

# NEOTĒS

M A G A Z I N E

*SAINT FRANCIS XAVIER PARISH BALLINA  
BY THE YOUTH, FOR THE YOUTH*

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# SFX YOUTH

*Following the 5:30pm Mass, the St. Francis Xavier Youth Group is held at the Ballina Parish during school term for local High School students.*

*The Youth Group is a warm and welcoming group, who aim to provide a sense of community, culture and belonging to the St. Francis Xavier Parish through development of their social and spiritual needs.*

*The Parish Youth Group has an Instagram Page: “SFX\_YOUTH” and throughout the year is regularly updated with photos and videos from Youth Group, events and any partnerships with the schools.*



@SFX\_YOUTH



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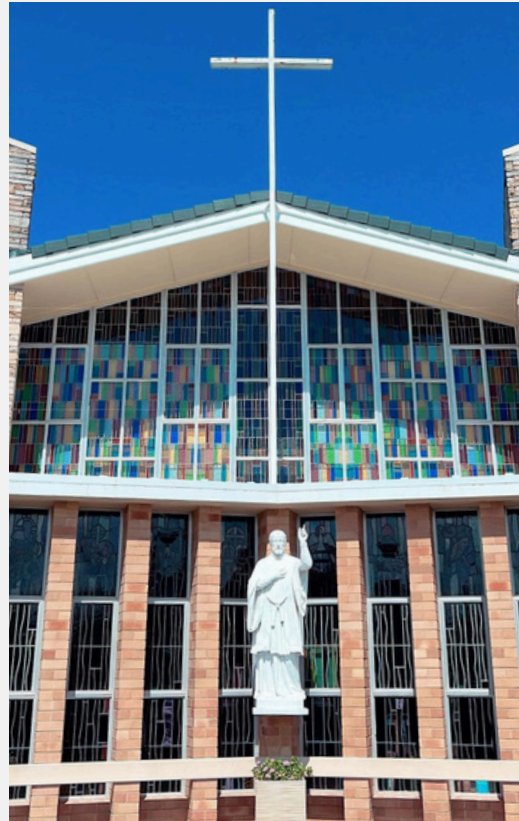


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# BALLINA PARISH

*SAINT FRANCIS XAVIER CATHOLIC  
PARISH, BALLINA*



The St Francis Xavier Ballina Parish is a vibrant parish where people from all cultures will be warmly welcomed into our faith community; people will share their baptismal calling to witness the love of God in action; people will receive the Sacraments throughout their life journey in a community embraced with encouragement and love.

## **Brief History**

- 1890 Parish of Ballina established – Ballina population 1000
- 1901 New St Francis Xavier Church opened
- 1955 Holy Family Church opened in Lennox Head
- 1962 New brick church opened at Ballina by Bishop Farrelly

## **Vision Statement of St Francis Xavier's Parish Ballina/Lennox Head**

- **Celebrate:** We are disciples of Jesus and celebrate his presence amongst us.
- **Evangelise:** We are called to recognise Jesus, accept him in our lives and spread the GOOD NEWS of salvation.
- **Develop:** We are committed by developing the life and mission of our parish
- **Collaborate:** We are a community who welcome everyone without exception.
- **Care:** We are a people who acknowledge the worth of every individual and the environment in which we live.



*“It is not the actual physical exertion that counts towards one’s progress, not the nature of the task, but by the spirit of faith with which it is undertaken.”*  
*St Francis Xavier*

# MEET OUR YOUTH MINISTERS

SAINT FRANCIS XAVIER CATHOLIC  
PARISH, BALLINA



**Brendon Clarke**  
Xavier College  
Youth Minister



**John Kearney**  
Ballina Parish  
Pastoral Associate



**Kailani Tiernan**  
Ballina Parish Youth  
Coordinator



**Oliver Dwyer**  
Richmond Regional  
Ministry Assistant

The Ballina Parish has been running a youth group since 2015 in conjunction with the parish priests and local Youth Ministers. We have a team of experienced Leaders who have worked in both Parish and School roles as Youth Ministers, participated in Diocesan run events, attended the Australian Catholic Youth Festival and recently represented the Parish at World Youth Day in Portugal.

