

port strategies. Source: Jesuit Social Services.

The network, including Jesuit Social Services (The Men’s Project), the Accountability Matters Project, Male Champions of Change, No To Violence and Stopping Family Violence yesterday restated their ongoing commitment to engaging men. This follows the collapse of White Ribbon Australia, an organisation that worked to end men’s violence against women.

For over 12 months, this network has been meeting to plan how to extend and intensify efforts to engage men in ending family and sexual violence and building gender equality. Director of Strategy for No to Violence, Che Bishop, said that as the corrosive and deadly impact of domestic violence persists for individuals, families and communities, leaders must work together to address the issue.

“We are at such a critical point and ongoing, cross-sector engagement must continue – including partnering with men to end domestic and sexual violence,” Ms Bishop said.

Matt Tyler, executive director of The Men’s Project at Jesuit Social Services, also reflected on the importance of cross-sector engagement.

“There are many great services that work with women and children who are victims of, or impacted by, violence. Working with men is one component of ending violence against women. Women and children’s services must be adequately funded to ensure a rounded approach to this issue.

“In addition to adequately funding these services, we need to listen to the voices of women to guide further work that engages men and boys to address the attitudes and behaviours that underpin violence.”

“We are building a strong network that will work closely with women’s organisations to deliver a focused, co-ordinated and effective approach to end this dreadful scourge on our society.” Mr Tyler said.

### **AUSTRALIAN ELECTED TO LEAD URSULINES**

Sr Susan Flood OSU is the new prioress general of the Ursulines of the Roman Union, becoming the first Australian elected to lead more than 1500 members across 39 countries. Sr Susan, who is the provincial of the Australian Ursulines and a Catholic Religious Australia council member, was elected prioress general on September 28 for a term of 8 years. She will be based in Rome and will be joined in this ministry of leadership with five other sisters from Indonesia, England, Poland, Brazil and Senegal. Last week, members of the chapter were received in private audience by Pope Francis. In her greeting to the Pontiff, Sr Susan said: “As Ursuline sisters, we deeply appreciate the leadership that you offer, and, hopefully, we can learn from you as we move into this new stage of our journey as daughters of Angela Merici. Like you, we also want to share the message of Jesus with clarity and conviction.

“Holy Father, we acknowledge the contribution that you are making for our Church and within our world today. In particular we value your commitment to the poor and the marginalised; your desire to stand with migrants and refugees; the strength with which you speak for the created world; and your efforts to build inter-faith dialogue.

“We recognise that you do not only speak about these matters. You also act whenever you can. You are not afraid to be amongst the people, to take upon yourself ‘the smell of the sheep’ as you encouraged us in *Evangelii Gaudium*. Thank you for that. We assure you that we support your efforts to build a more inclusive Church, a Church that is open and responsive, a Church that is truly hopeful and joyful.”

Catholic Religious Australia president Peter Carroll FMS said, “It is wonderful to see an Australian sister like Sue, who has a passion for proclaiming the Good News, take up this leadership role on a global level at a time of challenge and hope in our Church.”

### **THE GOOD WORDS OF JOHN HENRY NEWMAN**

It is fair to say that of English saints the newly canonised John Henry Newman is the most intellectual and active in public life since Thomas More. The number of Catholic educational institutions and professional guilds to be named after each man bears witness to that.

John Henry Newman. Image: Catholic Church of England and Wales (Creative Commons) The title of Robert Bolt's searching play about More was Man for All Seasons. The same phrase

could also be well referred to Newman, with the difference that for More winter came at the end of his life, whereas for Newman it came in the middle. He had to negotiate through times of great personal and national change many of the anxieties and polarities that mark our own times. As a result he may bear reflection beyond the world of church today.

Newman crossed boundaries of temperament and culture. He was a deeply private man who engaged fully in public life. He lived his faith in contact with the secularising trends that shaped politics and religious faith. He lost his faith at school after reading contemporary philosophical writing and returned to it through his contact with Evangelical teachers.

In the debates that marked the Anglican Church in the first half of the 19th century he had to deal with liberal ideas about faith and the place of church in society. Through his reading during these debates he came to an understanding that continuity with the Christian tradition was represented most fully in the Catholic Church. When he became a Catholic his path took him from the broad culture and ethos of the Britain in which he was raised into the narrower world of the Church to which he came. Catholics who celebrate Newman's canonisation may do so for differing reasons. Some will find encouragement in the breadth of his faith and in his insistence on the primacy of conscience. Others will be reassured by his insistence on the authority of scripture and of Church councils in matters of faith and church life. He held together strands of living faith that today are often opposed to one another. He also challenges both groups.

