

The background of the cover is a photograph of two men, likely of Indigenous Australian descent, sitting on a log in a grassy field. The man on the left wears a yellow sleeveless shirt and a baseball cap with a circular emblem. The man on the right wears a grey sleeveless shirt and a brown baseball cap. They are both looking down at a piece of paper held by the man on the left. In the background, there is a body of water and a rocky hill under a clear blue sky.

the Record

Spring 2013



St Vincent de Paul Society
good works

When we talk about social inclusion we should
ask a simple question: *included into what?*



St Vincent de Paul Society
good works

The Society is a lay Catholic organisation that aspires to live the Gospel message by serving Christ in the poor with love, respect, justice, hope and joy, and by working to shape a more just and compassionate society.

This logo represents the hand of Christ that blesses the cup, the hand of love that offers the cup, and the hand of suffering that receives the cup.

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The St Vincent de Paul Society in Australia wishes to acknowledge that we are on Aboriginal land. We pay respects to all traditional custodians.

This publication may contain images of deceased members of the Aboriginal and Torres Strait Islander community. They are used with the greatest respect and appreciation.

Opinions expressed in this publication are not necessarily those of the publishers.

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Image courtesy of the Australian Electoral Commission.

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The Social Question

BY ANTHONY THORNTON

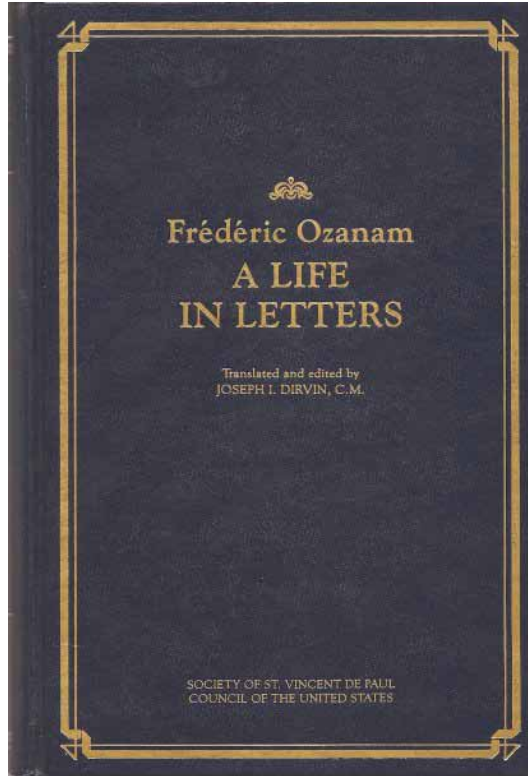
Two hundred years on from the birth of Frederic Ozanam the world has seen revolutionary changes in the technological sphere. The social justice sphere, however, would be something that Frederic would immediately recognise. It is as if nothing has changed!

I hope that by the time this edition of *The Record* goes to print every Conference across Australia will have received a beautiful edition of Blessed Frederic's letters, *Frederic Ozanam: A Life in Letters*, translated and edited by Joseph Dirvin CM. The National Council of Australia has republished this collection, originally published in 1986 by the National Council of the United States, to mark the 200th anniversary of Blessed Frederic's birth.

I urge you to read and to ponder the wisdom and warm humanity of our founder in the pages of this book. The letters are excellent material for spiritual reflection. They are also a prophetic guide to action and a timely reminder of where we have come from as an organisation that unites spirituality (love of God) and social justice (love of neighbour) in deep simplicity. It is a real joy to witness Frederic's real humanity, including his love of family, his love of scholarship and his love of the poor.

I would like to reflect on these three aspects of Frederic's life.

How often do we hear the use of the term "family values" being bandied about in the social and political arena while families suffer from poverty and inequality because they are headed by a single parent or because they are subject to unemployment, underemployment or insecure



A copy of Frederic Ozanam: A Life in Letters has been sent to Conferences of the St Vincent de Paul Society throughout Australia.

employment or because they are Indigenous or because they are seeking asylum on our shores?

How sad that genuine scholarship and learning has fallen by the wayside in so much of our public discourse. It is disturbing, for example, to hear politicians talk about "illegals" when a simple fact-check would reveal that there is nothing illegal about requesting asylum in our country. Indeed, asylum seekers would be charged with a criminal offence if in fact they were acting illegally in requesting asylum.

The level of ignorance to which the current "debate" on asylum seekers has descended was writ large when we recently witnessed one candidate during the election claiming that people didn't want asylum seekers coming to Australia because they caused traffic jams on the M4!

As for Frederic's love of the poor, let's take a look at one of the letters he wrote. In the book I have just referred to it is listed as Letter 136, To Francois Lallier, November 5, 1836. Here we find the oft-quoted words:

"...the question which disturbs the world around us today is... a social question... the struggle between those who have nothing and those who have too much..."

How sad that so little has changed since he wrote these words! Not only *between* countries but even *within* countries, and even within countries as prosperous as ours where there is easily enough for everyone, we continue to witness this degrading and demoralising gap between an excessive accumulation of wealth

accompanied by an accumulation of misery. Our modest, but important, efforts to assist people amount to a genuine step towards a very humble redistribution of wealth. We will never stop doing what we can to share a little comfort, a little kindness and a little hope. But neither should we ever lose sight of the massive task that Blessed Frederic refers to: that of throwing ourselves into the struggle to bring about a more substantial redistribution of wealth, of resources, of opportunities, of hope. Governments cannot make laws to enforce kindness. That is up to us. But they can legislate a fairer go so that no one is left to fend for themselves against the scourges of poverty and inequality. It is up to us, as a sacred duty to the poor, to call governments to account when they fail to take up this challenge. ♦

Anthony Thornton is the President of the St Vincent de Paul Society National Council of Australia.

NEWS IN BRIEF

CEO Sleepout fundraiser gains overseas exposure

The Vinnies CEO Sleepout has been used as an example of a successful fundraising initiative for St Vincent de Paul Society members internationally.

The International General Council (IGC) of the Society based in Paris, France has featured the 2013 event on its website. For the benefit of our international friends the article begins by explaining that in Australia the Society is affectionately known as Vinnies and goes on to state that a wide cross-section of the community has embraced the annual Vinnies CEO Sleepout since it was first held in Sydney in 2003.

This year 1083 chief executive officers from large businesses and not for profit organisations, along with politicians, slept out on June 21 and helped raise \$5.6 million for homelessness programs run by the Society, which is up on the \$5.3million raised in 2012.

The President of the St Vincent de Paul Society National Council of

Australia, Anthony Thornton, said the event was more than just about raising funds but it also provided an opportunity to raise awareness of the structural causes of homelessness, which affects 105,000 Australians on any given night.

“The CEOs hear from guest speakers, many of whom have experienced homelessness themselves and who bravely share their personal stories. They also meet with our members, volunteers and employees who work tirelessly all year round to assist people in need,” Mr Thornton said. “We are very much aware that when the sun rises, the CEOs will be going home to hot showers and warm environments. The Sleepout is a short moment in time for the CEOs but we know all too well that homelessness is a stark reality for far too many people.”

The Chief Executive of the St Vincent de Paul Society in Australia, Dr John Falzon, who slept out at the event in Darwin, said the media coverage obtained in the lead up and on the night of the Sleepout was substantial, with countless television, radio and newspaper interviews generated by the high profile CEOs.

“The media coverage was another awareness raising exercise that helped to dispel myths about homelessness that permeate our community. The face of homelessness in Australia is likely to be that of a mother and her young children living in a car, fleeing domestic violence. Contrary to some widely-held views, homelessness is not a lifestyle choice. It is something that can be avoided and even eliminated through wise policies and strong investment in social housing so that no one is denied the human right to a place they can call home,” Dr John Falzon said.

Funds raised through the Sleepout directly assist people experiencing homelessness and also funded new projects. For example, in Sydney funds went to a food program serving three hot meals to 500 men every day in the inner city and in Brisbane money raised from the Sleepout funded the ongoing provision of 112 affordable or support housing accommodations available for people who are experiencing or in danger of experiencing homelessness last Christmas. ♦

Strategic Plan Group on refugee advocacy meet in Melbourne

On Monday, August 12th members of the St Vincent de Paul Strategic Plan Group on Refugee Advocacy met for a two-day planning session on asylum seekers and refugees, and what the Society can do to change social attitudes, and speak out on behalf of our most recent arrivals.

The Group comprises members and employees from very state and

territory in Australia, who operate in the area of assisting new arrivals. We meet by teleconference about once a month, to share our experiences of working with these highly vulnerable people, to coordinate our activities and our advocacy, and to provide recommendations to National Council about future opportunities for the Society to speak out on behalf of those we serve.

The session was an opportunity for the Strategic Plan Group to get together, share ideas, and get inspired. Members that were

not able to attend were given the option of emailing through ideas and dialling in to the session. Hot topics of discussion included data collection within the Society, the ‘PNG solution’, how best to reach members, and the development of the Society’s won policy on refugees. After two days, the group had a solid list of recommendations for National Council, and ideas for further research.

If you would like more information about the Society’s work with asylum seekers, please contact Rik Sutherland at research@svdp.org.au. ♦



1.



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1. A large contingent of Melbourne-based CEOs slept out at Etihad Stadium on June 21, 2013.
2. Canberra Civic Centre was the setting of the 2013 Vinnies CEO Sleepout and once again temperatures were below freezing.
3. Chief Executive of the St Vincent de Paul Society National Council of Australia, Dr John Falzon, left, and President of the Society in the Northern Territory, Gerry McCormack shared breakfast the day after the event.
4. In Sydney the founder of CEO Sleepout, Bernie Febon, and event MC, Jenny Brockie along with the CEO of the St Vincent de Paul Society NSW, Michael Perusco, congratulated the top fundraiser; Best and Less CEO, Holly Kramer.
5. WA's 2013 Top Fundraiser, Dale Alcock, Managing Director of ABN Group with fourth year participant and previous top fundraiser, Barry Felstead, CEO of Crown Perth.

