



OFFICE FOR CLERGY LIFE AND MINISTRY
An Office of the Australian Catholic Bishops Commission for Church Ministry

REPORT

NATIONAL MEETING DIRECTORS OF CLERGY LIFE AND MINISTRY

Mackillop Place, North Sydney, 13th-17th July 2009

Conference theme:
“Re-imagining the Ordained Vocation”

PRESENT:

Bishop Brian Heenan (Rockhampton), Directors: Brian Ahearn (Geraldton), John Armstrong (Canberra-G), Martin Ashe (Melbourne), Peter Bianchini (Perth), Kerry Crowley (Cairns), John Daly (Rockhampton), Ian Dempsey (Adelaide), Chris De Souza (Parramatta), Frank Devoy (Director, Office for Clergy Life and Ministry), Andrew Doohan (Maitland-Newcastle), Paul Finucane (Wilcannia-F), John Girdauskas (Hobart), John Kelleher msc (Darwin), Olex Kenez (Ukrainian), Terry Lyons (Townsville), Paul McDonald (Lismore), John McGrath (Wagga Wagga), Garry McKeown (Bathurst), Brian Moloney (Broken Bay), Ross O'Brien (Armidale), Dave O'Connor (Brisbane), Chris Reay (Sandhurst), Vince Redden (Sydney), Jeff Scully (Toowoomba), Ibrahim Sultan (Melkite), and Paul Simmons (Coordinator, Permanent Diaconate).

Council Members: Sr Susan Richardson pbvm, Mrs Carmel Crawford (Melbourne); both Fr Paul Cashen msc (Sydney) and Bishop Ingham attended briefly (the latter in the absence of Fr David Catterall, Wollongong).

Invited Guests: Fr John Harrison (Dunedin, NZ), Fr Kevin Foote (Christchurch, NZ)

APOLOGIES: John Allen (Sale, Installation of Bishop); Adrian Noonan (Port Pirie), David Catterall (Wollongong), and Barry Ryan (Ballarat) all health related; Fr Emmanuel Sakr (Maronite) in Lebanon, Fr John Healy (Military) on duty. No priest has been appointed for Broome as yet; Bunbury does not have a Director.

ORGANISATION:

The National gathering was organised by a committee of Directors from the NSW/ACT Province led by Vince Redden.

MONDAY EVENING, OPENING LITURGY

An opening liturgy was celebrated at 8 p.m., reflecting changes within the priesthood and the culture. Each Director brought two photos: one at ordination; the second in ministry today, reflecting the reality (and hope) of a re-imagined ministerial priesthood.

TUESDAY 14th July. Morning Prayer at 9.00am (Chair: Brian Moloney)

Session 1: Bishop Greg O'Kelly: *“Re-imagining the Ordained Vocation”*

+Greg said he was honoured by the invitation to speak and acknowledged the wisdom of those present. He expressed **concern about the future** emanating both from the shortage of priests and issues relating to diocesan planning.

After acknowledging that the title of his speech embraced all those in Holy Orders – bishops, priests, deacons, and that the common bond across each is **the Eucharist**, he explained that it would be too vast to treat each of the Orders individually.

+Greg spoke of the timelessness of this topic, re-imagining. While negative descriptions may abound, he explained that today there is a coming together, **a confluence of much that is positive**: new models of parishes and styles of priesthood, the rise of lay ministries, perhaps an upturn in vocations, and growth out of scandals. Quoting Andrew Grille: “despite themselves and the crisis in their morale, priests are nonetheless perceived as sacraments of a world that transcends our own. They are the sacramental persons, par excellence.” His words hint the source of our re-imagining.

It is clear that there have been **image-shifts**: from pedestal to participation, from classical creature to bearer of the mystery, from the lone ranger style to collaborative ministry, from monastic spirituality to a secular spirituality, and from saving souls to liberating people. The challenge facing clergy is their ability to speak to the women and men of today’s world, remaining faithful to the tradition of the church, ministering effectively to both poor and the rich alike; integrating our spiritual ministries with our social ministry; dealing with ambiguities and tensions, and mediating cultural conflicts etc. All these call for a certain re-imagining.

Re-imagining calls priests to **prize their spirituality**. +Greg said that Steven Rossetti set a tone in that regard, “ ... a diocesan priest has a unique charism and thus a unique spiritual life. Instead of viewing spirituality as one of trying to squeeze out a few sacred moments in an otherwise unspiritual day, he should recognize that the life of the diocesan priest among his people is an integral part of his spirituality and the way in which God is revealed to him. the diocesan priest is someone who lives with the people, and each becomes part of the others life ...”

