



# St Mary's Parish

Incorporating the Catholic communities of Hamilton, Dunkeld, Macarthur, Glenthompson and Penshurst.

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**24th Sunday in Ordinary Time, Year A**

**17 September 2017**

## First Reading Sir 27:30-28:7

*A reading from the book of Ecclesiasticus*

*Forgive your neighbour's faults and when you pray, your sins will be forgiven.*

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

## Responsorial Psalm

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

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

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

## Second Reading Rom 14:7-9

*A reading from the letter of St Paul to the Romans*

*Whether alive or dead, we belong to the Lord.*

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

## Gospel Acclamation Jn 13:34

*Alleluia, alleluia!*

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

## Gospel Mt 18:21-35

*A reading from the holy Gospel according to Matthew*

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

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

'And so the kingdom of heaven may be compared to a king who decided to settle his accounts with his servants. When the reckoning began, they brought him a man who owed ten thousand talents; but he had no means of paying, so his master gave orders that he should be sold, together with his wife and children and all his possessions, to meet the debt. At this, the servant threw himself down at his master's feet. "Give me time," he said "and I will pay the whole sum." And the servant's master felt so sorry for him that he let him go and cancelled the debt. Now as this servant went out, he happened to meet a fellow servant who owed him one hundred denarii; and he seized him by the throat and began to throttle him. "Pay what you owe me", he said. His fellow servant fell at his feet and implored him, saying, "Give me time and I will pay you." But the other would not agree; on the contrary, he had him thrown into prison till he should pay the debt. His fellow servants were deeply distressed when they saw what had happened, and they went to their master and reported the whole affair to him. Then the master sent for him. "You wicked servant," he said. "I cancelled all that debt of yours when you appealed to me. Were you not bound, then, to have pity on your fellow servant just as I had pity on you?" And in his anger the master handed him over to the torturers till he should pay all his debt. And that is how my heavenly Father will deal with you unless you each forgive your brother from your heart.'



## Reflection

by Greg Sunter

This gospel passage follows directly from last week's passage. It concludes the whole of Matthew Chapter 18 that deals with sin, forgiveness and reconciliation. Peter's question to Jesus and suggested answer is a reflection of the view that there is a limit to the number of times we should forgive someone. Seven is a significant number in scripture and implies a 'perfect' amount. Even though by his use of seven, Peter is suggesting that he should forgive someone many, many times, Jesus quickly corrects Peter and says not seven, but seventy-seven times (or seventy times seven). Jesus plays on the use of the number seven and multiplies it to indicate that one should forgive as many times as is required - without keeping count; without keeping score.

The story of the unforgiving servant is a familiar one of forgiveness and mercy being shown but not passed on. The sting in the tail of this parable is Jesus' final warning that, "So will my heavenly Father do to you, unless each of you forgives his brother from his heart." This is an unsettling statement, as we believe God's forgiveness to be without measure and without end. Jesus warns that unless we seek to imitate God's forgiveness and forgive others 'from our heart' (with compassion) then we are not going to recognise the forgiveness of God and will cut ourselves off from it.

The whole idea of forgiving from the heart is a powerful contradiction of a popular concept: 'I can forgive, but not forget.' Is it really possible to forgive but refuse to forget? Surely holding on to a memory of hurt is holding on to the hurt itself and does not display that any forgiveness has occurred at all. To forgive but not forget is to keep count. How many times should I forgive the one who has hurt me? As many times as it takes!

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Phone: (03) 5576 5438

**MONIVAE COLLEGE, HAMILTON**  
Principal: Mr Mark McGinnity  
Phone: (03) 5551 1200

*We acknowledge the traditional owners and custodians of the land on which we stand, the Gunditjmarra people.*

**Country Mass Schedule**

	1 <sup>st</sup> Sun	2 <sup>nd</sup> Sun	3 <sup>rd</sup> Sun	4 <sup>th</sup> Sun	5 <sup>th</sup> Sun
<b>Penshurst</b> 8:30am	No Service (To Ham)	Mass	SAWC	Mass	Mass
<b>Dunkeld</b> 8:30am	Mass	No Service (To Glen)	Mass	SAWC	SAWC
<b>Glenthompson</b> 8:30am	SAWC	Mass	No Service (To Dunkeld)	Mass	SAWC
<b>Macarthur</b> 8:30am	No Service (To Ham)	SAWC	Mass	SAWC	Mass

**St Joseph's Penshurst**

Sun 17 - SAWC  
Sun 24 - Mass

24th September 2017

Lector	Margie Eales
Prayers	Brendan Kelly
Gifts	B. Page Family
Special Minister	Brendan Kelly
Leader	
Communion to Hospital	Anita Holmes

