

All content is created for information only and is not legal advice, and not necessarily the views of the AMC.

It is compiled & edited by Lou Szymkow and whilst all care is taken, the editor cannot guarantee the accuracy of information. The editor, guest contributors & guest speakers all volunteer their time for Celebrants.



Ceremonies Celebrations

Vows, Tributes and Readings

Dally R. Messenger



Ceremonies & Celebrations



VOWS, TRIBUTES AND READINGS

Dally R. Messenger

An update from your AMC South Coast Coordinator, Lou Szymkow

To achieve success, we will continue to grow and do what we can to help each other grow.



AUSTRALIAN MARRIAGE CELEBRANTS

Mother Sentenced After Forced Marriage



Inside this issue:

- Forced marriage
- AFP & Schools
- Emergency Help
- Catholic Wedding
- AMC Update
- Letters to the Editor
- Healing Ceremony
- Catholic Wedding
- Scam Alert
- Wedding Traditions & Superstitions
- Book Review
- TV Review
- Events
- Coordinator comments

On 27th February 2013 the Australian Parliament enacted the *Crimes Legislation Amendment (Slavery, Slavery-like Conditions and People Trafficking) Act 2013* (Cth) which amended the *Criminal Code Act 1995* (Cth) to strengthen the capacity of investigators and prosecutors to combat all forms of human trafficking, slavery and slavery-like practices, including by introducing new offences of forced marriage. The Criminal Code defines a forced marriage as one where, because of coercion, threat or deception, a person (the victim) enters into a marriage without freely and fully consenting.

'Coercion, threat or deception' includes a broad range of physical and non-physical conduct that may be used by a person against the victim, or another person, to cause the victim to enter into a marriage.

The Criminal Code includes two offences of forced marriage:

- causing another person to enter into a forced marriage, and
- being a party to a forced marriage (this offence does not apply to the victim of a forced marriage).

Both offences have penalties of a maximum of seven years' imprisonment, or nine years' imprisonment in the case of an aggravated offence (for example, where the victim is

less than 18 years old, or the offender subjects the victim to cruel, inhuman or degrading treatment).

OPD for Marriage Celebrants in 2023 and 2024 has dealt with Forced marriage as well as Consent and whilst there have been prosecutions in the past for underage marriage it was not until July 2024, that **Sakina Muhammad Jan** became the first person in Australia to be gaoled for breaking forced marriage laws after she



ordered her 21 year old **daughter Ruqia Haidari**, to marry West Australian **Mohammad Ali Halimi** in November 2019. Sakina Jan, who had pleaded not guilty, must serve at least a year of

her three-year sentence in prison and in sentencing remarks, Judge Fran Dalziel in the Victorian County Court, said Jan had "abused" her power as a mother and:

"It must be made clear to everyone in our country that forced marriage is against the law and forcing someone to take part in a marriage against their will leads to significant consequences for the offender."

Those convicted of forced marriage, a form of modern slavery, face a maximum penalty of seven years' imprisonment.

During the hearing, Judge Fran Dalziel said she accepted the prosecution's position that Jan's offending was a "mid-range" example of forced marriage, and rejected

COVER PICTURE

Dally Messenger and two covers of editions of one of his many books

.....from previous page

the accused's protestations to police and a forensic psychologist that she had not known her daughter did not want to marry.

The judge agreed to a recognisance order, allowing Jan to walk free after 12 months if she agreed to certain conditions which included good behaviour and for her to not commit further offences but after the sentence was imposed, Jan sat in the court dock and told her lawyer she refused to accept the judge's decision before eventually being led away. In an emotional outburst that involved family members, Jan refused to sign the recognisance release order that would allow her to serve two years in the community.

Judge Dalziel said that Jan, though a permanent resident, could also face deportation back to Afghanistan, which would be a *"very grave thing"* for a Hazara woman

Sakina Muhammad Jan's 21-year-old daughter, **Ruqia Haidari**, had been murdered by her new husband, Mohammad Ali Halimi, in Balcatta WA in January 2020, just six weeks after the arranged marriage took place. After the murder, he handed himself into Mirrabooka Police, with the blood still on his hands and body, and in August 2021, Halimi was sentenced in the Perth Supreme Court, to life imprisonment.

In the Victorian County Court, Jan, who was supported by a translator, sat impassively and did not speak during the hearing. But she became animated and emotional while being asked by her lawyer to sign orders related to her sentence, as did several of her supporters.

Jan is aged 47 or 48, the court heard, a mother of five and grandmother of nine and **all her children had arranged marriages, the court heard.**

At 15, Haidari's mother allegedly forced her to marry a man in an Islamic religious ceremony before it ended in divorce, the court had heard.

There was no mention in media sources of any prosecution regarding that underage marriage.

Haidari was considered *"bewa"* by the Hazara community, meaning she had lost her value. The prosecution argued that after the divorce, Haidari was viewed as not having *"good prospects for marriage"*, prompting her mother to begin the search for a new husband.



Ruqia Haidari, 21, (in centre in a yellow dress) stands with her husband Mohammad Ali Halimi on her right during their wedding (60 Minutes Australia/Facebook)

A matchmaker and mutual friend of Haidari and Halimi became involved and arranged for Halimi to fly to Shepparton in June 2019 to meet his prospective wife.

The court heard Haidari, Jan's youngest child, told her mother, two driving instructors, a teacher, a counsellor and police that she did not want to marry Halimi.

Prosecutor Darren Renton SC said Haidari had told a friend she *"wanted to marry for love"* and did not want a second arranged marriage.

In the mother's hearing in the Victorian County Court in July 2024, the court was told that the local matchmaker set up Ms Ruqia Haidari with Mohammad Ali Halimi, but it was her mother, Sakina Muhammad Jan, who applied pressure to make the union permanent after dowry arrangements were made with Mohammad Ali Halimi paying \$15,000 to Ms Ruqia Haidari's family but that Ms Ruqia Haidari did not want to go through with the marriage. Ruqia Haidari had begged her mother to end the engagement but was told by her mother,

"Are you my mother or am I your mother? I can make decisions for you,"

"Do you think it is up to you? No matter what, you need to listen to me; your mother."

In his video-recorded interview with police in WA the day after the murder, Halimi said he knew Ms Haidari had been *"forced"* into the marriage, saying she told him straight away she had been *"pushed"* by her parents and did not love him.

In Perth, at Halimi's 2021 hearing in the Supreme Court, lawyer Seamus Rafferty, said his client, Halimi, had an idealised sense of marriage, which was *"a dream goal"* for him, and he had become angry and upset when his life plan was not working out.

The Supreme Court in Perth heard they would frequently argue about their relationship and on the day of the murder she had told Halimi to *"f*** off"*, which had angered him and that Mohammad Ali Halimi had spoken by phone to Ms Ruqia Haidari's brother, who the court was told was involved in arranging the marriage, complaining she *"was not giving him any love"*.

The court heard the pair would frequently argue about their relationship.

The brother heard Halimi tell Ms Haidari to be quiet and respectful, before he heard his sister say: *"Don't touch me, don't hit me."*

Nine minutes after the call ended, Halimi called the brother back and told him: *"If you're a man, come and get the dead body of your sister."*

Leaving the 21-year-old bleeding on the floor, Halimi went to the Mirrabooka police station in his bloodstained clothes and handed himself in, telling officers he had slit his wife's throat.

Halimi's lawyer Seamus Rafferty, submitted that his client never *"pressured"* Ms Ruqia Haidari to marry him, and she told him before the wedding she was *"fine"* to do so. Mr Rafferty also said Halimi's traumatic upbringing, including his father being killed by the Taliban when he

.....from previous page

was five years old, had led to him suffering a psychological impairment. He said when he murdered Ms Ruqia Haidari he had *"a complete loss of self-control."*

At Halimi's Supreme Court hearing in Perth, Justice Bruno Fiannaca, described the murder as *"a brutal act of violence carried out in what was an ill-fated, brief, unhappy relationship"*. He said *"the couple had only met each other a month before they were wed in a religious ceremony which resulted in what he called an unregistered "de facto marriage"*.

Justice Fiannaca said while Ms Ruqia Haidari expressed *"misgivings"* before the wedding, and obtained documentation from the Australian Federal Police about whether she could be forced to marry, she had ultimately *"acquiesced"*. Although Justice Fiannaca noted that *"her outward appearance may not have always reflected her true feelings"*.

However Justice Fiannaca said he was satisfied that from an early stage of the relationship, Halimi was aware that Ms Ruqia Haidari had been pressured by her parents into the marriage. He also described as *"nonsense"* Halimi's claim that he was *"shocked"* to find out only after the murder that Ms Ruqia Haidari had never wanted to marry him and said: *"You were aware of the deceased's attitude to the marriage and that she had been pressured by her family"*.

