

Red Mass

Votive Mass of the Holy Spirit
Celebrating Commencement of the Law Term



Monday 31st January 2022, 9.00am
St Mary's Cathedral, Sydney
The Ninety-first Red Mass 1931-2022

THE RED MASS

The Red Mass, celebrated annually since 1931 in Sydney at St Mary's Cathedral, takes its name from the red vestments worn by the celebrant, symbolising the tongues of fire that descended on the apostles at Pentecost – who then spoke in many different languages (Acts 2:1-4).

HISTORY

The Red Mass also takes its name from the scarlet robes worn by the royal judges attending the Mass in early 14th-century England, a custom which endured thereafter. The first recorded Red Mass was celebrated in Paris in 1245. In London the tradition began around 1310, during the reign of Edward II. Today the Red Mass is celebrated annually at Westminster Cathedral.

In the United States the first Red Mass was celebrated in 1877 at Detroit, Michigan. Today the Red Mass is celebrated throughout the United States, but especially at the Cathedral of St Matthew the Apostle in Washington D.C, typically attended by the President of the United States, members of Congress, and justices of the Supreme Court. The Red Mass is celebrated throughout Europe, and Canada, as well as in, for example, the Philippines.

SYDNEY

In Sydney, services similar to the Red Mass are celebrated each year at St James' Church King Street, the Greek Orthodox Cathedral Redfern, the Saint George Coptic Orthodox Church, the Great Synagogue Elizabeth Street, and the Lakemba Mosque, as well as various other places throughout Australia. For the third

year, the Red Mass has been celebrated at St Patrick's Cathedral, Parramatta.

Very often judges and lawyers attend some or all services as a way of celebrating the common values which underlie both Australian and international law, and as a way of demonstrating respect for the many different people, with different histories and traditions, who make up contemporary Australia.

WISDOM

There is a sense that wisdom, one of the gifts of the Holy Spirit, which is necessary for justice, speaks to all. This picks up on the wisdom tradition in scripture, exemplified in the figure of Solomon – who seeks wisdom above all – and the idea of a transcendent justice, which is a theme of jurisprudence from Sophocles' *Antigone*, to Martin Luther King's *Letter from Birmingham Jail*, and which is also evident in the decision of the High Court of Australia in *Mabo* (1992) 175 CLR 1. Cases such as *Somerset v Stewart* (1772) 98 ER 499, *Donoghue v Stevenson* (1932) AC 562, *Tuckiar v R* (1934) 52 CLR 335, *Brown v Board of Education and Topeka* 347 US 483 (1954), reflect this tradition.

COURAGE

Wisdom requires courage, also a gift of the Holy Spirit - the willingness to stick up for what is right in the face of opposition, and despite one's own inadequacies. The Red Mass invokes wisdom and courage, gifts of the Holy Spirit, on those who make and apply the law, and on those whose lives are in any way touched by law.

JUSTICE

This understanding of transcendent justice stresses objectivity, intelligibility, and universality. This idea of transcendent justice is exemplified by Moses, who comes down from Mount Sinai with the two stone tablets given to him by God, on which are inscribed the Ten Commandments. This idea of transcendent justice is evident also in the United Nations' *Universal Declaration of Human Rights*.

SYMBOLISM

There is important symbolism surrounding the Red Mass:

- Lawmakers are responsible for their exercise of power;
- Law is an exercise not merely of will, but of reason;
- Law must respect the dignity of each and every person, no matter who, but especially the poor and vulnerable, children, the aged, the homeless, the sick and disabled, the imprisoned, the refugee, and those affected by war and natural disaster;
- Law must respect the human rights of all, but especially those who have least means of enforcing their rights;
- Law must respect justice, not only between persons, but also amongst different groups in the community, and between generations;
- Law must respect the common good;
- Law must avoid a legalism which is blind to justice, to equity, to mercy, and a pursuit of money which is indifferent to the human values which underlie law.

GOLDEN RULE

The principle which is common to many – do unto others as you would have done unto yourself – shapes our understanding of law.

All this is part of the common historical and cultural heritage of our civilisation, and of our legal tradition, however traversed and argued.

In Sydney, the Red Mass is convened at the request of the St Thomas More Society, for the benefit of all Australians, regardless of political or religious belief. The Council of the St Thomas More Society warmly welcomes all judges and lawyers, extending its best wishes for the coming Law Term, expressing its gratitude to all who have contributed to this celebration.