In speaking of the complexities of the clerical state, +Greg spoke of **John Paul II’s contribution** particularly through the Synod of 1990 which produced *Pastores dabo vobis* and his Holy Thursday messages to priests. He spoke briefly of the importance of avoiding clericalism, quoting John Paul: “the priesthood is not an institution that exists ‘alongside’ the laity or ‘above’ it ... it is ‘for’ the laity ... [it is a ministry] of service. Moreover, it highlights the ‘baptismal priesthood’, the priesthood common to all the faithful.” (Holy Thursday, 1990)

Images for today. While the complexities of the culture and priesthood have intensified, some earlier images still remain vital for today. +Greg identified three:

1. **Wounded Healer** (originally from H. Nouwen; and in a similar vein, *The Man with the Pierced Heart* in K. Rahner, 1968; likewise, *Are you weak enough to be a priest?* M. Buckley). These writers explain that we can hide ourselves from God and from others, presenting to God and to others only parts of ourselves we feel comfortable with and which will evoke a positive response. Rather, we should let the full emotions of life be seen by others: whether joy or anxiety or doubt or the need for affection, or whatever our wounds, thereby becoming effective agents of healing.
2. **Bearer of the Mystery.** This notion is challenging and summoning. A number of thinkers have written on this topic (Michael Heher, Richard Barron, Karl Rahner, Joseph Gallagher, and Cardinal Bernardin, Rowan Williams, and Tielhard deChardin). For them, for all of us, losing the sense of Mystery would be a grave loss to the Church. We are asked to dig deeper and discover the heart of God within our own hearts. This image calls on us to have the mystery of the Eucharist as the prism through which we view all reality. That way we are constantly re-presenting ourselves and the people to the Mystery of Calvary and Easter, re-presenting the sacrament of salvation that transforms the world.
3. **Prophets of the Church.** In order to build up the church as a prophet one must be a giver of vision of the Christian calling and Christian identity, as found in the Scriptures. The prime role of prophet is to move with the spirit, to reinforce and enhance the vision of the faithful

who were baptised into being priest, prophet and royal person. As teaches, we must convey a vision of our love for the church, our “unveiled faces reflecting like mirrors the brightness of the Lord” -- the Spirit turning us into the image that we reflect. The vision embraces special care for those on the fringes of life. Fundamentally the Church is the giver of the true Bread of Life.

Bishop Greg concluded: **we need our brothers to support** us in this vocation, as we try to live these new images. When the friends lowered their mate down before the Lord, Jesus was impressed. The gospel, says, “seeing their faith, he said unto him”. It was the faith of the friends who helped save him. For all of us, may there be the prayer made by all the people at our ordination, as priest, deacon or bishop: **Bless these chosen ones**; bless these chosen ones and make them holy; bless these chosen ones, make them holy, and consecrate them for their sacred duties.

Session 2: Three Responses:

Peter Bianchini spoke of ministry as service, not power and authority out of place; the need for both solitude and community – we need them both as much as we need each individually; the importance of listening to our vulnerability in caring for others; all ministry is based on the Gospel, particularly the Last Supper narrative at the heart of ministry.

Kerry Crowley expressed enthusiasm about priesthood; the importance of the power of the imagination (Walter Burghardt sj) and the Dulles’ Models of the Church; the need to accommodate the real world in a real sense; acknowledged the value ‘stewardship’; the uniqueness of the spirituality of the diocesan priest; priests called to enable the presence of the Church; for us, it’s not so much what we do as what we become; genuine service is from the bottom up.

Ian Dempsey spoke of the insights contained in the image of “the man with a pierced heart”; the need for a spirituality based on one’s real self not another’s (Jansenism); spoke of the essential nature of intimacy; the need to come to grips with the person that God called each of us to be, as people called to serve; the ministerial priesthood is not a calling apart from the people.

Session 3: Mrs Carmel Crawford - “Priest, prophet or shepherd?”

(Carmel, a wife and mother of five, is the Assistant Director of the Office for Evangelisation, Melbourne, and a member of the Council for Clergy Life and Ministry).

Carmel’s insights result from her experience with individual ordained ministers or those who considered ordination. Present day ‘catholics’ (5 million by census), she explained, do not comprise an homogenous group; their **expectations of clergy are many and varied**.

