

CATHOLIC  
DIOCESE  
of  
BALLARAT



# ***Looking Forward***

**A resource for  
pastoral planning  
in the  
Diocese of Ballarat**

*February 2014*

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The Diocese of Ballarat in the west of Victoria encompasses around one third of the state. The diocesan logo reflects the diversity of terrains from the heat of the Murray region to the cool by the southern sea.



The colours also echo scripture:  
"God said: I have set my bow in the clouds,  
and it shall be a sign of the covenant  
between me and the earth." Genesis 9.



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January 25, 2014

Dear People of the Diocese,

For some months now I have been reflecting on the current situation of our diocese and looking ahead to what developments there might be in the future. In this I realise I am following in the footsteps of many others who have turned their minds to these questions over the years.

In my own reflections I have drawn on the experiences of various people who have shared their knowledge of our diocesan community and their suggestions about fostering the life of the diocese in the time ahead. From these discussions has emerged this paper entitled *Looking Forward: A resource for pastoral planning in the Diocese of Ballarat*.

This document gathers together data about the present situation of the diocese and proposes principles and offers suggestions for future developments.

I hope these pages will be helpful to us all as we share our reflections about our faith community and look to the future. May we do so with confidence in Christ who has promised to be with us always.

God bless you all.

Yours in Christ,

A handwritten signature in blue ink that reads '+ Paul Bird CSSR'. The signature is written in a cursive style.

Paul Bird CSsR

Bishop of Ballarat

**Diocesan pastoral planning  
addresses the practical aspects of sustaining  
and strengthening the organisation of the diocese  
in order to care for the people of God  
and to enable them to bear witness  
to their Christian faith.**

This *Looking Forward* document  
includes reflections on our mission as a Catholic community,  
data about the current situation in the diocese  
and ideas for the future.

*Looking Forward* is an aid for discussion and discernment  
by all involved in leadership, in lay ministry, in parish life,  
within our diocese as we embrace  
the opportunities of these times of change.

Around fifty years ago, the Pope and bishops gathered at the Second Vatican Council spoke of the joys and sorrows that make up human life. They wrote about this world of hopes and fears as the context in which the followers of Christ seek to live out their faith. "The joys and the hopes, the griefs and the anxieties of the people of this age, especially those who are poor or in any way afflicted, these too are the joys and hopes, the griefs and anxieties of the followers of Christ." (Vatican II, *Pastoral Constitution on the Church in the Modern World*, paragraph 1.)

Fifty years later the world has changed in many ways but the basic elements of joy and hope, grief and anxiety remain, and this is the broad context in which the Catholic Community of the diocese of Ballarat seeks to live out our faith.

Among the griefs that have afflicted many people in many ways, we are particularly conscious of the hurt and distress caused by the abuse of children. As a Christian community we deeply lament the failures and sins that have occurred regarding the sexual abuse of children by some clergy and religious. The diocese of Ballarat will continue to seek healing for those affected. We look to learn from the findings of the Victorian Parliamentary Inquiry into the Handling of Child Sexual Abuse. Our response includes an examination of the underlying attitudes that sustained a culture in which such criminal behaviour was able to occur, causing so much harm to victims and to the whole community.

# **The Diocese of Ballarat - what we do**

The Diocese of Ballarat is a particular church within the Catholic church.

The Diocese of Ballarat is one part of the people of God, Christ's faithful, entrusted to the care of the Bishop.

The Diocese of Ballarat, through the work of all its people:

- ❖ gathers the people of God in worship through its parishes and within its boundaries
- ❖ gives witness to the teachings of Jesus the Christ
- ❖ proclaims the Gospel of Jesus Christ
- ❖ reflects the sacramentality of all things, especially by the giving and receiving of the Sacraments of our faith
- ❖ catechises the faithful and those new to faith
- ❖ oversees the teaching of children in its schools through the work of the Ballarat Catholic Education Office
- ❖ serves those in need especially through the diocesan agency Centacare
- ❖ advocates for social justice
- ❖ communicates openly and well with the faithful and the wider community and takes part in ecumenical and interfaith dialogue
- ❖ enables the work of many groups, commissions and agencies connected to the diocese through a common faith in Jesus Christ and commitment to his mission
- ❖ administers the temporal goods of the diocese with care and integrity
- ❖ evangelises and reaches out towards those who are searching for meaning and faith

