.org/events/> for more information

JOKE OF THE WEEK

An Irishman moves into a tiny hamlet in County Kerry, walks into the pub and promptly orders three beers.

The bartender raises his eyebrows, but serves the man three beers, which he drinks quietly at a table, alone.

An hour later, the man has finished the three beers and orders three more.

This happens yet again.

The next evening the man again orders and drinks three beers at a time, several times. Soon the entire town is whispering about the Man Who Orders Three Beers.

Finally, a week later, the bartender broaches the subject on behalf of the town. "I don't mean to pry, but folks around here are wondering why you always order three beers?"

"'Tis odd, isn't it?" the man replies, "You see, I have two brothers, and one went to America, and the other to Australia. We promised each other that we would always order an extra two beers whenever we drank as a way of keeping up the family bond."

The bartender and the whole town was pleased with this answer, and soon the Man Who Orders Three Beers became a local celebrity and source of pride to the hamlet, even to the extent that out-of-towners would come to watch him drink.

Then, one day, the man comes in and orders only two beers. The bartender pours them with a heavy heart. This continues for the rest of the evening - he orders only two beers. The word flies around town. Prayers are offered for the soul of one of the brothers.

The next day, the bartender says to the man, "Folks around here, me first of all, want to offer condolences to you for the death of your brother. You know-the two beers and all ..."

The man ponders this for a moment, then replies, "You'll be happy to hear that my two brothers are alive and well ... It's just that I, myself, have decided to give up drinking for Lent."

CALL FOR CONVERSATION NOT SCREAMING MATCH ABOUT ABORIGINAL HISTORY

(Bruce Pascoe Sydney Morning Herald September 11, 2021)

The last Australian male to win an Olympic medal for the 200 metres was Peter Norman in Mexico in 1968. On the podium with him were the gold and bronze medallists, two African-Americans. The Americans raised their fists in the Black Power salute. The cheers of the crowd immediately turned to heckling and then horrible insults. It was the height of the Black Panther movement in the US.

Norman was aware that his fellow runners would protest and wore a human rights badge in solidarity. He didn't raise his fist, but he wanted to support the justice of their human rights. All three were ostracised by the Olympic movement and vilified by the media in their home countries. Norman was first abused and then ignored by his country. Whereas other Olympians were lauded on their return to Australia, he was shunned for the rest of his life despite his Mexican run not having been bettered in Oceania to this day.

The world loves a sportsperson, until they get political. As John Carlos, the bronze medallist, said: 'We are afraid to offend the oppressor.' We are supposed to forget some parts of our history and if we don't some consider us enemies of the state.

When my uncle encouraged me to follow the family heritage I was amazed at how quickly that led me into foreign territory. This was an Australian history for which my education had not prepared me, a story of murder, oppression and disdain.

Most families I spoke to mentioned massacres as others might mention migration. In talking of the late 1800s and 1900s, stolen children became a punctuation mark for the same families.

I began to visit libraries so that I could re-educate myself. The information wasn't hard to find but I was puzzled by the complete lack of reference to this material in Australian public life or schooling. As a school teacher I was embarrassed to have swallowed the shallow history I had been taught.

I was asked to help compile the Wathaurong dictionary and that task gave me even greater access to libraries and records offices. I began to take notes on frontier massacres. Those notes became my book *Convincing Ground*, but during that research I kept coming upon observations by 'pioneers' and 'explorers' of Aboriginal people building wells, dams and houses, sowing seed, harvesting grain crops and tubers.

I was astounded that this information was so readily available and yet over 16 years of education across a dozen schools and a university I had not encountered any of it. Why? I began collecting the material that would become *Dark Emu* and read Peter Latz, Bill Gammage, Rupert Gerritsen, Katie Langloh Parker, Bain Attwood, Ian Clark, Philip Clarke, Heather Le Griffon and a host of other archaeologists, historians and anthropologists. I read from the journals of missionaries, especially Sievwright, Robinson and Thomas, and as many of the explorers and magistrates as had written journals.

It was obvious that many colonial officials and modern researchers had done a lot of work in the field, and I was stunned by the different picture that research painted of the frontier. As one historian noted at a history conference at ANU in 2015, a lot of very useful work had been done but it had failed to reach the attention of the public.

The lack of awareness of Australians about the colonial past and the true nature of the Aboriginal and Torres Strait Islander culture, economy and religion leads directly to poor policy development. The idea that pervaded for so long was that the white administration could only smooth the pillow of the dying race.

Stan Grant, in responding to questions about Aboriginal deaths in custody on the ABC's *The Drum* last month, said that Australia is a very capable country. He pointed to the incredible work federal, state and territory governments had done in protecting the country from the worst of the COVID-19 crisis. He said he was impressed by the planning and resources that could be dedicated to produce such a successful response to such a serious threat. He wondered, however, why the country was so comfortable with the outright failure to fully implement the Closing the Gap report and the recommendations from the original Royal Commission into Deaths in Custody. He said that enough study and consultation had been done and now it was the country's opportunity to administer the recommendations of all that investigation. Why hadn't things improved, he asked?