*“These are the things you must insist on and teach. Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity. Until I arrive, give attention to the public reading of scripture,[a] to exhorting, to teaching.” 1 Timothy 4:11-13*



*Brendon Clarke (middle left) and John Kearney (middle right) altar serving at the Diocesan ABIDE Retreat for Young Adults earlier this month. For more information see page 14*



# YOUTH GROUP UPDATE

*BY THE SPIRIT OF FAITH*

There was no Youth Group this month, due to the holiday period. However members of our Youth Group spent the first week of April performing in the Xavier Catholic College School Musical, Popstars! Set in the late 90s, Popstars! follows the journey of two groups of high school students who enter a talent show. The prize? A recording contract, and impressing an international superstar. The

show has been praised by many in the community. We are immensely proud of all who participated.

Youth Group will return for Term 2 on Saturday 11th May at 6:30pm in the Parish Upper Room after 5:30pm Mass. We will be joined by a special guest. Hope to see you all there!



# SAINTS THIS MONTH

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In honour of our Youth Group members involved in the recent Musical the following Saints are patrons of music, actors, theatre, and musicians. Learning about the Saints is important, they serve as role models for the Catholic faith, leading us to lead lives for God and praying for us from their posts in heaven.

“They experienced many of the same inner struggles, challenges, and joys that we do. They were extremely human but despite their weaknesses, they were used by God as his instruments. They differ greatly in their backgrounds but they are similar to one another in their deep love for God and their desire to serve him. I think of the saints as a network of friends in heaven who help us through their guidance, protection and intercession.” - All Saints Roman Catholic Parish

## *SAINT GENESIUS OF ROME*

Feast: 25th August

Patron Saint of actors, lawyers, barristers, clowns, comedians, converts, dancers, people with epilepsy, musicians, printers, stenographers, and victims of torture



A pagan man, Genesius wrote a play mocking Christianity to advance his standings in the Empire. In the year 303 the Emperor Diocletian, an avid persecutor of Christians, travelled to Rome where Genesius intended to perform his satirical rendition of the Christian claims that Baptism washed away sins and brought one into a new life in Jesus Christ. In order to gain knowledge of this, he deceived members of the Christian community into accepting him into entering the catechumenate to prepare for Baptism. Here he found himself drawn to Christ. Conflicted Genesius left the catechumenate and proceeded to perform his play for Diocletian. When the actor priest poured water over Genesius on stage, he underwent a conversion and began to give testimony, affirming the Christian faith. He boldly called on Diocletian to give his life to Jesus Christ, this enraged the emperor. Genesius was then tortured and when he refused to renounce his claims of faith in Christ, he was beheaded.

*Image: A musician, identified as Saint Genesius, playing a lute by Nicolas Tournier c. 1624*

## SAINT CECILIA

Feast: 22nd November

Patron Saint of composers, luthier, martyrs, music, musicians, musical instrument makers, poets, and singers

Saint Cecilia was born in Rome during the 2nd Century. From a young age she promised herself to God and when she was forced to marry a Roman pagan named Valerian she “sang her heart to the Lord”, hearing heavenly music during their wedding. She told Valerian that she was protected by her guardian angel and when he demanded to see the it, Cecilia told him to become baptised first. Upon returning from his baptism he saw the angel crown Cecilia with a chaplet of rose and lily and when his brother Tiberius also saw the angel and was converted. They dedicated their lives to burying Christians murdered by the prefect of the city. The brothers were arrested and martyred after they refused to offer a sacrifice to the pagan gods. Cecilia continued to spend her time preaching and after the death of her husband, donated all her possessions to the poor. This enraged the prefect Almachius and she was arrested and condemned to be burned. She was locked in the baths for a day and night, where they stoked the fires but she did not burn. Seeing this the prefect sent an executioner to behead her, but after striking three times he was unable to decapitate her. Cecilia lived for another three days, where she continued to preach and pray. On the third day she died, and was buried by Pope Urban I. Her body was exhumed in 1599 and was found to be incorrupt. They reported a “mysterious and delightful flower-like odour which proceeded from the coffin.”