Broken Hill meal service notches up 40 years

Members of the St Vincent de Paul Society in Broken Hill, NSW recently celebrated the 40th anniversary of the Bishop Fox Memorial Centre meal service, which has delivered 266,566 meals since it opened in 1973. A special anniversary dinner was held at the Musicians Club in Broken Hill on June 29, 2013 to say thank you to volunteers past and present who have helped provide around 600 to 700 meals a month to people in the



Meal service volunteers at the anniversary celebrations held in Broken Hill.

community who would otherwise go without. A member of the founding committee, Pat Leonard, told the local *Barrier Daily Truth* newspaper that in the beginning 30 women volunteered

to establish the meal service. He recalled: "When we first started it was 30 cents a meal, then in 1977 it was 80 cents – in the 90s it went to \$2 and still is. For the first six months we only cooked 365 meals, but the message got around and we increased our demand and in this modern day, we will increase our demand again," Mr Leonard said. ♦

PHOTO: THE BARRIER DAILY TRUTH NEWSPAPER.

We are the ones we have been waiting for

BY DR JOHN FALZON

In 1996, the ground-breaking Australian Bishops' Social Justice Statement made the following radical assertion:

"... people are poor not because they are lazy or lacking in ability or because they are unlucky. They are poor because of the way society, including its economic system, is organised."

This is the key to understanding why people are left out or pushed out.

This is why, together with the prophet Isaiah, we have the right and the duty to say:

"Woe betide those who enact unjust laws and draft oppressive legislation, depriving the poor of justice, robbing the weakest of my people of their rights, plundering the widow and despoiling the fatherless."

You've got to love the immediacy of these lines! Unjust laws and oppressive legislation do rob people of their rights; taking away their decision-making power, viewing them as mere objects of inclusion or instruments of production.

The Exodus narrative is a dialectic between liberation and consciousness. This, according to this ancient Hebrew tradition, is the stuff of the sacred. Intrinsic to this act of liberation was both an urgent love and a passion for justice. A passion for justice must carry within its folds a sense of indignation in the face of injustice.

Social movements ossify when they rest on their laurels. We cannot afford to think that the social gains won by



Remote mobile polling at Gunbalanya, a remote Northern Territory community, during the 2010 federal election.

long struggles in the past are inviolate in the future.

The key to allowing hope to disrupt the institutionalised inequality of structures and histories is that we do not allow ourselves to be cut off from the people who carry the burden of change.

Eva Cox hit the nail on the head when she analysed why the Northern Territory Intervention had failed. It was precisely because it was designed to take away dignity rather than as a means of harnessing the energy of collective hope:

"... the current policies retain the basic assumptions that Aboriginal communities need paternalistic controls over their lives and institutions. This top down approach of infantilising welfare recipients/communities is oddly assumed to create individualistic 'responsibility', despite no evidence from here or elsewhere that it works."

It failed not only because of what was done but also because of the way it

was done, failing as it did to consult or engage with local people or, in many cases, address their problems.

Community organisations, big and small, are important as we seek to shape a more just and compassionate Australian society. We now need to reconceptualise ourselves as a movement for social change, for social transformation.

We should expect much from government. But we should also expect much from ourselves.

We believe that another kind of world is possible. We cannot help but listen to the whispers from the edges of society, the whispers of hope that give birth to both our anger and our courage.

The whispers of hope come from the very people who have been pushed to despair; pushed to the margins and told to feel that this was what they deserved.

Sole parents and people experiencing unemployment, for example, left



PHOTOS: AUSTRALIAN ELECTORAL COMMISSION

to survive on incomes that put them below the poverty line. The disproportionate impact of price hikes closes the door to many essential goods and services for these families.

Others made to feel the power of the punitive stick: people who have had their income removed, for example, even at the risk of homelessness, on the false grounds that this will push them into the workforce.

Others still, at the low end of the labour market, scratching out a living and highly insecure.

We stand with those who are effectively made to wait outside.

Even during the Global Financial Crisis an insidious political vocabulary emerged, setting apart those who 'have lost their jobs through no fault of their own.' As if those outside the labour market in the times of plenty must have brought this exclusion upon themselves.

We reject the notion that marginalised people should continue to be blamed

for their own marginalisation. The time has come for this form of demonisation to be effectively removed from the public discourse.

We also reject the notion that social problems are best solved by simply allowing the market to run its course in an unfettered fashion, or that the principle corrections can be supplied by charity for those who allegedly fall through the cracks.

It is time to stop thinking about how people can be included, as if it were a favour being done to them.

Rather, let us think together on how best the reality of exclusion might intrude into our thinking just it intrudes into the all-too-neat packaging of an all-too-unjust and unequal consumerist society.

When we talk about social inclusion we should ask the simple question: included into what?

We should also wonder who is meant to do the including and why; in whose interests? And if it is meant to be in the interests of the excluded, then who decides what is in their best interests?

This is why I would like to put to you that perhaps we should be thinking more about the 'intrusion', rather than the passive inclusion, of the excluded. This is, as Žižek reminds us, the concrete historical meaning of democracy:

From Ancient Greece, we have a name for the intrusion of the Excluded into the socio-political space: democracy.

Nothing is ever achieved by sitting back and waiting for the powerful to share their power.

Neither is lasting social change achieved by waiting for a leader to emerge who will show us the way forward.

It is not helpful to dictate how any of us should go about participating in the movement for social change.

I wish to simply describe a few ways in which we can be actively involved in building an alternative society:

We can join existing organisations that carry within them the seeds of a new society: political parties, charities, faith-based groups, clubs, networks, unions ...

We must not to be disappointed when we come into conflict with others or when the group we have joined fails to live up to our hopes and expectations. Rather, we should use this as way of struggling for change within the group, or perhaps of simply learning from the experience even if we do not remain with the group. Most important, however, is developing the art of building alliances, even when it is an arduous task to find the common ground. The splintering of those who dream of creating a better world will ensure that we only produce a flowering of beautiful dreams, and nothing more.

We must never forget that we are ultimately accountable to those with whom we stand in solidarity.

We should not be afraid to write letters to editors, to use the social media, to speak face-to-face, in short, to tell stories of the injustices that are happening and what needs to happen to bring about justice.

We should not be afraid of being cast out, residualised, demonised as being either dreamers or dinosaurs (or dreaming dinosaurs).

We cannot afford the luxury of defeatism.

As the Hopi saying goes: *We are the ones we have been waiting for.* ♦

This is an edited extract from *The language of the unheard*, <http://blog.vinnies.org.au/johns-book-the-language-of-the-unheard/>

Dr John Falzon is the Chief Executive of the St Vincent de Paul Society National Council of Australia.

Patience and persistence pays off in Rockhampton

1. Please tell us the name of your Conference and where it is located:

Our Conference is called St. Emily's Youth Conference and we are located in Rockhampton, Queensland.

2. Approximately how many members do you have?

St. Emily's currently has 12 members.

3. How would you describe your average Conference member, if there is such a thing?

I guess from my experience, the average member is the 'three P's', passionate, patient, and persistent. Each person brings their own talents, skills and personality to the group, but we're all there generally for similar things. Overall we are very unique and different people. I think that's what makes us so special.

4. What types of Good Works do you carry out?

St. Emily's has a few programs at the moment; our main two are 'Buddies Day' and 'ActiveXpression'.

In Both programs we work with children from ages 5/6 through to 13/14. Buddies Day is generally an excursion day, allowing the children to experience something they might not get the chance to, if not for us. Such as going bowling, or on Cave tours. ActiveXpression is a program based on finding better ways to express who you are or how you feel, whether that be through dance, art or music.

We also have programs working in an indigenous town with the church to engage children in the community by playing music during mass and hopefully soon, by bringing sport equipment and joining in a game of football or cricket. Some of our members are also working towards finding teenage volunteers to work in St Vincent de Paul Society shops throughout Rockhampton.



Members of the St. Emily's Youth Conference joining together in prayer and good works.

5. Describe a unique aspect of your Conference:

Our Conference is made up of a huge variety of people, coming from different backgrounds and cultures with different skills and talents. I think this is what makes us so unique, it's that we are all able to contribute to the group in different ways, enabling us to grow and learn continuously as a group and individually. We work together, and encourage each other to use our special abilities. We have several members who are musicians, and we love trying to involve that as much as possible into what we do. Others are awesome artists, some are athletes. We love having so many different sorts of people and that allows us to do so much.

6. Describe the spiritual life of your Conference:

Before each of our meetings, we like to come together with a prayer and reflection. As president of St. Emily's, I personally love seeing how each

member shares their beliefs with others, and practice what they believe through their attitude and actions, and it's actually a beautiful thing to see. We are all open to our own opinions, and I think that brings us closer together. We are all accepting of each other, and I couldn't be more proud of that.

7. Where do you see your Conference in five years' time?

I am so excited for the next five years with St. Emily's. We do amazing things and change so many lives.

In five years, I see St. Emily's with more members, and achieving bigger goals. We are so capable of this.

I also see us with a lot more support, because with our continual hard work, our name will be better known throughout the community, and maybe even beyond there. ♦

Supplied by the President of the St Emily's Youth Conference, Zoe Woodall.

Reflections on World Youth Day in Rio

Young Adult Vincentians from Victoria, Anita Williams and James Grieve were among some 400,000 people who attended mass by Pope Francis on Copacabana beach during World Youth Day 2013 (WYD). An estimated three million people attended WYD events held from July 23 to 28 this year. The WYD experience is much greater than the official week of activities, as Catherine Watson the Membership and Development Officer – Youth for the St Vincent de Paul Society in Victoria learnt, when she interviewed them about their recent trip and their passion for the Vincentian charism.