MICHAEL MCAULEY

President

St Thomas More Society

SAINT THOMAS MORE

Saint Thomas More was born in 1478. He died in 1535 at the age of fifty-seven.

EARLY YEARS

More's father was a lawyer, and, later, a judge. More spent only two years at Oxford University before his father (who was a pragmatist) insisted More enrol at New Inn, where, for two years, More commenced his study of English law. From 1496 to 1502 More was a student at Lincoln's Inn. In 1502 More was called to the bar. Despite not having obtained a degree from Oxford, More became proficient in Greek and Latin. More was a proponent of the "new learning", emphasising a return to the Greek and Latin classics. More gave a series of

lectures on St Augustine's (the greatest of the Western fathers) *City of God*. More toyed with a religious vocation, spending 1503 and 1504 living near the Carthusian monastery in London, taking part in the life of the Carthusian monks. But the life of a Carthusian monk was not for More.

MARRIAGE AND FAMILY

In 1505 More married Jane Colt. They had three daughters and one son, Margaret, Elizabeth, Cicely, and John.

Unfortunately, More's wife, Jane, died in 1511. More, in accordance with the custom of the time, wanting a mother for his children, promptly married a widow somewhat older than himself, Alice Middleton.

Alice brought with her a daughter from her former marriage. More, at some stage, became the guardian of two orphans – Anne Cresacre and Margaret Giggs. So, there were eventually seven children in the More household. More insisted on giving his daughters the same excellent classical education he gave his son – unusual in that age.

UTOPIA

In 1516 More wrote the classic of world literature *Utopia*.

PROFESSIONAL LIFE

Professionally, More was a lawyer, a parliamentarian, an administrator, a judge, and a diplomat. This was a time when the concept of the separation of powers – legislative, executive, and judicial – was unknown. More moved effortlessly to positions of greater and greater responsibility. Most importantly, More became Speaker of the House of Commons, and, in 1525, Chancellor of

the Duchy of Lancaster, having executive and judicial responsibility for much of northern England. From 1529 to 1532 More was Lord Chancellor.

HIDDEN LIFE OF PRAYER AND PENANCE

At some stage, it would seem, More became a member of the Third Order of St Francis. Although a layman, More lived a hidden life of fervent prayer and penance.

IMPRISONMENT, TRIAL AND DEATH

More was imprisoned in the Tower of London from 13 April 1534 until his execution on 6 July 1535. More's trial for treason on 1 July 1535 was a kangaroo court. Only after his conviction for treason did More state his conscientious conviction that, as Catholic teaching has always held, the Pope is the Head of the Church on earth, the Vicar of Christ.

More went to his death for his faith, at a time when the renaissance popes were far from the saintly examples provided by, say, the twentieth century popes – Pope Pius XII, Pope St John XXIII, Pope St Paul VI, and Pope St John Paul II.

To understand the hidden depths of St Thomas More, one needs to look at his Tower writings, written when More was imprisoned in the Tower of London. Only there can one understand the hidden More. St Thomas More went to his death, Henry VIII's good servant, but God's first. More went to his death with good humour, born of an understanding that there is more to life than family, intellectual achievement, riches, and power, and that our ultimate goal is not in this life.

St Thomas More is the patron saint of statesmen and politicians, lawyers, and those who have difficult marriages.

PRINCIPAL CELEBRANT

Most Reverend Bishop Daniel Meagher DD BEc LLB STL, Auxiliary Bishop of Sydney

Bishop Danny Meagher, BEc (Sydney), LLB (Hons) (Sydney), BTh (SCD), MTh (SCD), Licentiate in Sacred Theology (Pontifical Gregorian University Rome), former rector of Good Shepherd Seminary, was appointed auxiliary bishop of the Archdiocese of Sydney by Pope Francis in November 2021. His Episcopal Ordination as auxiliary bishop of the Catholic Archdiocese of Sydney took place at St Mary's Cathedral on 8 December 2021.

Bishop Meagher was born in West Wyalong, in the New South Wales Riverina region. He moved with his family to Sydney as a young boy, and attended St Ignatius' College, Riverview. He then studied economics and law at the University of Sydney.