For him freedom of conscience meant more than making unforced choices about belief. It required work and had its costs. Before his decision to join the Catholic Church he read in the original language the many volumes of the Greek and Latin Fathers of the Church. And his decision cost him friendships, the certainty of preference in the Anglican Church and his cultural home. His insistence on the authority of tradition, too, placed him in a continuing life of exploration within a community and not in a secure fortress of certainties over it. It made him a player, not a referee.

In this season of discontent in our public life the way in which he managed these tensions makes him of wider interest. His wide reading, scholarship, respect for his arguing partners and care in finding right words enabled him to appeal to the heart as well as the head. He met his interlocutors as persons and equals, not merely as an impersonal collective.

"His care with words stands as a reproach to simplistic, partisan, populist and polemical representations of Catholic life." When conversation turns to faith it is common to regard the gift of finding good words as no more than a decoration on the hard reasoning that faith demands. Newman stands as a reproach to that view. The rhythms, images and music of his words opened the hearts of his readers and hearers to attend to his argument, and carried them through the complexities of the reality that he unfolded.

His famous sermon on the Second Spring of Catholicism in Great Britain encouraged and emboldened a small community to look beyond their poverty of resources to the great tradition that they represented. His care with words, too, stands as a reproach to simplistic, partisan, populist and polemical representations of Catholic life.

Newman's life points to the importance of finding a rhetoric appropriate for communicating religious and political ideas. His rhetorical store included single sentences of balanced clauses extending over a page and a half. In our time political and religious rhetoric is often based on Twitter and the op ed — single sentence or single screen. That discipline is valuable for commending conciseness, but when reality is complex its balanced consideration requires a more ample treatment.

Newman's rhetoric corresponded to his vision of the reality of the world and of faith as organic. For him reality, like trees, had deep roots and spreading branches, with all its parts related to and dependent on one another. He consistently commended

the organic connections within the faith of the early church and with other churches, and argued against the simple slogans and mutually exclusive alternatives offered both within and outside the Catholic Church. For him the health of the foliage and the depth of the roots were crucial.

As a theologian Newman's great gift was for finding images appropriate to his subject which stirred hope. The penury of contemporary political and theological polemic is reflected in the tired and simplistic images for God's presence, for personal value and for social goods. To kindle hope, better images that generate more generous words are required.

*Andrew Hamilton is consulting editor of Eureka Street.*

### **A. DON'T TURN FAITH INTO IDEOLOGY: POPE**

Pope Francis has warned Catholics to not turn their faith into an ideology, as he said St Paul did when he was persecuting Christians before his conversion. Source: *CNA*.

St Paul, called Saul before his conversion, was “an ideologist; for Saul, religion had become ideology, religious ideology, social ideology, political ideology,” the Pope said at his general audience yesterday. Reflecting on Saul’s behaviour toward Christians is a chance for everyone to consider how they are living their faith, he said, suggesting people ask themselves: “How do I live my life of faith? Am I going to meet others or am I against others? Do I belong to the universal Church, good, bad, everyone? Or do I have a selective ideology?” “Do I love God, or do I love dogmatic formulations?” he continued. “How is my religious life? Does the faith in God that I profess make me friendly or instead hostile to anyone who is different from me?”

Pope Francis, in his catechesis, spoke about St Paul before and after his conversion and baptism. Saul, as he was called then, wanted to “destroy the Church,” the Pope said, but later became “the instrument chosen by God to proclaim the Gospel to the nations”. The Acts of the Apostles recounts that Saul, with the approval of the high priest, was chasing and capturing Christians. Saul was doing this believing that he was serving the law of the Lord, Francis explained.

According to the Pope, “the young Saul is portrayed as intransigent, that is, one who shows intolerance towards those who think differently from him”.

But while Saul is chasing down Christians, Christ is chasing down him, Francis stated. The Lord appears to Saul as light and voice on the road to Damascus, saying: “Saul, Saul, why do you persecute me?” Pope Francis added that with this phrase the Lord is saying, “to strike a member of the Church is to strike Christ himself”.

Only through Christ does Saul’s transformation takes place, Pope Francis said. “Then he will teach that the true battle ‘is not against flesh and blood, but against ... the rulers of this dark world, against the spirits of evil.’”