Justice Fiannaca said he was also satisfied Halimi did feel a sense of entitlement and believed Ms Ruqia Haidari should *"obey"* his demands relating to domestic matters.

"I find the motivation was that, in your eyes, the deceased was disrespectful to you," and *You were no longer prepared to put up with her hostility and disrespect."*

Halimi's lawyer Seamus Rafferty said while arranged marriages were not part of the Australian community, within his client's culture *"such marriages are considered appropriate"* while Justice Fiannaca said though he did not want to comment on arranged marriages, *"the fact that [the couple] were practically strangers was at the core of the problems in the marriage"*. *"It was dysfunctional and flawed from the start ... It was your duty (Halimi) to ensure she was not trapped in a marriage she did not want to be a part of,"* he said.

The Supreme Court in Perth was told Ms Ruqia Haidari, who was from Victoria, was not sexually attracted to Halimi, had repeatedly rebuffed his attempts at intimacy, and their marriage was not consummated.

The day before the murder, Halimi made a recording on his mobile phone in which he complained about Ms Ruqia Haidari, who was seen lying down in the footage when he wanted her to be cleaning the house or cooking food for him. Mohammad Ali Halimi, 26, used a kitchen knife to twice slash the throat of Ruqia Haidari at their home in the Perth suburb of Balcatta in January 2023.

In Melbourne 2024, Jan's lawyers said she suffered *"enduring grief"* over the death of her daughter but continued to maintain her innocence.

Jan's family are Afghan Hazara, a victimised ethnic minority of Afghanistan and were refugees who fled persecution from the Taliban. They spent 13 years in a refugee settlement in Pakistan before settling in Australia in the regional Victorian town of Shepparton in 2013.

A jury found Jan guilty of entering her daughter into a forced Islamic *"nikah"* marriage, a one-year temporary marriage, to

get to know each other, but Jan pressured her youngest daughter to enter a full marriage in August the same year.

In the 2024 Melbourne hearing, Judge Dalziel said she accepted Jan thought she was acting in her daughter's best interests, but *"you knew it was wrong to force a person to marry"*, and that *"She did not want to get married until she was 27 or 28 years old. She wanted to pursue study and get a job,"*.

Judge Dalziel said she believed it was the first time a conviction had been imposed for the offence, noting there was another ongoing case in NSW.

Though forced marriage laws were introduced into federal parliament in 2013 with authorities warning about a rise in cases involving girls and young women, it was not until 2024, that amendments to the marriage Act requires Celebrants to interview parties to a marriage, separately, to establish genuine consent. Up to this time, consent has always of course been a requirement but there had not been a requirement for *separate* meetings for confirmation of that consent..

The various articles published regarding the prosecuted matter did not expand on the aspect that it was an Islamic *"nikah"* (one-year temporary) marriage described in the Supreme Court hearing in Perth, by Justice Bruno Fiannaca as a *"de facto marriage"*, and so not a marriage as solemnised in accordance with the Marriage Act 1961, and there is no indication that the difference was at any time argued in court. There is also no information as to whether the 'celebrant' or Ruqia Haidari's father, are to be charged but it appears no action is to be taken against the matchmaker who had made the introduction as it was claimed that it was the mother who forced the marriage.

In a statement released before Jan's sentencing, the federal attorney general, Mark Dreyfus, said forced marriage *"is the most reported slavery-like offence"*.

"The Australian government is working with state and territory governments to tackle the issue of forced marriage, including by exploring enhanced civil protections and remedies for those affected," Dreyfus said, as he announced a public consultation process on potential reforms.

"Everyone in Australia should be free to choose if, who and when they marry."

Australian Federal Police (AFP) Commander Raegan Stewart said the number of forced marriage complaints were on the rise, with 90 being reported to the authority in the 2022-23 financial year. But she said the crime was often under-reported as people were unaware they were victims, or were scared to come forward. Referring to the prosecution of Ms Ruqia Haidari's mother, Commander Raegan Stewart said:

"The investigation would not have been possible without the assistance of members of the community, including many witnesses who came forward to police despite community and cultural barriers," she said.

"We hope this conviction highlights how seriously the AFP takes these matters, and its commitment to bringing perpetrators before the courts."

.....from previous page

There is a significant difference between an arranged marriage where there is agreement with real consent and a forced marriage where consent is absent however according to another ABC article, it was reported that Police and government agencies are researching how to tackle the complex issue of forced marriage, which statistics show, is most prevalent in NSW and Victoria. In the past year, there have been more than 80 reports from across the country to the Australian Federal Police (AFP), with almost half of them involving children under 18.

The top reports of forced marriage cases come from NSW (34%), followed by Victoria (31%), Western Australia (9%) and South Australia (8%).

As mentioned earlier, forced marriage is a form of Human trafficking and slavery and, according the AFP, it comes in many forms, but every form violates human rights and involves the exploitation of people. Human trafficking comprises of two elements being movement and control. Human trafficking is illegal under Divisions 207 and 271 of the *Criminal Code Act 1995* (Cth).

People who have been trafficked have been moved from their locations, sometimes internationally. The control their abusers have over them takes many forms and can be difficult to identify. It could look like:

- abduction
- deception
- abuse of power or a position of leadership
- fraud
- paying other people to gain 'consent'
- taking advantage of vulnerability.

This control means ongoing exploitation, which could look like:

- servitude
 - deceptive recruiting
 - debt bondage
 - forced labour
 - slavery
 - forced marriage
 - domestic child trafficking
 - trafficking of persons between countries and within Australia
 - organ trafficking.
- https://www.abc.net.au/news/2022-09-04/nsw-forced-marriage-police-fear-spike-as-travel-resumes-/101317834?utm_campaign=abc_news_web&utm_content=link&utm_medium=content_shared&utm_source=abc_news_web
 - <https://www.abc.net.au/news/2021-08-02/man-who-killed-forced-marriage-bride-jailed/100342086>
 - https://www.abc.net.au/news/2024-07-29/shepparton-forced-marriage-mother-sentenced/104153804?utm_campaign=abc_news_web&utm_content=facebook&utm_medium=content_shared&utm_source=abc_news_web&fbclid=IwY2xjaWEVIRd1eHRuA2F1bQIXMQABHR-xOWHAmSgP2W6h1-oqX0IRHFAmLBv4pACziHzXDxH3d6NRxxjTrB1ZQ_aem_TXNXWJmDMIzfsWUuMnK0Og
 - <https://www.theguardian.com/society/article/2024/jul/29/ruqia-haidari-murdered-forced-marriage-mother-sakina-muhammad-jan-sentence-ntwnfb>
 - <https://au.news.yahoo.com/mum-court-outburst-over-forced-014336014.html?guccounter=1>
 - <https://www.independent.co.uk/news/world/australasia/australia-forced-marriage-mother-sentenced-b2587553.html>
 - <https://www.indaily.com.au/news/2024/07/29/mum-jailed-over-forced-marriage-which-ended-in-daughters-murder>



School communities called on to identify the signs of forced marriage

Celebrants often seek advice on how to identify matters regarding true and informed consent.



The Australian Federal Police (AFP), as part of its focus on disrupting human trafficking across Australia, has offered some guidance top schools and in January 2024, asked school

communities to learn the signs of forced marriage as students prepared to return to the classroom this year.

The AFP issued a Media Release stating that often, parents, teachers and students are the ones to first see a change in behaviour in victims of forced marriage.

Common signs of forced marriage they revealed, include a person who may:

- Have a family history of elder siblings leaving education early, marrying early or indicating concerns of an early marriage;
- Be highly controlled by family or community members in and outside of the home, including surveillance; always accompanied; limited or no control of finances; limited or no control over life decisions, education and career choices;
- Have communications monitored or restricted;
- Express concern regarding an upcoming family holiday or overseas travel;
- Demonstrate feelings of conflict or concern for the ramifications if they do not go ahead with an agreed marriage or engagement; and,
- Express concern of physical or psychological violence for not fulfilling family or community expectations.

AFP Commander Human Exploitation Helen Schneider said the AFP looked for any opportunity to disrupt and prevent human trafficking offences.

“The AFP does everything in its power to protect victims and survivors of human trafficking and put those responsible before the courts,” Commander Schneider said.

“Forced marriage is not limited to any cultural group, religion or ethnicity. Anyone can be a victim of forced marriage, regardless of their age, gender or sexual orientation.

“While men and boys can be victims of forced marriage, most reported victims are young women and girls.