# Pastoral Planning in the Diocese of Ballarat

## Precepts to underpin decision-making

- a. The documents of the Second Vatican Council provide direction and inspiration. The Council's teachings include the proclamation of the Church as the People of God,<sup>1</sup> and the recognition of the active role of laity,<sup>2</sup> with all baptised sharing in the priesthood of Christ.<sup>3</sup>
- b. Leadership and ministry in parish life is undertaken by both lay and ordained. The sharing of the various ministries is to be encouraged. This will enable priests to engage more fully in their sacramental and pastoral roles. Sharing of ministry may involve paid or unpaid lay workers. Paid workers may be shared with adjacent parishes.
- c. The sharing of resources, personnel and programs is beneficial on both an economic and a practical level. This can be done by establishing Ministry Districts, whether with one or several priests.
- d. Ongoing formation is an integral part of pastoral planning. In particular, formation should be available for both lay workers and priests. Training that is specifically targeted to needed skills should especially be encouraged and enabled.
- e. Catholics from diverse cultural backgrounds, often recent immigrants, are increasingly part of our diocesan faith community. This is an important consideration in planning and pastoral responses.
- f. Youth and young adults are a significant part of our diocesan community. Pastoral planning strategies should aim to engage with them, nurture their faith and integrate them into diocesan life.
- g. Changes in population and demographics are a key consideration in planning and therefore plans should be made to strengthen resources including personnel in areas of population density and in areas that are growing.
- h. Areas of population density and growth will also be areas for evangelisation and strengthening of the Church. The faith centres and church communities in these areas should be encouraged to grow with the population in order to fully resource and sustain faith life.

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<sup>1</sup> Vatican II, *The Church*, chapter 2.

<sup>2</sup> Vatican II, *The Church*, nn. 30-32, *The Church in the Modern World*, n. 43.  
Also *Catechism of the Catholic Church*, #910.

<sup>3</sup> Vatican II, *The Church*, n. 10. Also *Catechism of the Catholic Church*, #1141.

- i. As in many other places, the number of priests available for deployment in the diocese is diminishing, a pattern that is not easily changed, and therefore planning should be done on the basis of fewer available priests.
- j. The people of the diocese, through prayer and personal encouragement, continue to seek to foster vocations to the ministerial priesthood from parish communities throughout the diocese. While recognising the special challenges involved, the diocese is also open to welcoming priests from overseas.
- k. The celebration of the Eucharist is central and normative in the Ballarat diocese. As well, the Ballarat diocese has been one of the pioneers in Australia of the Sunday lay-led Assembly of Word and Communion. This has enabled many smaller church communities in rural areas to continue gathering. Those leading assemblies have had their faith enriched through their preparation and leadership. The place of these assemblies in the life of the diocese is acknowledged and valued.
- l. Catholic faith has a continuing rich tradition in the ways faith can be expressed. It may be experienced through formal and informal prayer and through nature, art, human relationships, and service to others.
- m. Planned changes should have significant benefits for many, now or in the future. The changes should be of benefit to the common good.
- n. When change is introduced, both information and time are needed for change to be understood and implemented. Hasty adjustments or reversals are usually unhelpful.
- o. Pastoral planning considerations should acknowledge the principle of subsidiarity: nothing should be done or imposed at a higher level that can be done or fulfilled as well or even more effectively at a lower level, "always with a view to the common good."<sup>4</sup>
- p. When pastoral planning decisions are being considered, the financial realities and financial implications should always be evaluated.
- q. Effective use of technology especially communication technology is a vital consideration and tool for future development.
- r. Pastoral planning should include evangelisation (sharing the good news of Christ). Given the current diminishing trends in church attendance and connectedness to faith, there is a pressing need to strengthen Catholic faith into the next generations through well-planned and targeted evangelisation.