### **B. REMEMBER THE VALUE OF PAPAL FIDELITY**

Pope emeritus to new Cardinals On Saturday 5 October 2019, at the end of the celebration of the Ordinary Public Consistory, the Holy Father and the new Cardinals went by bus to the Mater Ecclesiae Monastery to meet with the Pope emeritus, Benedict XVI. After a brief greeting, in which he reminded the new cardinals of the value of fidelity to the Pope, Benedict XVI, together with Pope Francis, gave them a blessing.

**BE WHO YOU SAY YOU ARE** Mahatma Gandhi wrote, “Happiness is when what you think, what you say, and what you do are in harmony.” Gandhi could have been a Benedictine. Humility is about living an integrated life, a life in which each part is in harmony with every other dimension.

What we think, what we say, and the way we go about life cannot be well lived when they are in opposition to one another. When, in fact, they simply cancel one another out, there is no integrity left to any of them. The person who lives a lie, for instance, no matter how effective otherwise, is in tension every moment of the day. The person who pretends to be something

they are not—wealthy, credentialed, in emotional control—cannot function openly anywhere.

The truth is that we are meant to be transparent. People, hearing what we say, should know what we think. Seeing what we do with our lives, people can infer what we care about and how we think about things. If we say one thing but think another, somewhere, somehow, it all begins to seep out. Worst of all, the burden of hiding exhausts a person from the soul on out.

Benedict in the chapter on humility is quite direct about the intertwined life of soul, body, and emotions as the measure of integrity, strength, serenity, and freedom. In the final step of humility, his clarity is so simple it is stunning. He writes: Our humility “is evident at the Opus Dei, in the oratory, the monastery, or the garden, on a journey or in the field, or anywhere else.”

The directions are achingly pure: Be what you say you are. Do not lie, even to yourself. Don’t live two lives—loving parent/missing parent; honest employee/cheating employee; devoted public servant/self-absorbed public servant. The truth is that egotism is the bane of community building. No one can build anything that lasts when the materials are bogus.

At the end, three things measure both our integrity and the harmony of our own lives: self-control, respect, and freedom from self-deception. Self-control is the key to spiritual development. To be too much or too little of anything in one dimension of my life creates imbalance in the other dimensions as well. Respect for other people not only measures my humility but opens me to the wisdom around us as well. Freedom from the demon of self-deception gives me the chance to go on growing just when I think I have reached my height, plumbed my depths, and know it all. The demons are behind me, the way ahead is open, the self becomes an eternal enterprise in process.

Then, at the height of the ladder, three things happen: First, we look back and realize that the journey has not been a series of exercises. It has been a process of slow and self-emptying transformation. We find ourselves involved in an entire reorientation of the self—away from the exhausting demands of narcissism to the softening and holy-making ventures of humility.

Second, we see that the change in our mindset and demeanor have enabled us to relax into the arms of God. At that point life becomes more an adventure than a threat, more a ride steering through the rapids than a collision with the rocks.

Third, we begin to realize that we have been saved from our driving, pounded, teeth-grinding selves enough to enjoy the rest of the adventure called life, learning, becoming, growing as we go. The essence of Benedictine spirituality, a spirituality of growth in God and in human community, is a ladder that is grounded in the presence of God and reaches up and out beyond itself to concern for the world in which we live.

—from *Radical Spirit* (Random House), by Joan Chittister

**ONE MINUTE WISDOM:** “Be faithful to the song within you,”

**SOUL POINTS:** October 7: "Today is the feast of Our Lady of the Rosary. In this steady, regular recollection of the presence of Mary in the midst of the church, we harvest the wisdom of the cycle of all life—its joys, its sorrows, its glories, its illuminations—and come to understand the role of each in our own growth. Without some understanding of each, it is questionable whether or not any of us can develop into a full human being."

October 9: “If everyone demanded peace instead of another television set, then there'd be peace,” said John Lennon.

and roll music, and songs that call for social progress like "Imagine" and "Happy Christmas (War is Over)." Click on the title of each song to listen to Lennon’s beautiful music and remember his life.

Oct 12: Elizabeth Fry, who spent her life working for prison reform in 19th century England, died on this date in 1845. She also advocated for an end to capital punishment—which, at the time, was a penalty for over 200 crimes—and wrote an influential treatise asserting that prison should be a place of reform, rather than a place of torture.



