

WATAC NEWS



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WOMEN AND THE AUSTRALIAN CHURCH

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Wishing You A Very Happy WATAC New Year

Even though the WATAC year is well under way it seems but yesterday that 2010 dawned and that we were all enjoying holiday time. Quite a few WATAC groups have had their first meeting for the year, and their energy and enthusiasm was quite palpable.

There is no doubt that there is much to be energetic about, as the articles we have gathered together for this Newsletter will indicate.

What has happened with our *'And Also with You'* campaign since we commenced it late last year is interesting as well as challenging, so I have written about it in some detail. There are also several articles which explore the issues involved with the new translation of the Mass which I'm sure you'll find interesting: *'Papal Liturgist Endorses Reform of the Reform'* and *'Seattle Pastor Begins Effort to Review New Missal Translations'*. The bad and good news!

Mary Daly, a wonderful and visionary American feminist, died recently. She opened people's eyes and minds in the 1970's, 80's and 90's and shocked as well as challenged many women and men. We have included an inspirational reflection written by Joan Chittister on what Mary Daly's writings have meant to our world and to our Church. Mary Daly named what she considered the eight deadly sins of our fathers: "processions, professions, possession, aggression, obsession, assimilation, elimination and fragmentation" - very thought-provoking!

The recent death of Edward Schillebeeckx, a Belgian-born Dutch Dominican theologian, is another great loss to our world. His writings have inspired thinkers of many different religious beliefs and nationalities since the time of the Vatican II Council. We have included an article about this wonderful man.

Another Dominican, Timothy Radcliffe, is represented in this Newsletter by his article, "Towards a Humble Church" in which he writes of the recent investigations of sexual abuse in the Irish Church and the need to look seriously at how the Church can rid itself of 'clericalism'. He laments 'clericalism' and its part in sexual abuse and the effect of this on the Catholic Church all over the world.

It was in the 19th Century that Dostoevsky, the Russian novelist wrote:

Love all God's creation, the whole and every grain of sand in it. Love every leaf, every ray of God's light. Love the animals, love the plants, love everything. If you love everything, you will perceive the divine mystery in things. Once you perceive it, you will begin to comprehend it better every day. And you will come at last to love the whole world with an all-embracing love.

These words give us wonderful food for thought in 2010 as we try to move forward in the midst of the arguments about climate change between our scientists, sceptics, politicians, religious people, and in our everyday conversations. Over the Christmas New Year period the Pope has added his voice to the climate change debate urging us all to action. We have included a brief article to capture his contribution.

The very good news that Mary Mackillop's canonisation was really on the Roman agenda greeted us in early January. The media picked up Mary's story as well as the issues surrounding

canonisation in the Catholic Church. We have included a short article by an English writer, Clifford Longley, in which he ponders on the issue of 'miracles' and what they mean today - interesting! During the holidays one of the radio stations also rang and asked me to discuss "What is a miracle"? Try answering that sometime!

Life without Joan Chittister would be much diminished, wouldn't it? Do read her inspiring reflection on 'Love', it will both enrich and challenge you. As also will Carmel Maguire's 'Sermons in Stones' reflection on her Parish's Sunday Mass' call to 'Come, let us WORKSHOP the Lord.' The creative Carmel was much inspired by this 'typo' and produced a beautiful life-giving reflection which I'm sure you'll enjoy.

Let me draw this summary of Newsletter issues to a close by sharing with you a great quote from Parker Palmer:

The mission of the church is not to enlarge its membership, not to bring outsiders to accept its terms, but simply to love the world in every possible way - to love the world as God did and doesif we are able to love the world, that will be the best demonstration of the truth which the church has been given.

Bernice Moore

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Dates for your Diary

- Friday 5th March 7 am
International women's Day Breakfast
Sydney Convention Centre Darling harbour
- Tuesday 16th March 12 Noon
Inter-faith Symposium
NSW Parliament House
- Tuesday 1st June 12 Noon
WATAC Luncheon
NSW Parliament House
- Tuesday 9th November 12 Noon
Inter-faith Symposium
NSW Parliament House

WATAC has booked a table for the UNIFEM International Women's Day Sydney Breakfast 3010

Bayside Grand Hall, Sydney Convention & Exhibition Centre, Darling Harbour
7.00am to 8.50am - Friday 5 March 2010
\$60 per person

Speaker is **Dr Rose Evaster-Aderolili** - Head of the Gender and Macroeconomic Model at the African Centre for Gender and Development (ACGD) located in Addis-Ababa, Ethiopia. The Centre is a division of the United Nations Economic Commission for Africa (UNECA) and is the only regional structure directly responsible for gender and development programs in Africa. ACGD works in conjunction with national, sub-regional and regional structures in the advancement of women and gender equality.