“The number one priority of the AFP is to ensure victims are safe and have access to all the support they need, with our teams professionally trained to manage sensitive cases.

“By educating the community of the prevalence of forced marriage and building awareness – particularly for those involved in school communities– we hope more people are empowered to seek help

Continued next page.....

.....from previous page

and report their experiences or suspicions to the AFP.
 “Those closely involved with school-aged children are often best placed to identify the warning signs and indicators of human trafficking.”

In the 2023-24 financial year, the AFP received 382 reports of human trafficking and slavery, which included:

- 109 reports of human trafficking (inclusive of entry, exit and child trafficking);
- **91 reports of forced marriage;**
- 69 reports of forced labour;
- 59 reports of sexual exploitation;
- 21 reports of domestic servitude;
- 10 reports of debt bondage;
- 16 reports of deceptive recruitment;
- Four reports of slavery;
- Two reports of harbouring; and
- One report of organ trafficking.

Commander Schneider said a rise in the number of reports of human trafficking reports was encouraging.

“The AFP prioritises the wellbeing, personal safety and interests of victims-survivors in all human trafficking investigations,” she said.

“Our key focus is disrupting this complex crime – if victims are not comfortable in speaking directly to police there are many services and agencies which can provide support to help ensure their safety.

“Disrupting human trafficking represents an excellent outcome, unlike other crime types where we focus on prosecution. **Instead of prosecuting a forced marriage, if we can prevent it from occurring in the first place, then it’s a positive outcome for would-be victims and investigators.**

“The AFP encourages schools to have systems and services in place to support victims of human trafficking and forced marriage offences.”

A list of signs to identify [potential human trafficking and slavery in Australia](#) is available.

Human trafficking and slavery come in many forms, including forced marriage and servitude. Every form is a violation of human rights and involves the exploitation of people.

A forced marriage is when a person enters a marriage without freely and fully consenting, because they have been coerced, threatened, or deceived, or because they are incapable of understanding the nature and effect of a marriage ceremony, for reasons including age or mental capacity.

The number of human trafficking complaints to the AFP has increased year-on-year, with the AFP receiving 340 reports of offences – including forced marriage and servitude – across the 2022/23 financial year. This is an increase of 46 reports from the previous 2021/22 financial year, in which 294 reports were received in total.

Forced marriage, which has been illegal in Australia since 2013, is often a complex and underreported crime.

It can apply to legally recognized marriages, cultural or religious ceremonies, marriages which occur in Australia or where a person is taken overseas to be married, and can include the conduct of those involved in facilitating the forced marriage.

If you suspect that you or another person is experiencing, or at risk of, forced marriage or human trafficking, call 131 AFP (237) or use the AFP’s [human trafficking online information report](#). If you have immediate concerns for your safety, the safety of another person, or there is an emergency, dial Triple Zero (000).

The Support for Trafficked People Program is a key component of Australia’s response to support victims of human trafficking, slavery and slavery-like practices, and is delivered nationally by the Australian Red Cross.

If you or someone you know is being exploited, help is available.

For information and confidential advice please contact Australian Red Cross.

Call 1800 113 015 or visit redcross.org.au/stpp.

- <https://www.afp.gov.au/news-centre/media-release/school-communities-called-identify-signs-forced-marriage>

Forced marriage reports since 2013

Number of forced marriage referrals to the AFP

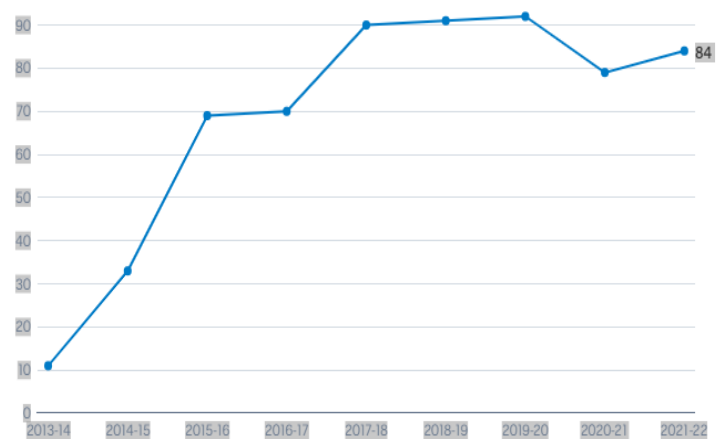


Chart: ABC News / Source: Australian Federal Police / Get the data

Family & domestic violence support:

- ◇ [Anti-Slavery Australia](#) (9am-5pm EST/EDT Monday to Friday): +61 2 9514 8115
- ◇ www.mybluesky.org.au: Forced marriage prevention service
- ◇ [Women's Crisis Line](#): 1800 811 811
- ◇ [Mensline](#): 1300 789 978
- ◇ [Lifeline](#) (24-hour Crisis Line): 131 114
- ◇ [1800 Respect national helpline](#): 1800 737 732
- ◇ [Women's Crisis Line](#): 1800 811 811
- ◇ [Men's Referral Service](#): 1300 766 491
- ◇ [Lifeline](#) (24 hour crisis line): 131 114
- ◇ [Relationships Australia](#): 1300 364 277
- ◇ [NSW Domestic Violence Line](#): 1800 656 463
- ◇ [Qld DV Connect Womensline](#): 1800 811 811
- ◇ [Vic Safe Steps crisis response line](#): 1800 015 188
- ◇ [ACT 24/7 Crisis Line](#): (02) 6280 0900
- ◇ [Tas Family Violence Counselling and Support Service](#): 1800 608 122
- ◇ [SA Domestic Violence Crisis Line](#): 1800 800 098
- ◇ [WA Women's Domestic Violence 24h Helpline](#): 1800 007 339
- ◇ [NT Domestic violence helpline](#): 1800 737 732



"Find Your Celebrant" Facebook Page

New Find Your Celebrant Facebook Group

The AMC is thrilled to see our "AMC Find Your Celebrant" Facebook page buzzing with fantastic content from some of our members. A special acknowledgment goes out to Sally Thomas, whose remarkable posts about ideas and special moments have truly enriched the page.

We'd also like to extend a big shoutout to all the members who have been actively engaging with the posts. Your likes, loves, comments, and shares are instrumental in organically expanding our page's reach to a wider audience.

Our objective with this page is to introduce a fresh approach to promoting you, steering clear of conventional "pick me" sales tactics. Instead, our focus is on sharing ideas that can assist couples in their journey to marriage.

Don't forget to share your ideas on the page to help us grow our audience, extend its reach, and enhance your visibility on this platform.

As you know earlier this year, the AMC Executive endeavoured to revitalise the AMC webpage and whilst that project progresses, it did not satisfy expectations. It has now been found that improvements promised by the designers and developers did not meet requirements, hence some significant changes are now being made thanks to the dedication of members.

The new AMC executive team is excited to be working toward revitalising the AMC website shop.

They would love to hear your suggestions on what products you would like to see available, so the shop can be restocked.

We have linked a simple survey below where you can tell us what items you would like to see in the shop, along with some suggestions of products we are considering. Your feedback on these potential products would be greatly appreciated. [AMC Website Shop Survey](#)

Once the AMC shop is operational, you will be notified via email and in the membership forums. The AMC Executive thanks you in advance for your participation.



The AMC is a wonderfully supportive organisation, run by members, for members.

The very exciting news is that following the resignations of some Executive Committee members, a newly revitalised, expanded, and very enthusiastic committee will act in the interim to strengthen the AMC.

An AGM and an election is being planned and nominations will be called however it is already very clear that those volunteers who have indicated they will nominate for election, are all skilled professionals who are not only focused on improvement but to ensuring there is transparency and an ongoing benefit to all members.

Congratulations and thanks to all who worked hard and quickly to strengthen the AMC.

FIND RESOURCES ON OUR AMC WEBPAGE

<https://marriagecelebrants.org.au/member/resources/>



Letters to the Editor

As always a fantastic newsletter of which I am printing to relax and read. I skimmed through and noticed page 21 is a duplicate of page 12 so hope you don't mind me saying. Apologies for not sending you any articles but life has taken over my time yet again. One of these days I will get a good article to you.

Take care and thanks again for including me on the newsletter.

Cheers, *Kathy Dodd, Celebrant*

Always a wonderful read & very informative, thanks again for spending your time putting this together for our celebrant community, very appreciated

Alma Anderson ☐

Just wanted to say thanks for an amazing 25 pages of your Newsletter. I don't know how you do it but congratulations.