**Our Parish Collections**

**1st Collection: Priest Support: \$841**  
**2nd Collection: Stewardship \$734 (2017-2018 FY)**  
Pledged: \$118,820 Given: \$16,694

**St Mary's Parish Mission Outreach**

(10% of Stewardship) Given last Financial Year;  
**Sr Lorudes—Kenya Mission \$6,000**  
**Children of Phoenix \$3,000**

**St Mary's Parish Ministry Roster**

	16 & 17 September Ministers of Communion	23 & 24 September Ministers of Communion
6 pm	J Gustus, P Kelly, R Roache.	P & M Dunn & P Kelly.
10.30am	Necola J, T Stevens, G McDonald, J Bond & N McLeish.	P Stanhope, T Irving, F Soulsby, V Lovell & M Bell.

Date	Welcome	Computer	1 <sup>st</sup> Reading	2 <sup>nd</sup> Reading	Commentator	Gifts	Cuppa	Count Team
16/09	H & J Watt J Schurmann	Pauline Murphy	Maureen Dunn	Ian Ferguson	John Duyvestyn	Brian & Trish Shanahan	Brian & Trish	I Ferguson & L Stevens
17/09	A Slattery Richard & Ursula	John Healy	First Communion	First Communion	First Communion	First Communion	John & Sherrie	
23/09	K Stevens J Schurmann	Bev Kaaye	Ian Ferguson	Margaret Meagher	Chris Jansen	J & M Duyvestyn	B & J Roache	V&F O'Brien & G McGrath
24/09	T Hurley I Donne	Glen Howell	Rohan Fitzgerald	Geraldine McDonald	Ilma Underwood	Debbie Fitzgerald	Bridget Campbell	



**Wednesday Mass**  
**St Mary's Day Chapel**  
**5:15pm**  
 All Welcome  
 Please join us for the  
 celebration of Mass .

**Baptism Preparation Evening**

**Thursday 21 September**  
**Parish House 23 Dinwoodie Street**  
**7pm - 8pm**  
 Please phone or email Carolyn  
 for more information on:  
**hamilton@ballarat.catholic.org.au**  
 or 5571 1161.

[www.facebook.com/stmaryschurchhamilton](http://www.facebook.com/stmaryschurchhamilton)



**PLEASE REMEMBER IN YOUR PRAYERS**

**Deaths:**

Basil Jeffreys, & Brent Forsyth (Funeral Friday 22nd @ 12 noon) .Our prayers and deepest sympathies are with these families.

**Anniversary:**

Frances Sullivan, Norma Tangey, Danny Clay, Michael Krowicky, Tom Storer, Kay Kerr, Karen Beveridge.

**THOSE WHO ARE SICK:**

Graeme Sewell, Andrea Andre, Carissa Watt, Mary Guy, Jan Merrett, Kate Kuiper, Margaret Mckinnon, Peter McCluskey, Edna Scullion, Gladys Ryan, Margaret Hardingham, Anne Gurry.

**What's happening this week in St Mary's Parish?**

**Sunday:** *Rosary* 7pm St Mary's Church.  
**Wednesday:** *Meditation* 7.30-8.30pm Parish House.  
*Men's day out* Maryknoll 1.30-4.30pm.  
**Wed. Meet Up** 9.30-11.30am Dunworth.  
**Anointing Grange** @ 1.30pm

**PRAYER**

How many times, God Most High,  
 we come seeking forgiveness,  
 yet how often we refuse forgiveness  
 to those who wrong us.

Let the world of Jesus challenge our ways  
 and drive anger far away from our hearts,  
 so that we who so much need mercy ourselves  
 may forgive our brothers  
 and sisters from the heart,  
 as often

and as easily as we would have you forgive us.

**We ask through Christ our Lord.**

**Amen**

**Feast Days**

Wed. 20 Sept. – Sts Andrew Kim Tae-gon, Paul Chong  
 Ha-sang & Companions.  
 Thur. 21 Sept. - St Mathew Apostle & Evangelist  
 Sat. 23 Sept. - St Pius of Pietreclcina (Padre Pio)

**Children's Liturgy of the Word**

We would love to hear from any adults who would be interested in assisting with Children's Liturgy of the Word. Let us know if you would like to be involved. Talk to John or Noreen for more details.

**BALLARAT CLERGY SUPPORT FUND**

**Collection for Sick and Retired Priests**

The collection in our parish this year has raised \$1,622 to date.

The Ballarat Clergy Support Fund relies on your generosity to enable it to continue supporting our sick and retired priests. You are still able to contribute, by using the special envelope provided, or in an envelope marked "Ballarat Clergy Support Fund".