# The Liturgy of the Word

**A reading from the second book of the Kings 5:14-17**  
Naaman the leper went down and immersed himself seven times in the Jordan, as Elisha had told him to do. And his flesh became clean once more like the flesh of a little child. Returning to Elisha with his whole escort, he went in and stood before him. 'Now I know' he said, 'that there is no God in all the earth except in Israel. Now, please, accept a present from your servant.' But Elisha replied, 'As the Lord lives, whom I serve, I will accept nothing.' Naaman pressed him to accept, but he refused. Then Naaman said, 'Since your answer is "No," allow your servant to be given as much earth as two mules may carry, because your servant will no longer offer holocaust or sacrifice to any god except the Lord.'

Responsorial Psalm **Ps 97:1-4. R. see v.2**  
**(R.) The Lord has revealed to the nations his saving power.**

1. Sing a new song to the Lord  
for he has worked wonders.  
His right hand and his holy arm  
have brought salvation. (R.)

2. The Lord has made known his salvation;  
has shown his justice to the nations.  
He has remembered his truth and love  
for the house of Israel. (R.)

3. All the ends of the earth have seen  
the salvation of our God.  
Shout to the Lord all the earth,  
ring out your joy. (R.)



**A reading from the 2nd letter of St Paul to Timothy 2:8-13**  
Remember the Good News that I carry. 'Jesus Christ risen from the dead, sprung from the race of David'; it is on account of this that I have my own hardships to bear, even to being chained like a criminal – but they cannot chain up God's news. So I bear it all for the sake of those who are chosen, so that in the end they may have the salvation that is in Christ Jesus and the eternal glory that comes with it.

Here is a saying that you can rely on:  
If we have died with him, then we shall live with him.  
If we hold firm, then we shall reign with him.  
If we disown him, then he will disown us.  
We may be unfaithful, but he is always faithful,  
for he cannot disown his own self.



Gospel Acclamation **1 Thes 5:18**  
Alleluia, alleluia!  
For all things give thanks to God,  
because this is what he expects of you in Christ Jesus.  
Alleluia!

**A reading from the holy Gospel acc. to Luke 17:11-19**  
On the way to Jerusalem Jesus travelled along the border between Samaria and Galilee. As he entered one of the villages, ten lepers came to meet him. They stood some way off and called to him, 'Jesus! Master! Take pity on us.' When he saw them he said, 'Go and show yourselves to the priests.' Now as they were going away they were cleansed. Finding himself cured, one of them turned back praising God at the top of his voice and threw himself at the feet of Jesus and thanked him. The man was a Samaritan. This made Jesus say, 'Were not all ten made clean? The other nine, where are they? It seems that no one has come back to give praise to God, except this foreigner.' And he said to the man, 'Stand up and go on your way. Your faith has saved you.'

The connection between the First Reading, from 2 Kings 5:14-17 and the Gospel, Luke 17:11-19, set for today is fairly clear. Both depict a person who has been cured from skin complaint returning to acknowledge and give thanks to God. [The disease in each case is traditionally referred to as leprosy. However, it is now recognised that the terms used in the original languages could refer to a variety of ailments of the skin. A sensitive preaching of today's readings will avoid speaking about 'lepers'.]

What a pity, however, that the First Reading does not give us the full account of the cure of Naaman the Syrian, since it is surely one of the most attractive stories emerging from the Old Testament – one which Jesus himself alludes to in his inaugural preaching at Nazareth according to Luke 4:27. (read 2 Kings 5:1-17). Naaman is a great and powerful general. He wants to be cured and has his own ideas as to how the cure should come about. He is enraged when the prophet Elisha doesn't even bother to come out of his house to meet him but simply sends out a message telling him to bathe seven times in the river Jordan. How sensible and touching the advice of the general's servants: 'Father, if the prophet had commanded you to do something difficult, would you not have done it? How much more, when all he said to you was, "Wash, and be clean"?' (v. 13). When Naaman swallows his pride and follows the instruction of the prophet, his flesh is restored 'like the flesh of a young boy, and he was clean' (v. 14).

This is where the part of the episode set out in the Lectionary comes in. Naaman returns to the prophet's house, stands before him and makes his confession of faith in Israel's God. Not only has he been cured of his physical ailment. He has undergone a profound conversion. He has abandoned his preconceived ideas about the cure. He has put aside his national pride and submitted to the dictates of the Israelite prophet. Above all, this had led him to a knowledge of Israel's God as the only God of the whole earth.