After working as a solicitor in a major Sydney law firm in 1986 - 1989, Bishop Meagher undertook seminary training at St Patrick's College, and was ordained a priest on 22 July 1995 at St Mary's Cathedral, by Cardinal Edward Clancy.

In 2004 - 2006, Bishop Meagher completed further study at the Gregorian Pontifical University, obtaining a Licentiate in Sacred Theology (STL).

In addition to parish work, Bishop Meagher served as vocations director, director of formation for the permanent diaconate, and for six years was rector of the Good Shepherd Seminary, Homebush.

Bishop Meagher also held roles on the board of Catholic Care, and the *Catholic Weekly*, and was Chair of the Charitable Works Fund Appeals.

Bishop Meagher worked with Anthony Fisher OP, Archbishop of Sydney, during the preparation for and celebration of World Youth Day in 2008.

Bishop Meagher has had a particular commitment to serving those experiencing poverty and homelessness, including around central Sydney.

Bishop Meagher serves as auxiliary bishop in Sydney alongside Bishops Terry Brady and Richard Umbers.

CHORAL ACCOMPANIMENT

MASS IS SUNG BY

Nicole Thomson (soprano),

Gabrielle Penny (soprano)

and

Cameron McAuley (baritone)

Choir of St John's College

University of Sydney

Directed by

Richard Perrignon

*Director of Music, St John's College within
the University of Sydney*

ORGANIST

Simon Nieminski

NOTES ON CHORAL MUSIC

Mass in time of pandemic (Kyrie, Sanctus, Agnus Dei) is scored for two sopranos and basso continuo. The *Kyrie* includes the trope 'you healed the sick', and like the other movements is written in the French classical style. The Mass is sung today by Nicole Thomson, who takes time out from her teaching commitments at the Central Queensland Conservatorium of Music (Central Queensland University), and Gabrielle Penney, who has recently completed her Masters degree in Music (opera studies) at Sydney Conservatorium of Music. At communion, Nicole will also sing *Laudamus te*, from Mozart's *Great mass in C minor* KV427.

The psalm and gospel acclamation, and the first verse of *Come Holy Ghost*, are sung by the Choir of St John's College within the University of Sydney. The choir consists of undergraduate residents of St John's College and nearby Sancta Sophia College. The students sing for weekly Mass in the historic chapel of St John's College, where they also undertake singing studies. In June 2021, they sang for the Feast of Saints Thomas More and John Fisher in the crypt of St Mary's Cathedral, which is the resting place of the first two Rectors of the College: Archbishops Polding and Vaughan.

The psalm and gospel acclamation are intoned by Cameron McAuley. Cameron studies voice with noted soprano Gabrielle Fisher, sings as a cantor at Parramatta Cathedral, and is completing his degree in Commerce at Macquarie University.

ORDER OF MASS

At the sound of the sacristy bell, all stand and sing the processional hymn to the Spirit, "Veni Creator Spiritus"

1. Come, Holy Ghost, Creator, come
from thy bright heavenly throne,
come, take possession of our souls
and make them all thy own.
2. Thou who art called the Paraclete,
best gift of God above;
The living spring, the living fire,
sweet unction and true love.
3. Thou who art sev'nfold in thy grace,
finger of God's right hand;
His promise, teaching little ones,
to speak and understand.
4. O guide our minds with thy blest light,
with love our hearts inflame;
And with thy strength, which ne'er decays,
confirm our mortal frame.
5. Far from us drive our deadly foe;
true peace unto us bring;
And through all perils lead us safe
beneath thy sacred wing.
6. Through thee may we the Father know,
through thee th'eternal Son,
And thee the Spirit of them both,
thrice-blessed Three in One.
7. All glory to the Father be,
with his co-equal Son;
The same to thee, great Paraclete,
while endless ages run.

Tune: Tallis's Ordinal, Thomas Tallis (1505–85)

Words: Veni Creator Spiritus attributed to Rabanus Maurus (776–856), tr. anon.

INTRODUCTORY RITES

All make the Sign of the Cross as the Bishop says

In the name of the Father, and of the Son, and of the Holy Spirit.

✠ **Amen.**

Peace be with you.

✠ **And with your spirit.**

PENITENTIAL ACT

Brethren (brothers and sisters), let us acknowledge our sins,
and so prepare ourselves to celebrate the sacred mysteries.