**CARING FOR THOSE WHO CARED FOR US –  
 THE CHURCH COMMUNITY'S RESPONSIBILITY**

**Social Justice Sunday**

We celebrate Social Justice Sunday on **24 September.**

This year, the Australian Bishops' Social Justice Statement is titled:  
**'Everyone's Business: Developing an inclusive and sustainable economy'.**  
 The Statement calls for an economy that is founded on justice and offers dignity and inclusion to every person.

**St Mary's Parish**

# St Mary's Parish

## First Eucharist 2017

*We congratulate the following children,  
celebrating their*

*First Communion*

*this weekend*

*at*

*St Mary's Hamilton*

Seamus Byron

Jude Alexandra

Chloe Wormald

Joseph Wormald

Jayde Brown

Sophie Kuilboer

Holly Rook

Fergus MacDonald

Lachlan MacDonald

Mia Spong

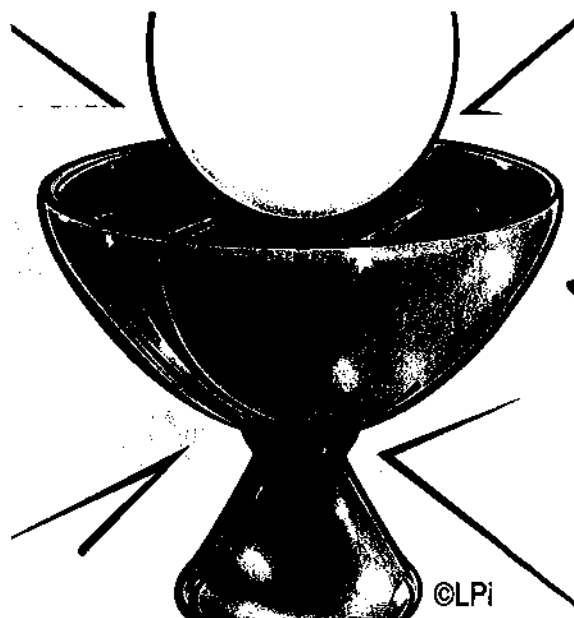
Sara Philip

Poppy Diedrichs

Stella Grinham

Clifford Deloso

Lennon Deloso



Congratulations to our First Communicants and their families.  
Thank-you to all those who have assisted during their preparation.

Special thanks to Siobhan Wheaton, Chelsea Storer  
and Grace Diedrichs for generously assisting with  
Children's Liturgy of the Word .

Noreen.

I give you a new commandment: love one another; you must love one another just as I have loved you.  
It is by your love for one another, that everyone will recognise you as my disciples. *John 13: 34-35*

**Please stay for a cuppa after Mass to live this Commandment!**

# 3 CATHOLIC BISHOPS PERSPECTIVES ON SAME SEX MARRIAGE

BISHOP BILL WRIGHT CATHOLIC BISHOP NEWCASTLE-MAITLAND PUBLISHED SEPTEMBER 06, 2017

If you're excited by legal changes that have social and moral significance, these are exciting times. There has not been so much on the political agenda, I'd say, since the 'seventies. Then, having got past the Vietnam War, we seemed quite suddenly to have a raft of social change legislation.

Censorship of adult materials more or less ended. 'No fault' divorce legislation was passed. Laws against abortion were relaxed to allow exceptions in so many circumstances as to make abortion virtually available on demand. Laws against 'victimless crimes' were done away with, principally the laws against homosexual acts between consenting adults. As predicted in the 'sixties, "the times, they were a'changing".

Now we again see proposals for quite dramatic changes in social legislation, and in much the same areas, marriage and homicide laws. We will be asked to vote (sort of) on changing the definition of marriage to include same-sex unions. And our parliaments will continue to consider bills to legalise euthanasia or assisted suicide. Additionally now, and of interest to readers of this journal, it is proposed that priests be required to report revelations of child sexual abuse that they hear in Confession. But it is on the matter of same-sex marriage that I will say some more.

I wrote some time ago that the push for same-sex marriage seemed to arise from the desire of gay couples to have an officially-sanctioned ceremony to formalise their commitment to each other and then to have that relationship accorded legal and social recognition. It seemed to me then, and now, that in a society where same-sex relationships are legal and gay couples can adopt and raise children, it's a bit of a legal anomaly that their relationship itself doesn't have a clear legal status. The church couldn't recognise a same-sex union as a marriage, except in the limited sense of 'a marriage according to Australian law'. But this is true of many marriages, notably the re-marriages of divorced persons, marriages on a 'for better or for as long as we're happy' basis, *de facto* marriages and marriages of couples with no intention of having children. The church doesn't regard these as valid marriages, but we make no bones about the state giving them civil legal status. The question about any proposed law is not whether it squares with church teaching or a moral ideal, but whether it is a good practical rule for people living in this society at this time. **Such a 'common good' argument can be made that, in our pluralist society, it does more for community peace and harmony for gay couples to have a place in the recognised structures than for them to be excluded.** Those were my thoughts on state recognition of gay marriage *as a matter of law*, and I stand by them. But they only address the question I have asked.