*Image: Saint Cecilia by Simon Vouet (1625)*

She is the first of all incorrupt saints. Cecilia’s remains were transferred to her titular church in Trastevere and placed under the high altar. She is also one of several women commemorated by name in the Canon of the Mass in Eucharistic Prayer I.

The first recorded music festival in her honour was held in Évreux in Normandy in 1570, and the Accademia Nazionale di Santa Cecilia in Rome is one of the oldest musical institutions in the world (est. 1585) and invokes both her and Saint Gregory the Great.



*Image: Saint Gregory by Francisco de Zubarán (1627)*

## SAINT GREGORY

Feast: 3rd September

Patron Saint of choir boys, educators, masons, musicians, popes, students, and singers

Saint Gregory the Great was elected as the prefect of Rome in 573, but after his father passed he resigned, turned his family home into a monastery and took monastic vows. He spent four years as a monk in quiet prayer and

study. In 578 he was ordained as 1 of 7 deacons of Rome and sent to Constantinople a year later as the Papal Ambassador, where he spent 6 years. There he began writing his commentary on the Book of Job; teachings on the nature of God, the problem of evil, Christian understanding of human suffering, and the virtue of patience. In 590 he was the first monk elected as Pope, and served for 14 years. During his time he implemented significant reforms in the Church's liturgy and administration, including how the property and finances were managed; he had strict guidelines to ensure the responsible use of resources; put in place measures to prevent the abuses of nepotism; increased transparency; greatly expanded charitable works, emptying the papal treasury in the process; forged important strategic military and political alliances; and contributed to the standardised liturgy, establishing prayers, the flow of the Mass and liturgical year, as well as helping to develop the liturgical chant (later known as the Gregorian Chant).

The Gregorian Chant is unaccompanied and monophonic, with a free-flowing melody moving along the scale in steps and small leaps. The melodies are often melismatic-syllables held over multiple notes and occurring within a narrow range. They are entirely monophonic, meaning that there is only one melodic line in the entire piece. An important composer is Saint Hildegard of Bingen, who was the first woman composer with a significant output of works including, *O Successores*.

## SAINT HILDEGARD VON BINGEN

Feast: 17th September

Patron Saint of musicians, writers, and ecology

Saint Hildegard von Bigen was born into lower nobility in the Duchy of Franconia (modern day Germany) and sent off to a Benedictine monastery at the age of ten where she was educated and learned to play the psaltery, a fretboard-less box zither. In 1136 when she was 38 she was elected as they Abbess at the Monastery of St. Disibodenberg. After an influx of novices to the convent she moved with eighteen other sisters to found a new Benedictine house near Bingen, and established a second convent in Eibingen in 1165. Saint Hildegard had experience mystical visions and inspirations from an early age, but didn't start writing about them until 1142 at the age of 44. Her first work was completed in 1151, a written description of 26 visions along with her commentary on them, known as Scivias short for "Scito vias Domini" (Know the Ways of the Lord). She spent the next 28 years writing extensively, producing two more major visionary works, and wrote about the natural sciences, medicine, and women's health. She was an artist and musician composing hymns used for the Liturgy. Her two chief bodies of work are the *Ordo Virtutum* (Play of Virtues) a morality play, and her collection of compositions *Symphonia Armonie Celestium Revelationum* (Symphony of the Harmony of Celestial Revelations). She became a Doctor of the Church on the 7th October 2012.

