

| A Catholic
Response
to Domestic
Violence



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ATTACHMENTS & RESOURCES

HANDOUTS TO GIVE INDIVIDUALS IN NEED

1. A guide for women who may be experiencing violence
2. A guide to supporting male victims of violence
3. Supporting a person who is being abused
4. A guide to support people who seek help for their abusive behaviour
5. Key Telephone Numbers
6. Recovery & Support Programs + Further Information on the Web
7. Catholic Teaching on Domestic Violence
8. Domestic Violence cards

RESOURCES FOR YOUR PARISH NOTICE BOARD

1. Prayer to End Domestic Violence
2. Know Your A-Z on Domestic Violence
3. 'Fast Facts' – Impacts of Domestic and Sexual Violence

Acknowledgements

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Reviewed by Pina Bernard

Message from **Bishop Anthony Randazzo**



Relationships are important. They are vital to our understanding of what it means to be human and we are made to be in relationship.

At our baptism, we are gifted with right-relationship with God. Our lives are meant to be a discovery and living out of this great gift which dignifies our very selves and in turn brings dignity to those around us. The more our relationships flourish the more alive we become; the more fragmented our relationships, the more isolated we are, the less we become our true selves.

God is Father, Son and Holy Spirit, three persons united in a relationship of love. We were made to participate in this wonderful and mysterious triune exchange, both now in this life and for eternity to come.

Our relationships with loved ones, family, friends and others can sometimes be difficult. To live with open hearts, receptive and giving of love, is never easy. Selfishness easily creeps in and cuts us off from others. At worst, dynamics of domination and submission can give some a sense of power over others. This disfigures both the identity of the perpetrator and the one who is abused.

Domestic violence is a distressing illustration of this. It can occur in a variety of forms – physical, verbal, sexual, psychological, and spiritual. The family home is meant to be a place where God's love is reflected and nurtured rather than abused or violated.

As people of faith, we cannot remain silent in the face of violence. We reject any behaviour which erodes the human person and diminishes their unique identity and dignity. Our task is to foster fruitful relationships and build communities of peace, safety and reconciliation.

I commend this resource to you firstly, that together we may become more aware of the sad reality of domestic violence in our society and secondly, to help our communities respond appropriately to disclosures of domestic violence. Through this, may we together become better educated so as to work against the various personal and social factors that contribute to all forms of abuse within our homes.

May the blessing of the Father, Son and Holy Spirit be with you and guide us forward in this important work of justice, healing and peace.

Sincerely yours in Christ,

Most Rev Anthony Randazzo DD, JCL
Bishop of Broken Bay

INTRODUCTION

The family is where safety, nurture, and the flourishing of individuals and relationships should be the primary experiences. Violence in the context of the family is particularly destructive, and absolutely contrary to a Christian way of life. Pope Francis once said: “the family is a workshop of hope, of the hope of life and resurrection...In families there are difficulties, but those difficulties are resolved by love. Hatred does not resolve any difficulty.” (*Festival of Families, Philadelphia 2015*)

The mission of the Catholic Diocese of Broken Bay is to proclaim the Good News, which includes the reign of God’s peace, justice and reconciliation, as a family of families. Therefore, we are called to stand against anything that destroys families which are our domestic Churches. We are called to be workshops of hope, not workshops for the tolerance of violence. Love that protects the vulnerable, promotes their flourishing, and sees the inextricable dignity of each member of the family, is the only way we can be workshops of hope and truly proclaim the Good News.

With regard to domestic violence, it is important that we are all better educated and better equipped to respond. This kit offers support for parishes, and seeks to inform and to provide practical resources. A number of handouts are included which can be copied and distributed as needed; flyers are also provided which can be displayed around the parish; a small business-card is offered for the back of the church which can be a life-line for a parishioner or visitor; and a Prayer is offered for use in the parish context. All items can also be downloaded at www.bbcatholic.org.au

“Violence against women cannot be treated as ‘normal,’ maintaining a culture of machismo blind to the leading role that women play in our communities... It is not right for us to look the other way and let the dignity of so many women, especially young women, be trampled upon.”

Pope Francis, Apostolic Journey of His Holiness Pope Francis to Chile & Peru (15-22 Jan 2018), Meeting with the population, 19 January 2018

“WHAT IS DOMESTIC VIOLENCE?”