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<sup>4</sup> *Catechism of the Catholic Church*, # 1883.

## Terms used in Pastoral Planning

A **Ministry District** is where two or more parishes within a particular geographical area share the one Parish Priest and so collaborate to further the mission of the Church. The term Ministry District also applies to two or more parishes within a particular geographical area where both/all priests and parishioners have clearly established a sharing of resources to further the mission of the Church.

A **Parish** is an organisational division within a diocese, organised in order to offer pastoral care and sacramental services to the faithful and to serve and evangelise the community. The Parish is established by and operates within Canon Law. "Parishes are not ends in themselves but the structural means whereby the work of the church is carried out."<sup>5</sup>

A **Community-led Parish** operating in accordance with Canon 517§2 of the Code of Canon Law is a Parish with a Supervising Priest who is non-resident. Known formally in this diocese as a 'Parish with Supervised Community Leadership', it has one or more Visiting Priests in addition to the Supervising Priest, and a lay Moderator (or a Parish Leader or Deacon). Other leadership and ministry tasks are undertaken by volunteer co-ordinators, other parishioners, or employees.

A **Church Community** is a community of the faithful centred at a particular church building. This community comes together on a regular basis for celebrations including the Sunday Eucharist or a Sunday Assembly of Word and Communion. The church community operates within a Parish and is supervised by the Parish and has no separate administrative or diocesan status. There may be several or many church communities within a Parish including the Parish's central church.

A **Faith Community** is a community of the faithful that gathers in person or through structured electronic communication. These communities may be associated with a Parish or with a church community or with a school.

The Catholic **School Community** is centred at the school and, comprising students, staff and parents, the school community is a particular faith community (see above). Depending on the situation, there will be varied levels of connection between a school community and the parish/community it is part of or associated with.

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<sup>5</sup> Brian Lucas, Slack and D'Apice, *Church Administration Handbook*, (2008, St. Paul's Publications, Sydney.) 166.

# **The Diocese of Ballarat**

## **A summary of where we are now**

Over the last twenty years, in particular, there have been marked shifts in the demographics of our diocese. This has been most noticeable in the declining population in many rural areas, and in the population growth in regional towns.

The most recent Australian Census (2011) shows that only the larger centres or towns are growing or remaining stable in population.

There has been a return to growth in many Catholic schools. In population centres, new schools are being built and planned.

There has been a continuing decrease in Mass attendance.

In our diocese, 1 in 4 of the population has ticked "Catholic" in the religion box on the 2011 Australian census form.<sup>6</sup> That totals 102,018 people.

Summarising figures from the 2012 Diocesan Mass count, of these 102,018 Catholics, 1 person out of every 10 people attends weekend Mass regularly.

50% of Catholics live in three central areas: Ballarat, Mildura, and Warrnambool.

Our diocese has 51 Parishes.

There are 124 church communities within those Parishes.

34 priests work in Parishes within the diocese (not including retired priests who give considerable support). Three diocesan priests are assigned to special ministries and so not attached to a parish.

The average age of priests assigned to parishes is 58 years. The average age of retired clergy is 77 years.

5 parish priests will reach or be above the age of retirement (75) within four years.

A further 10 priests will reach retirement age within ten years.

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<sup>6</sup> 2011 Australian Bureau of Statistics (ABS) Census. Diocesan figures collated by the Pastoral Research Office (PRO) of the Australian Catholic Bishops Conference.

## **A summary of where we are now – continued**

33 Parishes (out of the total of 51) are part of a Ministry District (see definition p. 7).

These Ministry Districts are mostly 'informal' ones.