After a brief silence all say

I confess to almighty God
and to you my brothers and sisters,
that I have greatly sinned,
in my thoughts and in my words,
in what I have done and
in what I have failed to do,

All strike their breast thrice, saying

through my fault, through my fault,
through my most grievous fault;
therefore I ask blessed Mary ever-Virgin,
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.

The Bishop gives the absolution, saying

May almighty God have mercy on us, forgive us our sins,
and bring us to everlasting life.

✠ **Amen.**

KYRIE, from Mass in time of pandemic, for duet and continuo, by RJ Perrignon.

Kyrie eleison. Christe eleison. Kyrie eleison.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

COLLECT

Let us pray.

O God, who have taught the hearts of the faithful by the light of the Holy Spirit, grant that in the same Spirit we may be truly wise and ever rejoice in his consolation. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

℟ Amen.

All sit.

LITURGY OF THE WORD

FIRST READING

Proverbs 21:1-6. 10-13

Reader: A reading from the book of Proverbs

Like flowing water is the heart of the king in the hand of the Lord who turns it where he please. A man's conduct may strike him as upright, the Lord however, weighs the heart. To act virtuously and with justice is more pleasing to the Lord than sacrifice. Haughty eye, proud heart, lamp of the wicked, nothing but sin. The hardworking man is thoughtful, and all is gain; too much haste, and all that comes of it is want. To make a fortune with the help of a lying tongue, such the idle fantasy of those who look for death. The wicked man's soul is intent on evil, he looks on his neighbour with dislike. When a mocker is punished, the ignorant man grows wise, when a wise man is instructed he acquires more knowledge. The Just One watches the house of the wicked: he hurls the wicked to destruction. He who shuts his ear to the poor man's cry shall himself plead and not be heard.

The word of the Lord.

℟ Thanks be to God.

RESPONSORIAL PSALM

From Psalm 119

Sung by the cantor.

℟ Lord, I love your commands

My part, I have resolved, O Lord, is to obey your word.
The law from your mouth means more to me than silver and gold.

℟

Let your love be ready to console me by your promise to your servant.
Let your love come to me and I shall live, for your law is my delight.

℟

That is why I love your commands more than finest gold
That is why I rule my life by your precepts: I hate false ways.

℟

Your will is wonderful indeed; therefore I obey it.
The unfolding of your word gives light and teaches the simple.

℟

All stand.

GOSPEL ACCLAMATION

From John 17:17

All sing the Alleluia after it is sung by the cantor, and repeat after the verse.

℟ Alleluia, alleluia!

℣ Your word O Lord is truth, make us holy in the truth.

℟ Alleluia!

GOSPEL

Matthew 22:15-21

The Lord be with you.

℟ **And with your spirit.**

A reading from the holy Gospel according to Matthew.

℟ **Glory to you, O Lord.**

The Pharisees went away to work between them how trap Jesus in what he said. And they sent their disciples to him, together with the Herodians, to say, 'Master, we know that you are an honest man and teach the way of God in an honest way, and that you are not afraid of anyone, because a man's rank means nothing to you. Tell us your opinion, then. Is it permissible to pay taxes to Caesar or not?' But Jesus was aware of their malice and replied, 'You hypocrites! Why do you set this trap for me? Let me see the money you pay the tax with!' They handed him a denarius and he said, 'Whose head is this? Whose name?' 'Caesar's' they replied. He then said to them, 'Very well, give back to Caesar what belongs to Caesar --- and to God what belongs to God.'

The Gospel of the Lord.

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

All sit.

HOMILY

Given by Most Reverend Bishop Daniel Meagher, Auxiliary Bishop of Sydney

Following the Homily, all stand.

UNIVERSAL PRAYER

The Bishop says

Brothers and sisters, let us all pray to our Heavenly Father, not only for ourselves and our own needs, but for our community and for the world:

A lector reads the prayers. All say the response after each prayer.

For peace within nations, and peace between nations: Let us pray to the Lord:

℟ Lord, hear our prayer.