"I saw a great mountain the colour of iron, and enthroned on it One of such great glory that it blinded my sight. On each side of him there extended a soft shadow, like a wing of wondrous breadth and length. Before him, at



the foot of the mountain, stood an image full of eyes on all sides, in which, because of those eyes, I could discern no human form. In front of image stood another, a child wearing a tunic of subdued colour but white shoes, upon whose head such glory descended from the One enthroned upon that mountain that I could not look at its face. But from the One who sat enthroned upon that mountain many living sparks sprang forth, which flew very sweetly around the images. Also, I perceived in this mountain many little windows, in which appeared human heads, some of subdued colours and some white." - Pt.1, Vision 1: God Enthroned Shows Himself to Hildegard from *Scivias* by Hildegard von Bingen (1152)



service of the Bishop Ælfheah. He was encouraged by the Bishop to become a monk but was sceptical of the vocation. He had a change of heart and took Holy Orders in 943 after a health scare that involved swelling lumps to appear all over his body, most likely caused from blood poisoning from the attack. He was appointed as Abbot of Glastonbury Abbey where he spent time as a hermit cultivating skills as an artist, musician, and metalsmith. This is where the legend of Dunstan nipping the Devil on the nose with blacksmith's tongs was said to have occurred. He rebuilt the Abbey and put into practise the ideas for monastic reform and development of the Church.

He was recalled to court many times over the course of his life as an advisor and minister to the kings. With the support of King Eadred, Dunstan made significant progress in implementing his reforms with regards to the English Benedictine Reform. In 957 he became Bishop of Worcester and London, before becoming Archbishop of Canterbury. He helped to usher about a period of religious and intellectual curiosity, developing monasteries, cathedrals and communities of monks. He developed the coronation ceremony for King Edgar, which continues to be utilised today.

He spent his remaining days teaching at the Cathedral school where he was a revered musician, composing several hymns, including '*Kyrie Rex Splendens*', which is said to preserve the tune of the angelic *Kyrie Kyrie* heard by Saint Dunstan.

## SAINT DUNSTAN

Feast: 19th May

Patron Saint of blacksmiths, goldsmiths, locksmiths, musicians, silversmiths, and bellringers

Saint Dunstan was born into a noble family in England in the early 900s. He was taught by Irish monks and was noted as an avid and devoted learner. This was recognised by the Archbishop Athelm who summoned him into service, before later being appointed to the court of King Æthelstan. Dunstan was well liked by the royal family and the envious other members of court concocted a plan to have him removed. They accused him of witchcraft and black magic, and he was ordered to leave. Whilst he was leaving the palace however, he was attacked and left severely injured. He escaped to a friend's house before journeying to Winchester to enter into the



# DIOCESAN ABIDE RETREAT

WITH BISHOP GREGORY HOMEING

The Lismore Diocesan ABIDE retreat was a weekend retreat for Young Adults from ages 18-35 years. Young adults from around the Diocese travelled to Invercauld House in Goonellabah this month to experience spiritual formation with Bishop Gregory Homeing and Fr Joy. This was a silent retreat where participants were able to foster a deeper relationship with God, and explore the importance of silence in relation to prayer.

During the retreat we had a series of keynotes and talks by Bishop Greg and Fr Joy, as well as time to spend in silence alone and in small or large groups. To be able to sit in silence with one another, comfortably, where we are free from judgement and awkwardness.

We were encouraged throughout to reflect on our relationship with God, and to find the inner silence required to be able to fully hear His word. Away from the distractions and constant busyness of everyday life.

We practised parts of the Divine Office each

day with Morning, Evening and Night prayers, participated in a small intimate Mass, experienced Adoration, were given the opportunity to attend Reconciliation, and a final Mass in the Cathedral on Sunday morning.

During our keynote sessions we were given the opportunity to hear about a range of topics, including the Eucharist, the importance of silence, and how to recognise if we are talking to God in prayer or ourselves.

