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The difficult and challenging Synod on the Family

Death penalty, torture, human trafficking, corruption

By Bishop Arnold Orowae
DD President, Catholic Bishops' Conference of PNG & SI

WE spent the first week of the Synod (Oct 5-19) in Rome listening to about 260 interventions from cardinals, bishops, priests, religious and lay people concerning marriage and family life.

The problems shared ranged from divorce and re-marriage, polygamy, cultural marriages, arranged marriages, forced marriages, indissolubility of the sacrament of marriage, the good and richness of marriage, homosexuality, cohabitation.

All the representatives were given a chance to talk. And Pope Francis encouraged everybody to really speak frankly.

A good number of couples and lay people were also invited and participated in the Synod. They gave moving life testimonies. It was a good listening experience for us the Synod Fathers.

Pope Francis took part in all the meetings except on Wednesdays when the general audience with the pilgrims was scheduled in St. Peter's Square.

For the second week of the Synod, we were put into working groups of ten and divided into four language groups: Italian, French, Spanish, and English.

We went through all the topics raised during the previous



Bishop Arnold Orowae speaking at the recent Synod on the family in Rome.

week.

There was a good amount of expectations from the Synod partially fuelled by the media.

For some, the Church was going too ahead, abandoning the traditional path on family teachings; for others it appeared to be resisting necessary changes.

The secretariat was asked to remind everybody that our meeting was only the first part of a process to be completed with further discussion in the dioceses and another Synod scheduled for 4-25 October 2015.

This will provide the Holy Father and the Church in general with more comprehensive and definite suggestions and guidelines.

The Synod was aware of the

fact that marriage and family life are going through many difficulties nowadays and face new challenges.

There is a need to stay on course with traditional Catholic doctrine on marriage and the family; at the same time we need to attend with tenderness, love and mercy to people who find themselves in a difficult situation with an irregular union or a broken family.

The reports of the working groups were summarized in the 62 paragraphs of the "Relatio Synodi" (Synod's Report) and voted one by one by the 183 Synod Fathers in attendance on 18 October (nine were absent).

They all received at least two thirds of favourable votes except the three dealing with

the pastoral care of remarried divorcees and homosexual persons, which received only an absolute majority and will need further discussion.

The "Relatio Synodi" will serve as official working document (*Instrument Laboris*) for the preparation of the 2015 final Assembly of the Synod on the "Pastoral challenges to the family in the context of evangelization".

I invite everybody in Papua New Guinea and Solomon Islands to pray that the Holy Spirit may guide the Church and her leadership to find ways that will ease tensions and clarify issues.

We need to understand how we can best serve, preserve and promote marriage and family life in our time.

Crying for Goilala

By Raymond Girana

BISHOP Rochus Tatamai of Bereina diocese has called upon various arms of government to take the lead in assisting remote communities in the mountains of Goilala in the Central province.

Social services such as health, education and pastoral presence are needed in these areas.

Missionaries, civil and public servants as well as ordinary people have died over the years while trying to provide services to the people up in the mountains while travelling on small planes.

"There is no other way around for places like Guari-Kamulai, Fane, Ononghe, Jongai and Kerau, but through flying into the mountains on small planes," the Bishop said.

Bishop Rochus raised his concern following a recent plane crash in September that killed four people and left five survivors including a diocesan priest from Bereina 300 metres from Mt. Lawes near the Hiritano Highway.

While the Church is present in the area, it is not capable of delivering all the needed services due to limited resources and the cir-

cumstances of the area. "Priests, teachers and health workers can only do so much and they can only cope with so much for so long", he added.

Bishop Rochus also further expressed that political will and leadership as well as commitment and action is needed in the Goilala electorate, so that people can feel they are included in the development of the country.

"It is for this reason that we are calling upon the various arms of government to take the lead and we will surely complement," he said.

Year of Religious Life
21 Nov 2014- 21 Nov 2015



Big Koko's Kona



Celebrate "Universal Children's Day" November 20th

Learning to trust: the Infant Child's First Lesson

G'day mate, always good to see you. Today I have a letter from a lady named Klara. This is what she writes: *Dia Big Koko, Mi wari no gut tru long bebi boi bilong mi. Taim em i laikim susu, em i kraik, na tu emi paitim mi na pulim gras bilong mi. Wanem samting i rong long en? Em i sik o wanem samting? Tenk yu long bekim. Klara*

Thanks, Klara, for your letter. Your problem is very common. From my cage I have seen it happen many times and every time I have felt sorry for the baby that is allowed to behave in that way because he is learning to get what he wants by force, through violence and this is no good for his future adult relationships. He is also growing up insecure.