I was very impressed and interested in your article on AI (especially after the On Line session last evening!!! -). I am quite nervous about some of the consequences. I have to say that I will continue to prepare my own personalised ceremonies and I am appalled that there are celebrants out there employing people to write (probably using AI) ceremonies.

Once again great Newsletter, and enjoy your beautiful part of the world.

Warmest regards, Di McDonald

Thank you for the newsletter.

As usual it is absolutely great. How you put together such a fantastic amount of work I do not know. You must be a genius (?)

It always make me feel so sad I am not still a celebrant and can be included in celebrant life.

Regards, Barbara

Good evening Lou for The Newsletter.

Your kind gesture is greatly appreciated whole heartedly as always. Sudesh Johar,

TRIVIA

New births in Switzerland are celebrated with apple trees being planted for the birth of a boy and nut trees for the birth of a girl.

Hearing from readers is wonderful, because it lets me know that my efforts to keep you informed are valued and appreciated. It's as good as seeing a positive review from a client and always a pleasure reading, Contributions of your articles and Celebrant Snapshots are equally appreciated and so please keep it up.

Hi Lou

Fabulous (August) bulletin - unbelievable content.

By far the best celebrant contribution in the industry. Well done

Barry H Young



feedback

Have you enjoyed reading this newsletter? Have you agreed or disagreed with an article, or perhaps you have another idea?

It's Your Turn!

We are a community of Celebrants and learn from each other. It is your turn to have your say and be published in this newsletter.

The more we learn, the more we discover how much there is to learn, and of course we learn from each other.

What will you write about in this newsletter?

You are unique. Your ideas, experiences, interpretations and creations are your own. Tell us all, about them.

By writing your ideas and processes down, you consolidate them; by sharing them with others, you expand and strengthen them. What is common sense and experience to you, may be foreign to another but if you share your thoughts, others can expand on your ideas, and in doing so, help you expand your own ideas further.



Healing & Forgiveness Ceremony

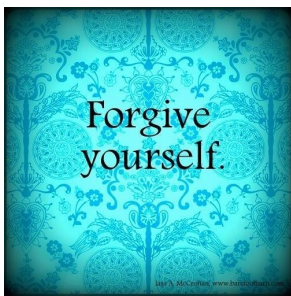


We cannot control the thoughts or beliefs of others but sadly, we may still carry a sense of guilt for not complying with another's wishes, perceptions and dreams of ourselves.

It is realism to understand that there are things we cannot change in life, in ourselves and most particularly or in others.

Forgiveness is an incredible and powerful step life. It ends guilt and brings peace to the soul through liberation and restoration. It can end profound unhappiness and leads to healing.

If we cannot find forgiveness, the trauma festers and causes perpetual angst but before we can forgive others, we must



first forgive ourselves. We must forgive our own frailty, anger, pain and angst over what we cannot control around us. When we are able to forgive ourselves for our own actions or inactions to a transgression or forgive ourselves for the guilt of believing that we are somehow responsible for the actions or beliefs of

others, we are then able to venture on a path to forgiveness of others.

To be despised by the ones we love can be painful and can result in anger, distress, self-blaming, self-assessment, angst, rebellious behaviour, regret and of course, guilt and depression.

Actions and reactions can be harmful just as forgiveness can be healing.

When faced with a dramatic change in life, a loss of love or a loved one, a job or career, a home or beloved circumstances, we go through grief, the stages of which may be jumbled up at times, but is basically as follows:

1. Shock & Denial
2. Pain & Guilt
3. Anger & Bargaining
4. "Depression", Reflection, Loneliness
5. The Upward Turn
6. Reconstruction & Working Through
7. Acceptance & Hope

Levels 5-7 are the healing period which could be instigated or marked by a healing ceremony to ensure its recognition and strength.

Regular contributor, retired Celebrant, Barbara Bell wrote that healing ceremonies are a very beautiful, intimate and powerful way of acknowledging and letting go of what



has gone before, so that we can move on to the new.

They are also a way of finding a new, happier perspective on current circumstances that are causing us pain.

The essence of a healing ceremony is transformation of some relationship – be it pain in relationship with another person, suffering arising from a physical condition, or some other life circumstance.

Often we carry around the wounds of past relationships, such as disputes with members of our family, partners and colleagues/friends. Eager to move on, we forget to meet our need for some kind of resolution and acknowledgement of those significant aspects of our journey and life so far. So much learning can come from the events and connections with people in our lives and a healing ceremony can help to highlight the beauty of what has been experienced and bring closure to one chapter in our lives before moving on to the next.

Likewise we may struggle with a physical challenge or life circumstances that seem unfair. This can often colour our relationship with life itself and affect our well-being at a core level. Opening to allow ourselves to learn from such circumstances, to find love and move toward peace and healing even in the heart of the suffering, is most empowering.

As Sarah Ban Breathnach wrote: *"We can never leave any situation that causes us discomfort until we learn to love it or at least see love at work in it"*.

The ceremony may be individual and private, or it can involve a couple, a family or a whole community. The focus is on opening to union, forgiveness and peace by letting go of past judgements, unhelpful defences and the need to suffer.

Barbara wrote the following 'forgiveness' ceremony as a healing for a person who had been the victim of hate. His transgressors were the very people he loved and who he presumably thought loved him but they saw his honesty as a betrayal and a personal attack upon their lifestyle, self-perceptions, expectations and beliefs. He had just come out as gay to his parents who reacted angrily by 'disowning' him. He was being honest but yet felt a sense of guilt and regret because of what followed.

Appreciate those who love you. Help those who need you. Forgive those who hurt you. Forget those who leave you.

WWW.LIVELIFEHAPPY.COM

[FORGIVENESS CEREMONY](#)

- **Items required:** paper & pens, shovel, lighter or matches, candle, taper, half filled water bowl and/or a flameproof bowl, something to transport the possibly hot bowl after papers are burnt, and a pre-dug hole



- *Each participant is handed a small sheet of paper and asked to privately write their thoughts about themselves and of others and the treatments that they had received with the added option of writing their wishes for forgiveness.*

Celebrant: We have come together today to offer forgiveness for our own being and the thoughts that have made us unhappy.

We reject any feelings of guilt, of uncleanness, of despair.

We know that as human beings we are always going to fail in some way, for it is inevitable. We are here to affirm that no matter what has been done or has not been done we are not separated from love which is never ultimately destroyed by the perceived failures in our lives. We come to celebrate that grace and the power of forgiveness is open and possible to us.

On behalf of those who care deeply for you, your family and friends, we offer you unconditional forgiveness. We offer now and forever unconditional forgiveness. We offer it for your liberation and restoration. We ask that you receive this forgiveness even as you struggle to believe that forgiveness is possible.

Celebrant: Are you prepared to accept this absolution that is offered to you?

Response: I am.

Celebrant: Then we, your loved ones, announce that you are now blameless and that you wholeheartedly must seek to accept forgiveness of yourself. We will walk with you into all the complexities of life that may lie ahead for you and will support you when you need supporting and offer you freedom of mind and soul.

It is hard to move on from a wrong done to us by someone who will not or cannot say sorry. This is not easily done but we will endeavour to offer forgiveness to those who have hurt and injured us in the past. They do not know how deeply that hurt goes and may never know because they are cruel and ignorant of their own misdemeanours and have no honour or respect for another human being.

We are still hurt and angry and carry the wound deep within as a gaping hole in our lives. It seems that nothing will take away this dull ache within us and we may carry this thought for a while yet but we are now ready to move on and begin life afresh with a new insight and as a symbol we light this candle which will give light to lead us forward. And bring us into the light of the beginning of a new life.

(candle is lit)

The flame is warm and our hearts and souls are warm with love for ourselves and our loved ones. We no longer want to punish ourselves for anything that we believe is our fault for fault lies elsewhere and not inside us. We are able to rise above such behaviour for we believe that we are honest and true and deserve to live a life free of restraints and sadness.

The bowl that contains the water that represents the tears that we have shed and we cast this symbol onto the ground to soak deep into the earth and forever be gone.

(bowl of water is poured onto the ground)

Celebrant: With our tears gone, we now cast into this bowl any thoughts of guilt, sadness, depression and fears that we have written on our papers and we will burn them away.

(as these words are said the papers are fed into the bowl and then set alight with a taper)

(all then process to the place of burial and the ashes are buried)

Celebrant: We bury the ashes so that they will be unseen and are gone forever.

We seek peace from our actions.

Let us celebrate together our new beginning.