How many years have you been a member of the St Vincent de Paul Society?

James: Over five years now. It was WYD in Sydney that inspired me to join Young Vinnies.

Anita: I first became involved with the Society in year 7. My school had a college conference and I joined. After graduating from year 12 I joined my local young adult conference and officially became a member. That was in 2001!

How many World Youth Day's (WYD) have you been to?

James and Anita: We've been to three WYD's; Sydney (2008), Madrid (2011), Rio (2013).

Did you have the opportunity to do mission work before going to Rio de Janeiro for the official WYD week?



Members of the travelling party of young adult Vincentians from Victoria at World Youth Day 2013. From left, Anita Williams, Brendan Lindsay, Penny Badwal, James Grieve (kneeling in front), Luke Bonavia, Kath Galea and Fr Nicolas Pearce.

James: Ever since I joined the Society, I have had a desire to serve the poor. I chose to do the Project Peru pilgrimage where we went into a shanty town to help a local community build a concrete staircase. A lot of these shanty towns in Peru are built on hillsides. The houses are like your backyard shed just to give you an idea. It was great to be able to step out of the office for a while take off the dress shoes put on my steel cap work boots and overalls and get my hands dirty! It was hard work but very rewarding! It was enjoyable hard work. We all got along which is important plus the locals captured my heart. I will never forget the children and how much joy they brought to the world.

Anita: I was fortunate enough to have the opportunity to visit Chile for mission work before going to Rio for WYD. We were hosted by a Parish in Santiago called San Mathias (St Matthew). It was a large parish, in a poor area of Santiago. The generosity of the parish was incredible. We shared many of our days with the youth of the parish. They loved music and would be singing and dancing while walking through their streets, guiding us to our various destinations - we often had to walk because our buses did not fit easily down the streets. The streets were often filled

with rubbish, stray dogs were roaming and the poverty was visible and "in your face" - yet they continued to sing and dance with joy and we walked together. Some of our mission work included visits to a local kindergarten, giving food to the poor, nursing home visits and planting native trees. We shared these activities with the local youth.

Did you feel your previous involvement with the SVDP and passion for the Vincentian charism enriched this experience?

James: I guess with my strong desire to get serve the poor enriched my experience.

Anita: Before going on the mission I thought that the work would be hard, and I also was a little afraid about what I might experience but I soon realised how similar it was to the work I do with the St Vincent de Paul Society. The most important part of our mission was building relationships. We all know how important relationships are in the works we do, we look beyond the material needs of someone and see Christ's face in those we work with. We should seek to not just provide material aid but always ensure we are a friend to the poor. I was also

continued on page 11 ▶

Sport helps heal wounds

BY RIK SUTHERLAND

The St Vincent de Paul Society National Council of Australia has consistently argued that people who come by boat seeking refuge in Australia are desperately in need of our help. Detention and offshore processing are not the answer: these only cause significant psychological damage to all involved.

Instead, the Society wants these people to be welcomed into our community. The evidence shows that, when supported appropriately, refugees can make enormous economic and cultural contributions to Australia.

The Society is proud to be offering just a part of that support to many in our community who have recently arrived fleeing from violence in their countries of origin. We are committed to assisting anyone in need, no matter who they are, where they came from, or how they got here.

What is the Society doing to help? Well, as all Aussies know, a great way to meet new mates, do something great for yourself, and build community is through sport. In that spirit, the Society in Western Australia co-hosted a Cricket Day, on 18 July 2013, at the Balcatta Indoor Cricket Centre (indoors due to the weather). There were both games and skills training. Around 30 people attended: mostly young single adults and unaccompanied minors who have come here because of violence in their home countries. During the day, they took a moment to have their picture taken in St Vincent de Paul tee-shirts (see photo). Also in attendance on the day were representatives of the Balcatta Cricket Club, and they have stated that they would be happy to involve any potential players in their club.



The players who took part in a special game of cricket in Western Australia recently.

The day was a real inter-agency affair, involving the Society's WA Refugee and Asylum Seeker Committee, Life without Barriers, MercyCare, Red Cross, PVS Workfind, and the Western Australian Cricket Association. Everyone was so happy with the outcomes of the day that another Cricket Day is planned in a few weeks' time, involving another agency and more people. The day even made it into the local paper, *The Guardian*!

The Society is proud to stand in solidarity with these brave young people, and help them however we can. The Cricket Day is just one of the many ways the Society is helping people who have fled from persecution. For more information about what you can do to help, or about the Society's advocacy on refugee issues, please do contact your local Vinnies office, or email research@svdp.org.au. ♦

Rik Sutherland is the Research Officer at the St Vincent de Paul Society National Council of Australia. He is currently completing a two month internship with the United Nations and is based in Vienna, Austria.

People seeking asylum in Australia

In many countries in the world, citizens face persecution – harassment, mistreatment, imprisonment, torture, rape, and death – simply because of their ethnic background, their religion, or their political beliefs.

There is no 'queue' for people to get into a safe country. States like Australia choose each year what type of refugee they want to resettle (age, gender, disability), and from which country: with around 15 million people in the pool waiting for resettlement, and between 50,000 and 80,000 being picked out each year, many people wait for decades without ever reaching safety, or being reunited with spouses and children.

En route to Australia, some people escaping persecution may pass through refugee camps, or through transit countries such as Indonesia and Malaysia. Refugee camps are very dangerous places, with scant food, water, education, or health services,



◀ *continued from page 9*

reminded of the importance of valuing our relationships with our friends and family. Within the parish the people supported each other and celebrated together. Sharing stories, sharing culture and sharing the experience - this was the most important and invaluable gift we could give to the youth of the parish. Despite their surrounds they were warm and inviting and vibrant with faith and love and as much as I gave to them they gave me so much more in return.

Was this WYD different to previous years?

James: With WYD I've learned that you have to go by Murphy's Law (anything that can go wrong, will go wrong). For me personally, this WYD in Brazil taught me to look beyond the chaos that can come with a WYD and focus on the fact that everyone's there for Christ himself. There are an estimated 3, 000,000 young Catholics - the future of the church - all on fire with love for Jesus. It's amazing!

Anita: This WYD was the largest one that I have attended. It was a very large event and as in previous WYD's I have attended this means it takes twice as long to get anywhere and you may not even reach the destination you set out for- but that's all part of the fun! During this WYD we attended all of our main events on Copacabana beach. As we walked we could see the Christ Redeemer statue - arms outstretched towards the beach - guiding us where to go. If that wasn't incredible enough we then had our vigil with the Pope Francis followed by our Sleepout. I don't think I will ever have the opportunity to go for a swim, build a sandcastle, join in with the world's largest flash mob and share mass with Pope Francis all in the same day.

Is there anything else that you want to share about your WYD experience?

James: I remember a group of us came out of the restaurant we ate lunch in. This fellow who looked weathered came towards us. We had some seminarians with us who were dressed in cassocks. The fellow whom we assumed was homeless approached Paul a seminarian who he thought was priest. He pulled out a rosary which was around his neck under his t shirt. He wanted a blessing. A friend of mine gave him food she had left over from her pilgrim breakfast pack which inspired me to do the same. The seminarian prayed over him and the whole experience made him cry. I felt so blessed that day!

Anita: At each WYD I have attended I have been lucky enough to carry the Vinnies Flag with me and this WYD was no exception. I carried the Vinnies flag along the pilgrim walk as we headed to Copacabana Beach. As I carried the flag I was excited to have others from within my pilgrimage group ask me about my Vinnies experiences. Others were excited to share with me about their own experiences volunteering or being involved in a mini vinnies or college conference and some told me about how much they love shopping at their local Vinnies store looking for a bargain.

What have you brought back with you from WYD (figuratively not literally) that will help you in your Catholic journey? And your Vincentian work?

James: Hmm, let's see. I bought a Brazilian Tambourine! Since I have been back home, my desire to serve the poor has been a lot stronger. I'm keen to do more to help the less fortunate.

Anita: My pilgrimage is one that I will never forget. The people of Chile were warm and welcoming and it was a privilege to be able to share time with them. Rio may have been crowded and it may have rained most of the week but it was a vibrant city. I enjoyed sharing my Vinnies experience with the other pilgrims and travelling with them (with some not so subtle recruiting along the way). ♦

This article was compiled by Catherine Watson, the Membership and Development Officer – Youth for the St Vincent de Paul Society in Victoria.

where people can languish for decades, and violence is common. Transit countries are not much better: often really struggling to support their own populations, they may offer no legal recognition or protection of non-citizens. No work rights, no family reunion rights, no protection from exploitation or starvation.

Each year, the Australian government settles 20,000 people in Australia due to persecution, out of a worldwide 41 million people who have fled their homes due to threats of violence against them and their families.

Detention centres are hugely psychologically harmful for refugees. They cause immediate and lasting mental problems, due to confinement, uncertainty, loss of liberty, separation from loved ones, stigmatisation, and poor material conditions.

Of the people who come by boat to Australia seeking asylum, around 90% provide enough evidence to prove that they face a real fear of persecution in their home country. ♦

Enough is enough, it's time for a new approach

On August 13 the St Vincent de Paul Society was one of 64 signatories to this joint statement by Australian non-government organisations marking the first anniversary of the report on the Expert Panel on Asylum Seekers 13 August 2013. Only weeks earlier the Society joined with UnitingCare Australia and the Australian Council of Social Service to condemn the newly-announced immigration agreement between Australia and Papua New Guinea. Visit www.vinnies.org.au and go to the media release section to read that statement issued on July 22.