Feeding time is "learning time" for your baby. It is also "bonding time" between you and your baby. The best thing to do for your baby is to feed him immediately when he asks for it. Be attentive to his needs. The fighting and pulling of your hair he does out of panic and insecurity that you might not feed him, not love him, not

care for him when he needs it. Feeding the baby right away reassures him that you are there for him; that he need not worry. When you act thus all the time, consistently, your baby learns little by little to trust you; and in later life to trust other adults that they will keep their word. He learns that he need not fight you, pull your hair and/or cry because he already knows from experience that you are there for him, you love him and will feed him.

The first 4-5yrs of a baby's life are very important for his/her future. It is during these first years of life that the baby lays the foundation and acquires the basic skills needed in all his/her future relationships. The mother has an important role to play in teaching the baby these skills. To "trust" is that first skill the baby must learn.

Two good Catholic authors, Dr Greg Popcak and his wife Lisa Popcak have written a very helpful and enlightening book on this subject. Their book is entitled "Beyond the Birds and Bees - Raising Sexually Whole and Holy Kids." According to them basic trust is the first lesson any child must learn if he/she is to be able to develop healthy personhood. We foster basic

trust from infancy by responding to a child's cries quickly and consistently, they say. Responding to a child's cries quickly and consistently lets that child know that when he calls, someone will answer. He feels safe and cared for.

Above all pay loving attention to your baby. Don't live your life as if he/she did not exist.

The bonding of tenderness and love between you and your child begins during pregnancy and must continue after birth when you feed him/her. It is at this moment that you and your baby are most truly "one." He/she lives because you love him/her, feed him/her and care for him/her. Babies who lack this loving attention/bonding are known not to survive.

Cheerio Mate, stap gud!

Big Koko

The Catholic Church in the world

These tables are taken from the latest available edition of the "Church's Book of Statistics" updated to 31 December 2012 regarding members of the Church, Church structures, healthcare, welfare and education. Please note that increase or decrease are marked + or - respectively and refer to the previous year 2011.

WORLD POPULATION - CATHOLICS

Continent	Population	Catholics	Percentage
Africa	1.066.140.000 (+ 26.644.000)	198.587.000 (+ 4.920.000)	18,63 % (=)
America	946.971.000 (+ 8.639.000)	598.819.000 (+ 6.509.000)	63,24 % (+ 0,12)
Asia	4.254.259.000 (+ 51.473.000)	134.641.000 (+ 2.403.000)	3,16 % (+ 0,01)
Europe	718.706.000 (+ 2.977.000)	286.868.000 (+ 1.122.000)	39,91 % (- 0,01)
Oceania	37.301.000 (+ 314.000)	9.706.000 (+ 76.000)	26,04 % (+ 0,02)
Total	7.023.377.000 (+ 90.067.000)	1.228.621.000 (+15.030.000)	17,49% (+ 0,01)

PRIESTS

Continent	Total Priests	Diocesan priests	Religious priests
Africa	40.133 (+ 1.076)	27.493 (+ 907)	12.640 (+ 169)
America	122.924 (- 90)	82.864 (+ 387)	40.060 (- 477)
Asia	60.042 (+ 1.364)	34.731 (+ 596)	25.311 (+ 768)
Europe	186.489 (- 1.375)	131.742 (- 633)	54.747 (- 742)
Oceania	4.725 (- 80)	2.771 (- 42)	1.994 (- 38)
Total	414.313 (+ 895)	279.561 (+ 1.215)	134.752 (- 320)

PERSONS-CATHOLICS PER PRIEST

Continent	persons per priest	Catholics per priest
Africa	26.565 (- 49)	4.948 (- 11)
America	7.704 (+ 76)	4.871 (+ 56)
Asia	47.531 (- 365)	2.242 (- 12)
Europe	3.854 (+ 63)	1.538 (+ 17)
Oceania	7.897 (+ 199)	2.054 (+ 50)
Total	13.572 (+ 178)	2.965 (+ 29)

BROTHERS AND WOMEN RELIGIOUS

Continent	Brothers	Women Religious
Africa	8.645 (+ 53)	68.590 (+ 727)
America	15.953 (- 180)	186.395 (- 4.288)
Asia	11.688 (+ 138)	169.590 (+ 2.167)
Europe	17.574 (+ 137)	269.532 (- 9.051)
Oceania	1.454 (+ 81)	8.422 (- 232)
Total	55.314 (+ 229)	702.529 (- 10.677)