The ordained ministry is a vocation for **genuine men who wish to live a deep faith** in God and to serve faithfully God’s people. Images that come to mind are those of priest, prophet, and king, though the word **shepherd** seems more fitting in terms of peoples’ expectations – in practice, various combinations of these are more often the case. These men, Carmel explained, are chosen and consecrated for permanent and public leadership, **witnessing** to the life of Jesus in the service of the Gospel; essentially, their call is **to mission**. All the people of God celebrate a common journey -- the universal call to holiness, resulting from baptism. However, the particular circumstances of faith are often different.

For the ordained minister (except the deacon – there are none in Melbourne) the key ways the worshipping community experiences him is **presiding at the Eucharist**, celebrating the sacraments and the liturgy. For the less regular churchgoers, the various liturgies and sacramental celebrations are the key moments of contact and real opportunities for **effective evangelisation**. The role of shepherd, as pastoral carer, is a key to lay people’s experience and understanding of the ordained vocation.

Quoting from sociologist, Dean Hoge, the **pastoral care role** of the ordained minister is valued above all else. The closing of parishes was considered unacceptable; not having priests available to visit the sick was equally unacceptable; and even more unacceptable was the unavailability of the ordained minister for the anointing of the sick. The ordained minister, Carmel explained, is called upon to be with people and **moments of deep spiritual need** – distress, trauma and trouble, and family breakdown, illness, death and grief and the like. And lay people value the care, love, concern and support they experience at these times.

For a range of reasons, the prophetic work of the ordained minister may be viewed as less important; however, not for the worshipping community. **Relevant and inspiring preaching** is essential. Too often people are made feel guilty about their lack of faith practice rather than for their failure to reflect on the Gospel and on how God acts in their lives and in the world.

Many priests describe their vocation as full and rewarding (hopefully not glossing over difficulties) but some do not always feel connected to their communities; on balance they are positive about their path. As a group, low **morale and division** is scattered across the presbyterium. Some don't take care of their health – all these factors don't make the life attractive! And many lay people simply don't understand celibacy.

For the future

Suggestions: **embrace the spirit of God in this time** – “joy and hope, grief and anguish ...”; formal leadership to empower the church in a new missionary direction, embracing also the less connected and those who have not yet heard the Gospel. Capitalise on the passion for social justice among the young, and **meet them where they are**. Effective preaching and presentation are essential, along with enabling full participation in the Eucharist and other liturgies, which should be meaningful and inspirational.

The implications: genuine and relevant **formation to empower a co-responsible laity**, by virtue of their baptism, leading to greater effectiveness for mission; the need to match leadership styles to the **unique needs** of the community; formation in interpersonal skills, particularly to **engage women**. These issues call for a generous heart and spirit, also a mindset prizing lay ecclesial ministries and each person's faith journey (US Bishops “Co-workers in the Vineyard”). The introduction of the diaconate without adequate formation of, information for, and discussion with all the faithful is a problem, leaving a poor impression, especially among women.

In the last analysis, Carmel insisted, “the ordained vocation cannot be understood and lived apart from its intimate connection to **all** the people of God. In addition a frank and open discussion at all levels is required that addresses the kind of Church we want to be in Australia.”

Three Responses:

Susan Richardson acknowledged warmly and positively Carmel's comprehensive overview of the shift in image, providing a lively and challenging vision for mission; she spoke of **impermanence and unknowing** as the world's natural habitat, of the chaotic voices inside everyone and reflected in our own lives. We live in an evolving world and when we try to fixate it into permanence we destroy it; re-imaging is our natural habitat with all its impermanence and unknowing. What God does best for us is trust us with our particular time in history.

Kevin Foote presented a personal testimony of his 33 years of priesthood “which gets better every day”! He spoke of his liturgical experiences when working in Bolivia; of Mother Teresa speaking from her heart, of what we need to do to be **a priest ‘in our heart’**, of seeking the heart of John Vianney; of the importance of personal prayer (rosary, divine office, an hour of adoration each day). He identified a significant change to his priesthood when realising that the Eucharist is the centre of everything.

Terry Lyons spoke of three key issues: 1) **Collaboration with** the laity: most priests don't have the temperament for collaboration and need professional help to achieve this, particularly in engaging women – by profession and culture we don't relate well to women. 2) **Relevance to** the laity: it's essential to be a good homilist (he attended toast-masters) which follows on from being in touch with oneself and one's own experiences – identify these and share them. 3) **Openness to** the laity: we have so much to learn from one another; they are wise, experienced, and faithful; we need to move forward in a partnership and participate with them. Terry was only ever a Priest-in-Residence, a member of a pastoral team, not a PP.