A year after the Australian Government's reintroduction of offshore detention of asylum seekers, the prospects for people fleeing persecution in the Asia-Pacific region are as bleak as they have ever been.

While we have seen the Government take some positive steps over the past year, such as expanding the Refugee and Humanitarian Program to 20,000 places annually, its response to the recommendations of the Expert Panel on Asylum Seekers has largely focused on implementing punitive deterrence-based measures such as offshore processing, changes to family reunion policy and the denial of work rights to asylum seekers living in the community. Since Kevin Rudd's recent return to the Prime Ministership, we have seen the offshore detention policies taken much further with new agreements to transfer asylum seekers to Papua New Guinea and Nauru for processing *and* permanent settlement,

despite the serious lack of protection capacity in either country. At the same time, the Government has done little to act on the Panel's recommendation that far more effort be put into building regional cooperation on refugee protection, despite the fact that this strategy offers to provide the only constructive and viable solution to complex protection challenges in our region.

The Liberal-National Coalition's proposed policies offer even less hope than those being implemented by the Government. Regressive policies such as reintroducing Temporary Protection Visas (TPVs), maintaining offshore processing for all asylum seekers arriving by boat and cutting Australia's resettlement program will have serious consequences for the health and wellbeing of people seeking protection in Australia and further reduce access to durable solutions at a

time when global protection needs are on the rise. Even more alarming are the Coalition's pledges to turn back boats, limit appeal rights for asylum seekers and deny all Sri Lankan asylum seekers access to Australia's protection systems. If implemented, these policies would place lives at risk and represent a direct breach of basic principles of international refugee and human rights law.

The negative, distorted and myopic political debate on refugee and asylum seeker policy has been allowed to go on for far too long. It is time for a new approach which focuses on protection rather than punishment, on facts rather than fear-mongering, and on long-term solutions rather than short-term political gain. Regardless of which party forms the next Government after the Federal election, we call on both major political parties to demonstrate true leadership by



working cooperatively to refocus Australia's policy approach in line with the following principles:

1. Maintain Australia's position as a world leader in resettlement:

Maintaining a substantial and responsive resettlement program is essential to providing solutions to refugees living in dire circumstances overseas. It also provides a concrete demonstration of Australia's commitment to taking its fair share of responsibility for refugee protection and supporting other countries to address refugee crises in a sustainable and cooperative way. Any reduction in Australia's resettlement program would deprive highly vulnerable refugees of desperately-needed solutions and send a clear message to the rest of the world that Australia does not have a genuine commitment to international cooperation. In light of the current high level of resettlement

needs and declining protection space across much of the world, priority should be given to expanding the resettlement program to 27,000 places annually and reviewing the numerical between the onshore and offshore components of Australia's Refugee and Humanitarian Program, in line with the recommendations of the Expert Panel.

2. Abandon offshore processing:

The reintroduction of offshore processing has once again proven this policy to be incredibly costly and highly detrimental to the health and wellbeing of asylum seekers.

In the reopened facilities on Nauru and Papua New Guinea's Manus Island, the toxic combination of arbitrary and indefinite detention, lack of privacy, harsh physical conditions, lack of adequate services and infrastructure, poor protections against mistreatment and violence and constant uncertainty have created conditions which are tantamount to inhuman and degrading treatment. Offshore processing has failed to have the envisaged "circuit breaker" effect: over the past year, the number of asylum seekers arriving by boat has eclipsed any previous annual total and, tragically, there has been further loss of life at sea. So long as refugee protection needs across Asia remain unresolved and people fleeing persecution continue to lack access to realistic alternatives, unilateral deterrence-based measures alone cannot have a lasting impact. Australia should immediately cease the practice of transferring asylum seekers offshore for processing and ensure that all asylum seekers have non-discriminatory access to Australia's refugee status determination and protection, regardless of their mode of arrival.

3. Redouble efforts to build regional cooperation on refugee protection:

Working with other countries in the region to improve access to registration and status determination processes, broker durable solutions and ensure that refugees and asylum seekers have access to adequate services and support would address the root causes of onward movement by providing genuine alternatives to dangerous boat journeys. Australia should take immediate action to bring Asia-Pacific states and UNHCR together to explore ways of addressing the most acute protection needs for refugees and asylum seekers, as the first step towards a comprehensive regional framework to protect people fleeing persecution. As a complement to this vital work, Australia must review its own policies to model the protection-centred practices it would like to see replicated across the rest of the region.

As recently argued by the Asia-Pacific Refugee Rights Network, "if Australia continues to promote deterrence-based policies that erode protection standards, block access to solutions and deflect its international obligations to other countries, it can hardly ask other countries in the region to improve protection standards, enhance access to solutions and show greater respect for international law".

4. Ensure prompt access to permanent protection:

Denying or delaying access to permanent protection, either through the reintroduction of Temporary Protection Visas or the "no advantage" policy, is a misguided approach which serves only to compound hardship and distress experienced by people fleeing persecution and hamper their prospects of successful settlement in Australia.

Past experience under the Temporary Protection Visa regime clearly demonstrated that depriving refugees of the stability and security of permanent protection can have serious

continued on page 14 ►

◀ *continued from page 13*

consequences for their mental health and prevents them from being able to fully engage in, and contribute to, Australian society. Similar consequences have resulted from the prolonged delays in processing of refugee claims which followed the release of the Expert Panel's report, and the uncertainty surrounding the implications of the "no advantage" policy for access to permanent protection. All asylum seekers arriving in Australia who are found to be refugees should immediately be granted permanent protection and provided with the support they need to rebuild their lives in Australia and contribute to their new communities.

5. Commit to a sustainable model of community-based processing:

Community-based processing of asylum claims offers a far more humane and cost-effective approach than prolonged indefinite detention. However, community-based processing can only be successful and sustainable if asylum seekers have access to opportunities, services and support sufficient to ensure a decent standard of living. The denial of work rights to asylum seekers who arrived after 13 August 2012 has resulted in serious destitution, with many living in substandard and overcrowded accommodation, sleeping on the floor, skipping meals, sharing a single blanket or cooking pot between several people or even becoming homeless because they cannot afford rent and basic household necessities. Limited income has also hampered social engagement and participation, with many asylum seekers unable to access English classes, meaningful social activities and support services because they cannot afford public transport fares. Australia should commit to using immigration detention only as a measure of last resort and for the shortest possible time, and ensure

that asylum seekers living in the community are adequately supported while their status is resolved.

6. Maintain a timely and fair system of refugee status determination:

Providing access to fair refugee status determination processes is essential to maintaining the integrity of Australia's onshore protection program and ensuring that Australia complies with its international obligations.

Repatriating asylum seekers before they have an opportunity lodge a protection claim, arbitrarily denying protection to people from certain national groups and weakening independent appeal processes undermines quality decision-making and could result in Australia returning people in genuine need of protection to situations of persecution. Prolonged delays and uncertainty in processing can also compound mental health issues and lead to disengagement from services and community support structures. All asylum seekers, without discrimination as to mode of arrival, nationality or any other factor, should have access to a timely and fair system of refugee status determination, including independent review.

7. Provide access to timely and realistic family reunion opportunities:

Policies which limit or block access to family reunion opportunities, or which impose unrealistic requirements which do not take into account the unique circumstances of forced migration, can result in prolonged and indefinite separation of families at a time when they need each other most. The resulting isolation, pressure to provide financial support to family members overseas and constant worry about family members living in difficult and dangerous circumstances can hamper successful settlement and compound mental health issues. Tragically, family members of refugees in Australia have

been seriously harmed or killed in refugee situations overseas or have died while travelling by boat because they lacked access to safer pathways for family reunion. All refugees, regardless of their mode of arrival in Australia, should have access to timely and affordable family reunion opportunities which are responsive to the specific needs of forcibly displaced people.

8. Abandon policies which pit onshore protection against resettlement:

The deterrence-based policies endorsed by both major parties are based on the highly problematic and erroneous premise that applying for resettlement from overseas is the only "right way" to seek protection as a refugee. This premise is divorced from the realities of the global protection environment and misrepresents the purpose of resettlement as a durable solution. Resettlement is intended to act as one of several complementary solutions for refugees in complex displacement situations, not as a substitute for providing protection and assistance to refugees who arrive as asylum seekers. Moreover, resettlement is accessible to only a tiny minority of the world's refugees: resettlement needs outstrip available places by a factor of eight to one, and many refugees (particularly those who have no opportunity to formally register their status) simply do not have resettlement available to them as an option. It is misguided and dishonest to justify harsh treatment of asylum seekers on the basis that it allows Australia to provide more resettlement opportunities. Australia has ample capacity to respond to the needs of asylum seekers while maintaining a substantial resettlement program. ♦

The Refugee Council of Australia prepared this statement and distributed it to media outlets with the support of 64 signatory organisations.