At November 2013, these formal and informal Ministry Districts are:

Ballarat (Cathedral, Redan, Sebastopol, Beaufort, Linton)

Sunraysia (Mildura, Merbein, Red Cliffs)

Western (Casterton, Coleraine, Edenhope, Harrow)

Mallee (Wycheproof, Sea Lake, Quambatook, Ouyen)

Creswick/Daylesford

Port Fairy/Koroit

Wimmera (Warracknabeal, Hopetoun, Nhill)

Terang/Mortlake

Birchip/Donald

St. Arnaud/Charlton

Bungaree/Gordon

West Warrnambool/Dennington

32 Parishes have a shared priest.

16 Parishes have a resident priest solely for that parish.

These parishes are Apollo Bay, Ararat, Ballarat East, Ballarat North, Camperdown, Colac, Hamilton, Horsham, Maryborough, Portland, Robinvale, Swan Hill, Stawell, Warrnambool, Warrnambool East, Wendouree.

3 Parishes operate without an appointed Parish Priest.

These are Community-led Parishes and have a Supervising Priest and Visiting Priest(s). They are formally Parishes with Supervised Community Leadership under Canon 517§2. These are Cororoake, Gordon and Timboon.

## **A summary of where we are now – continued**

In addition to their work as parish priests, the majority of priests undertake other roles in the diocese, such as membership of Diocesan Boards and Commissions, Chaplaincy, or Supervising Priest to a Parish.

The majority of regular Mass-goers are older parishioners who are frequently the central (or sole) volunteers in the lay ministry work of the Parish. Therefore, the diminishing nature of parish life is not only in numbers attending, nor in the amount of money collected, but in the ability of the Parish to keep functioning by having the necessary support of lay work and lay ministry.

Owing to the small numbers attending, the finances of many Parishes are in poor shape, struggling to cover overheads and a stipend. In most Parishes their financial situation has significantly declined over the last 10 years.

Priests are supported through the Presbytery (or first) collection at Mass. The current cost to support a resident priest in a parish is around \$46,000 per year.

The Parish (or second) collection pays for parish expenses including employment of lay parish staff, all other day to day expenses and building insurance. All other insurances (for example, Public Liability, volunteers' cover) are paid for by the diocese.

In real terms, parish income has declined every year for the last ten years.

Over 50% of the Parishes in the diocese have a parish income under \$40,000.

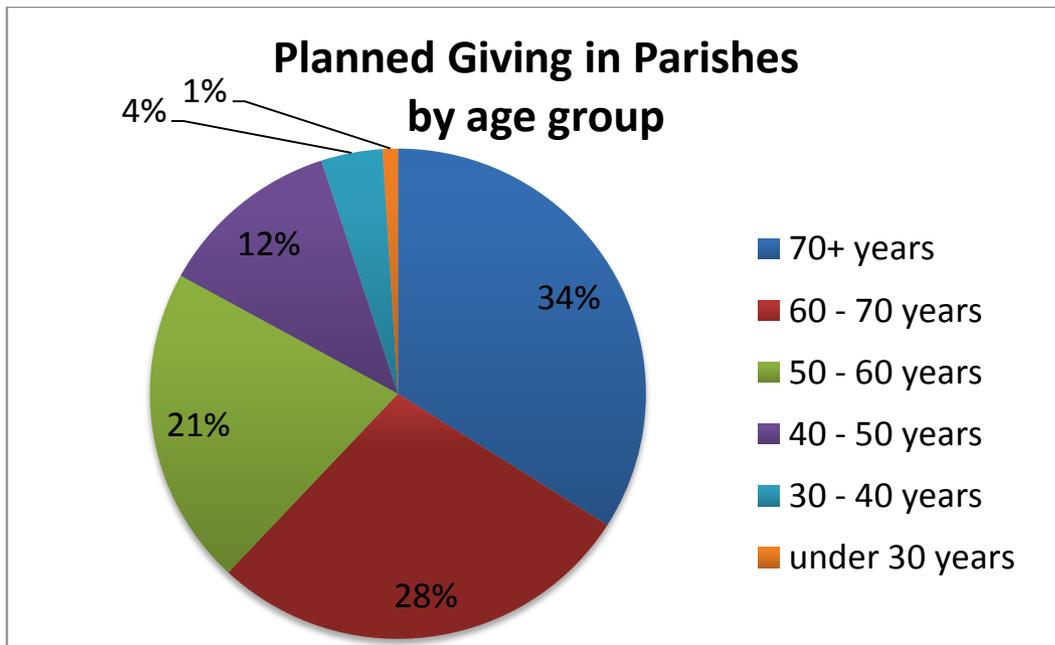
12 Parishes have a parish income less than \$20,000.