If you would like to go to the Breakfast call Bernice ASAP - 9534 8527

WATAC ANNUAL LUNCHEON Tuesday 1ST JUNE 2010 from 12 noon - 3pm.

Dining Room NSW Parliament House,
Macquarie Street, Sydney
Followed by the AGM
in the Waratah Room at Parliament House
We'll keep you posted
as details are confirmed

And the Greatest Is Love

Joan Chittister

WATAC Schools' Interfaith Symposium

Tuesday 16th March 2010

from 12 noon - 3pm.

Theatrette of NSW Parliament House, Macquarie Street, Sydney

Women, Religion and Peace

With speakers from three faith traditions

Tamkin Ansari – Muslim

Tamkin Ansari is involved with the Christian and Muslim youth from the Northern Beaches, where she lives, working on a project aimed at getting youth together to discuss faith and spirituality from their respective faith traditions.

Jan Barnett rsj – Christian

Jan Barnett is a Sister of St Joseph and has worked in secondary and tertiary education for most of her religious life. Currently Jan is the national chaplain for the AYCW (Australian Young Christian Workers) who work to uphold basic human rights, especially the right to meaningful and just work.

Rabbi Jacki Ninio – Jewish

Jacki Ninio was ordained in 1998, one of the first female rabbis in New South Wales. At Emanuel Synagogue Jacki has focused on work with youth and young adults. Rabbi Ninio serves on the NSW Jewish Board of Deputies.

See back page this Newsletter for booking details

WATAC Schools' Interfaith Symposium

Tuesday 9th November 2010 from 12 noon - 3pm.

Saint Benedict had a sister, Scholastica, – many say his twin – who had been consecrated to God since her youth and was herself a spiritual leader.

During one of their annual visits, Scholastica, inspired by the depth of their conversation, asked Benedict – by now an abbot of some renown – to remain overnight in the place where they were meeting in order to continue their talk and reflection on spiritual things. Benedict wouldn't even think of it. It was getting dark; it was time to get back to the monastery; it was time to get on with the regular routine of the spiritual life. Unable to persuade him with words, Scholastica put her head down on the table in deep prayer. Suddenly, out of nowhere, a great storm brought with it flash floods and Benedict realized that he could not possibly return to the monastery that night. And the Dialogues say, "he complained bitterly." He said, "God forgive you, sister! What have you done?" Scholastica answered simply, "I asked you for a favor and you refused. I asked my God and I got it."

The story is a vein worth mining for a lifetime. It tells us that law is never greater than love. It tells us to be intent on pursuing the values of the life, not simply its rules. It tells us that discipline is necessary in the spiritual life but that religious discipline is not enough, that depth is a process and that depth costs. It tells us that God lurks in strange places. And waits for us. And puts in our paths just what we need in order to become what we are meant to be. It reminds us that a woman has as much power in the eyes of God as any man and that we must recognize women, too, as spiritual guides.

Time To Think

1. "The loving are the daring," Bayard Taylor wrote. Love sees a way where there is no way. Scholastica knew that the purpose of law is to bring us to the point where we can go beyond it, where we learn to seek what the law can only point to. Have you ever broken one law in order to keep another one?

2. The thing to remember about Benedict and Scholastica is that they were meeting together to "reflect on holy things." They were great spiritual leaders but they had never stopped striving for more spirit or seeking for more wisdom. They insisted on taking the time to sharpen their inner vision. What do you do to deepen your own spiritual life? How long has it been since you just took a book, sat down, read and then thought about it for a while? With whom do you talk about "holy things?" And if you don't, why don't you?

3. The trick of perfection is a trick played upon the spiritually unaware to make them think they can arrive at a point beyond which they need not go. Benedict's demon may well have been perfection if Scholastica had not freed him from the burden of the impeccable so that he could know the challenge of being flawed. Which of your flaws have taught you the most about life?

4. Scholastica saw life differently than Benedict. Each of them gives us a vision of another dimension of life. She gave us a taste for the possible; he gave us a respect for responsibility. Don't be fooled; they are not opposites. The two are always of a piece. □

Sermons In Stones

Carmel Maguire

For the 5th Sunday in Ordinary Time, in the parish bulletin at Sacred Heart Randwick, the entrance antiphon enjoined us to 'Come, let us workshop the Lord'. Since Shakespeare could point to 'sermons in stones' (*As You Like It* Act II Scene I, for the curious), why can't a spell-check error provide the base for a meditation? Should we workshop the Lord? 'Workshop' as a verb I had only heard in relation to theatre productions, when producer and cast work through a script and try to decide what works dramatically and what has to be done to strengthen the drama, including of course the actors' own performance. In the only session of this nature which I attended I was amazed at the depth of the analysis undertaken of the characters and plot, not to say the speculations which followed. I became aware of how superficial my reactions to theatrical reality must be, whether on stage or in cinema. Hamlet's plight moves me but I have never thought to seek the origins in his indecision and cruelty to self and others in his childhood, let alone in some oedipal connection with his mother.