Domestic violence is a pattern of abusive behaviour carried out by a family member or other significant relationship (e.g. de-facto partner) that is threatening or harmful to other members of the family or relationship. It involves the use of power and control by one person over another or others, and results in fear, distress and often isolation. Domestic violence can also result in serious physical injury and between 60 - 100 women are killed each year in Australia. It is sometimes called ‘Intimate Partner Violence’.



Source: ANROWS 2019.

Source: AIHW 2019

“TYPES OF VIOLENCE”

It is not always easy to know when someone is in a relationship where domestic violence is occurring. Domestic violence is mostly a hidden crime that is not talked about, and is a taboo subject in many cultures. Further, people may believe that the only types of domestic violence are physical and sexual violence. Whilst these two types are clearly violence to the body, there are other types of domestic violence which can be harder to detect. They are such things as psychological, spiritual, verbal, and financial abuse, as well as coercive control.

PHYSICAL VIOLENCE

This can include slaps, hits, punches, being pushed down stairs or across a room, choking and burns, denial of adequate food, clothing and shelter, as well as the use of knives, firearms and other weapons.

SEXUAL VIOLENCE

This can include rape, unwanted sexual advances or harassment and intimidation, being forced to watch pornography, having sexual intercourse out of fear of what a partner might do, and forced prostitution.

PSYCHOLOGICAL AND EMOTIONAL ABUSE

This can include intimidation, belittling, humiliation, being exposed to or enact violence towards a family member, and the effects of financial, social and other non-physical forms of abuse.

COERCIVE CONTROL

This can include isolating victims from family and friends, controlling access to finances, monitoring their movements, restricting access to information and assistance.

SPIRITUAL AND/OR RELIGIOUS ABUSE

This can include manipulation, censorship of decision making, requirements of secrecy and silence, pressure to conform, misuse of scripture or the pulpit to control behaviour, requirement of obedience to the abuser, and the suggestion that the abuser has a “divine” position.

Sources: AIHW, *Family, Domestic and Sexual Violence in Australia 2018*; Oakley and Kinmond, *Breaking the Silence on Spiritual Abuse*, 2013.

Catholic Teaching on Domestic Violence



PAPAL TEACHING

Popes St John XXIII and St John Paul II have spoken about upholding the dignity of women in *Pacem in Terris* (On establishing Universal Peace in Truth, Justice, Charity and Liberty, 1963) and *Mulieris Dignitatem* (On the Dignity and Vocation of Women, 1988) respectively. But it is in *Amoris Laetitia* (On Love in the Family, 2016) and in the “World Day of Peace Message” in 2017 that Pope Francis names the violence often targeted towards women, inside their own homes. Pope Francis affirms there is a need for good pastoral training in order to respond to this issue and for Christian support to families experiencing it.

Pope St John Paul II, *Mulieris Dignitatem* #15

Christ’s way of acting, the Gospel of his words and deeds, is a consistent protest against whatever offends the dignity of women.

Pope St John XXIII, *Pacem in Terris* #41

Women are gaining an increasing awareness of their natural dignity. Far from being content with a purely passive role or allowing themselves to be regarded as a kind of instrument, they are demanding both in **domestic and in public life the rights and duties which belong to them as human persons**.

Pope Francis, *Amoris Laetitia* #54

I think particularly of the shameful ill-treatment to which women are sometimes subjected, **domestic violence** and various forms of enslavement which, rather than a show of masculine power, are craven acts of cowardice. The verbal, physical and sexual violence that women endure in some marriages contradicts the very nature of the conjugal union.

Pope Francis, *Amoris Laetitia* #204

Good pastoral training is important “especially in light of particular emergency situations arising from cases of **domestic violence** and sexual abuse”. All this in no way diminishes, but rather complements, the fundamental value of spiritual direction, the rich spiritual treasures of the Church, and sacramental Reconciliation.

Pope Francis, *Amoris Laetitia* #229

Parishes, movements, schools and other Church institutions can help in a variety of ways to support families and help them grow. These might include...talks by experts on concrete issues facing families, marriage counselling, home missionaries who help couples discuss their difficulties and desires, social services dealing with family problems like addiction, infidelity and **domestic violence**, programmes of spiritual growth, workshops for parents with troubled children and family meetings.