MAJOR SEMINARIANS - DIOCESAN AND RELIGIOUS

Continent	Diocesan Major seminarians	Religious Major seminarians	Total Major Seminarians
Africa	18.713 (+ 330)	9.015 (- 85)	27.728 (+ 245)
America	23.998 (- 278)	11.843 (- 346)	35.841 (- 624)
Asia	16.321 (- 11)	19.155 (+ 190)	35.476 (+ 179)
Europe	12.274 (-306)	7.654 (- 62)	19.928 (- 368)
Oceania	683 (- 23)	395 (+ 26)	1.078 (+ 3)
Total	71.989 (- 288)	48.062 (- 277)	120.051 (- 565)

HOSPITALS/CLINICS, CHARITY WORK, WELFARE

Continent	Hospitals	Health posts	Leprosy centres	Elderly, disabled	Orphanages	Nursery schools	Marriage Counsel	Catholic schools	Other institutes
Africa	1.298	5.256	229	632	1.398	2.099	1.728	223	2.556
America	1.493	5.137	72	3.815	2.418	3.661	5.636	1.551	15.111
Asia	1.137	3.760	322	2.520	3.980	3.441	933	581	4.751
Europe	1.039	2.637	21	8.200	2.194	2.285	6.173	1.141	13.752
Oceania	200	532	4	537	134	110	274	167	219
Total	5.167	17.322	648	15.699	10.124	11.596	14.744	3.663	36.389

Source: Fides News Agency (Vatican City)- Link: CATHOLIC CHURCH STATISTICS 2014



Third year Religious Studies seminarians of Catholic Theological Institute, Bomanana (NCD) installed into the ministry of Acolyte by Archbishop John Ribat MSC of Port Moresby at Holy Spirit Seminary on 22 October 2014. From left: Gregory Tatania (Diocese of Kerema), Walter Kalana (MSC), Jeffrey Mission (MSC), Abraham Dominic Kanong (SVD), Stanley Lewen (SVD), Jerry Kurai (SVD), Hermann Kunow (SVD), Johnson Kupo (SVD), John Peni (MSC), Thomas Daimol (MSC) and Joseph Likky (OFM). Photo: Ambane Dekene

Money or community?

By Raymond Girana

THE value of community is fading away as a result of modernization, said bishop Gilles Cote' of Daru-Kiunga, in his September pastoral letter (Our Christian Life Gives Meaning To Our Melanesian Life) to the people of Western province.

"Nowadays traditional societies are struggling to maintain their identity due to secularization and urbanization", he said.

He further expressed that consumerism is one aspect that affects how people come to value their communities.

"There is a rapid and an ongoing transition of life in all its aspects in Melanesian societies today and as a result people get confused and frustrated when they struggle to understand all that is happening while trying to make proper choices," he added.

On that same notion, he maintained that money possession and pleasure are becoming more important than the community.

Bishop Gilles believes that in maintaining Melanesian identity and Christian faith, Christian communities must unite together to share their different gifts for the good of all.

This is one reason why Small Christian Communities were being established in the diocese of Daru-Kiunga not only to bring back the sense of community but also to encourage groups of families to think together and analyze the rapid changes brought about by modernization in the light of the Gospel.

Bishop Gilles further maintained that Christian life needs to be fully alive in Jesus who is the Way, the Truth and the Life.

"This will give meaning to our Melanesian life as we continue our journey towards God in faith, hope and love," he said.

The people of Daru-Kiunga were also challenged to be serious in their Catholic faith and to work hard to build communities founded on the word of God by putting their faith into action.

Callan Services donate to hospital

On Friday 3rd October 2014, Callan Services Bougainville, a ministry of the Catholic Diocese of Bougainville, officially handed over a new electrical wheelchair to Buka General Hospital. A consistent number of patients are in need of such devices for mobility while in the wards. The Buka General Hospital Chief Executive Officer, Dr. Cyril Imako, thanked Callan Services for the K45,000.00 equipment. While receiving the equipment he acknowledged the presence and the many good works of Callan Services Bougainville under its vision in promoting a society that values the human person and is concerned for the development of self-reliant, happy and productive citizens.