## **The Eucharist and the Jewish Worldview of the Body and Blood**

We learnt about the Jewish worldview of the body and blood and its importance in context to the Eucharist. Jewish tradition dictates that the body is a representation of the whole person. The body is not merely a physical vessel, but encapsulates the thoughts, emotions, and soul of a being in whole. It is the complete identity of a person. The totality of the human person. Life is in the Blood, blood poses both a spiritual and symbolic significance in Jewish culture. Blood represents

life, and signifies atonement, covenant and consecration. It is “life-giving”, and central to Israelite worship. *“For the life of every creature - its blood is its life” (Leviticus 17:14)*

In the Passover the Lamb’s blood served as both protection and redemption for the Jewish people, foreshadowing the ultimate Lamb of God. The Salvific Component is the mission of Christ is salvation. *“The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt.” (Exodus 12:13)*

Fr Joy spoke of how the protection and redemption obtained in the blood lead to salvation. Jesus knowing the impending sacrifice of which He was to make, gives a new meaning to the Passover (the Eucharist). A New Covenant, a promise written in blood. *“Jesus said to them, ‘Very truly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.’” (John 6:53)*

*“While they were eating, Jesus took a loaf of bread, and after blessing it He broke it, gave it to the disciples, and said, ‘Take, eat; this is my body.’ Then He took a cup, and after giving thanks He gave it to them, saying, ‘Drink from it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.’” (Matthew 26:26-28)*

The Catechism of the Catholic Church states that the Eucharist is the summary of the Catholic faith. *“The Eucharist is the source and summit of the Christian life. The other sacraments, and indeed all ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and are oriented toward it. For in the blessed Eucharist is contained the whole spiritual good of the*

*Church, namely Christ himself, our Pasch. The Eucharist is the efficacious sign and sublime cause of that communion in the divine life and that unity of the People of God by which the Church is kept in being. It is the culmination both of God's action sanctifying the world in Christ and of the worship men offer to Christ and through him to the Father in the Holy Spirit. Finally, by the Eucharistic celebration we already unite ourselves with the heavenly liturgy and anticipate eternal life, when God will be all in all. In brief, the Eucharist is the sum and summary of our faith: Our way of thinking is attuned to the Eucharist, and the Eucharist in turn confirms our way of thinking.” - CCC Part 2, Section 2, Chapter 1, Article 3, Part I The Eucharist - Source and Summit of Ecclesial Life (1324-1327)*

### **Silence and love**

The Bishop spoke about the importance of finding the silence in order to experience the Living God. *“I believe in God, because I have experienced Him.”*

In the Jerusalem translation of 1 Kings 19:11-13, God is not found in the strong winds that crush the rocks against the mountainside, nor is He found in the earthquake, or the fire, but rather God was found in the “light silent sound”. The simple silence is where Elijah found God.

To love another, there must be silence. You must find the silence. Silence opens into the intimacy, and privacy of the inner person. If you can’t come to terms with your own silence, you can’t love properly. For if you can’t come to terms with your own silence, you don’t know who you are. You cannot love someone properly if you cannot love yourself. You cannot love yourself if you don’t know who you are, and true relationships start to throw light on who you are. This is the same for a relationship with God.

### **Life in relationship with the Living God**

Words don't make prayer, love makes prayer. The Bishop encouraged us all to spend more time reading the Bible, to learn how to read it, and know why we read it. He spoke of how the letters were written to answer something (for a purpose), and that the Gospels are an articulation of the belief of the writer. Written because they love Jesus. The only way to be moved to love someone, is getting to know them. They wrote them because they loved Him, and want us to love Him also.

We were encouraged to approach reading the Bible with a humble and contrite heart. To prepare ourselves to read the Gospels, as well as to receive the Eucharist. "Every time I read the Gospel, I am meeting a friend. And when I meet that friend that I love, I always find something new.... Every time I read the Gospel I am different, meaning and place may never be exhausted. I will delight in some new aspect of its beauty as it is eternal. Every time I read it, I change. I learn about it and about myself."

Bishop Greg's tips for reading the Gospel: begin by making the Sign of the Cross, by making a place and time. If you have an expectation, you limit yourself.

Jesus is always walking with us. Prayer and silence brings about peace. We must allow ourselves to resolve the thoughts that plague our minds, rather than distracting ourselves from them. Remembering to not let them drive us. Respond to God out of love.

Question: What do you truly want?