This statement has been endorsed by:

- Refugee Council of Australia
- A Progressive Christian Voice
- Act for Peace – National Council of Churches in Australia
- Asian Women's Human Rights Council
- Asylum Seeker Resource Centre
- Australia National Committee on Refugee Women
- Australian Catholic Social Justice Council
- Australian Churches Refugee Taskforce
- Australian Council for International Development
- Australian Council of Social Service
- Ballarat Community Health
- Balmain for Refugees, Balmain Uniting Church
- Blue Mountains Refugee Support Group
- B'nai B'rith Australia / New Zealand
- Bridge for Asylum Seekers Foundation
- Brigidine Asylum Seekers Project
- Brisbane Refugee and Asylum Seeker Support Network
- Brisbane Sisters of Mercy
- Castlemaine Rural Australians for Refugees
- Catholic Justice and Peace Commission, Archdiocese of Brisbane
- Catholic Religious Australia
- Catholic Social Services Australia
- Centre for Human Rights Education, Curtin University
- Centre for Refugee Research
- Centrecare Inc
- ChilOut
- Coalition for Asylum Seekers, Refugees and Detainees
- Darwin Asylum Seekers Support and Advocacy Network
- Diversitat
- Edmund Rice Centre

- Federation of Ethnic Communities' Councils of Australia
- Geelong Refugee Action and Information Network
- Good Shepherd Australia New Zealand
- Human Rights Law Centre
- Humanitarian Crisis Hub
- Indo-China Refugee Association
- IBVM (Loreto Sisters) Justice, Peace and Integrity of Creation Committee
- International Society for Human Rights Australia Inc
- Jesuit Refugee Service Australia
- Jesuit Social Services
- Kommonground Inc
- Lutheran Community Care SA & NT
- Marist Sisters
- Melbourne Catholic Migrant and Refugee Office
- Mercy Family Services Romero Centre
- Multicultural Council of Wagga Wagga Inc
- Multicultural Services Centre of Western Australia
- NSW Council for Civil Liberties
- NSW Teachers Federation
- Pax Christi Queensland
- Queenscliff Rural Australians for Refugees
- Refugee Advice and Casework Service
- Refugee Advocacy Network
- Refugee and Immigration Legal Service
- Rural Australians for Refugees, Daylesford
- Settlement Services International
- Sisters of Charity of Australia
- Sisters of the Good Samaritan
- Social Justice Commission, Catholic Diocese of Toowoomba
- St Vincent de Paul Society, National Council of Australia
- Uniting Church in Western Australia
- Uniting Justice Australia
- Welcome to Australia
- Wyndham Community and Education Centre Inc

Encouragement from across the seas

To the editor,

My name is Michael Maidment, and I have been the fortunate recipient of The Record for many years. I read it, and then pass it on to other, interested, Society of St Vincent de Paul (SSVP) members. My connection with The Record originated when Australian National President Eric Ellem visited South Africa, and stayed with my family and me in my home in Durban. Subsequently I served as National President in South Africa.

The purpose of my letter is to thank you for your continued kindness, and to draw special attention to the article "Prayer is the light that warms our hearts" by Keenan Klassen (*Winter Record 2013*). Keenan's last paragraph, particularly, is inspired writing. I hope he will continue to contribute such great reflections.

With thanks and Vincentian greetings. ♦

Mike Maidment
Durban, South Africa



How best to measure the cost of living?

New research by the Manager of Policy and Research for the St Vincent de Paul Society in Victoria, Gavin Dufty, and co-author of the report, Ian Macmillan has led the St Vincent de Paul Society to call for an overhaul in the way we measure the cost of living. The Relative Price Index Report was released in August and highlighted the implications of change cost pressures on various household groups. The following article 'Call for overhaul in the living index' by Patricia Karvelas was first published in The Australian on August 15, 2013.

AUSTRALIA must urgently review the way it indexes cost-of-living changes, after a new report reveals low income families with three kids face price rises 8.7 per cent greater than the official consumer price index shows.

In a report to be released today, the St Vincent de Paul Society has put forward an alternative to the Consumer Price Index and the Australian Bureau of Statistics living-cost indexes, arguing for creating a relative price index.

The RPI would provide a range of indices to measure price change and other cost-of-living changes, for specific household groups based on how they typically spend their income.

The St Vincent de Paul Society report compares price and income changes for the household sector, as a whole, focusing on three groups. The first



is two-parent families with three or more children and a low level of income from investments. The second is unemployment - and student - allowances households and the third is renters.

The expenditure pattern of the two-parent families with three or more children is weighted more heavily towards food, which accounts for 2.1 per cent more of total expenditure than for the CPI, and education, which accounts for 1.4 per cent more.

The renter group's expenditure pattern is weighted heavily towards housing,

accounting for 6.7 per cent more of total expenditure than for the CPI, and away from financial and insurance services, accounting for 3.5 per cent less.

The expenditure pattern for unemployment - and student-allowances households is also weighted heavily towards housing, which accounts for 10.1 per cent more of their total expenditure than for the CPI.

The expenditure patterns of these groups are weighted towards goods and services that have risen more



than average in price, resulting in RPI growth that is higher than CPI growth.

The RPI for two-parent families with three or more children is 185 points, a cost increase of 2.4 per cent more than the CPI. This is a fairly modest difference but it is for a group of households with a wide range of incomes.

But for a low-income subset of this group, the RPI is 190.2 points, which means these families are facing costs 8.7 per cent greater than CPI.

The RPI for renters is 196 points, a cost increase of 15.7 per cent from

the CPI. For the unemployment- and student- allowances group, it is 188.1 points, a cost increase of 6.1 per cent.

The report estimates average disposable household income has risen by \$262 or 21 per cent since 1990, in real terms. However, the income gain has largely been absorbed by increased expenditure on housing and financial and insurance services. ♦

This article by Patricia Karvelas was first published in The Australian newspaper until the title 'Call for overhaul of living index' on August 15, 2013.

Breakdown of the findings

Household expenditure

- Household expenditure on goods and services has increased by \$220 per week, on average. However, \$87 or 40% of this increase is spent on housing, including utilities, and \$63 or 29% is spent on financial and insurance Services. So, these two areas account for about two-thirds of the increased expenditure. Suddenly the gains are looking a lot more meagre – there is an average increase of just \$70 per week to consider across all other goods and services.
- For two-parent families with three or more children and low investment income, real disposable household income has risen by \$213 per week or 16.0% since 1990, significantly less than the average for all households.
- For renter households the rise is \$127 per week, or 11.2% since 1990, much lower than for all households. The increase for the unemployed- and student- allowances households is \$61.34 or 8.9% since 1990, less than half the percentage increase for all households.
- For the low income subset of two parent families with three or more children, disposable household income is \$31.39 less per week in Dec-2012 than in Mar-1990, or a decrease of 3.5%, in real terms.

Factsheet 1: Welfare and Unemployment

Around three million Australians live below the poverty line, and each year around 6.5 million Australians receive a payment from Centrelink. Poverty affects a very large portion of Australia's population, and is of deep concern to the community, government, and the charity sector.

But what causes poverty? Each issue of The Record is set to feature a fact sheet on a particular area of public policy or issue of the day, starting with this fact sheet on poverty prepared by the Society's National Office.

Many claim that poverty is due to personal failings, such as laziness, or incompetence. This thinking can be insidious and seductive. By pointing to individuals as the cause of their own poverty, we develop a discourse of poverty as an avoidable way of life that some have chosen, and that will not affect us. However, based on the experiences of St Vincent de Paul's 50,000 members who serve the poor in the Australian community and on the research and advocacy we conduct on their behalf, we believe that these claims about poverty are inaccurate, and not supported by the evidence.

Instead of a policy debate shaped by the factually incorrect myths discussed below, the Society believes the discussion must be grounded in structural reforms founded in empirical facts, and in human rights: a right to housing, a right to a job or an adequate pension for those unable to work, and a right to a high standard of education for everyone.



Myth 1: We should only help those who help themselves

Some people argue that the government should only provide benefits to people who contribute to society, and that people who get benefits without working are all “bludgers”.

The first thing to note is that many Australians who receive ongoing payments from Centrelink, or who do not receive payments but are living in poverty, are simply **not able to participate in paid work**. This can be the case for various reasons. For example, there are around 2.3 million older Australians who receive a pension from Centrelink due to old age and retirement. Then around 800,000 people in Australia have a physical disability, or a severe mental illness, that is recognised as making it impossible for them to support themselves. There are also around 100,000 people living below the poverty line in Australia who receive an allowance because they are studying at university full-time. And then, hundreds of thousands of

people receive social security because they have the sole responsibility of caring for young children, or caring for a loved one with who can't take care of themselves due to disability or old age. The government and the community generally believe that the poverty of the above groups is not their own fault, and therefore their payments are seen as somewhat deserving.

This leaves us with a somewhat smaller group of people who it might be argued should “get a job”. Those Australians who are getting government welfare, and are considered generally able to work, currently receive an unemployment payment called Newstart Allowance, or “the Dole”. However, of the nearly 700,000 people who receive Newstart, only around half are actually considered by Centrelink as able to currently look for work. The remaining 350,00 are unable to work due to reasons such as undergoing training or education, already being in part-time work, volunteering, caring for children or others, temporary incapacity due to health problems (for example cancer, or mental health), participating in disability management programs, and for other

reasons. While these people may be capable of work at some point in the future, and are therefore not eligible for other Centrelink payments such as parenting payment, Sickness Allowance, or Disability Support Pension, their current situation means they are not required to look for work. This group is not too “lazy” to work either, but are currently unable to.

What is clear is that the vast majority of people on Centrelink payments are simply unable to contribute economically within the current system. But these people have the same human rights as the rest of us, and are entitled to a payment that enables a reasonable standard of living, including a safe place to live, a stable income, and education if they seek it. Moreover, people who cannot contribute economically are still able to contribute in a wide range of other ways. For example, 46% of Australians who are not working are currently volunteering their time for charity.

A broader question – which will not be addressed here – is how we can go about reforming our economy to make room for those who are currently excluded. These groups might include single parents who can't work nine to five, older Australians lacking computer skills, and people living with disability who can't carry boxes, or who have a phobia of enclosed office spaces. Many of these people do want to contribute, and it is our responsibility to shape and mould work practices to make that a reality.

Myth 2: Dole bludgers are too lazy to get a job

As above, there are around 350,000 people who receive the unemployment benefit and who are also deemed currently able to work. Of this number, however, around 150,000 have been unemployed for less than 12 months. These people are not long-term benefit recipients, but rather people who

have lost their jobs and been unable to immediately find more work.