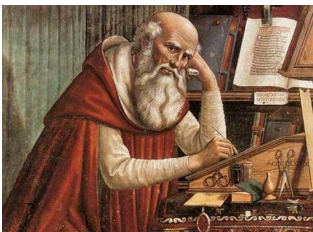




Catholic Wedding



When we consider the various wedding traditions, there is perhaps none more ‘universal’ in western society than the Catholic wedding as it carries well over 1500 years of history and has arguably influenced many other marriage rituals as it is practiced similarly in all Christian churches across the world. The word catholic actually translates to ‘Universal’ and so the term Catholic Church means universal church and for many years pre-renaissance, was arguably the only Christian church though there are one or more Christian religions who assert they were the first Christian churches. Regardless, despite relative variations, it



may sometimes be difficult to distinguish any Christian wedding from a Catholic ceremony although syntax, ritual, purpose and content may vary and some devout may vehemently argue that there are dramatic differences. Despite this, the influence of a Catholic wedding ceremony upon western society is undoubted.

When St Augustine standardised the Catholic Mass and Rituals some 400 years after Christ, so too were wedding

ceremony rituals standardised however there still remained some local influences such as handfasting in Celtic and Scandinavian countries, weddings rings from the Roman Empire, the order of the service and much more absorbed from local culture and in compliance with local laws or culture. Little changed in the Catholic wedding ceremony in the Reformation/Renaissance in the 16th-century and so the Catholic wedding today is still somewhat similar to that practiced over 1500 years ago while weddings performed within the Protestant churches follow the same rituals upon which they are based though some protestant churches made changes to signify a difference to the Catholic church. An example is the addition of a Doxology to the Lord's

Prayer (The Our Father). The Catholic version ends with ‘for ever and

ever’ (Amen) followed by separate prayerful words and then the doxology is sung or spoken as an additional prayer usually in song to highlight the importance and significance of the earlier special prayer, whereas in the Protestant churches, the doxology is commonly added as spoken words, to the end of the Lord’s prayer and so many think it is a part of the one prayer rather than two separate prayers.

In the Catholic Church, the most important rituals are called “sacraments” and officially, there are seven:

1. Baptism
2. Reconciliation (Confession & Forgiveness).
3. Eucharist also known as Holy Communion
4. Confirmation
5. Anointing of the Sick
6. Marriage
7. Holy Orders

The most significant aspect of a Catholic wedding ceremony is that, as you can see from the previous list, that it being a ‘sacrament’, it is given great importance and so usually held within a mass (organised community gathering for prayer usually in a church). A Nuptial Mass is a Catholic wedding ceremony celebrated within the context of a Mass. Put simply a Catholic wedding is holy a ritual within a prayer service in a church and is considered a permanent and sacred union based upon mutual consent and so cannot be broken.

The couple face the altar or a tabernacle which may be behind the altar, with their backs to the assembled and make their vows to God rather than to each other. Hence, weddings in the Catholic church are very structured, liturgical events.

In Australia there are three variations to the Catholic wedding ceremony:

- i. Order of the rite for celebrating marriage without Mass.
- ii. Order of the rite for celebrating marriage with Mass (Nuptial Mass).
- iii. Order of the rite for celebrating marriage between a Catholic and an unbaptised person.

A simple Catholic wedding without Mass will run for about 20- 30 minutes but a full Nuptial Mass will run for an hour or perhaps longer as it includes liturgies and Holy Communion.

A Civil Service can include some Catholic rituals sensitively such as readings as a reflection of the Catholic service.

As with any religious service, attendees are encouraged to dress modestly.

.....from previous page



Priests or Deacons (priests in preparation) will vary in their views as to the extent of variations and are of course in control e.g. one may insist that only certain hymn be played while others may take a broader view. It is ultimately, the priest or deacon presiding over the wedding ceremony who will dictate the extent to which a Catholic wedding ceremony can be tailored to fit a couple and a church may only host a wedding if the bride and/or groom are members of that church. Most Catholic priests will not marry a same sex couple and some may refuse to marry a divorced person whose previous spouse is still alive unless the previous marriage has been annulled by the Church. An annulment process can be protracted, arduous and complicated. Polyamorous (*consenting multi-partners*) relationships are also disapproved of and this is one of the aspects that has flowed generally into western society and is reinforced in Civil Ceremonies with the monitum, "the union of two people, at the exclusion of all others, voluntarily entered in to for life" which until the law was updated, was for a few years, "the union of a man and a woman"



In the Catholic church, there is usually some level of spiritual and relationship preparation. The couple will be required to provide a baptismal certificate and some churches may require proof of communion and confirmation as well. If a party to the marriage hasn't partaken in the sacraments of Holy Communion and Confirmation within the Catholic Church, they may need to complete that rite ahead of the wedding. The couple may also be enrolled in mandatory marriage preparation program & classes, ensuring that the couple's faith is central the relationship and if one partner is of a different religion, the strictest churches may also require the partner to convert to Catholicism.

As with all marriages in Australia, a Notice of Intended Marriage (NOIM) must be lodged in accordance with the marriage Act 1961.

The Catholic Church prefers that both witnesses, the best man and the maid of honour be Catholic.

An engagement period of 12 months is common to enable completion of the various steps in preparation and a wedding might not be approved during Lent or Advent.

The ceremony will be in the local church and presided over by the parish priest,

unless special permission is provided y a Bishop for it to take place in another Catholic church or diocese. That Priest of course must be registered as an Authorised Celebrant.

If marrying in a Roman Catholic Church a couple can receive a Papal Blessing. That process involves contacting the local diocesan office to lodge an application. The return time for an application may vary, from six weeks to eight weeks.

The Catholic wedding ceremony is follows a specific order of events:

Entrance Rite

The assembly stands and takes part in the entrance hymn as the priest wearing vestments proper to the liturgy, ministers, lectors, and altar servers process to the altar. If the priest has greeted the couple at the door, they will follow in the procession, possibly preceded by their parents and the two witnesses, otherwise the wedding party will enter after the Priest has taken his position. The priest leads the assembly in the sign of the cross after the entrance song is finished.

Greeting

The priest greets the assembly, and the people respond.

Gloria

The Gloria is sung, preferably by the whole assembly.

Opening Prayer

The priest invites the assembly to pray, at the conclusion of the prayer, the assembly sits.

Liturgy of the Word

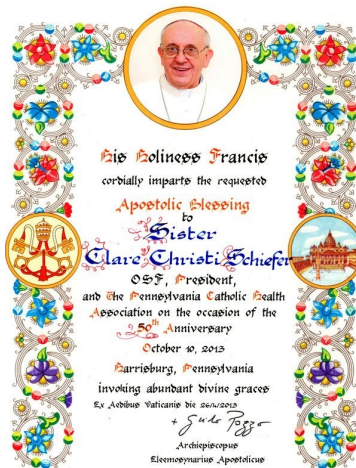
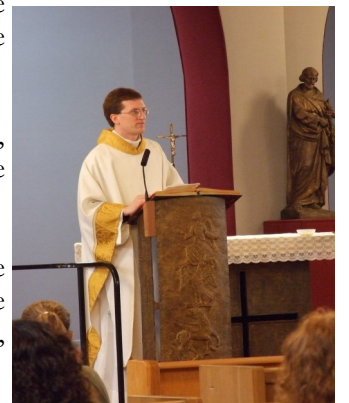
The first reading is from the *Old Testament* and is followed by the *Responsorial Psalms* which are spoken or sung and then the Second Reading from the *New Testament*.

Gospel Acclamation, usually the Alleluia (*except during Lent, when another acclamation is used*), is then sung or spoken to introduce the *Gospel* and the Priest (or deacon) reads the *Gospel*. Civil Ceremonies of course will often have one or maybe two readings but not usually biblical however Corinthians 13 is perhaps still one of the most popular reading in and out of churches.

The priest (or deacon) then offers a homily drawn from the Scripture readings to expound the mystery of Christian Marriage, the dignity of conjugal love, the grace of the Sacrament and the responsibilities of married people.

Statement of Intentions

The priest asks the couple questions to state their



.....from previous page



intentions about their freedom of choice, fidelity to each other, and the acceptance and upbringing of children (unless the couple are beyond the child-bearing years).

Exchange of Consent (Vows)

The presider affirms the reception of the consent then leads the assembly in an acclamation which may be sung. In the middle ages, when wedding were more transactional, consent of the bride was not always a prerequisite. But it is of course every firmly so today.

Blessing and Giving of Rings

The presider blesses the wedding rings with prayer and the sprinkling of holy water.

The husband places his wife's ring on her finger, and the wife places her husband's ring on his finger. The exchange of arras (coins) according to local custom may also take place along with a kiss.



Profession of Faith

If the wedding occurs on a Sunday or a solemnity, the assembly recites the Creed.