In his 7th March 2012 General Audience, Pope Benedict XVI addresses the importance of silence and how *"the Cross of Christ does not only demonstrate Jesus' silence as his last word*

*to the Father but reveals that God also speaks through silence: "the silence of God, the experience of the distance of the almighty Father, is a decisive stage in the earthly journey of the Son of God, the Incarnate Word. Hanging from the wood of the cross, he lamented the suffering caused by that silence: 'My God, my God, why have you forsaken me?' (Mk 15:34; Mt 27:46). This is prayer for Jesus, the totality of His life is equated to His relationship with His Father. The life of Jesus shows us that prayer must be at the core of our being, as it is the relationship we hold with God.*

Pope Benedict XVI focusses on our need to relearn silence in order to open ourselves up to listen to the Word of God, and the value of the *"rich moments of silence"* that occur when we slow down and pause. *"We need to pause, to experience moments of intimacy with God, 'detaching ourselves' from the everyday commotion in order to listen, to go to the 'root' that sustains and nourishes life."*

Jesus shows us the beautiful moments of prayer teaching us to seek the Father as the source of hope and salvation. Turning to Him in our hardships and limitations. *"Only in silence can the word of God find a home in us."*

Saint Augustine's observation is still valid: *Verbo crescente, verba deficiunt*, "when the Word of God increases, the words of men fail".

### **How do you know if you're talking to God or to yourself?**

This was the question posed to Bishop Greg halfway through our retreat. He began with a quote from St. Teresa of Avila, *"We are always in the presence of God."* God is always with us, He hears all our prayers. The Bishop then encouraged us to ask these questions in this order, when we are unsure of if we are praying



to God or speaking to ourselves:

- Is it important?
- Is it about me or God?
- Is it about what God will do for me, or what I can do for God?

Prayer is a response to God's love. The soul wants to find God, and wants to pray. The quality of that presence in prayer is a friendship with God. *"I have called you friends"* (John 15:15). Love is established and as prayer grows, love grows. The struggle in love leads to detachment, letting go of what keeps us back, this will lead to humility, which is how God loves us. "Running away from what you don't like, is running away from why (how, and when) God loves you."

*"We are always in the presence of God, yet it seems to me that the manner in which He is present is different for those who pray."* - St Teresa of Avila

### **Creating a space for silence**

The last keynote of the retreat focussed on how to create a space for silence. We are encouraged to dedicate 10 minutes each day to quiet time with God. To make the time for God and prayer. "God is your best friend, talk to Him the most." If you are unsure what to do in the silence, begin with reading the Gospels.

Happiness is acquired through God. By being attentive to the noises surrounding us we are able to separate the distractions of the world from who we are. This awareness and sureness in self, and confidence in who we are is expressed through our relationship with God. Bishop Greg spoke of the relationship between worship, belief, and life. *Lex orandi, lex credendi, lex vivendi*, translated literally as "the law of what is prayed (the way of praying) is the law of what is believed (the way of believing) is

the law of what is lived (the way of living)." It begins with nothing more than my experience with God. We pray, and we experience Him. We must ask ourselves this question: What is my experience of God demanding of me? This is the way of living. The obstacles in God's way are ourselves. Be the instrument of God instead. Time with God is expressed in the way that we live. This is formed through Jesus Christ. What has been given to me is the life of God. The silence found with God becomes the foundation of who we are.

Relationships grow in silences, not the doing of things together, but the being together. Community is built through wasting time with each other. Silence becomes the foundation of who we are. "Live simply, don't complicate your life, beware of wanting things. Keep focused and recognise what is important in order to live what is important. Live for others, not for yourself, and live directed forward."

*"The fruit of silence is prayer, the fruit of prayer is faith, the fruit of faith is love, the fruit of love is service, the fruit of service is peace."* - St. Teresa of Kolkata

Thank you to Bishop Greg Homeming, OCD, Fr. Joy DSouza, OCD, and Sr Di Moralde, CM for their guidance in nurturing our faith and the facilitation of the retreat. Thank you also to all our young adult participants who readily embraced this invitation.