Pope Francis, *World Day Peace Message 2017 – Non-violence: A Style of Politics for Peace* #5

If violence has its source in the human heart, then it is fundamental that nonviolence be practised before all else within families...The family is the indispensable crucible in which spouses, parents and children, brothers and sisters, learn to communicate and to show generous concern for one another, and in which frictions and even conflicts have to be resolved not by force but by dialogue, respect, concern for the good of the other, mercy and forgiveness...I plead for disarmament and for the prohibition and abolition of nuclear weapons...I plead with equal urgency for an end to **domestic violence** and to the abuse of women and children.

CANON LAW

Canon Law provides some guidance as to what constitutes a valid marriage

Canon 1055 §1

The marriage covenant, by which a man and a woman establish between themselves a partnership of their whole life, and which of its own very nature is ordered to the well-being of the spouses and to the procreation and upbringing of children, has, between the baptised, been raised by Christ the Lord to the dignity of a sacrament.

Canon 1151

Spouses have the obligation and the right to maintain their common conjugal life, unless a lawful reason excuses them.

Canon 1153 §1

A spouse who occasions grave danger of soul or body to the other or to the children, or otherwise makes the common life unduly difficult, provides the other spouse with a lawful reason to leave, either by a decree of the local Ordinary or, if there is danger in delay, even on his or her own authority.

COMPENDIUM OF THE SOCIAL DOCTRINE OF THE CHURCH

Violence is anti-thetical to Christianity and the Good News it proclaims. The social doctrine of the Church teaches us that violence is not an acceptable solution to any problem, it is unworthy of any human being, and it “destroys what it claims to defend”.

#488

Violence made its appearance in interpersonal relationships (cf. Genesis 4:1-16) and in social relationships (cf. Genesis 11:1-9). Peace and violence cannot dwell together, and where there is violence, God cannot be present (cf. 1 Chronicles 22:8-9).

#496

Violence is never a proper response. With the conviction of her faith in Christ and with the awareness of her mission, the Church proclaims “that violence is evil, that violence is unacceptable as a solution to problems, that violence is unworthy of man. Violence is a lie, for it goes against the truth of our faith, the truth of our humanity. Violence destroys what it claims to defend: the dignity, the life, the freedom of human beings.”

CATECHISM OF THE CATHOLIC CHURCH

The Catechism tells us man and woman are both with one and the same dignity. Therefore one is neither superior nor inferior to the other; they are both made in the image of God. This implies that one neither has power over the other nor reason to lord over them.

#369

Man and woman are both with one and the same dignity “in the image of God”.

#1931

Respect for the human person proceeds by way of respect for the principle that “everyone should look upon his neighbour (without any exception) as ‘another self,’ above all bearing in mind his life and the means necessary for living it with dignity.”



Prayer to End Domestic Violence

Loving God,

*We thank you for inviting us to end domestic violence
in our community.*

We ask for your wisdom, courage, and guidance.

*We pray for a society where all people are safe in their homes and close relationships,
where each person is respected, in their equality and dignity.*

*We pray for all those affected by violence,
that they may find safety and healing.*

*We pray that all women, men and children will find a place and life free from violence,
and children will be cared for in nurturing, protective and supportive ways.*

*We pray for young men and women, that they may find models of respectful
relationships and reject the violent and demeaning images of manhood and
womanhood current in our society.*

*We ask for the courage to confront the causes of domestic violence,
including the prevalence of violence in our society, any abuses of power,
and the unequal positioning of women in the community.*

*We pray for right and just relations between all people, so that together
we may transform and overcome violence in all its forms.*

*We long for the time you have promised, when violence is banished,
women and men are open to being loved and loving others, children are protected,
and the work and wealth of our world is justly shared.*

Through Christ our Lord. Amen.

Adapted from Catholic Social Services Victoria Domestic Violence Parish Kit

Catholic Teaching on Domestic Violence



Religion can sometimes be used by perpetrators to justify the harm they cause another person. Meanwhile victims can also feel they should endure abuse because of religious convictions. For Christians, particularly, the following texts or concepts can be misused and misunderstood, leading to the perpetuation of violence:

- 1 The Bible – Perpetrators can misuse Bible texts to justify violence.
- 2 Christian marriage – Victims can be told marriage is forever (“...in sickness and in health...”) but are not told that they are able to leave a violent marriage.
- 3 Christian forgiveness – Perpetrators can believe in automatic forgiveness without real conversion. Victims likewise can believe they must forgive as Jesus said to forgive “seventy times seven” (Matthew 18:22), but this can allow the perpetrator to continue to harm them and their children.