Only one more thing does Naaman have to learn. No gifts in return – either to God or God's prophet – are required or accepted. Israel's God distributes favours with absolute freedom and generosity. The one thing necessary is grateful acknowledgement. It is on this point, of course, that the Naaman story is at one with the healing episode told in the Gospel. On Jesus' journey to Jerusalem, ten persons afflicted with a skin complaint cry out to Jesus for mercy, keeping their distance as the Law obliged them to do. All ten are made clean when they follow Jesus' instructions to go and show themselves to the priest (see Lev. 13:49).

For nine of them that is where the matter ends. But the tenth, who happens to be a Samaritan, returns loudly praising God. When he prostrates himself before Jesus and thanks him, Jesus remarks on the absence of the other nine. None of them had returned to give praise to God except this 'stranger'! Once again in this Gospel, as earlier in the famous parable (Luke 10:29-37) the audience is confronted with a 'good Samaritan'. The appropriate behaviour of the foreigner, the one on the margins, has shown up the shortcomings of those more centrally placed in the Jewish society of the time.

It is only this one who receives from Jesus the assurance: 'Stand up and go on your way; your faith has brought you salvation.' We have here a precious indication of the meaning of 'salvation' in Luke's Gospel. The other nine, of course, experienced healing in a physical sense. But they did not really experience 'salvation' in the full sense. Beyond physical healing or rescue, salvation for Luke above all means coming to know God in a new way as a God who saves, and being transformed by that knowledge. The Samaritan who returns to give thanks really comes to the 'knowledge of salvation' hymned in Zechariah's Benedictus canticle (1:77).

As so often, Luke's gospel compels its hearers to confront the human tendency to categorise and place labels on people. Here one who is doubly marginal – by reason of his illness, by reason of his ethnic background – shows himself more disposed to really know Israel's God and so experience salvation. The episode is not just about the healing of an afflicted person. For all else involved, including ourselves, it is a summons to conversion. –Fr Brendan Byrne SJ

## SACRED HEART PARISH

Moruya, Moruya Heads, Mossy Point, Broulee,  
Tuross Head, Congo, Bodalla.

36 Queen Street (PO Box 23), Moruya, NSW, 2537.  
Phone: (02) 4474 2024; Fr Steve: 047 807 3995  
Emails: Moruya@cg.org.au; stephen.astill@cg.org.au  
Website: <http://cg.org.au/Moruya>

**Parish Administrator:** Fr Stephen Astill SJ;

**Cleaner:** Mrs Sue Fawcett

**Tuross Caring Group:** 0497 315 534

**Moruya Caring Group:** 0431 354 993

**PARISH SCHOOLS: St Mary's Primary School**

Principal: Mrs Noelene O'Neill

**Carroll College** Principal: Mrs Jacqui Heffernan

**OCTOBER STARTS NEW INTENTION: A Missionary "Spring" in the Church** That the breath of the Holy Spirit engender a new missionary "spring" in the Church. All Catholics (and any others of good will) are invited and even urged to take up this lovely intention for daily prayer during October.

**CATHOLIC MISSION APPEAL** This comes up next week, and the focus this year is Ghana, in West Africa. Envelopes will be available from next weekend. Please assemble your financial resources to make your contribution on the appeal day.

**Update on "Joy of the Gospel":** Leadership and Mission in the Catholic Church Program 19 October 2019

To follow on from the successful 2018 program, the Archdiocese is holding a Saturday morning event on 19 October 2019 10am – 1pm. We will discuss how we might improve and cultivate our parish communities, our proclamation of the Gospel and our music ministry. The program will work best if parishes can gather together their priests, and a representative from their pastoral councils, finance committees, and school councils. I warmly invite all parishes to our next *Joy of the Gospel* event, which is offered free of charge **Registration:** <http://www.joyofthegospel.com.au/>. **Contact:** For more information please contact Jeanine Doyle at 0409498382

**The Epiphany Pilgrimage: Journey thru Blue Mountains**

The Epiphany Pilgrimage is a not-for-profit event of the Diocese of Parramatta and outreach of the Blue Mountains Deanery. Beginning at Emu Plains 2.1.20 and finishing 7 days later at Bell, pilgrims walk 110km through the bushland, celebrating the Christmas season with each parish along the way. To register for all or part of the pilgrimage walk or join in the parish festivities, visit [www.epiphanypilgrimage.org](http://www.epiphanypilgrimage.org). To follow the journey see <https://www.facebook.com/epiphanypilgrimage/>.