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*Abide in Me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in Me. I am the vine, you are the branches. Those who abide in Me and I in them bear much fruit, because apart from Me you can do nothing. (John 15:4-5)*



# ABIDE RETREAT GALLERY



# ABIDE RETREAT GALLERY

# WHAT'S ON



## Parish Mass Times

### Ballina St Francis Xavier Church

- Saturday Vigil– 5.30 pm
- Sunday – 9.00 am
- Sunday – 11.00 am
- Tuesday to Friday - 12:00 noon

### Lennox Head Holy Family Church

- Sunday –7.30 am

Reconciliation is 9:00am Saturdays at the Ballina St Francis Xavier Church

## Parish Cuppa - Parishioners

After the 9am Mass on the first Sunday of the month the Ballina Parish holds Morning Tea on the Church grounds. On May 5th the youth of the Parish will be assisting in serving for the morning tea. Come on down and meet us!

## Parish Youth Group - High School Students

The St. Francis Xavier Youth Group is a warm and welcoming group, who aim to provide a sense of community, culture and belonging to the youth of the Ballina Parish through the development of their social and spiritual needs. Following the Saturday 5:30pm Mass, the Youth Group is held in the Ballina Parish Upper Room from 6:30-8:00pm, during school term for local High School students.



## Aspire - Young Adults (18-35 years)

Bishop Greg's monthly young adult spiritual formation began this month. The next meeting will be Friday 24th May in Lismore, 5:30-6:30pm. We encourage everyone to try attend in person, but if you are unable to there is a zoom link you can join: <https://lismorecatholic.zoom.us/j/2996657662?omn=82183637889>

Zoom Meeting ID: 299 665 7662

For more information, contact: [youth@lismore.catholic.org.au](mailto:youth@lismore.catholic.org.au) or 02 6626 0253

The emotional, physical and spiritual well-being and dignity of all people is an integral part of the Catholic Church. The Diocese of Lismore is committed and dedicated to safeguarding all those within our community, especially children, young people and vulnerable adults.

The Diocese of Lismore is committed to fostering communities of safety and care. We acknowledge our legal, moral, and spiritual responsibilities to care for - and uphold the dignity and rights of - children, young people, and vulnerable adults.

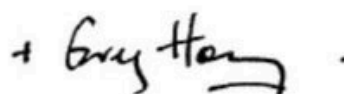
The Diocese of Lismore has;

1. a zero tolerance to the abuse or neglect of children, young people or vulnerable adults and commits to acting in their best interests at all times;
2. established a policy and developed a range of procedures that work together to protect, and, where required, to respond immediately and compassionately to any harm, or risk of harm; and
3. safeguarding procedures and practices underpinned by legislation – ensuring ongoing compliance, accountability and transparency in all ministries undertaken by the Church.

Creating safe environments is a dynamic process that involves active participation and responsibility by parishes, schools, families and communities. Safe environments are marked by collaboration, vigilance and a proactive approach to safeguarding. Workers have a responsibility to safeguard children, young people and the vulnerable through promoting their welfare, health and development in a safe and caring environment. All workers, including clergy, employees and volunteers are to be educated as to their responsibilities to undertake their roles in a way that enhances a safe and caring environment.



**BISHOP of LISMORE**  
— GREGORY HOMEMING OCD —



19<sup>th</sup> May, 2020



# Diocese of Lismore

is committed to implementing the Child Safe Standards



## STANDARD 1

Child safety is embedded in organisational leadership, governance and culture



## STANDARD 3

Families and communities are informed and involved



## STANDARD 2

Children participate in decisions affecting them and are taken seriously

## STANDARD 4

Equity is upheld and diverse needs are taken into account



## STANDARD 5

People working with children are suitable and supported



## STANDARD 6

Processes to respond to complaints of child abuse are child focused



## STANDARD 7

Staff are equipped with the knowledge, skills and awareness to keep children safe through continual education and training



## STANDARD 8

Physical and online environments minimise the opportunity for abuse to occur



## STANDARD 9

Implementation of the Child Safe Standards is continuously reviewed and improved



## STANDARD 10

Policies and procedures document how the organisation is child safe

For more information on the Child Safe Standards visit [www.ocg.nsw.gov.au](http://www.ocg.nsw.gov.au)



Office of the Children's Guardian



# SUPPORT SERVICES



care | protect | act

**Child Protection Hotline**  
**13 21 11 (24 hours/7 days)**

**NSW Police Emergency**  
**000 (24 hours/7 days)**

**NSW Victims Access Line: 1800 633 063**

**NSW Victims Support Scheme:**  
[www.victimsservices.justice.nsw.gov.au](http://www.victimsservices.justice.nsw.gov.au)  
Counselling, financial support and a recognition payment to victims of a violent crime in NSW.