WEDNESDAY 15th July. Mass 7.30am. Morning Prayer 9.00 am. (Chair: John Armstrong)

Session 4 & 5: Fr Chris De Souza: *"Priest as Prayer."*

Chris spoke of his 26 years of priesthood among bishops, priests, and deacons. He offered the following personal reflections as his understanding of the 'priest as prayer'.

He noted, first of all, that a vocation is a call. It calls us, firstly, into being; secondly, it's a call to be human. There is a constant striving to be fully human firstly. We have an insight into this from Harry Potter (from "The Chamber of Secrets"), namely, that it is **our choices which make us** what we are, which create our genuine and fully human character. In theological terms, grace means that we are more human; sin means that we are less human.

What does it mean to be made in the image and likeness of God. In essence, Chris explained by metaphor **four unhealthy ways** of being 'human': first, a **rock**: a rock doesn't need anyone, it is self-sufficient; second, a **plant**: it engages with reality in terms of what it can get out of it; third, an **animal**: reacting simply on instinct without intelligent intentional reflection; and fourth, a **machine**: which engages with reality in the solely mechanical way.

Being human and Christian means ensuring that by our choices we live lives well beyond these four metaphors, praying a depth of Christian humanity into life. Becoming human is about the choices we make; **it's about listening** ever so carefully to the voice of the Lord.

The vocation to be bishop, priest, or deacon I see in this way, drawing on the call to be priest, prophet, and king/shepherd. I see the **bishop**, first, **as king/shepherd**, calling on him actively to listen, not just hear. This is not easy to achieve because the loudest voice tends to be listened to. And yet the task of being a good listener is critical for us priests as well.

I see the **priest**, second, **in the priestly** role as the professional pray-er, listening to God in all the conditions of life – the whole of life is a prayer. Chris noted the story of Nathaniel, bringing others to Christ; that is the nature of the professional prayer. On reflection, Chris said that there is no such thing as 'quiet time', as God wants us all the time. We are always at the beck and call of others; we value privacy but their other demands that cut across this.

I see the **deacon**, third, **as prophet**, as the one who calls the people to remember who they are and to whom they belong; to help the community to remember that they are not there for their own devices.

Each of us is called to be more human in the choices we make, moving people from 'I' to 'we' is the essence of this.

Chris' talk was followed by open discussion, with group discussion following the next responses.

Three Personal Responses:

Ross O'Brien began with the acknowledgement that "the Lord is kind and merciful." Reflecting on his 48 years of priesthood and Cardinal Manning's classic "The Eternal Priesthood", he recalled the command to be perfect from 'day one', to exhibit and impress on the faithful the love of Christ, to

know the power of 'ex opere operato', to prevent people from calling him anything but Father, act with urgency with 'the last rites', and so forth. Today he continues to trust in the love of God, but has moved, 're-imaged', as circumstances have moved. The Divine Office, Mass/Eucharist are central. Whatever about weaknesses and inadequacies, he never doubted priesthood. Today he is a careful listener; he takes to heart Cardinal Gilroy's advice "work hard and leave the rest to God", also, St Alphonsus' advice "pray or perish", asking "bend my heart to your will, O God."

John 'Hugh' McGrath outlined a background leading to priesthood: one of ten kids, from a very prayerful family in Tumburrumba, ordained in the Hall there, his father singing. The family had a history of heart problems from which he was not spared, but has been fortunate enough to have a personality and history that has allowed him to survive. He worked initially in large parishes and 19 years ago became PP of Berrigan, a small parish where he is part of the fabric of the town – "if the Spirit is in me, I find myself involved in the broader issues of town and country." Reflecting on the fact that only one man comes to weekday Mass, he explained that if life's experiences came only from ministry (tasks), one would never be happy in such a setting. He expressed concern about how the new breed of priest in his diocese will survive in small country towns – the diocese has 15 such towns. Somehow these priests will need to adapt to everyday life.

Brian Ahearn began by quoting Mary MacKillop: "do my best, God will do the rest." Brian comes from Dongera in the Geraldton diocese. He spoke of the need to adapt John Vianney to the 21st century -- lots of prayer, adoration, and penance needed today; "less prayer and more praying" -- our whole life is a prayer. Early in priesthood I used say, "listen Lord, your servant is speaking", but now it is: "speak Lord, your servant is listening". Prayer, he said, has come fairly easily to him. Early in life was introduced to charismatic prayer and renewal which has been a great blessing to him. Chris De Souza spoke of the prophetic voice of the deacon, but then all are called to be prophetic. He has been involved in the Marion Movement for Priests in Western Australia, a wonderful grace for him.