(Raymond Girana)



RELIGIOUS AFFILIATION IN PNG - 2011 CENSUS

Remarkable decline in membership for the mainline Churches

	Total	Male	Female
Citizens in private dwellings	7,229,880	3,741,307 (51.7%)	3,488,573 (48.3%)
Christian	6,908,022 (95.6%)	3,574,161 (51.7%)	3,333,861 (48.3%)
Anglican	220,392 (3.1%)	115,535 (52.4%)	104,857 (47.6%)
Evangelical Alliance*	406,303 (5.8%)	207,331 (51.0%)	198,972 (49.0%)
Evangelical Lutheran**	1,269,361 (18.4%)	664,767 (52.4%)	604,594 (47.6%)
Roman Catholic	1,798,013 (26.0%)	934,619 (52.0%)	863,394 (48.0%)
Salvation Army	24,427 (0.4%)	12,871 (52.7%)	11,556 (47.3%)
Seventh Day Adventist	888,979 (12.9%)	458,461 (51.6%)	430,518 (48.4%)
United Church	710,757 (10.3%)	370,943 (52.2%)	339,814 (47.8%)
Kwato Church	11,705 (0.2%)	6259 (53.5%)	5446 (46.5%)
Pentecostals	715,208 (10.4%)	361,655 (50.6%)	353,553 (49.4%)
Baptist	195,421 (2.8%)	100,458 (51.4%)	94,963 (48.6%)
Other Christian	667,456 (9.7%)	341,262 (51.1%)	326,194 (48.9%)
Other Religions	97,892 (1.4%)	50,303 (51.4%)	47,589 (48.6%)
Bahai	18,920	9878	9042
Church of Christ***	39,341	20,114	19,227
Jehovah's Witnesses	26,355	13,195	13,160
Other Religion	9770	5045	4725
No religion	1,940 (0.03%)	1,032 (53.2%)	908 (46.8%)
Not stated	222,026 (3.1%)	115,811 (52.2%)	106,215 (47.8%)

*At present it's not known what Churches were actually included under the labels of Evangelical Alliance, Pentecostals, and Other Christian.

**includes the Evangelical Lutheran Church and the Gutnius Lutheran Church.

*** i.e. The Church of Jesus Christ of the Latter Day Saints/alias Mormons

While the population of Papua New Guinea has more than tripled over the last 45 years, there has been an overall remarkable decline in membership of the four mainline Churches (Anglican, Catholic, Lutheran, United Church) according to the 2011 census.

Reports from PNG's National Statistics Office and Goroka based Melanesian Institute has it that other Christian denominations have been consistently growing in percentage and number as in the case of the Seventh Day Adventist Church and some of the Churches under the general umbrella of Evangelical Alliance, Pentecostal Federation and Other Christian communities. There has been a decline in membership of the mainline Churches since 1966 by twenty two per cent while there has been an increase in membership of non-mainline Churches by thirty per cent as the table shows:

Christian Churches	1966	1980	1990	2000	2011
Mainline Churches	77.8%	74.8%	68.1%	61.2%	55.8%
Non Mainline Churches	14.2%	18.2%	27.8%	35.0%	44.2%

Source: PNG National Statistics Office (courtesy of Melanesian Institute - Goroka)

Mission Sunday 2014 in a mountain parish

By Bomai D Witne
Goroka

SAINT Anthony Liklik Kristen Komuniti (LKK) was tasked to prepare for the liturgy on Sunday last week at Mary Help of Christians Parish-Kefamo outside of Goroka town. The Roberts, Elus and the Bomais came with flowers and bush plants to decorate the church and rehearse for Sunday celebrations. All was set for Sunday.

The Parish priest, Fr Michele was set for the Mass.

The Saint Anthony LKK and parishioners were ready. The Chairman welcomed everyone and reminded the parishioners of the in house rules like removing caps and putting mobile phones off as a mark of respect.

The parish chairman briefly explained the reasons for the decorations, especially the five colored ribbons at the pulpit and the world map placed in front of the altar.

The different colors of the ribbon resembled the five different continents on the world map and made connection to Mary Help of Christian Parish on the occasion of Mission Sunday. The parishioners took the message well.

The Eucharist celebration for Mission Sunday began with Saint Anthony LKK singing, "Long taim bipo ol misineri i bin i kam, ol i bin i kam sua...".

The beginning song relayed the message of the historical journey of the Catholic Missionaries and their tireless and selfless commitment to establishing and nurturing Catholic faith in Papua New Guinea.

The song continued to challenge modern day Catholics to continue the tradition in upholding and growing the Catholic faith until the end of time.

This song introduces the World Mission Sunday as a continuing mark and legacy of the Church in reaching out to others.