**FUNERAL CEREMONY** On Thursday at 2pm, we have the Funeral Ceremony for Brian Keith Strudwick, 17.10.2019 - 4.10.19, of Goulburn. His burial in Moruya Cemetery follows.

**ARCHDIOCESAN CATECHETICS** Deacon Matt Ransom has finished in his role as CCD Co-Ordinator in the Archdiocese. He has taken up a teaching position at St. Francis Xavier College, Florey, ACT. Deacon Matt has been in the role of CCD Co-Ordinator since 2011. We thank him and wish him every blessing in his new work.

All enquires and issues concerning CCD can be directed to parish priests – and me if necessary – until the Archdiocese appoints a new CCD Co-Ordinator. It would be good to hear from priests and catechists in the next few months with any suggestions about how the CCD Co-Ordinator position should be structured. We currently have approximately 200 catechists in the Archdiocese. In NSW, catechists teach in State Schools, while in the ACT, Schools of Religion are held in parishes outside of school hours. This is an opportune time to assess the current CCD mission and the way we wish to progress in the years ahead. Do not hesitate to contact me, either by phone or email, with suggestions.

## TWENTY-EIGHTH SUNDAY IN ORDINARY TIME

(Year C) 13/10/2019

**Weekend Masses:** Saturday Vigil 6pm Moruya;

Sunday at 'The Pines', Tuross 8am; Moruya 10am

**Weekday Masses:** Monday Communion Service 9.15am;

Weekday Masses: Tues 5.30pm, Wed, Thurs & Fri 9.15am.

Wednesdays 2pm Banksia Village. 1st Thursday of the month, 10.30am at IRT, Moruya.

**-Rosary** after Mass

**Reconciliation:** Saturday 10—10.30am

**Baptisms, Anointings, Weddings & Funerals** by appointment.

**For the sick:** Fr Kevin Murphy, Lee & Jerome Maat, Gail Moss, Kay Morton, Lauri-Anne Foran, John Bolton & Olivia Russell (baby).

### PRAYER FOR THE BLESSING OF RAIN

Lord God,

Bless Australia – our *Great South Land of the Holy Spirit*.

Grant, that as the *Cross* shines in our southern skies,  
so may Christ bring light to our nation,  
to its peoples old and new.

May we receive the blessing of abundant rain  
so that the "desert blooms with the life that lies in wait."

We ask this through Christ, Our Lord. Amen.

Let's continue to pray for the work of our catechists with gratitude,  
Yours in Christ, Father Anthony Percy VG

### VINNIES LAUNCHES SOCIAL HOUSING CAMPAIGN

Marking today's World Homeless Day, the St Vincent de Paul Society NSW is calling on the Berejiklian Government to address the state's "chronic homelessness problem" by urgently increasing social housing. More than 100,000 people are on the NSW social housing waitlist, many facing homelessness in the meantime. Some have been on the list for more than 10 years. "It's self-evident that more housing will help address the chronic homelessness problem, but this isn't translating into enough concrete action on the ground," said Jack de Groot, chief executive of the St Vincent de Paul Society NSW.

"The NSW Government has a building plan, but we need to urgently ramp that up and take major action to house our growing population. That's why Vinnies has launched Build Homes, Build Hope, a new campaign calling on the Government to build an extra 5,000 social housing properties per year for the next decade." Social housing is rental housing funded by government and provided by government or non-government organisations for those who are unable to secure suitable accommodation in the private market.

A recent report from the Productivity Commission showed that many households on low incomes are barely getting by in private rentals. It found that 66% of low-income households spend over 30% of their income on rent, while more of this cohort – including families and single-parent households – are getting stuck in this situation for years on end.

"Social housing accounts for only 4% of Australian homes, whereas in the UK it's 16%. We're failing people on low incomes," Mr de Groot said. "When you take the lack of social housing in consideration with the stagnant rate of income support payments like Newstart, it's next to impossible for people in poverty to get back on their feet. This is leading many people to face homelessness, a situation that is entirely preventable." On World Homeless Day, Vinnies is calling on NSW residents to sign its petition for more social housing. It can be found at [vinnies.org.au/socialhousing](http://vinnies.org.au/socialhousing).

### ENGAGING MEN 'CRITICAL' TO END VIOLENCE

Men remain crucial partners in nationwide efforts to end violence against women and children, according to a network of organisations focused on engaging men in prevention, early intervention and sup-