I think that too often the implementation of actions designed to affect the lives of Aboriginal and Torres Strait Islander people are taken out of the hands of the communities and administered by bureaucracies distant from the affected people.

My experience is that some bureaucrats believe they are administering charity rather than justice. Australian education has told such a false story of Aboriginal culture and history that many Australians think that culture is worthless. That belief flows through into how they view today's community which then flows on to the administration of public policy designed ostensibly for the benefit of Aboriginal people. Anyone in Indigenous Australia can tell you a dozen stories of condescending and, sometimes, racist treatment from Australian authorities.

CALL FOR CONVERSATION NOT SCREAMING MATCH ABOUT ABORIGINAL HISTORY

(Bruce Pascoe Sydney Morning Herald September 11, 2021)

But I believe those days are dying. Many non-Aboriginal Australians are hungry for a more comprehensive and honest history of their country. Henry Reynolds has been inspiring enthusiastic readers for decades. Jim Bowler has shown through all his dedicated years of archaeology that there is a much more interesting story to tell about our country than the one I was served up when I was at school. I receive literally thousands of letters and texts from Australians bemoaning the poverty of their education about the First Nations on this continent. Those people express a desire for things to change in schools and society at large.

That change is coming. Hundreds of senior Aboriginal people are engaging in gruelling work with the Victorian government to draft a form of treaty. Many of those same people were involved in the Uluru Statement, the best essay ever written in Australia. It is such a modest statement and so caring of all Australians. I don't know the names of the actual wordsmiths but I think it is the most beautiful piece of writing I have ever read. So many Australians are urging support for change, not because they are rabid lefties but because they are curious about the whole history of the continent and want that history to be part of their life. I think you have to admire that generosity and courage.

There has been some criticism of my book, *Dark Emu*, but when I read the book, [Farmers or Hunter-Gathers? The Dark Emu Debate by Peter Sutton and Keryn Walshe], which claims to repudiate it, I was amazed at how frequently the writers agreed with me. The big sticking point seems to be what we call the precolonial Aboriginal economy and culture. I don't really care what it is called as long as Australians are allowed to know that Aboriginal people sometimes lived in houses and villages, often employed technology to harvest food and sometimes wore cloaks and sewn apparel.

I want all Australians to know that their country had an automatic fishing machine, that Aboriginal people often built houses that could accommodate 50 people, that miles of aqueducts and channels had been built to harvest fish. I can't believe anyone would not want their fellow countrywomen and men to have this knowledge about their country and not to consider what this says about our history. Whether the history is 65,000 or 120,000 years or more, we know that it is the oldest human civilisation on earth. It's not about a culture being better or worse than any other, it's about the true history of the land and how the First Nations culture managed their economy and society. And how that sovereignty was taken away. It still surprises me that airwaves melt down when someone suggests that the invasion of Australia was just that, an invasion.

When I read Paul Memmott's book on Aboriginal housing and the journals of Australian explorers and pioneers I was stunned by the frequency with which houses and organised harvests were mentioned. My education had never prepared me for that view of the Aboriginal world. I knew other Australians would be fascinated too; and they are. This is not about fabricating history but absorbing the complexity. I welcome the debate we must have about our nationhood and I know millions of Australians want to engage in that debate. A civilised discussion about civilisation.

It was the search for family that drew me inexorably to those early documents of our history and from there to the knowledge and advice of elders. I still rely on their advice and courage and I am still so proud of my family and their resilience then and now. They inspire me to think that this country can move closer together rather than further apart and that we can have a conversation about the past as we head into the future and not a screaming match designed to have people who will never read either book baying for blood, because blood is easier than thought, and blind intransigence easier than regret.

VOLUNTEER OPPORTUNITIES - ENGLISH TEACHERS, YOUTH WORKERS & YOUTH MINISTERS

The Cagliero Project is an initiative of the Australia-Pacific Province of the Salesians of Don Bosco, providing overseas volunteer experiences for Australians who wish to work with disadvantaged young people. We are seeking enthusiastic volunteers for January 2022 departure. Our volunteer placements run for 6-12 months and are centered around working with young people in educational settings. We are currently recruiting for volunteers in our Australian communities however when it is possible and safe to do so we will recommence sending volunteers to Cambodia, Samoa, Timor Leste and the Solomon Islands. We aim to utilise the skills and talents of our volunteers to provide the best possible contribution to the host community. Our aim is not to 'help' but to walk in solidarity with young people and for volunteer and host to have a mutual learning experience. We are also present in host communities to be role models - people that young people can aspire to be.

Cagliero volunteers commit themselves to working in the 'Salesian way'. This means that young people are the central focus in all work. The Salesian way also means approaching life in a joyful way with a loving heart. The experience as a Cagliero volunteer is not about the volunteer but is focused on the people we go to serve. However, serving as a Cagliero volunteer will probably be the most rewarding thing you ever do!

For more information, or to send us an inquiry, follow this link: <http://cagliero.org.au/>

Applications close October 30th, 2021.

Contact: Lauren Hichaaba, Director of the Cagliero Project Email: lhichaaba@salesians.org.au