The homily from the gospel of Luke on Jesus sending seventy two disciples in pairs and the message of intrinsic challenge and joy emanating from discipleship has lived the test of time.

Holy Father, Pope Francis' letter to the universal church on the 8th of June 2014 provided clear spiritual insights into the Sunday's gospel.

The gospel story of the disciples being happy and could not hold back from sharing their experiences with Jesus and Jesus reminded them not to be too happy with what they saw and experienced.

Instead, they should be happy that their names were written in the books of heaven.

This has always been the intrinsic value and foundation in the work of missionaries.

Fr Michele stressed that the work of a missionary does not only lie with the priest but lies with all parishioners. It must start in the family.

Families within the LKK must live a life of discipleship through their words and actions. It has to be a lived experience.

Families have to join hands with the leaders of the LKK and the priest to teach people on the sacraments, as sacraments

strengthened, empowers and shows the way of the Catholic faith.

It was emphasized that the parents of a child can be a Christian but the child's Christian faith and Christian living depends on the parents and community's time, care and involvement in the child's Christian up-bring.

The Church exists to help the parents and community.

The mission of a Catholic starts in the family.

The child learns the good and bad of reaching out to others in the family.

The prayer and offer for the Mission Sunday at Saint Mary Help of Christians Parish was a small expression of faith, keeping in mind the kind heart and gesture from the Catholic community all over the world that Sunday.

The five believers from the different LKK offered a prayer to God for the missionaries and the challenges facing them in the different continents.

A special prayer was made for the missionaries in Oceania and Africa and the families that are affected by HIV and Ebola.

The believers linked the ribbon from the pulpit to the world map at the altar after each petition.

The 'Sane Skul' (Sunday school) children led the offer to the altar and one of them showed a drawing to the parishioners and explained what the drawing meant to the Mission Sunday.

One of the altar servers from Saint Anthony LKK shared a card with the help of the parish Priest with the children.

PNG professional counsellors wanted

By Sr Valentina Pozzi

Sr. Valentina Pozzi, an Italian Religious has been working in the Trobriand Islands in the diocese of Alotau, Milne Bay Province since 2005. While doing pastoral and community work, she developed counseling strategies for Papua New Guinea. Recently, she spoke to Catholic Reporter PNG about her work and legacy.

Sr. Valentina, you came to Papua New Guinea and the Trobriand Islands with a background in psychology. How did things work out for you, in terms of community service, after the initial adjustment period?

Initially, I didn't know exactly in what way our new Community of Reparation Sisters would serve the local people. I followed the suggestion made by an experienced missionary priest who told me simply to be patient and to learn the language first.

I tried my best to do exactly as he proposed. I spent time visiting communities, listening to people and learn as much as I could about everything. Only later we got involved with Health Care, HIV-AIDS, informal education and counseling.

How did you get involved in training counsellors and what are you leaving behind?

My initial involvement was accidental or perhaps providential! I was introduced by a friend to the late Mrs Sima Kouperie who was Director of the Milne Bay Counselling Services in Alotau. She had in mind the idea to write a Training Manual for training PNG Counsel-

lors and asked me for help. I accepted the challenge and together with a wonderful team I was able to accomplish the mission. We have already published a manual entitled 'Counselling Best Practice: Training Manual for Counselling in PNG'. With it we have set the Standards for Counselling in PNG and the related Assessment Tools. I am proud of this work and I am enthusiastic about my Training of Counsellors!

In what fundamental aspects of personal and/or community life does counselling need most to focus in Papua New Guinea?

This is not easy to answer! When we talk about people's life, we talk about a situation that is complex. But I think we should avoid the temptation to focus on 'problem solving' and really insist and invest on formation and prevention.

If it is true that Counselling is particularly to be considered to help both victims and perpetrators in numerous issues like; neglect, Gender Based Violence, child abuse, and so forth, then it is likewise true and very important to value Counselling in the work of Prevention.

We should introduce it largely in the formation of people, especially in education and other professions such as health workers, child protection officers, police officers, social workers as well as priests and religious.

Where do PNG institutions presently stand in relation to counselling? I am particularly referring to the education and health sectors, the correctional services, the government de-

partments and the Churches.

It is nice to see that many institutions in PNG recognize the value of Counselling and seem to be interested in promoting it. On the other hand, I have not seen a proper investment in it. At least this is my observation! We have many training programmes, but they are qualitatively too shallow and too superficial. It seems to me there is a sort of prejudice in most training organizations. I am not with the idea that scanty training is good enough for PNG.