The AFTERNOON was free for Directors to visit the City and enjoy an evening meal.

THURSDAY 16th May. Morning Prayer at 9.00am (Chair: Chris De Souza)

Session 6: The first part of the MORNING was set aside for presentations from the New Zealand priests and those from the Eastern Churches.

1. Frs John Harrison and Kevin Foote, New Zealand.

During this session an invitation was extended to the New Zealand guests, Fr John Harrison of Dunedin and Fr Kevin Foote of Christchurch to speak about their respective dioceses and life as priests in New Zealand. John and Kevin spoke richly of their many and varied pastoral experiences and in sharing their experiences with us expressed also their gratitude for the opportunity of hearing those from around Australia.

2. Fr Ibrahim Sultan (Melkite), Fr Olex Kenez (Ukrainian), Mgr Emmanuel Sakr (Maronite)

Over the past twelve months, Directors of Clergy Life and Ministry were appointed by the Melkite and Maronite Archbishops in the persons of Fr Ibrahim Sultan and Mgr Emmanuel Sakr. The Ukrainian Eparchy has been represented for some years by Fr Olex Kenez. Mgr Sakr was unable to attend, being in Lebanon for an ordination.

The Melkite Eparchy: The Archbishop is +Issam Darwish from Sydney. There are 23 Priests and 12 Deacons; 5 Parishes in NSW including the Cathedral of St Michael and all the Angels; 3 Parishes in Victoria; one in each of W.A., S.A., Q'land, ACT, and New Zealand. Most Melkites are immigrants from Lebanon, Syria, Palestine, Jordan, Egypt, Sudan, and Iraq. There are roughly 45,000 Melkite Catholics in Australia. Ibrahim presented a paper on the history of the Eastern Churches. He concluded by treating the gathering to some Lebanese cuisine for morning tea.

The Ukrainian Eparchy: After providing details of his personal background, Olex outlined the nature of the Eparchy: the Archbishop is +Peter Stasiuk CSsR from Melbourne. There are 14 Parishes; 23 Priests and 4 Deacons. The Cathedral is in North Melbourne; it has Parishes in Geelong, Ardeer, and Wodonga in Vic.; Wayville and Seaton in S.A.; Woolloongabba in Brisbane; Lyneham in ACT; Lidcombe, Adamstown, Wollongong, and Queanbeyan in NSW; Perth and Northam in WA; and Hobart in Tasmania. There are several thousand Ukrainian Catholic.

Session 7: Frank Devoy presented the **Director's Report:**

Frank stressed the importance of Directors **reporting to their bishops and priests** after each national gathering. One bishop had expressed concern that his diocese had not received any report from its director over the years for all the expense involved. Frank also outlined the **reasons priests needed help** today from leaders like the directors. Whatever the task set by the diocese, all priests have some responsibility to care for each other, the director more so. Additional points:

- Thanks to Bishop Brian Heenan for making the effort to be present; an apology was received from Bishop Sproxtton, who because of the illness of his father could not be present; the gathering send their good wishes and promised their prayers
- Thanks to the NSW/ACT province for the organisation of this Conference, especially Vince Redden and his team.
- Thanks to each Diocesan Director for the fine work being done around Australia and spoke of importance of Directors working at home as a team; the role is not an end in itself.
- He welcomed the Eastern Church representatives, Olex and Ibrahim, and apologised for Emmanuel Sakr.
- Thanks in general to the NZCBC, and more specifically to the Bishops of Dunedin (Colin Campbell) and Christchurch (Barry Jones) for sending their representatives, John Harrison and Kevin Foote respectively.
- Thanks to Garry McKeown, Andrew Doohan, and Brian Ahearn for representing their respective Dioceses
- Apologies were expressed due to ill health for Barry Ryan, David Catteral, Adrian Noonan.
- Frank demonstrated the updated website at www.clergy.org.au, or www.auspriest.org.
- Frank's appointment has been renewed for three years, ending in December 2012 subject to ability and good health; his address is PO Box 567, Main Beach Qld 4217.

Frank invited Directors to offer **suggestions** re the **Year for Priests** to be listed on the updated website, also to comment on a document re **disability among clergy** issued by the Bishops Commission for Pastoral Life.