**Child Wise**  
**1800 991 099**

Phone and online counselling for all forms of childhood abuse - [www.childwise.org.au](http://www.childwise.org.au)



**Beyond Blue: 1300 224 636**

Information and support for mental health.  
[www.beyondblue.org.au](http://www.beyondblue.org.au)



**Headspace:** Free counselling services to help young people with mental health, physical health (including sexual health) alcohol and other drug services - [headspace.org.au/](http://headspace.org.au/)



**Kids Helpline: 1800 551 800.**

24/7 phone and online counselling for young people aged 5-25.  
[www.kidshelpline.com.au](http://www.kidshelpline.com.au)



**Lifeline: 13 11 14**

Crisis support 24/7.  
[www.lifeline.org.au](http://www.lifeline.org.au)



**Link Up NSW**  
**Aboriginal Corporation**  
**1800 624 332**

(not available to mobiles) or **02 9421 4700**. Counselling, healing and culturally appropriate support for Indigenous Australians - [www.linkupNSW.org.au](http://www.linkupNSW.org.au)



**MensLine Australia**  
**1300 789 978**

Phone/online support.  
[www.mensline.org.au](http://www.mensline.org.au)



**Youth Beyond Blue**  
**1300 224 636**

Information and support for young people about issues associated with mental health conditions.  
[www.youthbeyondblue.com](http://www.youthbeyondblue.com)



## ABUSE OF ELDERLY / DISABLED

**NSW ageing and disability Abuse Hotline**  
**1800 628 221**

## BULLYING

**Bullying No Way:**  
[bullyingnoway.gov.au/](http://bullyingnoway.gov.au/)



## DOMESTIC VIOLENCE

**Domestic Violence Line: 1800 656 463**

**1800 Respect: 1800 737 732**  
[www.1800respect.org.au/](http://www.1800respect.org.au/)



**Services Australia**  
[www.servicesaustralia.gov.au/family-and-domestic-violence](http://www.servicesaustralia.gov.au/family-and-domestic-violence)



## ONLINE SAFETY

**eSafety Guide: <https://www.esafety.gov.au/>**



## SEXUAL ABUSE

**NSW Rape Crisis: 1800 424 017**  
Health Sexual Assault Services.  
[www.health.nsw.gov.au/](http://www.health.nsw.gov.au/)

**Sexual Assault Counselling Australia**  
**1800 211 028.** Telephone counselling.  
[www.sexualassaultcounselling.org.au](http://www.sexualassaultcounselling.org.au)

**Bravehearts Inc**  
**1800 272 831**

Advice and support to those affected by sexual assault.  
[www.bravehearts.org.au](http://www.bravehearts.org.au)



**Blue Knot Foundation**  
**1300 657 380.** For adult survivors of child abuse. [blueknot.org.au](http://blueknot.org.au)



**Survivors and Mates**  
**Support Network**  
**1800 472 676.**

For male survivors of childhood sexual abuse and their families.  
[www.sexualassaultcounselling.org.au](http://www.sexualassaultcounselling.org.au)



**Interrelate: 1300 473 528**  
Counselling and support for those affected by institutional child sexual abuse. [www.interrelate.org.au](http://www.interrelate.org.au)



## SEXUAL HARASSMENT

**Sexual harassment | SafeWork NSW**  
[www.safework.nsw.gov.au/hazards-a-z/sexual-harassment](http://www.safework.nsw.gov.au/hazards-a-z/sexual-harassment)



# NEOTĒS