That all members of Parliament may work diligently and honourably for their constituents, and for the good of all Australians: Let us pray to the Lord: **℟**

That all judicial officers in this land may dispense justice with integrity, competence and compassion: Let us pray to the Lord: **℟**

That all who practise the profession of law may always act with an upright conscience, like their patron, Saint Thomas More: Let us pray to the Lord: **℟**

That all who suffer injustice may have access to justice and the protection of divine love and mercy: Let us pray to the Lord: **℟**

For all the deceased members of the Saint Thomas More Society: that they may share with Christ the joys of heaven: Let us pray to the Lord: **℟**

The Bishop concludes, saying

Heavenly Father, incline your merciful ear to our prayers, and listen in kindness to the entreaties of those who call on you. Through Christ our Lord.

℟ Amen.

All sit.

LITURGY OF THE EUCHARIST

Organ Music

All stand as the Bishop says

Pray, brethren (brothers and sisters), that my sacrifice and yours may be acceptable to God, the almighty Father.

- ℟ **May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.**

PRAYER OVER THE OFFERINGS

Sanctify, we pray, O Lord, the offerings made here, and cleanse our hearts by the light of the Holy Spirit. Through Christ our Lord.

- ℟ **Amen.**

EUCHARISTIC PRAYER

The Lord be with you.

- ℟ **And with your spirit.**

Lift up your hearts.

- ℟ **We lift them up to the Lord.**

Let us give thanks to the Lord our God.

- ℟ **It is right and just.**

PREFACE

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord. Ascending above all the heavens and sitting at your right hand, he poured out the promised Holy Spirit on your adopted children. Therefore, now and for ages unending, with all the host of Angels, we sing to you with all our hearts, crying out as we acclaim.

SANCTUS from Mass in time of pandemic by RJ Perrignon

Sanctus, Sanctus, Sanctus Dominus Deus Sabbaoth. Pleni sunt cæli et terra gloria tua. Hosanna in excelsis.

Holy, holy, holy Lord God of hosts. Heaven and earth are full of your glory. Hosanna in the highest.

All kneel as the Bishop and concelebrating priests continue the Eucharistic Prayer.

When the Bishop sings THE MYSTERY OF FAITH, all sing

℟ We proclaim your Death, O Lord, and profess your Resurrection,
until you come again.

When the Bishop sings

Through him, and with him, and in him,
O God, almighty Father, in the unity of the Holy Spirit,
all glory and honour is yours, for ever and ever.

All respond in song

℟ Amen.

All stand

COMMUNION RITE

At the Saviour's command and formed by divine teaching,
we dare to say:

All sing

℟ Our Father, who art in heaven, hallowed be thy name; Thy
kingdom come, thy will be done on earth as it is in heaven.
Give us this day our daily bread, and forgive us our
trespasses, as we forgive those who trespass against us;
and lead us not into temptation, but deliver us from evil.

Deliver us, Lord, we pray, from every evil,
graciously grant peace in our days, that, by the help of your mercy,
we may be always free from sin and safe from all distress,
as we await the blessed hope
and the coming of our Saviour, Jesus Christ.

℟ For the kingdom, the power, and the glory are yours now and for ever.

Lord Jesus Christ, who said to your Apostles:
Peace I leave you, my peace I give you,
look not on our sins, but on the faith of your Church,
and graciously grant her peace and unity in accordance with your will.
Who live and reign for ever and ever.

℟ Amen.

The peace of the Lord be with you always.

℟ And with your spirit.

AGNUS DEI from Mass in time of Pandemic by RJ Perrignon

Agnus Dei, qui tollis peccata mundi: miserere nobis.
Agnus Dei, qui tollis peccata mundi: miserere nobis.
Agnus Dei, qui tollis peccata mundi: dona nobis pacem.

*Lamb of God, you take away the sins of the world, have mercy on us.
Lamb of God, you take away the sins of the world, have mercy on us.
Lamb of God, you take away the sins of the world, grant us peace.*

All kneel.

The Bishop shows the host to the congregation, saying

Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.

℟ **Lord, I am not worthy that you should enter under my roof,
but only say the word and my soul shall be healed.**

Those who are not Catholic, or who are otherwise not disposed to receive Holy Communion, are welcome to come forward to receive a blessing. Those wishing to receive a blessing should cross their arms over their chest to indicate this to the Priest.

*Laudamus te, from Mozart's Great Mass in C Minor KV427,
is sung by Nicole Thomson*

All stand.

PRAYER AFTER COMMUNION

Let us pray.

May the outpouring of the Holy Spirit cleanse our hearts,
O Lord, and make them fruitful by the inner sprinkling of
his dew. Through Christ our Lord.