It is not generally this group that the public and the government are concerned about when they talk about “Dole bludgers” or “welfare queens”. Instead, they are concerned with the long-term unemployed. Meeting these criteria are about 200,000 Australians: while considered able to work, this group has nevertheless been on Newstart for more than 12 months. This amounts to less than 1% of the population, and 3% of the people who receive government welfare: a very small number.

Job seekers such as these are required by Centrelink to look for jobs, and if they fail to apply for employment opportunities then their government payments will be cancelled. The longer someone is on Newstart and job seeking, the more rigorous the job seeking requirements are.

Why is it then that, despite having to be actively seeking work and applying for jobs, there are 200,000 people on long-term unemployment allowances? First, it is notable that many have caring responsibilities, illness, or other constraints that limit the jobs they will be able to perform. For example, from 2006 onwards hundreds of thousands of single parents have been progressively moved off the Parenting Payment and onto Newstart. These Australians still have the caring responsibilities for children aged six and over: they will probably be rejected from many jobs if they have to leave at 3pm to care for their children after school. Similarly, changes to eligibility for the Disability Support Pension late last year means that many Australians with a physical or mental disability will now be on Newstart instead of the pension. These people will be limited in the types of jobs they can perform. For example, someone with social anxiety disorder, or someone with mobility problems, would be likely to be rejected from jobs in hospitality or retail. As above, we

would argue that this says much more about the way our employment market is structured – to provide services to business, rather than to provide jobs to people – than about these Newstart recipients.

Another barrier to employment that people who have been on Newstart long-term face is that, as would be expected, they have less relevant and less recent training and work experience, having been out of the workforce for more than 12 months. In addition, they also have less education. For example, 50% have not finished year 12 or above.

In fact, many people on Newstart do face quite significant, and complex, circumstantial problems, that will limit the types of work they are able to do. In fact, 30% of all job seekers on government allowances face five or more barriers to employment, including a psychological condition, limited employment history, chronic pain, lack of training, and physical limitations. This puts many people who are long-term on Newstart at a high disadvantage when competing for a job against people who are currently employed, have more recent experience, and are less likely to have disability or caring responsibilities.

Regardless of the individual circumstances of people on the unemployment benefit that are outlined above, employers are still likely to subconsciously discriminate against people on Newstart when making employment choices. This is particularly true when the person has been long-term unemployed. Being a primary carer for young children, having a mental or physical disability, or being over the age of 40 are all additional reasons that a potential employer may be likely to disregard someone receiving a government payment.

Finally, there are significant financial barriers that those living long-term on Newstart face. These people are likely to have run out of any personal savings, and be surviving on the \$35 per day

that Newstart provides. Once rent, bills, groceries, transport, and healthcare have been paid for, the allowances that people on Newstart receive leave almost nothing left over for the necessities of a job search: internet access or a newspaper subscription to look for jobs; a printer and stamps to submit resumes and job applications in hard copy; a hair-cut, suit, or other things necessary to look the part for a job interview; childcare for your children while you look for jobs and attend interviews or trial shifts; and bus fares or petrol money to get to and from interviews and trial shifts. As such, the very low income that Newstart provides is itself a further barrier to work.

Despite these barriers, it is therefore important to note that around 29% of female job seekers on Newstart and 17% of males do earn an income in one fortnight. And of those on Newstart earning an income, over half earned more than \$316 in the fortnight.

These people are part of the “working poor”: a group of Australians who, despite working at a job, remain below the poverty line due to a decrease in full-time work and increased casualisation and underemployment, and a low minimum wage.

Ultimately, the small number of Australians who are long-term on Newstart face enormous barriers in their ongoing search for work. Many have illnesses, or caring responsibilities, which limit the work they can do.

They also lack some of the skills and education necessary for many jobs. The low income they receive may prevent them from successfully attaining paid work, as does the stigma attached to being long-term unemployed. Moreover, with around 22% of job seekers actually earning income from the small amount of paid work they can get, it is clear that people on the Newstart are not simply making a choice not to work due to laziness.

Myth 3: There are plenty of jobs out there for people who want them

Many claim that, since there are jobs advertised on the internet and in newspapers, there are lots of opportunities for people to get jobs and lift themselves out of poverty. However, the truth is that even if people on Newstart could overcome the huge barriers they face, there are simply not enough jobs for everyone who wants one.

First, let's consider the number of jobs that are being advertised. In April 2013, there were around 130,000 job ads in Australia. The vast majority require recent, relevant experience and training, which severely restricts their availability to many Newstart recipients.

Secondly, the number of people looking at these jobs is much higher than the 200,000 people on Newstart who are long-term unemployed. There are an addition 150,000 job seekers on

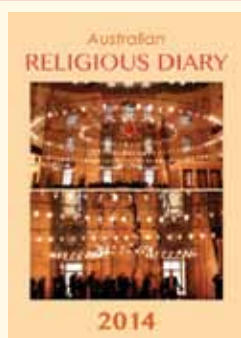
Newstart who have been unemployed for less than one year. Add to this the number of people who are unemployed but who are not on Newstart, and the ABS estimates that there are currently nearly 700,000 unemployed people looking for work in Australia. But it is not just the unemployed who look for work: many workers are currently employed, but need to work more hours. This adds at least an additional 750,000 Australians to the numbers of people looking for work at any one time. To this must also be added people who are fully employed, but considering a change in jobs.

With a total of at least 1.5 million people looking for jobs at any time, and around 130,000 jobs, it is clear that there are not “plenty of jobs” in Australia.

Conclusion

The majority of people receiving social security in Australia are not able to look for work, due to caring responsibilities, sickness or old age. Those that are looking for work are competing against many better qualified people, for a small number of jobs. They are competing from a place of severe disadvantage, and probably face discrimination from potential employers as well. While some do overcome the barriers and find work, often these jobs are very low paid, thus keeping them in poverty. ♦

This fact sheet on poverty and unemployment was prepared by Rik Sutherland from the Society's National Office.



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The Catholic charity Aid to the Church in Need (ACN) supports one seminarian in every 12 worldwide. Your help is particularly needed in Africa, the continent where the Church is growing the fastest.

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There is a particular dynamism in the Church in Nigeria. Although Christians in some parts of this vast West African country have again and again been the victims of murderous attacks, Nigeria is nonetheless a country of superlatives as far as the Catholic Church is concerned. With 48 dioceses, it can point to almost half a million baptisms annually, nearly 4,500 religious sisters and close on 4,200 diocesan and religious priests. It is especially rich in priestly vocations, with almost 6,000 young men currently studying for the priesthood. While many seminaries in the Western world are being forced to close their doors due to a lack of vocations and numerous dioceses have only a handful of new priestly ordinations, by contrast in parts of Africa the seminaries are simply bursting at the seams. The rectors are having sleepless nights wondering how they will financially support and accommodate the many new candidates. For every potential new vocation that has to be turned away, due to lack of funding and space, is one too many. They are the future of Christ's Holy Catholic Church.

The average grant that ACN gives to a seminarian is \$500 – but whatever you can give will be enormously appreciated. ACN forwards the donations directly to a local bishop or to the rectors of the seminaries. You can be assured of their prayers both now and when they come to offer the Holy Sacrifice of the Mass.

A beautiful *Year of Faith* rosary designed by the Vatican rosary makers will be sent out to all those who give a donation of \$15.00 or more to support this cause and tick the box below.



Seminarians praying in the chapel of St. Augustine's Major Seminary in Nigeria



The centre piece of the *Year of Faith* rosary, designed by the Vatican rosary makers, is inspired by the Gospel passage about Thomas “Blessed are those who have not seen and have believed” *John 20:29*, as interpreted by the famous artist “Caravaggio” (1571 –1610). The crucifix represents the Evangelists through whom the Faith has been transmitted. The Rosary Beads reflect the Vatican colours, symbolizing Faith preserved through the Holy Father.



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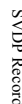
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The *Year of Faith* rosary designed by the Vatican rosary makers will be sent out to all those who assist this cause and tick this box.

From little things, big things grow

10 years (and counting) of the National Indigenous Immersion Program

BY TERESA RHYNEHART

Ten years ago the Society's National Youth Team (NYT), led predominantly by the then Northern Territory Youth Coordinator, Steve McWilliams, established the National Indigenous Immersion Program, with the strong support and financial assistance of National Council.

As applications open for the 2014 program – ten years since it all began – it seems appropriate to look back on what has been a truly extraordinary, yet perhaps not so well known, Vinnies program.

In their initial proposal to National Council, NYT sought to provide an immersion, formation, and educative experience for Vincentian members and volunteers to live and work for two weeks in the remote Indigenous community of Nganmarriyanga in the north-west of the Northern Territory. The program began as a 'once off' and never could it have been imagined then that this program would continue on and provide such powerful transformations for those who have been part of it.

The program began, and continues to be centred around, providing a school holiday program for the children of Nganmarriyanga, and in doing so, enabling our Vincentian participants the opportunity to better understand Indigenous people, culture and spirituality in a remote community. For most participants it is their first experience of a remote community and their first experience of truly engaging with Indigenous people.

Over the years participants have come from all States and Territories of Australia, from ages 18 years to early 70s, and from a variety of backgrounds including; teachers, office workers, servicemen,



There have been many activities and friendships formed during the Immersion Program as this selection of photos from 2004 to 2011 shows.

doctors, retirees and students. Almost without exception the Immersion Program has for all participants been an unforgettable experience that has provided an opportunity to experience different aspects of Indigenous life, culture and spirituality.