Prayer of the Faithful

Sometimes referred to as the Universal Prayer or General Intercessions, are read.

Liturgy of the Eucharist

The assembly sits and sings the Offertory Song while the altar is prepared and the gifts of bread and wine are brought to the altar, often by the bride and groom.

The assembly then stands as rituals take place including the reciting of the Eucharistic Prayer and Sanctus ("Holy, Holy") and then kneel. The Memorial Acclamation and Great Amen follow before the Communion Rite and The Lord's Prayer.

Blessing and Placing of the Lazo (Lasso) or Veil

Originating from Spain, the Philippines, Mexico, and South American cultures, but not common in Australia, the wedding Lazo is a large representation of rosary beads made out of white satin or silk. rosary, a veil or floral garland held by two family members, los padrinos (godparents), or friends who, as the couple kneels, place the Lazo over the head of the wife and the shoulders of the husband, to symbolise their union. This may take place before the Nuptial Blessing or be incorporated into it.



Nuptial Blessing

The couple kneels as the priest invites all to join in silent prayer for the couple and then extends his hands over the bride and groom and offers the Nuptial blessing.



Sign of Peace

The assembly is invited to offer one another a sign of peace which may be a handshake or kiss, usually accompanied by the words, "Peace be with you".

Lamb of God

The priest breaks the host (Holy Eucharistic bread) while the assembly sings the "Lamb of God." The assembly usually kneels when the song concludes.



Communion

The priest, usually with the assistance of Extraordinary Ministers of Holy Communion or Eucharistic Ministers, distributes the Body and Blood of Christ to Catholics in the assembly, beginning with the newly married couple.



Concluding Rite & Blessing

The presider prays a solemn blessing over the married couple and the assembly and the Marriage Certificates are signed after which the Presider will pronounce the pronouncement of the couple as husband and wife.

Dismissal

The presider dismisses the assembly with an exchange like "Go in peace to glorify the Lord with your life" to which all gathered respond "Thanks be to God."

Recessional

The couple, the wedding party, the ministers, and the presider process out of the church.

**

Following the wedding service, the Reception usually takes place at a suitable venue which could be the church hall if there is one of suitable size.

- [Catholic Wedding Traditions and Meanings – The Catholic Woman's Voice \(thecatholicwomansvoice.com\)](http://thecatholicwomansvoice.com)
- [Catholic Wedding Traditions & Rituals, Explained \(theknot.com\)](http://theknot.com)
- [Church Wedding Ceremony 101: Church Wedding Preparation \(theknot.com\)](http://theknot.com)
- <https://catholicweddinghelp.com/topics/order-wedding-with-mass.htm>
- [Order of a Catholic wedding Mass \(catholicweddinghelp.com\)](http://catholicweddinghelp.com)
- [Catholic Wedding Help: The wedding procession](http://catholicweddinghelp.com)
- https://en.wikipedia.org/wiki/Augustine_of_Hippo
- <https://www.britannica.com/topic/marriage/Marriage-rituals>
- <https://www.catholic.au/s/article/Order-of-service-and-other-information-about-Catholic-weddings>
- <https://www.brides.com/wedding-lasso-5074699>

Scam Alert!

MISSING PERSONS SCAMS & FAKE RENTAL SCAMS

These have to be amongst the most despicable scams and most unethical advertising methods ever devised. The people pictured are victims of the scam as their images have been used for illicit purposes undoubtedly without their knowledge or permission, to scam others.

The posts are found in public or community groups such as community information pages, networking pages and localised Facebook Buy, Swap Sell groups. **The original poster will turn the comments off to prevent others exposing the scam.**

If you check the poster profiles, you find they are an internet advertising business or a new fake profile from another country, that has no or few friends & followers who are also fake though there is the possibility that one may be the real scammer..

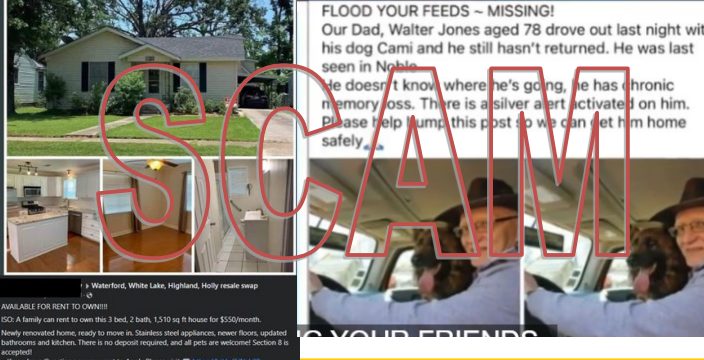
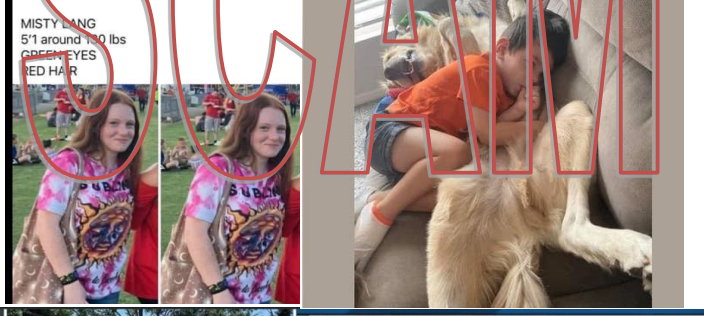
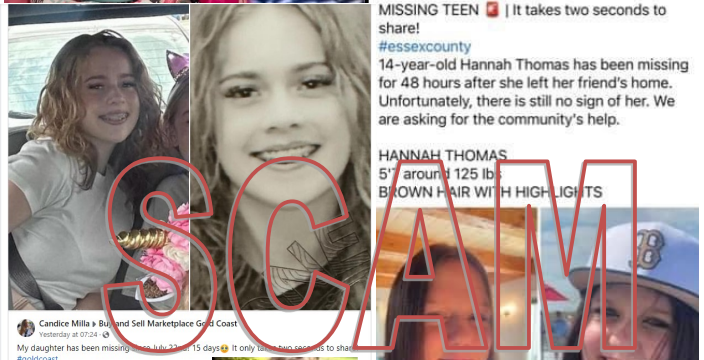
The Missing Person scammer uses old missing persons images from another country or steals photos from the internet and then creates a post begging for the image to be urgently shared in "two seconds", that the internet be 'flooded' with the post to save or rescue the individual and adds a heart wrenching background story to fool the reader into thinking it is both urgent and genuine. Usually the post does not have a contact phone number but if there is one, it is a fake number or 000 but not a specific Police station number or department. It will include a fake name, and sometimes a link to a fake missing person website, or other links to add the pretence of authenticity. Most of the people pictured are from the USA from 5-10 years ago and were found while others were never missing at all. **They appear in posts in the USA, UK and across Australia claiming the person went missing just that very day from your local suburb or town.**

The innocent but concerned reader immediately shares the post to help locate the lost person but once the scam post is shared with sufficient numbers, the post is edited to an advertisement or a phishing link is added to harvest reader information for criminal purposes.

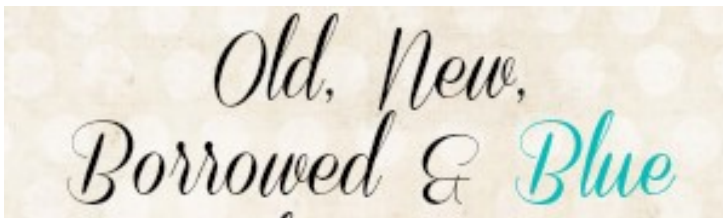
With the housing scam, photos are stolen from real-estate pages and posted with very low rents and the enticement that no credit checks are required but when a victim in desperate need of housing pays a deposit, the money and bank account quickly disappear because the house was never actually for rent. If a potential renter attends the listed address, they will find a vacant block, a factory, a vacant house, a totally different house or maybe real house residents who are also victims as they had no knowledge of the posts.

If you see a SCAM post, report it, then delete it. DO NOT SHARE IT.

- <https://www.fox2detroit.com/news/scammers-target-victims-with-fake-missing-person-and-animal-facebook-posts-what-to-look-for>
- <https://tradingstandards.gov.wales/en/news/48/flintshire-trading-standards-scammers-using-fake-missing-person-and-animal-facebook-posts/>
- <https://www.3newsnow.com/central-omaha/facebook-missing-child-scam-designed-to-pull-at-your-heartstrings>



WEDDING TRADITIONS & SUPERSTITIONS



An old superstition or tradition, we hear often but mostly we just hear the first four lines, though there are five:

*Something old,
something new,
something borrowed,
something blue,
and a (silver) sixpence in her shoe.*

Like many wedding traditions in the western world, this Old English rhyme originated in the 19th century Victorian Era in the town of Lancashire, England. The oldest written reference is in an 1871 issue of *St. James Magazine*.