But could a much deeper appreciation of our faith be gained if we attempted to 'workshop' the Scriptures? In fact, is that what some Scripture scholars and theologians have long been trying to do? First to get to the best possible, most authentic text, then use all their philosophical, historical and linguistic prowess to render to the words of Scripture the meaning which the Lord intended. In the theatrical analogy, the adumbration of previous productions may need to be stripped from classic texts. Traditions, allusions, assumptions, asides and commentaries, and the personalities who have presented them, may be obscuring the impact of the drama for today's audience.

My sister has very much enjoyed a series of seminars on St Paul given by the Jesuits of Mount

Street in London. She assures me that according to scholars while the road to Damascus remains pivotal in the Apostle's life, there is no scriptural justification for his being on the back of any horse or any other four-footed beast before his conversion. This may be a minor detail in the grand scheme of things, but not all the misunderstandings, not to mention neglect of Scripture are so devoid of serious consequences. My mind goes back to the outstanding address given by Dr Elizabeth Julian RSM at the WATAC 2009 'Futuring Now' Conference. Elizabeth pointed to the neglect of passages from Paul in which he acknowledged the ten women and sixteen men who worked with him among the Romans. Apparently this passage (*Paul Rom. 16:1-16*) has not yet found itself to any liturgy or encyclical. There is plenty of scope too for WATACers to workshop what Elizabeth identified as 'the remarkable vision set forth in Galatians 3.27-28':

For all of you who were baptised into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, there is neither slave nor free person, there is not male and female, for you are all one in Christ Jesus.

That one-ness brings us mighty responsibilities towards all our fellow creatures but it arms us with the mighty conviction of our equality. Chairman Mao stated his belief in one of the principles of Jesus, when he said that 'Women hold up half the world'. Mao's belief can hardly have been sincere when 'the great helmsman' went on to inflict such suffering on his people of both genders in the Cultural Revolution.. On the other hand, with Elizabeth Julian's prompting, we may well put our trust in Paul's sincerity and take him as a guide in our workshopping. There you are – sermons in spell-check errors as well as in stones. □

This is the big lie the world tells us: that the universe is connected by trade agreements, electronic banking, computer networks, shipping lanes, and the seeking of profit – nothing else.

Whereas this is the truth of God: all creation is one holy web of relationships, and gifts meant for all; that creation vibrates with the pain of all its parts, because its true destiny is joy.

Julie Polter

‘I’m not alone in finding the Church’s reliance on miracles strains credibility’

Clifford Longley

The Tablet 9th January 2010

Pope St Pius X, who died at the outbreak of the First World War, was the first pope to be canonised since the seventeenth century. Doubtless there were many popes with a heroic degree of sanctity in the intervening years. But the long gap in proclaiming them as such suggests a certain prudent reticence on the part of the Holy See. That period is decidedly over. There is now an official cause in progress for the canonisation of Pius IX, who convened the First Vatican Council; of Pius XII, whose ambiguous silence at the time of the Holocaust has cast a shadow over his reputation; of Pope John XXIII, who convened the Second Vatican Council; of Pope Paul VI, who completed and implemented it; and of Pope John Paul II, who died only five years ago.

Yet that long period of restraint was surely wise, and the Holy See may be regretting that it came to an end. With five papal canonisation processes at various stages along the way, the papacy begins to take on the appearance of a mutual appreciation society. That is exactly the wrong kind of message. Furthermore, the canonisation of one pope by another inevitably looks like the endorsement of everything that first pope stood for, which is why the canonisation of Pius XII is in itself such a bad idea, at least until the big questions about his papacy are cleared up.

Those who promote a candidate’s cause do so because they wish to gain the extra status for their hero that sainthood would bring, and hence advance all that he stood for. It is the ultimate accolade, and it brings credit to them rather than to the saint in question, who, we may assume, lacks for nothing in the hereafter. With five Popes in the queue, a question is bound to arise about those whose names are missing. What was wrong with Leo XIII, the father of modern Catholic Social Teaching, with Benedict XV, who skilfully steered the Church through the catastrophe of war, and with Pius XI, the fearless scourge of Nazism? Aren’t they in heaven too? Weren’t they holy? Wasn’t poor John Paul I? Far better just to assume that all popes are holy – modern popes anyway – and leave it at that. The Church always prays for a holy pope. Let’s assume its prayers were answered.

As soon as we start asking questions about contemporary canonisations, even more troubling issues come to the fore. I know I am not alone in finding that the Church’s reliance on miracles, to prove God’s certification of the process, strains credibility to the limit. This is not to doubt the medical validation process, which we may be sure is scrupulous. The Vatican’s process for establishing that the candidate was saintly seems rigorous enough, although one does hear suggestions that the whole process is very expensive. Nor am I troubled by the doctrine of saintly intercession. But there are far bigger doctrinal issues at stake, concerning the concept of divine intervention in the world.