℟ **Amen.**

CONCLUDING RITES

BLESSING AND DISMISSAL

The Lord be with you.

℟ **And with your spirit.**

Blessed be the name of the Lord.

℟ **Now and for ever.**

Our help is in the name of the Lord.

℟ Who made heaven and earth.

May almighty God bless you,
the Father, and the Son, † and the Holy Spirit.

℟ Amen.

Go forth, the Mass is ended.

℟ Thanks be to God.

ORGAN VOLUNTARY

Fr James (Jim) Esler SM, 1922-2021

Fr Jim Esler SM, a former Spiritual Director of the St Thomas More Society, died peacefully on 18 December 2021, aged 99. Fr Jim was the society's Spiritual Director for a quarter of a century, from 1968 until 1993. Fr Jim was a distinguished moral theologian and canon lawyer. He regularly attended functions of the St Thomas More Society, and made it his business to get to know everybody

James Michael Esler was born at Parkes, NSW, on 3 December 1922. His father was a farmer-grazier near Tullamore, NSW. He attended St Joseph's College, Hunters Hill, and the University of Sydney, where he studied Arts/Law. He graduated with First Class Honours and the University Medal in Law from the University of Sydney's Law School. He then worked as an articled clerk and solicitor. In 1950 he entered the Marist Novitiate at Armidale, and studied at St Peter Chanel's Scholasticate, Toongabbie, for six years. He was ordained a priest in 1956

Fr Jim taught at the Philosophy House at Armidale for three years, later moving to Rome, where he completed his Doctorate at the Gregorian. Returning to Australia, Fr Jim spent a year teaching at St John's College, Woodlawn, then thirty years as professor in moral theology.

Following illness Fr Jim Lived in retirement at Maryvale, Hunters Hill, then Southern Cross Care, Maresfield. Fr Jim's funeral mass was held on 4 January 2002 at the Holy Name of Mary Church, Hunters Hill. May he rest in peace.



LIFE OF ST THOMAS MORE

- 1477/78 Born in London.
- 1492 Oxford University.
- 1496 Admitted to Lincoln's Inn, London.
- 1505 Married Jane Colt.
Four children: Margaret, Elizabeth, Cecily, John.
- 1509 Accession of Henry VIII.
- 1511 Wife dies. Marries a second time—Alice Middleton.
- 1513–18 History of King Richard III (English and Latin versions).
- 1516 Utopia completed and published.
- 1517 Member of the King's Council.
- 1523 Elected Speaker of the House of Commons.
- 1525 Appointed Chancellor of the Duchy of Lancaster.
- 1529 Succeeded Wolsey as Lord Chancellor of England.
- 1532 Resigned as Lord Chancellor.
- 1534 Imprisoned for refusing oath to Act of Succession.
- 1534 A Treatise on the Passion, A Dialogue of Comfort against Tribulation.
- 1535 De Tristitia Christi.
- 1935 Canonisation of St John Fisher and St Thomas More.
- 2000 Proclaimed Patron Saint of Statesmen and politicians, lawyers, and those who have difficult marriages by Pope St John Paul II.

ST THOMAS MORE SOCIETY

The St Thomas More Society was founded in 1945 as a guild of Australian lawyers, inspired by More's example. It organises the Red Mass each year to mark the commencement of the Law Term.

The purpose of the St Thomas More Society is expressed as follows:

Honeste vivere, alterum non laedere, suum cuique tribuere—the general purpose of the Society is to extend amongst the legal profession the highest ideals of culture and morality. To this end its specific objects are:

- (a) to provide opportunities to members of acquiring a deeper knowledge of the principles of Christian ethics and morality in relation to the profession of the law, and this both through the presentation of those principles by experts and a free enlightened discussion of them amongst the members themselves; and
- (b) to promote the constant application of the same principles by members in their everyday legal practice.

The Society:

- assists in convening the Red Mass each year,
- holds an annual retreat for members and their friends,
- convenes seminars on ethical issues of relevance to lawyers,
- celebrates the feast day of St Thomas More on 22 June with Mass, Patronal Feast Day Dinner and Address, and
- prays for deceased members, their family and friends.

Enquiries may be made to the Secretary, Anthony Herro:

Tel: (02) 9247 0100

Email: info@stms.org.au

Website: www.stms.org.au