Many of my fellow bishops, and many other good people, are asking a different question. They are concerned about the social *consequences* of recognising gay marriage. On one level, this is a generalised concern that the natural family configuration of mum, dad and kids should be privileged by the state, lest other domestic arrangements come to be seen as equally valid, just as good as the traditional family. Moreover, there is a concern that some people may be adversely affected by gay marriage laws. All the legislative proposals contain a right for clergy to decline to celebrate same-sex marriages, but what about owners of reception centres, caterers, musicians, hire car firms and so on? In jurisdictions overseas such people have been sued or even prosecuted for declining to supply services to gay weddings. Isn't this a failure to respect the conscientious or religious convictions of some citizens? Then there is a real concern about the future right of churches and schools to teach the traditional Christian view of marriage in the face of a contrary law or to control materials or curricula produced by governments for schools. These are legitimate concerns, and they are unlikely to be answered definitively before the postal vote is taken.

**What I urge, therefore, is that you give careful consideration to all information that comes your way, think hard, talk a lot, pray about it, and vote. Look beyond the campaign slogans and anecdotes, and vote for what you believe will be best for our Australian community – now and into future generations. And let's all accept that people of good will might honestly disagree.**

## **Bishop Vincent Long, Parramatta Diocese**

### **Pastoral letter on the same-sex marriage postal survey**

Dear sisters and brothers,

As I write to you, the national debate on same-sex civil marriage is in full swing. It is an issue that many feel passionate about and hence, it has potential to polarise the community. I appeal to all Catholics in the Diocese of Parramatta to conduct this dialogue with a deep sense of respect for all concerned, and for the opinion and decision that each person is free to make.

It is important to remember from the very outset that the postal survey is about whether or not Australians want the legal definition of civil marriage changed to include same-sex couples. It is not a referendum on sacramental marriage as understood by the Catholic Church.

Many years ago, divorce was legalised in Australia; but this change did not alter the law of the Church. Therefore, whatever the outcome of the survey or the eventual legislation by the government, the Church will continue to hold that marriage is a natural institution established by God to be a permanent union between one man and one woman, directed both to mutual companionship and to the formation of a family in which children are born and nurtured.

For many Catholics, the issue of same-sex marriage is not simply theoretical but deeply personal. These may be same-sex attracted people themselves or that may be the case with their relatives and friends. In such cases, they are torn between their love for the Church and their love for their same-sex attracted child, grandchild, sibling, cousin, friend or neighbour.

As your bishop, I wish to reiterate the commitment I made at my installation: **“I am committed to make the church in Parramatta the house for all peoples, a church where there is less an experience of exclusion but more an encounter of radical love, inclusiveness and solidarity.”** **As a community of disciples, we seek to accommodate, accompany and care for one another irrespective of sexual orientation, marital status and situation.**

I invite all Catholics in our Diocese to exercise our responsibility as citizens to engage in this community discernment. It should not be a matter of a simple answer Yes or No to the postal survey. It should be an opportunity for us to witness to our deep commitment to the ideal of Christian marriage. But it should also be an opportunity for us to listen to what the Spirit is saying through the signs of the times.

Throughout much of history, our gay and lesbian (or LGBTI) brothers and sisters have often not been treated with respect, sensitivity and compassion. Regrettably, the Church has not always been a place where they have felt welcomed, accepted and loved. **Thus, regardless of the outcome of the survey, we must commit ourselves to the task of reaching out to our LGBTI brothers and sisters, affirming their dignity and accompanying them on our common journey towards the fullness of life and love in God.**

**Let us pray, discern and act with the wisdom of the Holy Spirit. Catholics, in keeping with the tradition of the Church, are asked to exercise their consciences, ensuring that they are informed** as they come to exercise their democratic rights in the coming postal survey.

Yours sincerely in Christ,

Most Rev Vincent Long Van Nguyen OFM Conv  
Bishop of Parramatta

13 September A.D. 2017, Memorial of St John Chrysostom



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September 12, 2017

Dear Friends,

For some time now, people have been discussing a proposal to change the legal definition of marriage. In this context, I would like to recall some reflections on marriage from the writings of Pope Francis. In particular, I would like to refer to some observations Pope Francis made in a document he issued last year, entitled *The Joy of Love: On Love in the Family*. This document followed the extensive discussions in two synods held in Rome on the topic of the family.