For those involved in the coordination of the program over a number of years it has been filled with many blessings and at times a few challenges. The challenges have often centred on the practicalities of getting a group of people into a community during the wet season when roads, and at times the airstrip, are flooded. As a coordinating committee we are sometimes asked why we insist on running the program when the weather and access is so unpredictable and why we don't wait until the dry season when it would be so much easier; however



our response is a simple one. As with all Vincentian works, the Immersion Program is responding to a need. During the 'wet' the community is cut off by road and there are often limited activities for children to do during the holidays. It is true that running the program in the dry season would be easier, more predictable and cheaper – however this is when many families in the community go out bush to hunt, camp and spend time together. Each year the Committee consults with the community to ensure the program continues to meet the local need.

Despite these logistical issues, the blessings of the Immersion Program far out way any of the small practical challenges we face. In particular, we are truly blessed to have been continually welcomed and supported by the Nganmarriyanga community to



return each year with a new group of Vincentians on the program. In truth, it would be fair to say we have received so much more from the community over the past 10 years than they have from us. As the coordinating committee of the program we have grown much in our understanding of engaging and journeying with Indigenous people and Indigenous communities. Yet, we know that we still have so much to learn and are only now just beginning in our understanding. When we think back to the early years we can sometimes cringe with embarrassment at our actions and how much we 'thought we knew'. It is only now in hindsight that we can see how patient, understanding and forgiving the people of Nganmarriyanga were with our 'southern white fella ways'.

We truly thank the community of Nganmarriyanga for welcoming us, for teaching us, for sharing 'their place' - their people, their homes, their community spaces and their land. While we may say it each year at the conclusion of a program, we especially say it this year looking back on the building of

a great relationship between Vinnies and Nganmarriyanga and we hope it continues for many years into the future. ♦

Teresa Rhynehart, a member of the National Indigenous Immersion Program Committee.

Applications for the 2014 National Indigenous Immersion Program are now open. Read more information about the 2014 program below.







Applications NOW OPEN



St Vincent de Paul Society
good works

National Indigenous Immersion Program

5 April – 20 April 2014

Program	Living conditions	Who can apply										
<p>The National Immersion Program is an intensive two-week cross-cultural experience in a remote Indigenous community. The program is run in Nganmarriyanga (Palumpa), home to approximately 350 people and located in the Northern Territory's far north-west.</p> <p>The program begins with a three-day orientation in Darwin before flying into the community by light aircraft. The time spent in community involves a mix of activities organised and run by the immersion group. There will also be opportunities to immerse yourself in daily life with local community members and the program concludes with a two-day debrief in Darwin.</p> <p>The Immersion Program focuses strongly on relationship – with the community, with fellow Vincentians, with self and with God.</p>	<p>The program will involve being away from most of the conveniences of modern life for two weeks, including sleeping on inflatable mattresses, simple food and definitely no TV! Participants must have a willingness to live in a communal environment with fellow participants.</p> <p>Costs</p> <p>Participants will be required to cover the cost of their flights to and from Darwin, as well as contributing \$200 toward transport to and from Nganmarriyanga, which usually occurs via light aircraft. Accommodation and meals during the program are covered by the Society.</p> <p>Key Dates</p> <table border="0"> <tr> <td>9 September 2013</td> <td>Applications open</td> </tr> <tr> <td>8 November 2013</td> <td>Applications close</td> </tr> <tr> <td>8-24 November 2013</td> <td>Shortlist interviews</td> </tr> <tr> <td>25-28 November 2013</td> <td>Successful applicants notified</td> </tr> <tr> <td>5 April – 20 April 2014</td> <td>Immersion Program</td> </tr> </table> <p><small>* Please note this is Easter Sunday</small></p>	9 September 2013	Applications open	8 November 2013	Applications close	8-24 November 2013	Shortlist interviews	25-28 November 2013	Successful applicants notified	5 April – 20 April 2014	Immersion Program	<p>The Immersion Program is open to all current St Vincent de Paul Society members and volunteers aged 18-79. The 2014 group will consist of 8-10 people including a spiritual adviser and program coordinator.</p> <p>Participants must have an interest in sharing themselves and learning from our Indigenous brothers and sisters in the community. Participants will need excellent communication skills, a willingness to interact with a broad range of people and be flexible and adaptive to different conditions and experiences. Participants will be team players and will be actively involved with preparation and activities leading up to, during and after the program.</p> <p><i>"Having come back after ten days in a remote Aboriginal community I feel somewhat intimidated as an Australian to have not known really anything about the Aboriginal people."</i> – Brendan, 2010 Participant</p>
9 September 2013	Applications open											
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8-24 November 2013	Shortlist interviews											
25-28 November 2013	Successful applicants notified											
5 April – 20 April 2014	Immersion Program											

More information and application forms are available from the National Office via post, email or phone:
 National Immersion Program, St Vincent de Paul Society National Council, PO Box 243 Deakin West ACT 2600
 Email: immersion@svdp.org.au Phone: 02 6202 1222

This program is open to members and volunteers of the St Vincent de Paul Society in Australia

Re-emerging from the Vinnie's Immersion Program

BY GERRY BARBER

When I first heard about the Immersion Program, I thought here's an opportunity. It's working as a small selected team of Vincentians for two weeks in the Northern Territory at the end of the wet season, 10 days of which will be spent living in a remote Indigenous community called Nganmarriyanga, 300km south west of Darwin.

Having the great fortune to be selected for this adventure, I and the other eight members of the 2013 Vinnies Team have just returned from the Nganmarriyanga community; feeling very much enriched on so many levels by the whole experience.

Registering for the Program was an act of faith; feeling somewhat unsure of what this was about. Sure, the excellent preparation in Darwin for our stay in the community, especially the team building and Domenic McCormack's invaluable presentation on Indigenous culture, greatly helped to dispel my unease but, it was not until our light plane gently landed on that outback runway, did I feel immersed in the remote community of Nganmarriyanga.

Waiting for well over an hour at the runway in the peaceful silence before anyone came to pick us up, was our first lesson in this Indigenous community: everything happens in its own good time. A factor why any effective integration of Indigenous Australian and Anglo/Saxon cultures may still be four to five generations away; a product of evolution rather than revolution.

Nganmarriyanga has a population of 300 to 350 people; of which only 20 to



Members of the 2013 Immersion group, from left Gerry Barber (VIC), Brother Chris Kerwick (NT), David Anderson (VIC), Sarah Field (QLD kneeling), Bishop Eugene Hurley, Susan Burns (NT kneeling), Jen Egan (VIC), Joan Riley (VIC), Moira McMahon (VIC) and Brendan Lindsay (VIC).

25 are whitefellas. The first language is Murrinh Patha; not English. There is one school (Grades 1 to 9), one store, a medical centre, a shire office, one recreation room; about 65 residential houses situated either side of the beautiful sacred billabong, 110 dogs and no police. Wildlife is abundant with birds, wild stock horses, dingoes, barramundi, turtles and the odd saltwater crocodile in the billabongs of waterlilies.

Domiciled in a simple contractors house; one cosy bedroom for all the ladies and one for the men with all cooking and chores shared between the Vinnies team. Team balance, skills, bonding, fun and mutual support throughout the program was excellent and a credit to the Vinnie's selection process.

Our involvement in the community included the three teachers on the Vinnies team working directly in school classrooms with the students. The guys implemented an anti-worm and tick programme for all the community dogs. Our major involvement was assisting the Shire's Sport and Recreational Officer in running his school and holiday programme for all the amazing, indefatigable Indigenous kids which included Frisbee, footy, basketball, tennis, cricket, dodge ball, water bombs, slippery slide, kite making, beading, T-shirt painting, parachuting, indoor games, disco nights, movie nights, AFL Footy night and cooking snacks.

I was blown away by the sea of bare-footed, smiling faces of all the children (aged 2 to 16 years) with their friendly



enthusiasm, energy and athleticism; a sheer delight and exhausting at the same time. We became quickly acquainted as they rapidly asked "What's your name, what's your name?" On day one, while playing a very competitive running game with a Frisbee, one little 6 to 7 year old boy behind me, who wanted my attention to throw the Frisbee to him, screamed out "Old Man, Old Man" to everybody's mirth. Being the oldest member of the Vinnies team, I was subsequently called "Ol'man" throughout the community for the whole trip.

A big challenge is encouraging parents to ensure their kids regularly attend school. This takes patience and perseverance by all parents, teachers and encouragement from

a small band of outstanding people who work selflessly and tirelessly in the community including Roma with her healthy breakfast and lunch programs for the kids (and the elderly), Meg organising pre-school children and Sam, the dedicated Sports and Recreation Officer. Nganmarriyanga is so fortunate to have these committed people.

Through working and playing with the kids, I learned of particular cases of hardship; of orphans and abandoned kids who live with other clan members; some having no regular home to experience security, love and care. These scenarios are experienced in all cities but the problems seem to be highlighted in such a small community. I felt somewhat helpless to do anything lasting for them.

Apart for the Vinnie's team and Fr Leo Wearden, (who travels 45km each way from Wadeye on very poor roads each Sunday), about 40 to 50 Indigenous people attended Mass, together with 10 to 15 dogs. Held outdoors in the school grounds and spoken in Murrinh Patha, it was most encouraging to witness their faith and their respect for Fr Leo. I was also delighted when one of the three young boys sitting next to me reached across his mate to hold my hand during most of the Mass - a beautiful gesture of friendship and connection.

Guided by Bro Chris (MGL) and his guitar playing genius, the Vinnies team would share in a Christian Spiritual Reflection each morning and evening. While occasionally I felt I had joined a contemplative order, I was surprised by the depth of faith of the younger team members; not so obvious in my own local parish.