The earliest recorded version of the first two lines is in 1871 in the short story, *"Marriage Superstitions, and the Miseries of a Bride Elect" in St James' Magazine*, when the female narrator states, *"On the wedding day I must 'wear something new, something borrowed, something blue."*^[2]

The first recorded version of the rhyme as we now know it (*the so-called Lancashire version*) was in a 1876 newspaper, which reported a wedding where the bride *"wore, according to ancient custom, something old and something new, something borrowed and blue."*^{[3][4]}



Another compilation of the era frames this poem as "a Lancashire version", as contrast against a Leicestershire recitation that "a bride on her wedding day should wear—'Something new, Something blue, Something borrowed'...", and so omits the "something old". The authors note that this counters other regional folklore warning against the wearing of blue on the wedding day, but relates the use of the colour to

phrases like "true blue" which make positive associations with the colour.^[5]

The final line *"and a sixpence in her shoe"* is a later Victorian addition; the coin should be worn in the *left* shoe.^[4]

It symbolized luck for a bride on her wedding day with each "something" representing an item to be given to the lucky bride before she walked down the aisle and with each of the mementos carrying a specific wish or meaning.

The rhyme was originally intended to be a way for brides to remember a list of extra items to keep on them for luck and though we are not as superstitious as society once was, it is still a commonly practiced tradition

Each "something" represents well wishes offered by friends and family in the same way an heirloom might be handed over on a couple's wedding day, offering good fortune and fidelity in marriage, and so creating a path to marital success and happiness.

"The something old" and "something blue" in particular were devices to baffle the 'Evil Eye' which could render the Bride barren, and this is obviated by her wearing "something borrowed", which should properly be the undergarment of some woman who has been blessed with children so that the clothes communicate fertility to the bride.

It was customary for the women in a bride's life to gift her the items mentioned in the rhyme however it can be a romantic gesture for the couple to offer each other the trinkets as a toast to their belief in their abilities to make their own luck, or they could borrow something such as champagne flutes from a grandmother's wedding, or they could head to the ceremony or reception in a new vehicle. The item doesn't have to be brand new as it could simply be new to the couple.

Another origin explanation suggests that the well wishes are specifically directed to protect and safeguard the future babies produced from the marriage with the "somethings" meant to shield the bride's fertility. The threat to her pregnancy could be the glare of an evil eye, or the bride's former suitors cursing her upcoming marriage and to leave the bride barren.

The objects mentioned in the poem are worn during the wedding ceremony to somehow trick those villainous forces by keeping the bride's womb safe from wicked spells on her big day.

Something old

This is meant to represent the best of a couple's non-married life and the intention to bring that wonder into their marriage and so is intended to bring continuity to the couple, connecting their past and their families to the new



marriage by paying homage to ancestry and heritage, or perhaps conveying a cherished memory.

This item is generally something that is symbolic of age and has come from someone near and dear to the bride. It could be an item of jewellery such as a grandmothers ring or a locket with a picture of a loved one inside or perhaps a small article of clothing (undergarment) belonging to a loved one who has been

.....from previous page

WEDDING TRADITIONS & SUPERSTITIONS

blessed with children so that the garment, being cut into the shape of a heart and sewn into the wedding dress, obviates any 'evil eye' as the clothing communicate fertility to the bride.

Something new

This represents the new and fresh chapter in the bride's life, and the optimism and hope and wish that the happy couple will enjoy a long and joyous future together.

**SOME
THING
NEW**

Something Borrowed

Usually from a family member or a friend who is already in a happily and successful marriage so that the success and happiness will inspire and be shared with the new couple for the years ahead. It also lets the bride know of the support from her family and friends.

**SOMETHING
BORROWED**

According to one source, the traditional item could be a proud parent's undergarments be to encourage fertility.

Something Blue

Blue is the colour of love, purity, faithfulness, and modesty and like the veil, was meant to ward off evil. It was also a popular wedding colour before Queen Victoria made the white wedding dress so popular.



It could be a blue piece of jewellery, a splash of colour in a garment such as blue flowers on a garter, a blue coloured accessory, a ribbon or decoration on the cake, or a positive message written in blue, on the base of the bride's shoe. Some brides monogram their initials or the wedding date into the bottom of the dress in blue thread.

And a sixpence (coin) in her shoe

A sixpence was a small silver coin in Australia until 14/2/1966 and in England until the 1970's but of course there haven't been sixpences made as currency for some years.



This tradition started as the bride's family gifting silver coins to the groom's family as a dowry and merged into the father giving the silver sixpence to the bride before walking her down the aisle, with her placing it into her left shoe.



Placing a coin symbolizes the hope of lasting wealth for the couple and while Sixpence coins can often be found in

jewellery & wedding shops or online. Alternatively a 5-cent coin is its modern equivalent. Its small size means that it won't be an aggravation inside the shoe but the coin can be instead worn as an anklet, on a bracelet, or on a chain necklace, or it could be on the bearer's cushion or incorporated into the groom's cufflinks.



A coin from their birth year or the year the couple met their future spouse is common practice.

- <https://danversport.com/weddings/blog/wedding-traditions-explained/>
- https://www.brilliantearth.com/en-au/news/something-borrowed-something-new-what-it-means-for-your-wedding?nbt=nb%3Aadwords%3A%3A21144729082%3A%3A&nb_adtype=&nb_kwd=&nb_ti=&nb_mi=&nb_pc=&nb_pi=&nb_ppi=&nb_placement=&nb_li_ms=&nb_lp_ms=&nb_fii=&nb_ap=&nb_mt=&utm_source=google&utm_medium=cpc&utm_campaign=SEM_Pmax_AU_AU003&nbt=nb%3Aadwords%3A%3A21144729082%3A%3A&nb_adtype=&nb_kwd=&nb_ti=&nb_mi=&nb_pc=&nb_pi=&nb_ppi=&nb_placement=&nb_li_ms=&nb_lp_ms=&nb_fii=&nb_ap=&nb_mt=&gad_source=5&gclid=EAlaIqobChMI0c_i6tCvhwMVhKdmAh30WA80EAYASAAEgI2E_D_BwE
- <https://www.brides.com/story/something-borrowed-something-blue-do-i-really-need-it-at-my-wedding>

THE HIDDEN MEANING BEHIND
WEDDING TRADITIONS

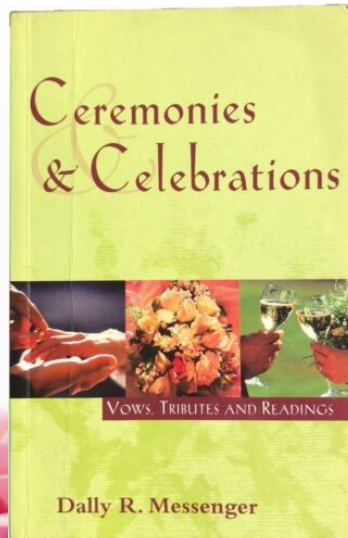
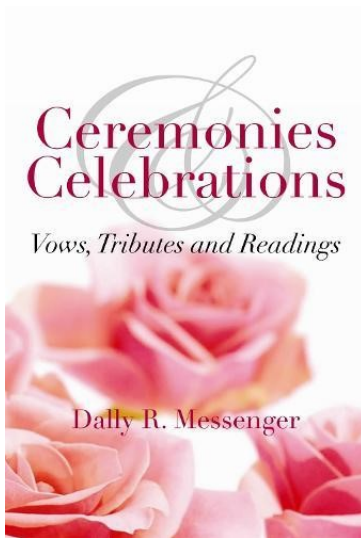
THROWING
CONFETTI
OVER NEWLYWEDS IS A CUSTOM THAT CAN BE
TRACED BACK TO ANCIENT TIMES

TO WISH THE MARRIAGE TO BE AS ABUNDANT AND **FRUITFUL** AS THE GRAIN

TO BE AS **FERTILE** AS THE SEEDS THROWN OVER THEM

AND TO SPRINKLE THE UNION OF MAN AND WIFE WITH **BLESSINGS**

Ingle & Rhode



I am often asked what books I have on my bookshelf. Having moved three years ago, I culled a large library, reducing multiple bookshelves to a single shared, wall unit in a common room as well as a special shelf just above my desk in my office, for the extra special books. Searching my shelf,



Nicole Celeban

I found a green covered copy of an edition of *Ceremonies & Celebrations* by Dally R Messenger, that I procured from celebrant, Nicole Celeban when she retired a few years ago to spend more time with Nepean Therapy Dogs. Nicole was well known for her naming ceremonies and Dally tells me that she wrote some wonderful funeral scripts that she shared to him demonstrating how we can each learn from each other.