Within the Diocesan Budget, the Parishes are significant contributors to the financial support of diocesan operations (contributing about half the Diocesan Budget through levy payments).

Our Parishes are supported financially almost wholly by the Mass-goers, that is, by the 1 out of every 10 Catholics who go to Mass and so have an opportunity to contribute regularly (see details on following page).

# Diocesan analysis and information

## Planned Giving in Parishes:



(Diocese of Ballarat data 2009.)

In our current practice, Parish income largely depends on Planned Giving.

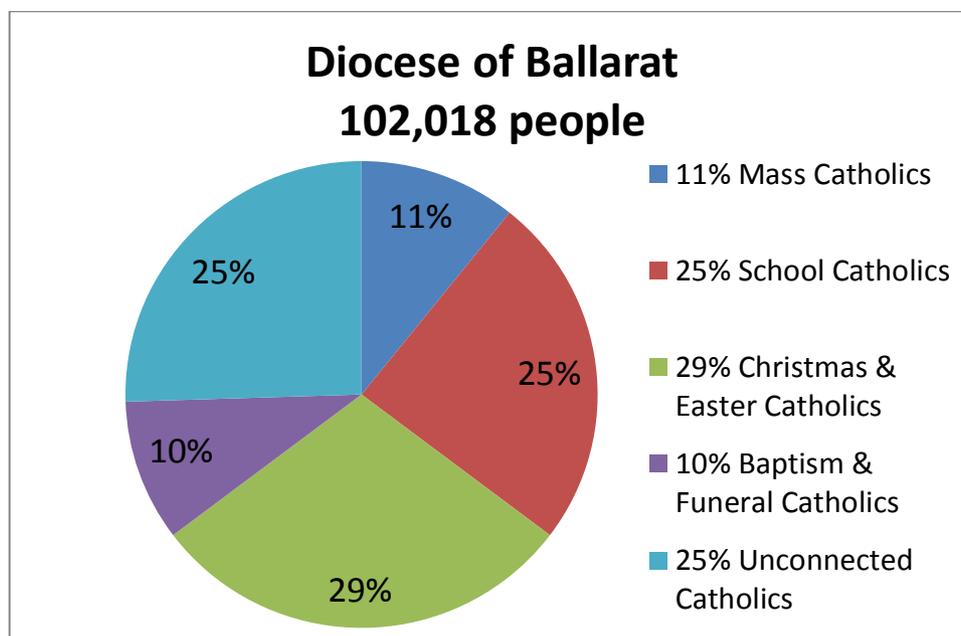
Around 50% of diocesan income comes from parish levies that in turn come from Planned Giving.

Our current financial structure is overly reliant on the small number of people who attend Mass regularly (11%). Within that group, the majority of givers are elderly, so the income can be expected to fall considerably in coming years.

Planned Giving is not a behaviour pattern of younger people. Sociological studies indicate younger people (under 50) are currently more likely to see church as a 'free service' or give a small donation occasionally.

For the future sustainability of our churches and church communities, it is recommended that parishes review the way they receive financial contributions and gather fees. It is also recommended that parishes review how the reality of their parish financial situation is communicated to those who participate, regularly or occasionally, in church life.

## Points of connection with parish life by the Catholic people of the Ballarat Diocese:



(This analysis drawn from various data from within the diocese.)