We explore these concepts in more detail below.

THE BIBLE DOES NOT JUSTIFY DOMESTIC VIOLENCE

1. Men who harm women and misuse the Bible can sometimes be influenced by the ancient Greco-Roman ‘Household Codes’ which include the line: “Wives submit to your husbands” (eg. Colossians 3:18, Ephesians 5:22, or 1 Timothy 2:11). **To use this today to harm or assert power over another is unjustifiable.**
2. The Household Codes point to the context of ancient Greco-Roman society, where under Roman Law, the eldest man was the head of the household. He had power over all people living in the household – to an extent that he could kill them, without asking permission from Roman authorities. Civil Law back then allowed men to have power over women, children, and slaves. Under Civil Law today, it is a crime to kill or physically and/or sexually abuse another person, whether you are a father, mother, or other member of your household.
3. St Paul, the author of the biblical texts containing the Household Codes, was asking the followers of Jesus to follow Civil Law and maintain harmony in the household. At the same time, St Paul also challenged them to go beyond the requirements of the law, asking those in power to not abuse that power but instead equally love and care for everyone in the household. Today in families, adult parents, both men and women, are equally heads of their household.
4. The Bible says men and women are equally made in the image of God. Genesis 1:27 says: “So God created humankind in God’s own image, in the image of God, God created them; male and female God created them.” Men who harm women can use Genesis 2 to assert that men were created first in the image of God who is male. But in fact, Genesis 2 affirms God who is neither male nor female created humanity, a unity or ‘one flesh’ in Adam

and Eve (Gen 2:25). They are equal and stand side by side each other. Further, in Christ who is the new Adam, all people are equal. The Bible cannot be used to justify the inequality of men and women or to justify violence against women.

“MARRIAGE IS FOR THE WELLBEING OF SPOUSES AND CHILDREN”

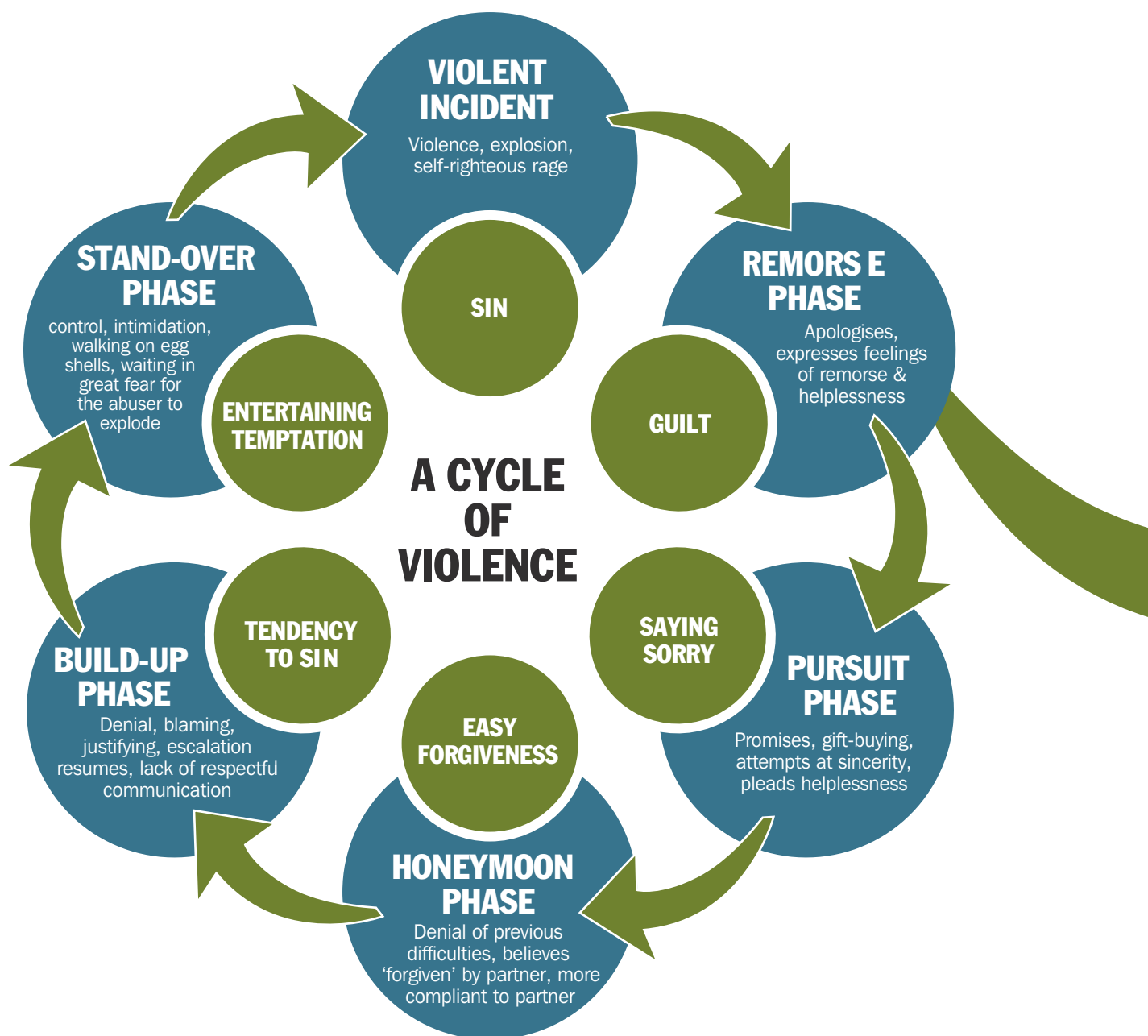
Women have often stayed in violent marriages or worse, were advised to stay, because of the vows they made with their spouse to stay together “...in sickness and in health, until death do us part”. Some even hold to the saying “you have made your bed and now you must lie in it.” In the context of domestic violence, this belief is wrong. While Marriage is intended to be a reflection of God’s enduring covenant love with God’s people, it does not mean one should stay in relationships marked by abuse and violence. Abuse and violence in a marriage is not a reflection of God’s covenant love. Covenant marriages are called to be sacred, life-giving, and enable spouses and their children to flourish. When one spouse causes grave harm toward the other, and consequently to their children, the Canon Law of the Catholic Church clearly states a spouse has legitimate cause to leave a Marriage.