The Immersion Program is so much bigger than what has been reported here including sunrise walks, eating freshly caught Barramundi

(thanks Fred) and crocodile (thanks Sam), laughing at little kids playing around in trees, experiencing and respecting the unexpected death of a beloved traditional elder, consoling little ones knocked over in a game, gleefully enjoying the kids rowdy participation in Friday Night AFL on TV, dancing wildly with the kids in the flashing disco lights and, on arriving home, considering what more can we do to assist the community of Nganmarriyanga.

Through this Immersion Program, I learned so much more about the ancient and rich Australian Indigenous culture and now recognise the enormous gulf between the "cultural DNA" of Indigenous Australians and white Anglo/Saxon Australians. I believe that education is critical for the future of both of these cultures and is the only hope of a brighter future.

I observed the debilitating effects of the dominant whitefellas ignorant and arrogant historical attempts to force cultural integration by conformance to whitefellas ways, of welfare money without working for it and the destructive resultant effects on the adults, males in particular, of alcohol (although a declared dry community) and gungha (principally marijuana) leading to resentment, anger, depression, shame, powerlessness and the destruction of the traditional family structure.

One senior traditional owner stated that they do not want welfare; they want money for work so they can regain their traditional pride and self-respect. I sadly noticed the striking similarities in behaviour and a diminished sense of self in the older Indigenous men with those of whitefellas Vincentians encounter in all major cities of Australia who are also habitual welfare users. ♦

Gerry Barber is the president of the Donvale Conference in Victoria and a member of the 2013 Vinnies Immersion Team.

Battlers on the track

BY MICHAEL MORAN

What is a battler? The word can mean different things. If you believe some of our politicians, a battler today is an 'aspirational' suburbanite, paying off a mortgage and complaining about taxes and refugees. But there was a time when battlers really battled, when their foes were hunger and despair.

We can see why in Kylie Tennant's classic novel, *The Battlers*, published in 1941 and made into a popular mini-series for TV some half-century later (1994). The novel features a particular kind of battler, the 'track traveller'.

Track travellers in the Great Depression of the 1930s were unemployed, itinerant people (usually men), driven by poverty and despair from their families and homes, walking from town to town in search of work. We may think of swagmen as iconic and life on the road as romantic, but there was nothing romantic about life for track travellers in the Great Depression, when unemployment in Australia reached 30%.

They camped outside towns, slept under bridges and on riverbanks, were often shunned by townsfolk and given a hard time by the police. Their conditions were grim. At Tocumwal in 1933, track travellers were reduced to begging for bread from householders.

Track travellers and the St Vincent de Paul Society have a bit of history, if not always an easy one. As the Depression worsened and desperate men took to the road, country Conferences found themselves called to help, if sometimes unsure what to do.

The reports of our Conferences show the spread of track travellers across NSW in 1933, as we assisted them with food,



Two men on the road looking for work, 1930.

clothing, boots and even jobs: at Gosford (Our Lady of the Rosary) and Woy Woy (St. John the Baptist), at West Maitland (St. John) and Blayney (St. James), at Inverell (Sacred Heart) and Forbes (St. Laurence). The 15 Conferences of the Lismore Diocese found that 'helping that army of unemployed, the men on the track', had become one of their principal works.

We see them again and again in Society reports through the 1930s and into the war years.

As Conferences came to their rescue at Lithgow, Boolaroo, Katoomba, Young, Cowra, Gympie, Mount Gambier and, on one of the country's main 'tracks', at Ballarat. The figures indicate the scale of distress. At Newcastle in one year, one Conference alone provided 402 meals to track travellers; at Scone in one year, the Conference assisted 112 travellers.

Travellers were issued dole cards by the police, who often treated them harshly. In 1934 only RSL intervention put an end to poor treatment of returned soldiers who had been forced onto the track. When elderly track travellers in Young and Cowra in 1941 proved physically incapable of working as cherry pickers, the police confiscated their dole cards on the instructions of the State Labor Government (a decision soon reversed by protest).

Contemporary accounts give poignant glimpses of lives lost to us. Who were the 'elderly track travellers' living under Goulburn's Thorne's Bridge in 1940? The

historic bridge was demolished a few months ago. Who was the 'crippled track traveller' given bed and breakfast by the Mount Gambier Conference in 1942?

At first some Conference members were uncertain how to respond. The annual meeting of NSW Councils in 1937 was told that track travellers were a 'perennial difficulty': 'the opinion was expressed that a loaf of bread or its equivalent would be a fair amount of help to give to this sort of case; they were really not cases in the ordinary way, and generally speaking, could not be visited'. In the same year the Ballarat Conferences reported that 'this form of relief is causing a lot of anxiety in regard to financing it'.

Some members worried that their Vincentian service should be to local people rather than strangers. Some thought that practical assistance to travellers such as washing facilities, was 'a civic matter' which local government should provide rather than the Society.

But the biblical injunction to show hospitality to strangers (Hebrews 13:2) and the logic of the Society's vocation prevailed. Need was need, neighbour was neighbour. The generosity of individual Conferences gradually became a formal part of the Society's work. Statistics were kept and facilities constructed. By 1940 the Society in Cootamundra NSW had erected sheds for travellers with sleeping and washing facilities, and in 1941 the Society in Newcastle built a Home for Needy Travellers at the back of its seafarers' club.

The postwar years, the 1950s, are often remembered as golden years of social stability and low unemployment, yet as late as 1959 we find the Society still providing shelter for track travellers in at least three States, at Orange, Townsville, Cairns and Murray Bridge. Our members could strive to say, like Job: *'No stranger ever had to spend the night in the street, my door was always open to the traveller'* (Job 31:32). ♦

Michael Moran is the St Vincent de Paul Society National Council of Australia Archivist.

The prayer of hospitality

Each month a member of the St Vincent de Paul Society National Council is asked to share reflections with other National Council members which are then discussed in more depth when the Council meets three times a year.

The next National Council meeting will be held in Canberra on the weekend of November 16 and 17. The poems featured below were sourced from the *Prayers & Creed* blog while the other excerpts are from the St Vincent de Paul Society in Canada and the U.S. The material was collated and kindly shared by St Vincent de Paul Society National Council of Australia Vice President, Claire Victory.

Prayer of Hospitality & Compassion

Open my eyes that they may see
the deepest needs of people;
Move my hands that they
may feed the hungry;
Touch my heart that it may
bring warmth to the despairing;
Teach me the generosity
that welcomes strangers;
Let me share my possessions
to clothe the naked;
Give me the care that
strengthens the sick;
Make me share in the
quest to set the prisoner free.
In sharing our anxieties and our love,
our poverty and our prosperity,
we partake of your divine presence.

—Canaan Banana, Zimbabwe

“Above all, do not put down the poor”: Ozanam

From its inception, visitation of the poor and needy in their homes has been the prototypical Vincentian activity, the very hallmark of the Society. When Frederic Ozanam and his compatriots determined

to counter the sophistry and seductive claims of St. Simonism (a variation of secular humanism), they sought out Sr. Rosalie Rendu. She was a member of the Daughters of Charity, renowned for her holiness, charity and wisdom in helping the poor. It was she who instructed the initial Conference of Charity in the profundity of visiting the poor in their homes. She certainly had a profound effect on the conference and launched them on a world-wide activity that would last until today. Indeed, by the time of Ozanam's death, the Society of Saint Vincent de Paul, as it was now known, was visiting over one third of the poor in Paris. In the Circular- letter of 1841, Emmanuel Bailly, the first President-General of the Society, writes “I cannot conclude this letter without this most earnest request: never neglect visiting the poor in their homes. The visiting of the poor in their dismal homes is the distinctive character of the Society of Saint Vincent de Paul.”

In 1848, Ozanam wrote, *“Above all, do not put down the poor. It is not appropriate to ask workers if they go out drinking, but whether their children go to school. Let us talk to them about their own interests, then their affections, and then their duties. Let us find in our own experience a good piece of advice in order to improve their poor accommodation. Let us be patient and wait for their questions and openings that will come if they find we are good and will listen to them.”*

This is an abridged version of an address by the Executive Director of Toronto Central Council, Joseph Taylor, from 2002, which is published in full on this St Vincent de Paul Society website featuring Ontario Regional Council news: www.ssvp.on.ca/MembersInformation.html

Celtic Prayer of Hospitality

We saw a stranger yesterday.
We put food in the eating place,
Drink in the drinking place,
Music in the listening place,
And with the sacred name
of the triune God

He blessed us and our house,
Our cattle and our dear ones.
As the lark says in her song:
Often, often, often, goes the Christ
In the stranger's guise.
True evangelical faith
cannot lie dormant
it clothes the naked
it feeds the hungry
it comforts the sorrowful
it shelters the destitute
it serves those that harm it
it binds up that which is wounded
it has become all things to all creatures.

—Menno Simmons, 16th century

Vincentian home visitation

From the beginning of the Society of St Vincent de Paul, the central and most basic activity of Conferences has been the visitation of the needy in the home. This action is the clearest symbol of the Vincentian charism which dictates the highest respect for the dignity of the poor: the visitor becomes the guest and the person being helped is the master. It symbolizes the fact that Vincentians are to reach out to the needy, rather than requiring them to report to an outside service site. It is in the home environment that needy persons feel most free to entrust their stories of struggle to the helper. It is there, in the family setting, that Vincentians are asked to listen, offer humble advice and render assistance.

The primary role is not to pay bills, furnish groceries or clothe someone. The role of the Vincentian is to provide loving and compassionate interest in individuals. If that interest calls for food, clothing, or other assistance so be it. However, it is in loving where the contact with Christ emerges. That contact with Christ is what separates the Society of St. Vincent de Paul from just another social agency. ♦

This is an extract taken from the St Vincent de Paul Society Manual in the USA and featured on this webpage about the Diocese of San Bernardino, California: www.svdpsanbernardino.org/homevisits.html

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