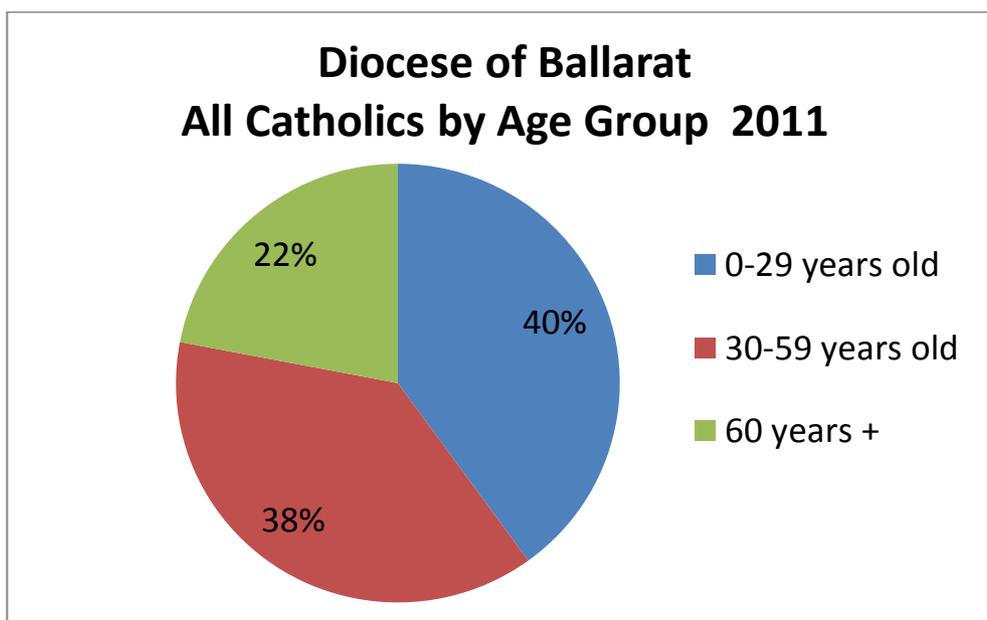
This is an analysis of the public faith patterns of Catholics. The total figure is from the 2011 Australian Bureau of Statistics (ABS) Census. The analysis draws on church data including Mass attendance figures and school enrolment numbers.

The groups in the chart are described for their primary point of connection with parish life in order to broadly reflect how and where gathered faith is expressed.

There is a growing pattern of 'occasional' Catholicism, with many people irregularly connected to a public expression of their faith.

As this trend of occasional faith expression continues to grow, it is recommended that parishes identify when and how people do connect with their parish life, and maximise the opportunities to nurture these connections in a welcoming, creative and faith-sharing way.

## The New Generation



(Data from 2011 ABS Census and the Pastoral Research Office of the Australian Catholic Bishops Conference.)

The 0-29 age group make up 40% of all Catholics in our diocese.

Age 10-19 is our largest group (details on following chart p. 14).

2 out of 5 young Catholics don't attend a Catholic primary school (see second chart on p. 14).

Just under half of secondary age Catholics don't attend a Catholic school.

Most of these young Catholics have limited contact with church life and so have limited opportunities for learning about the Catholic faith.

Engaging young people in church and faith is a vital challenge in order to foster the fullness of their Christian life, and the life of the Christian community.

## Catholic Youth and Young Adults in Ballarat Diocese

This is a more detailed breakdown of the previous 'pie chart'.

Age Group	Catholic	%
0-9	13,628	13.3%
10-19	16,193	15.9%
20-29	11,029	10.9%
30-39	11,419	11.2%
40-49	14,412	14.1%
50-59	13,238	13%
60-69	10,825	10.6%
70-79	7,159	7%
80 and over	4,115	4%
	<b>102,018</b>	<b>100%</b>

(Data from 2011 ABS Census and the Pastoral Research Office of the Australian Catholic Bishops Conference.)

## Young Catholics in Ballarat Diocese by current school attendance

Primary School	Number	%
At Catholic school	5,587	56%
At government or other school	4,290	44%
<b>Total Primary</b>	<b>9,877</b>	<b>100%</b>
Secondary School		
At Catholic school	4,611	53%
At government or other school	4,076	47%
<b>Total Secondary</b>	<b>8,687</b>	<b>100%</b>

(Data from 2011 ABS Census and the Pastoral Research Office of the Australian Catholic Bishops Conference.)