In a wide-ranging treatment of the joys and challenges experienced by families today, Pope Francis gives a special place to the union of a man and a woman that bears fruit in new life. He refers to the benefits that can come to society through the family founded on such a union. By contrast, he refers to the loss that can come when the family founded on marriage is weakened.

"No one can think that the weakening of the family as that natural society founded on marriage will prove beneficial to society as a whole. The contrary is true: it poses a threat to the mature growth of individuals, the cultivation of community values and the moral progress of cities and countries. There is a failure to realise that only the exclusive and indissoluble union between a man and a woman has a plenary role to play in society as a stable commitment that bears fruit in new life." (*The Joy of Love*, paragraph 52)

Pope Francis recognises the many kinds of family situations there are and that these can offer a certain stability, but he distinguishes them from the family founded on marriage. "We need to acknowledge the great variety of family situations that can offer a certain stability, but de facto or same-sex unions, for example, may not simply be equated with marriage. No union that is temporary or closed to the transmission of life can ensure the future of society." (Paragraph 52)

Pope Francis then refers to the changes in law in a number of countries that have promoted alternatives to marriage in the traditional sense, leading to "a legal deconstruction of the family". The Pope encourages a critical review of older forms of marriage but says that this should not lead to the belittling of marriage itself but rather to its renewal.

"In various countries, legislation facilitates a growing variety of alternatives to marriage, with the result that marriage, with its characteristics of exclusivity, indissolubility and openness to life, comes to appear as an old-fashioned and outdated option. Many countries are witnessing a legal deconstruction of the family, tending to adopt models based almost exclusively on the autonomy of the individual will. Surely it is legitimate and right to reject older forms of the traditional family marked by authoritarianism and even violence, yet this should not lead to a disparagement of marriage itself, but rather to the rediscovery of its authentic meaning and its renewal." (Paragraph 53)

Later in the document, in a section entitled "The love of a mother and a father", Pope Francis writes of the complementary contributions a mother and a father can make to the upbringing of a child. He writes, "Every child has a right to receive love from a mother and a father; both are necessary for a child's integral and harmonious development." (Paragraph 172) He then quotes the Australian Bishops on this subject. "As the Australian Bishops have observed, each of the spouses 'contributes in a distinct way to the upbringing of a child. Respecting a child's dignity means affirming his or her need and natural right to have a mother and a father'. We are speaking not simply of the love of father and mother as individuals, but also of their mutual love, perceived as the source of one's life and the solid foundation of the family." The Pope sees the mother and father as reflecting the motherly and fatherly face of God. "They show their children the maternal and paternal face of the Lord. Together they teach the value of reciprocity, of respect for differences and of being able to give and take." (Paragraph 172)

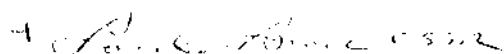
We are well aware that children are sometimes cared for by just one of their parents. In such cases the parent can show immense dedication and skill in looking after their family. We rightly admire the wonderful achievements of a parent in this situation. However, Pope Francis still speaks of a "loss" involved when one parent is not present and he recommends efforts to compensate for this loss as far as possible. "If for some inevitable reason one parent should be lacking, it is important to compensate for this loss, for the sake of the child's healthy growth to maturity." (Paragraph 72)

Pope Francis is recognised as someone who shows a deep respect for each person. He has often spoken of the need for the Church to be close to people and walk with them in the complexity of their daily lives. In one often-quoted comment, he said that he would not judge homosexual persons who are searching for God and seeking to do what is good. Yet, this respect for each person and this sensitivity to people's different situations does not prevent the Pope from highlighting what he sees as the special value of marriage as the union of a man and a woman that is open to conceiving and nurturing children.

Pope Francis refers to marriage as the union of a man and a woman, "with its characteristics of exclusivity, indissolubility and openness to life" (Paragraph 53). In other words, he sees marriage as a unique and abiding commitment of a man and woman to one another, and a commitment that is open to bringing children into the world.

While he shows great respect for every person and recognises the goodness in the many relationships in people's lives, Pope Francis encourages us to have a special regard for the particular relationship involved in the union of a man and a woman that is open to new life. He considers that this particular relationship can contribute much to individuals and to society as a whole. It is appropriate that this particular relationship has a particular name. The name the Pope uses is "marriage".

God bless you all.



Paul Bird CSsR

Bishop of Ballarat