Session 8: The gathering met in mixed groups (across regions) and in regional groups to discuss i) suggestions re the Year for Priests; ii) Issues relating to Disabilities among clergy; iii) meeting arrangements for (a) the National Meeting for 2010, and (b) dates and places for Regional Meetings in 2010. The following dates and places were decided:

Session 9: i) Suggestions Year for Priests:

- Letter of support for priests from Bishops to the lay faithful
- Personal letters to priests acknowledging and appreciating their zeal and fidelity
- Parish celebrating the anniversary of its priest
- Celebrating the priest during the August vocation appeal
- Remembering deceased priest during November Holy Souls; solemn Vespers celebration
- Meals in parishes celebrating the vocation of priesthood
- Affirming priests by: a prayer envelope for individual priests; during assemblies; at general gatherings; drawing up a profile of the priest
- Sharing the stories of individual priests: priests initiating this; others initiating it; having them published in books, on websites
- Priests being invited to return to parishes that nurtured their vocation
- Keeping a balanced view of the person of the priest
- Engage priests in discussing their spirituality (see D Ranson's book on the topic)
- Have a John Vianney Day: priests to come together for Mass and social gathering

- Have a 'Return to Springwood' (or other Seminary) day
- Mass at Cathedral followed by meal served by representatives of diocesan community
- Shared meal likewise, at deanery and at parish levels
- Special in-service days in the diocese, focus on spirituality, the Paschal Paradox (D Ranson's book)
- Make the nature of priesthood the focus of annual clergy conference or plenary
- Conduct a pilgrimage to Ars in 2010 (Townsville)
- Icon of John Vianney travelling through New Zealand to focus the issue
- Banners depicting the Year for Priest to be sent to each parish
- Priests contributing to a booklet on the heart of priesthood
- Diocesan news papers to feature priests in each edition throughout the year
- Bishop to take priests away for two weeks for R & R, spiritual / pastoral development
- Invite laity to make suggestions as to how to celebrate the Year
- Invite Bishop Costello to speak on priesthood
- Celebrate with the Pope 19 June 2010; or go on pilgrimage to Ars
- Guest speakers at Seminary throughout Year to which all priests are invited

ii) Feedback on Disabilities among Clergy: Questionnaire from BCPL

- Disability services are costly; there is a need to ensure cover to ease concerns
- Day-to-day issues such as: driving, car licences, travel insurance may need attention
- Monitoring and assisting clergy in simple tasks: saying Office, celebrating Mass, attending the doctor; personal issues such as showering of elderly priests
- Providing nursing services and following up issues of advocacy
- Hearing is a significant issue; hearing aids expensive; need for great sensitivity too
- Need for sensitivity in approaching issues of depression and alcoholism (caution!)
- Need for a 'Cheryle Davies' in each diocese who has confidence of all clergy
- Lack of personal hygiene is at times evident in retired; untidy rooms, diminished alertness, and depression
- There are retired priests travelling under the radar in terms of the above; key for Directors to find these men
- Clergy care units in dioceses: need to establish rapport; can offer wide-ranging services
- Director of CLM has stayed over-night with retired men as a support; most appreciated
- Ensure clergy health fund is adequate and well-stocked financially
- Parkinson's / Motor Neurone issues in at least one diocese, perhaps covered in others;
- Value found in Brisbane's *Veritas* programme for debriefing and other counselling needs

Directors and Council believe that more can always be done. Both expressed some concern about the scope of the questionnaire (emotional issues), though there was a general sensitivity required re all the issues listed in the questionnaire from the Bishops Commission for Pastoral Life.

iii) Meeting arrangements for 2010:

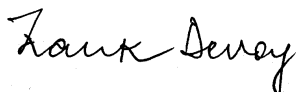
National Meeting 2010: 28 June-2nd July 2010 at Mary MacKillop Place.

Regional Meetings 2010: NSW/ACT/Military: 18-22 January at Kensington;

Q;LAND: 25-29 January at Ormiston; SANTWA: 1-5 February in Geraldton;

VIC/TAS: 8-10 February in Carlton.

This session was followed by **Mass celebrated by Bishop Heenan** at the tomb of Bl Mary MacKillop. The Formal Dinner took place at 6.30pm during which Terry Lyons and Paul McDonald were thanked for their work as Directors (11 and 6 years respectively) as they conclude their term of office in their dioceses.



**Director,
Office for Clergy Life and Ministry**