If you are experiencing
Domestic Violence

Ring 1800 RESPECT
1800 737 732

FOR AN INTERPRETER, RING 131 450
FOR THE NATIONAL RELAY SERVICE, RING 1800 555 677





“THE CYCLE OF VIOLENCE & FALSE FORGIVENESS”

When violence occurs in the home, it is important to recognise that it is a part of a cycle of abuse.

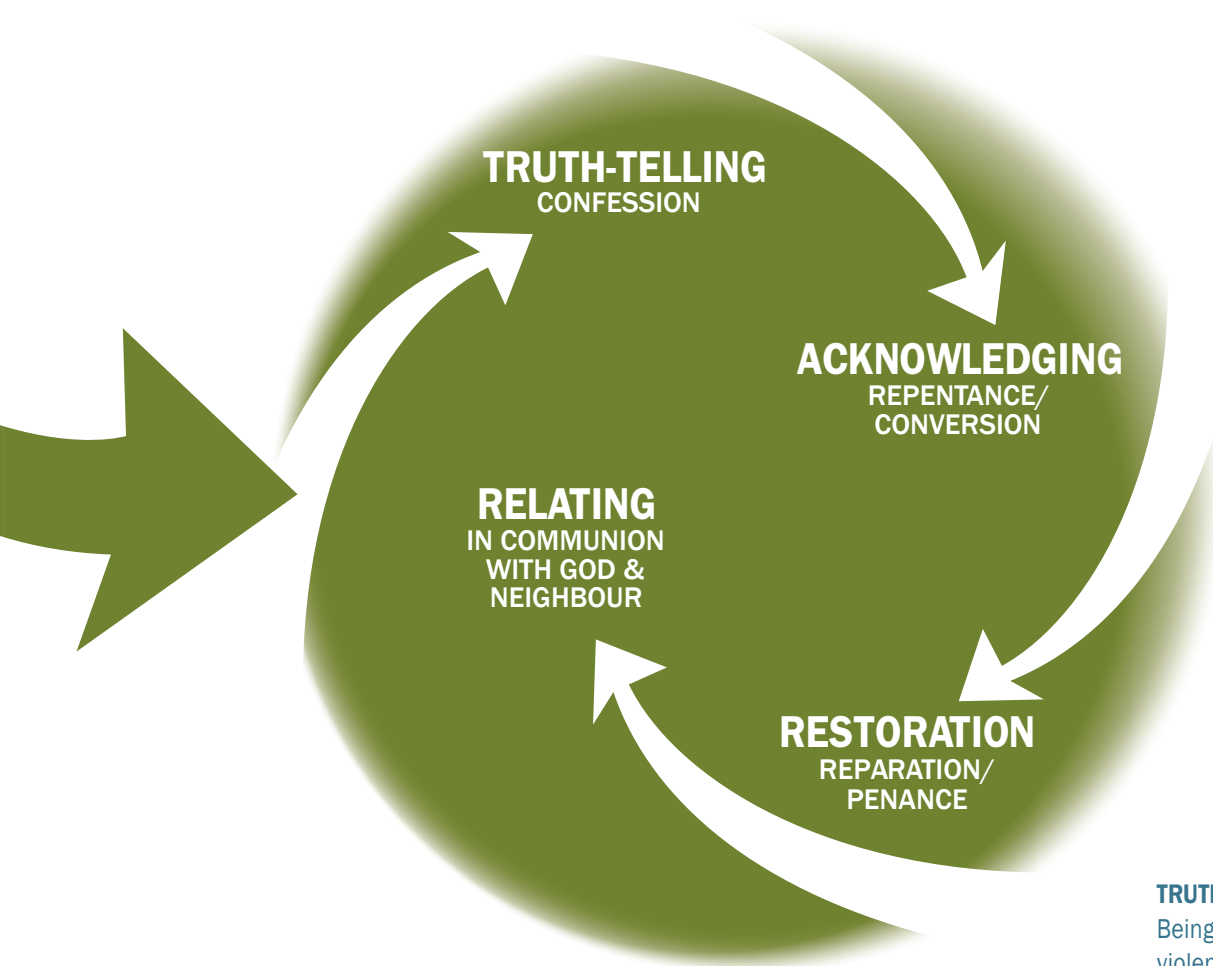
It begins with the violent incident; followed by the expression of remorse by the perpetrator. The perpetrator then makes empty promises about never harming again. Both victim and perpetrator are led to believe all is settled from here on, and there is hope for their relationship. However the stresses of life can cause this honeymoon phase to breakdown. The perpetrator then returns to their old ways, demeaning and belittling their spouse. Their own issues with anger and shame begin to be displaced onto their spouse. The relationship reaches a standover phase where the victim lives in such incredible fear that they sometimes incite the perpetrator to violence, just so they can stop living in

this most fearful of all stages within the cycle of violence. This cycle of violence is represented in the outer circle in the diagram shown above.

The inner circle represents the stages of sin which correspond to the stages of the cycle of violence. This inner circle shows that domestic violence is a sin. But just because our Christian faith teaches us that to be human is to sin this does not mean we can commit violence, ask for forgiveness, and then repeat the violence. That is not how true reconciliation works. We can only break this cycle of violence and abolish it forever from our relationships by undergoing the hard work of truth-telling, acknowledging, reparation, and relating anew with each other (as shown in the following diagram, *A Cycle of True Reconciliation*).

Sources: Catholic Teaching, Lenore E. Walker, “The Cycle of Violence” in *The Battered Woman* (NY: Harper & Row, 1979, 2000)

From the **cycle of Violence** to a **cycle of true reconciliation**



“A CYCLE OF TRUE RECONCILIATION”

Survivors of horrific events speak of effective reconciliation processes which have helped them to heal from their wounds, to prevent those wounds from becoming violent expressions, and to break the cycle of violence so that it is not perpetuated in and by subsequent generations.

We can learn from this experience in seeking to break the cycle of domestic violence, beginning with the stage of truth telling. Survivors of domestic violence share this is the most important stage because unless we tell the truth about the violence committed, we delude ourselves into thinking everything is acceptable or manageable. There must then be a real demonstration of repentance and not simply remorse. True sorrow leads to conversion and therefore a commitment to reparation and restoration. This means the perpetrator must demonstrate a pattern of behaviour that consistently seeks to restore the wellbeing of the injured person and the injured relationship. This pattern of behaviour should lead to a new way of relating that seeks alternatives to violence and relies on God's grace and professional help to build and restore the relationship. Without a show of true reconciliation, domestic violence can continue and even become worse.