This is not true! Instead it is extremely important that we offer good quality training in Counselling and other areas as well. Unfortunately we have many people claiming to be 'professional counsellors' only after ten days training.

Even the best trainer cannot do much in ten days! Of course, anybody can help others, especially if "the other" is in great need, but not everybody is a Counsellor.

It is very important to understand that Counselling is not only a question of 'heart'. We have many good hearted people, but some of them confuse their desire to help with the competency required to offer Counselling.

Nevertheless, something seems to be moving in the right direction. The PNG Counsellors Association is already established and the plan to set up a PNG Counselling School is in place.

I hope that Churches and the Government departments will work in synergy with the Counsellors Association so that we can soon have certified, competent Counsellors and qualified Counselling Services in PNG. (GL)



Settlers in Madang who received their certificates for participation in a financial literacy workshop pose with instructor Lilian Matbob (first right back row).

Spend wisely!

By Lilian Matbob
Madang

MORE than 130 settlers from the four settlements areas in Madang town have received certificates for their participation in a financial literacy workshop in October.

The settlers - including youths, women and men from Gavstoa, Lain Banana, Kerema Compound and Stik Masis - attended three days of training on saving and budgeting.

The message echoed throughout their training was that big education, big jobs and big pay packets do not equate to financial success. It is careful management of one's income, including regular saving, that set people on the track to financial freedom.

Bogia Cooperative Society, through the Bank of Papua New Guinea's microfinance expansion

project, delivers this training to Madang and Bogia communities throughout the year.

It is part of a national government program with funding assistance from the Asian Development Bank, the Australian government and the PNG government.

Executive Director of Bogia Cooperative Society, Peter Muriki, in his remarks to the workshop graduates, encouraged them to start working hard and to use the knowledge to better their lives.

Former Madang Governor and senior statesman, Sir Arnold Amet and his wife were also present to hand over certificates. Sir Arnold pledged his support and said he would like to see the training extended.

The participants expressed appreciation for the knowledge they have received.

Nearly all of them regretted spending unwisely in the past and wished they had this knowledge earlier.

Bart Siriemba from Oro Province said he had been looking for an opportunity to learn how to manage his money. When we manage our money well, we can manage our families and our lives well too, he said.

Young mother, Tracy Kapai, said the training met the needs of people like her to start looking after their money and save it for the future of their children and families.

Poveta Tore encouraged everyone to start working hard. She said there are resources all around us and we cannot be idle.

"If we sweat, we will see the fruits of our hard work," she said.

Last week Bogia Cooperative Society achieved its target of training 3,900 people in financial literacy during 2014.

There are plans to continue the training next year as more requests for training are being received.

Anthony Fisher OP new Archbishop of Sydney

DOMINICAN Bishop, Anthony Fisher of Parramatta will be installed as the 9th Archbishop of Sydney on Wednesday 12 November at St. Mary's Cathedral following his appointment by Pope Francis on 18 September 2014.

A statement released by the diocese of Parramatta describes Bishop Anthony's appointment and Pope's expression of confidence in him as an honour.

"I ask all Catholics and other people of good will to pray for me that I might be a good shepherd after the heart of Jesus Christ," he said.

The Archbishop-elect was born at the Mater Hospital in Crows Nest, Sydney on 10 March 1960.

He attended Catholic schools at Lakemba, Lane Cove, Ryde and Riverview.

He studied history and law at the University of Sydney and practiced in a city law firm before entering the Dominican Order.

He was ordained a priest in 1991 and after completing a doctorate in



Bishop Anthony Fisher OP during World Youth Day 2008 in Sydney (smh.com.au - Photo: Peter Rae)

bioethics at Oxford, returned to teach at the Australian Catholic University.

He later founded the John Paul II Institute for Marriage and Family in

Melbourne.

In 2003, he was appointed auxiliary bishop of Sydney and was Co-ordinator of World Youth Day 2008.

He became Bishop of Parra-

matta in 2010 and now returns to the Archdiocese of Sydney as Archbishop. "Growing up in the south-west and then the north of Sydney, working as a bishop in the east and then the west, I feel a deep affinity for every part of this wonderful city and a deep concern for its people," he said.

"I'm very excited to be returning to the Archdiocese of Sydney and building on the strong foundations left by my predecessor Cardinal George

Pell. Sydney is a vibrant, growing city with so much potential to be one of the greatest cities—and faith communities—of the world."