In addition to the Catholic students in the 64 Catholic schools of the Ballarat diocese, there are a further 7,000 students who are other than Catholic, but who identify strongly with their Catholic school community (data from Catholic Education Office Ballarat).

# **The Diocese of Ballarat**

## **Around ten years from now**

Many aspects of faith life in the diocese of Ballarat are changing and diminishing. These dwindling aspects include the number of Catholics who attend Mass regularly, those Catholics who are able to undertake lay ministry and lay work, Parish income, and the numbers of priests available or able to be supported by the diocese.

Undiminished, however, is the heart of our Catholic Christian faith, the saving love of Jesus Christ. We are already into this time of transition and we open ourselves to opportunities to build a new generation of church and faith in the Ballarat diocese. We remember that we are called to mission, to care for others and to share the good news of faith. And we recall the gifts of the Holy Spirit received at baptism and with us always.

The following is an outline of how the diocese might be around ten years from now. This outline is intended to offer ideas and realistic projections based on current data trends. It draws on contemporary research and writings about the church in Australia and similar countries. These projections assume a proactive approach by people in our diocese over the coming years (see page 17).

In our increasingly pluralistic and globally communicating world, people will choose to commit to faith rather than assuming the faith of their family or culture. Faith will be an individual option. So ten years from now, fewer people will identify as Catholics. Perhaps one sixth of the diocese of Ballarat will nominate themselves as Catholic on the census. This would be around 75,000 Catholics. Of this 75,000, less than 10% (around 7,000) might attend Mass in the regular weekly pattern to which we are accustomed. However evening Masses held perhaps once a month may be popular and, increasingly, feast day celebrations and other special Masses might attract larger numbers of people.

A projected organisational structure for the diocese might consist of around 10 - 12 Ministry Districts. Within these Ministry Districts there may be many small or medium sized faith communities or intentional communities, not all of which might be centred at a church building.

Around ten years from now the Ballarat diocese may have (or be able to support) around 20 diocesan priests. Many of the 20 priests might be assigned to particular leadership teams in the Ministry Districts.<sup>7</sup>

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<sup>7</sup> Teams may include skilled lay leaders, both female and male, either paid or volunteer.

Ministry District leadership teams could comprise priest(s), a number of lay pastoral workers (or at least one per District) and other lay employees and volunteers.

Priests may also be deployed in a more particular diocesan or zone-wide role, for example, in the areas of faith formation, or electronic communication, schools liaison, or youth ministry, rather than be attached to a particular Ministry District.

Around 70% of the Catholics in the diocese would be living in three Ministry Districts: Ballarat, Mildura/Sunraysia and Warrnambool.<sup>8</sup> These most populated centres would be able to offer support to faith in many ways: opportunities for attending Mass and other gatherings, prayer, sacraments, physical resources, faith formation and other services.

The other Ministry Districts would be geographical amalgamations of former parishes that have established common goals and ways of being connected. The faith support these Districts offer might be 'tailored' to the particular communities involved.

Throughout the diocese, much of the support for faith life might be given through web and electronic communications, including video links, live streaming, and interactive web connections.

For many people, a strong focus of their faith life would be around schools and the families associated with schools.

Another focus for faith life would be around small communities who gather in homes or other informal settings, and around special interest groups, or intentional communities, who gather for outreach, for example, visiting, Vinnies, ecological work, social justice work.

Masses would be most frequently celebrated in the heavily populated Ministry Districts. In the other Ministry Districts there would be a focus on major liturgical celebrations, feasts and sacraments. There may be considerably fewer churches owned.

The diocese would have an actively implemented program of support and evangelisation operating throughout the diocese through electronic media.

Depending on social, political and natural events, there may be a greater need for people of faith to offer pastoral and practical care and support to those who are disadvantaged, marginalised, homeless, or hurt.

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<sup>8</sup> Canonically, each Ministry District would still require the canonical status of a Parish, possibly through CLC §517.1, ministry "*in solidum*."