TRUTH-TELLING

Being honest about the violence and its effects

ACKNOWLEDGING

Saying sorry and taking responsibility for harming a person, the relationship, and their child/children (if existing)

RESTORATION

Not a one-off action but a pattern of behaviour that seeks to help restore the harmed individual and repair damaged relationships. Turning to both God and professional help

RELATING

Seeking better communication, putting in strategies for difficult times, finding alternatives to violence, asking for God's grace on the individual and/or the relationship (if appropriate)

Responding as a Catholic Community

RESPONDING AS A CATHOLIC COMMUNITY?

On the World Day of Peace in 2017, using the theme of nonviolence as a style of politics for peace, Pope Francis shared that conflicts within families must be resolved in peaceful ways, rejecting the use of force and domestic violence:

“If violence has its source in the human heart, then it is fundamental that nonviolence be practised before all else within families... The family is the indispensable crucible in which spouses, parents and children, brothers and sisters, learn to communicate and to show generous concern for one another, and in which frictions and even conflicts have to be resolved not by force but by dialogue, respect, concern for the good of the other... I plead with urgency for an end to domestic violence and to the abuse of women and children.”

ACTIVE BYSTANDER RESPONSE

- If you see something, say something. Not next week, not tomorrow but today. Ring 1800 RESPECT or the Police on 000, if you believe someone is in danger.
- Be aware of, protect, and seek to include vulnerable persons in your community such as children (e.g. by listening to them), new migrants (e.g. by providing important information in their language), people with a disability (e.g. directing them to the hearing impaired national relay service to call 1800 RESPECT), Indigenous women, the pregnant, the elderly and women separating from their partner (e.g. watching out for their general health).

COMMUNICATING ZERO TOLERANCE FOR VIOLENCE, PARTICULARLY DOMESTIC VIOLENCE

- Put up posters against domestic violence, and designate your church as a safety zone
- Preach against abuse and domestic violence
- Undertake parish-wide training in responding to domestic violence
- Encourage reflection on attitudes about violence, manhood, womanhood, and relationships between men and women

As a Catholic community, we can respond to domestic violence by:

- 1 not being a bystander and reporting violence
- 2 communicating zero tolerance for violence and full support for victims
- 3 promoting healthy relationships
- 4 equipping ourselves to respond appropriately to individual disclosures
- 5 praying together for peace, justice, and true reconciliation

TRAIN EVERYONE TO KNOW WHAT HEALTHY RELATIONSHIPS LOOK LIKE

While the following information is focused on what healthy couples look like, they apply just as much to any close relationship such as between parent and child, close friendships, and boyfriend and girlfriend relationships.

In general, healthy couples have a 5 to 1 ratio of positive to negative behaviours. Unregulated or hostile couples have a much lower ratio of positive to negative behaviours.

POSITIVE BEHAVIOURS

- Expressions of humour
- Affection
- Interest in each other
- Joy

NEGATIVE BEHAVIOURS

- Expressions of anger
- Contempt or disgust
- Whining
- Sadness
- Fear and tension

All couples can exhibit negative behaviours that are damaging to a relationship. However, unhealthy couples exhibit an increased amount of damaging behaviours. The most damaging of these behaviours are as follows:

- 1) criticism, 2) defensiveness, 3) contempt, 4) stonewalling/withdrawal.



How to respond to individual disclosure

Finding out that someone you know is being hurt is hard. Remember it is okay and important to talk to this person. It is the only way to discern there is a problem. You may be worried that the person experiencing the violence will get angry, upset or won't want to talk and this may be the case. But often people are glad and feel less isolated when someone sees what they are going through and cares enough to ask.

If possible pick a safe time to talk, when the perpetrator is not there. Let the person talk at their own pace and do not push them to say more than they are comfortable saying.

If the person does not react in the way you hoped, do not take it personally. Remember that fear, threats and intimidation can make people feel very unsafe and unsure of who they can trust, if anybody. Some victims will deny abuse until they feel you are a safe person to talk to. Do not take it personally and let them know you are here for them if they ever need you.