Dally Messenger III

I am of the view that you can judge the worth of a reference book by the frequency of use and the number of tab marks. Nicole Celeban marked quite a few pages, notably those on naming ceremonies, and so I am now rereading *Ceremonies & Celebrations* and so there will be a few more

tabs added. The original publication was in 1978 under the title of *Cultural Celebrations in Australia*. My personal copy was published under the current title in 1999. Given the age of the book and it being written years before marriage equality, some readers may find some terminology dated as language and views have of course advanced over time but this does not detract from the incredible inspiration you'll find here as it of course also gives us an insight into social progress and the benefits of change itself. Dally Messenger was clearly ahead of his time, inspiring Celebrants then, as he does now.

This authoritative handbook contains example Weddings, Funerals, Naming Ceremonies and much more, and so is of value to any celebrant as it goes into detail of how to organise a celebration or ceremony with not only the mentioned examples but a wealth of suggested readings and music, together with checklists and advice on how to write and structure the variety of ceremonies.

Currently in its fifth Published Edition (2010), *Ceremonies & Celebrations* is the most successful book published by Dally Messenger III who tells me that he does count *Ceremonies and Celebrations* as one of his successes in life and that he still uses the book as a reference guide himself on the rare occasions he performs a wedding. He also usually loans a copy to the couple.

The book includes guidance on:

- * weddings (formal and informal)
 - * commitment to partnerships
 - * renewal of vows
 - * name giving/naming
 - * graduation
 - * coming of age and other birthdays
 - * divorce
 - * stepfamily acceptance
 - * house dedication
 - * 'sorry' ceremony
 - * funerals and memories, and how to prepare a eulogy
- Ceremonies & Celebrations* is available from the Celebrant Centre by emailing weare@celebrantcentre.com.au or phoning 0411 128 285.

You can also find it as an **Ebook** on Amazon and on iBooks, as well as being on eBay.

<https://dallymessenger.com/books-by-dally-messenger-iii/>





This excellent two season, documentary series can be found on SBS. Each episode runs for just under an hour.

It a must see for any Celebrant, as it demonstrates cultural differences in relationship and ceremony.

It is a fly on the wall and interview in progress, as we view the preparation of six Australian couples trying to appease their parents' wishes while fulfilling their own dreams having decided to go ahead with multicultural marriages that not always meet the approval of their families. It can be a chaotic and colourful road to intercultural relationships as the six couples straddle the gulf between their life long expectations and cultures while encountering and negotiating the gap between their parental relationships.

In episode 1: Christian Nancy and Indian Hindu Ashu intend to get married in a Christian wedding ceremony, but Nancy's family struggle to accept the union; skip truck driver Mark is in for a culture shock when he travels to Nairobi for his wedding to Mabui

Episode 2: Sri Lankan Hindu Lalith clashes with his parents when he chooses to marry Chinese Australian Louise instead of having his marriage arranged; Gypsy Derian has agreed to the traditions expected by her family in her wedding to Maltese-Australian Jye.

Episode 3: Travis agreed to convert to Islam to be able to marry his Pakistani-Australian girlfriend Rabia; Indigenous Wiradjuri woman Jessa feels the pressure of her marriage to important Maori leader Areti.

Season 2, Episode 1: Nandi is in her mid-30s and the first in her family to tie the knot. Her fiancée Dan, from the Gold Coast, couldn't be any more different.

Season 2, Episode 2: Eskii's parents insist she incorporate as many Ethiopian elements in her



wedding as possible; Greek Australian George meets Malaysian Indian doctor Ranmeet, who dreams of a traditional Sikh wedding.

Season 2, Episode 3 Iranian Australian Pariya's mother is expecting a full Persian wedding for her only child. However, the groom Viktor, a Macedonian migrant, has other ideas.

- [Watch Marry Me, Marry My Family: Season 1 | Stream free on SBS On Demand](#)
- [Bing Videos](#)





The South Coast of NSW is a paradise. Is it any wonder that people want to marry and live here!

There are always wonderful things happening on the south coast and some couples like to link their events to festivals or perhaps avoid particular dates to ensure transport and accommodation is a breeze and as Celebrants, we can make suggestion to couples and clients. Here are jst some dates & events to consider but you can find so much more on the huge list at [Event guide - Shoalhaven - South Coast NSW](#)

5th September 2024 10:30 am - 7:00 pm **Community Expo**, Dunn Lewis Centre, Saint Vincent Street, Ulladulla NSW, Australia

14th September 2024 Kangaroo Valley Craft Beer and Barbeque Festival

Sunday 15th September 2024 4pm, South Coast AMC Regional meeting via zoom

20th September 2024 **Due date for payment of annual registration for most—check your invoice**

27 September 2024 Culburra Beach Festival

September 2024 **AMC Education session:**



A quick look back

September 1974	The Attorney General Lionel Murphy, approved the lodging by individual celebrants of advertisements in the press, providing that such ads be no longer than one column by one inch.
September 1974	The state branches of the ACMCA formed their own organisations. with prompting from Junie Morosi , who at that time was the assistant to Al Grassby , the Commissioner for Community Relations, and Dally Messenger, Carol Astbury called the first meeting of the <i>Association of Civil Marriage Celebrants</i> ACMCA in Perth.
9 September 2007	The release of vocational qualification CHC41502 - Certificate IV in Marriage Celebrancy (Release 1) . https://training.gov.au/Training/Details/CHC41502
2 September 2008	Radio TV & personality, Greg Evans, after Training under his mentor Dally Messenger, was registered as a Marriage Celebrant. Because of his work on TV show A Perfect Match, he had often been asked to MC wedding Ceremonies but a registered Celebrant had to step in for the legals until Greg secured his registration.
2 September 2008	Annemarie McDonell registered as a Marriage Celebrant
4 September 2019	Formation of the <i>Civil Celebrants Network (CCN)</i> Incorporated which was formed on 8 May 2008, changed its name to The Celebrants Network Inc.

COORDINATOR COMMENTS



Here we are in Spring already. The season of new life, weddings, and change. The AMC is going through some change at the moment because the AGM and an election of new committee will soon occur.

That is a good thing.

It is often said that the mark of a professional is how you deal with complaints. The AMC

even in its constitution, sets out a process as to how as an association it deals with complaints. We all know that when mistakes are made, the professional recognises the error, apologises and immediately acts to make corrections while focusing on improvement. That can also be said for any association, including the AMC. In August, there were some disagreements in the AMC committee but that has now been resolved. The committee represent us, the members, and must always act in the best interests of the association which constitutes its members.

The AMC is a wonderfully supportive organisation, run by members, for members.

You will have read earlier in this newsletter that the very exciting news is that a newly revitalised, expanded, and very enthusiastic committee is strengthening the AMC.

Finding and recruiting volunteers is often a challenge but it seems the AMC currently has many enthusiastically stepping up. That is exciting to see.

This year's AGM and election are currently being planned and so nominations will soon be called for however it is already very clear that those volunteers who have indicated they will fulfill interim committee roles or will nominate for election, are all skilled professionals who are not only focused on improvement but to ensuring there is transparency and an ongoing benefit to all members.

Every voluntary organisation, well actually all associations and organisation that require a board or committee, experience difficulties and disagreements at the committee level from time to time and the AMC is not immune as we saw for just about one week in August but that is all now water under the bridge. **We have moved on and confidently look to the future, and the future looks good.**

The AMC President, Annemarie McDonell and/or the committee will undoubtedly issue more information on future direction and I for one am excited at the possibilities.

One area requiring action is the AMC webpage. There were problems with the old web page and so a new one was created however, as we know, it has not worked as well as was expected and so a new team are closely reviewing the work that was carried out and are fixing the AMC webpage step by step., the first being moving to a new provider.

Committee communication and transparency, are two things that AMC President, Annemarie McDonell has always sought to achieve, and this is now expected to improve significantly with a new committee.

No single individual can do it all and that is why a cooperative and productive team is required. I think we now have that. and will see more of it as we move forward and especially after the election.

Volunteering is not always easy or practical but every effort is valued.

Congratulations and thanks to all who have worked hard and quickly to strengthen and support the AMC and members.

Your efforts are appreciated and much valued.



LIFE GETS BETTER
together

There are four very important words in life:
love, honesty, truth, respect.
Without these in your life,
you have nothing.