# **The Diocese of Ballarat**

## **What can be done now to prepare well for the future?**

- ❖ Parishes can consolidate or formalise existing Ministry Districts through the sharing of resources and skills.
- ❖ Especially when opportunities arise through changing circumstances, parishes can form new Ministry Districts drawing together single parishes. Some Parishes may join existing Ministry Districts.
- ❖ Both Diocese and Parishes can inform and educate Catholics regarding changing parish life. Local faith will be sustained and expressed in different ways including active lay initiatives and involvement, including ecumenical opportunities. In many cases the historic system of a separate local parish operation, with its own parish priest, assets and customs, may be unsustainable.
- ❖ Talk about money. Acknowledge financial realities and the need for all to contribute. Advise 'occasional Catholics' how they may contribute to enable local church to continue being there. Share resources to share costs.
- ❖ The Diocese to initiate and share programs to develop skills and formation of lay people.
- ❖ A practical commitment by everyone to the creative engagement of new generation Catholics (numerically these youth and young adults are currently our largest group).
- ❖ The Diocese to develop, implement and share programs for engaging occasional Catholics.
- ❖ The Diocese to develop and implement pro-active programs for evangelisation. Literally, 'evangelisation' means 'good news' or 'good message.' Evangelisation happens when we share our faith with others.
- ❖ The Diocese/Catholic Education Office to develop and implement pro-active programs for engaging school communities including parents.
- ❖ Parish and school communities to work together strategically, inviting and encouraging parents and students into regular worship and other aspects of faith life.

- ❖ Strategic development and use of electronic communications.
- ❖ Targeted skills development for leaders, including priests, to enable effective responses to our changing situation.
- ❖ That all key leadership groups and individuals understand and support whatever programs and changes are undertaken, including their own role in implementing and furthering these steps to ensure the ongoing viability and sharing of our Catholic Christian faith in the Ballarat Diocese.

## **Resources**

The Ballarat Diocese has developed a Parish Self-Appraisal to assist each Parish to gain a 'snapshot' of itself. This is the first step in an initiative of the Bishop's Advisory Council to facilitate Parish reflection and discussion about the future. Self-Appraisals are being undertaken by Parishes in early 2014.

During 2014 there will be facilitated workshops held throughout the Diocese for parishioners, parish leaders, and priests to provide guidance and opportunities for sharing ideas and resources.

The diocesan website is being significantly upgraded in 2014 and will provide information, resources and opportunities.

Books and videos are available for borrowing through the Ballarat Diocesan Religious Education Resource Centre, 5337 7149.

A recommended summary booklet is *Catholic Update Guide to the New Evangelization*, Series Editor: M.C. Kendzia, (Cincinnati Ohio, Franciscan Media, 2012).

The recent papal document "The Joy of the Gospel" (*Evangelii Gaudium*) is available in hardcopy from the Ballarat Resource Centre or from Pauline Books, 9882 3424, or can be read or downloaded from the Vatican website: [www.vatican.va/holy\\_father/francesco/apost\\_exhortations/documents/papa-francesco\\_esortazione-ap\\_20131124\\_evangelii-gaudium\\_en.html](http://www.vatican.va/holy_father/francesco/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium_en.html)

For more information or support, contact Amanda Smith, Pastoral Services Consultant: 5337 7125 or [amanda.smith@ballarat.catholic.org.au](mailto:amanda.smith@ballarat.catholic.org.au)

## Prayer in time of change

Loving God,  
we thank you for the gift of Jesus Christ  
who showed us the way, the truth and the life.  
As we continue our journey as people of faith  
help us to be people of wisdom and courage.  
During these times of change,  
show us the way to strengthen our communities,  
to share the joy of your love  
and to see Christ in all people.  
We make our prayer through Jesus,  
our saviour and brother.  
Amen.



*This document has been prepared  
in consultation with Bishop Paul Bird  
the Bishop's Advisory Council  
the College of Consultors  
and the clergy, religious and people of the Diocese of Ballarat  
by Amanda Smith, Pastoral Services Consultant  
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