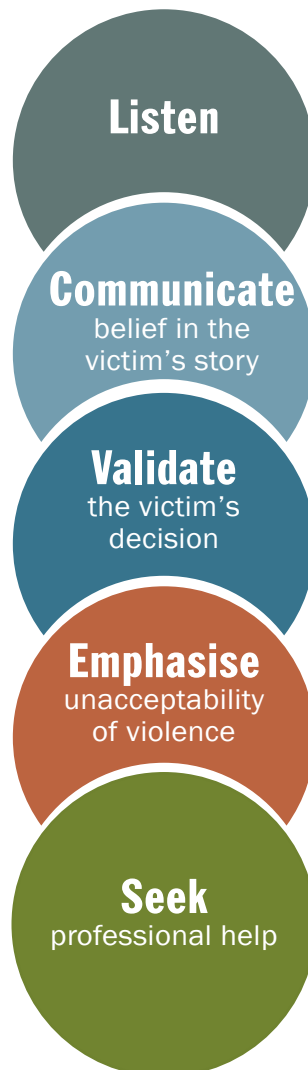
Take note: It is always better to talk to them about the things you have noticed, that make you worried, than giving your opinion. Also, be mindful of cultural sensitivities and how these can affect people experiencing violence.

Two key principles to work with are:

- 1 safety first for the victim/s and
- 2 seeking professional help

In the first instance:

We do not advise you to counsel, investigate, or attempt to mediate. An appropriate response is to listen and if necessary refer the matter to the Police. Otherwise you can refer the person to CatholicCare or a professional service. Contact numbers are provided overleaf.



Other Practical ways to support people experiencing domestic violence:

- Do not blame the victim for experiencing domestic violence or for continuing to stay
- Understand that people experiencing violence may not be ready to leave. Do not force them but let them know you will be there when they decide to take a course of action
- Offer practical help which can include transport, appointments, childminding or a place to remove themselves from harm
- Help them to seek professional help
- Help them to explore options
- Help them to develop a safety plan
- Check in regularly to see how they are and if there is anything you can do

For further support, please see the **Key Telephone Numbers on the reverse of this page**, as well as the **"Resources" handout in this kit.**



**Not next week, not tomorrow,
REPORT IT TODAY.**

Key Telephone Numbers

KEY TELEPHONE NUMBERS

POLICE: 000

Call the Police for immediate assistance.

1800 RESPECT: 1800 737 732

A national 24-hour 7 day a week service, for advice or support in relation to sexual assault and domestic violence. The service also connects victims to the nearest help according to their location.

FOR NON-ENGLISH SPEAKERS

Call 131 450 for an interpreter. Ask them to ring 1800 RESPECT for you.

CATHOLICCARE BROKEN BAY

CatholicCare provides a range of services to assist women and children experiencing domestic violence

Central Coast: 02 4356 2600

Northern Beaches: 02 8043 2600

Naremburn: 02 8425 8700

Waitara: 02 9488 2400 (during business hours) or 02 9488 2580 (5pm-10pm)

MEN'S REFERRAL SERVICE: 1300 766 491

A national 24-hour 7 day a week anonymous and confidential counselling, information and referral service to help men stop using violent and controlling behaviour.

FOR FEMALE MIGRANTS UNDER A TEMPORARY VISA

Migrants are especially vulnerable to abuse because they are in unfamiliar territory without knowledge of the laws and emergency services they can access.

If you are experiencing domestic violence, you can take out an Apprehended Violence Order (AVO) against your partner.

Under the Migration Act you can apply for permanent residency due to domestic violence.

Ring any of the following numbers:

Immigration Advice and Rights Centre 02 8234 0799 (Tues-Thurs, 2-4pm)

Immigrant Women's SpeakOut Association 02 9635 8022 (business hours)

Legal Aid NSW 1300 888 529 (business hours)

PHYSICAL AND SEXUAL ABUSE ARE SERIOUS INDICTABLE OFFENCES UNDER THE NSW CRIMES ACT 1900. It is an offence to fail to report knowledge or belief of a serious indictable offence. If in doubt, call 000.

This parish resource has been developed by the Diocese of Broken Bay's Catholic Life & Faith Formation Team in consultation with the Safeguarding Office (Chancery) and CatholicCare Broken Bay. This booklet is part of a Parish Kit which assists parishes to respond to those experiencing domestic violence or those who are seeking help for their violent behaviour. The kit is available for download www.bbcatholic.org.au

www.bbcatholic.org.au



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BROKEN BAY**