The idea that God would demonstrate that a saint is truly in heaven by instantly healing someone’s fatal illness because he has been asked to do so by the said saint – who is in turn responding to the prayers of the victim or those near to him – seems to me so simplistic, so credulous, so presumptuous, so mechanical and so manipulative, that it brings no credit to the Catholic religion and indeed confirms the worst prejudices of its enemies. Is that really the kind of God we believe in? Don’t millions of people offer prayers every day for the recovery of a loved one – some of which are answered, some not? Doesn’t the very idea of canonisation miracles – in effect miraculous cures as part of a PR exercise – mock them cruelly?

In the case of John Henry Newman, for example, couldn’t it even turn his impending beatification into an embarrassment? From what we know of him, we may safely assume that Newman had (or should we say “has”?) no wish to be recognised as a saint. He was diffident enough about being made a cardinal. So why should he, from his place in heaven, want to help that process along? They were saying in Rome some years back that the reason his canonisation process was not progressing faster was because the vast majority of English Catholics were not praying hard enough for a miracle. If there is any truth in that, I suspect it is because the vast majority of English Catholics share my scepticism. They may even feel that the association of his name with such a requirement rather demeans him. Thus it defeats its own purpose. And he deserves better.

□

WATAC says “NO!” to Reforming the Reform

In our last Newsletter in '09 we wrote about our 'And Also with You' campaign in response to the rapidly approaching new translation of our Mass. So, just to keep everyone up to date and to energise us all to keep on the task, let's look back and then forward:

- All WATAC-ers have received a copy of Paul Collins booklet 'And Also with You'
- Many of you sent us your responses to this booklet.
- The responses we received in time were collated. We wrote to most Bishops and sent them a copy of the collated responses.
- We included two copies of these responses with your last Newsletter in 2009 and invited you to share them with friends, parishioners, maybe your priest and parish council.

Since then we have received replies from five of our Bishops. These were from Archbishop Philip Wilson; Bishops David Walker, Gerard Hanna, Michael Malone and Rev. Patrick O'Ryan on behalf of Bishop Michael McKenna.

Father Brian Lucas who is secretary of the ACBC (Bishops' Conference) rang me on behalf of Philip Wilson who is Chair of the Bishops' Conference. Some of the points that Brian Lucas spoke of in that phone call included:

- It is difficult for the Bishops' Conference to reach a common position and so take a united public stand with which all really agree. If they don't do this the media will 'make a meal' of disunity and/or disagreement.
- English is not the same in all English speaking countries e.g. America, England, Australia. This makes an English translation complicated and not pleasing to all.
- This is a 'transition time' in which the conservative voice is louder than that of the intelligent, educated thinkers who want to move forward. However this 'transitional time' will not last so we need to 'hold on'.
- Many Australian Bishops are not happy with the new translations but feel they have little choice to act at this stage.

- The priests will have to do more in terms of the new translation of the Mass than the laity so laity should not worry too much!
- Many of those Bishops who are aware of the WATAC responses agree that the comments that the women have written are intelligent, thoughtful and inspired by genuine concern.
- As a Church 'we are all in this together' so we need to 'hold on' together.
- It could be possible for WATAC to organise a forum in 2010 to discuss these issues with a Bishop's representative, if we so wished.

In the last Newsletter (pp12, 13) we printed an article by Fr Michael G Ryan, 'If We Said 'Wait'? And in the name of WATAC I signed the form on his website which is protesting the new translation. It would be good if all WATAC-ers signed this form: <http://www.whatifwejustsaidwait.org> They have close to 17,000 signatures at present.

It will only be a large number of voices saying "NO!" to 'Reforming the Reform' which the Roman Curia is pursuing and demanding that the local Bishops submit to, that will influence them, our Bishops, to at least pause and reflect. "The unreflected life is not worth living." So, do take a deep breath and then get involved - "The time is now and we are here."

WATAC is planning to order more copies of Paul Collins' booklet so that those of you who want to share them around among your friends (and 'enemies!') and your fellow parishioners ++ will be able to do so. Just let us know that you want some copies.

At our WATAC Inc meeting this week we decided that we will work with Paul Collins (who is part of Catholics for Ministry) and probably send copies to all parishes around Australia along with a copy of the article, 'If We Said "Wait"' encouraging them to sign the online petition.

Marg Day, who is a member of WATAC Inc, has contacted Catalyst for Renewal and sent them a copy of your collated responses to 'And Also With You'. It would be good if we were able to network with that widespread group, so we'll pursue that contact.

This is a 'work in progress'. Your thoughts and ideas, as well as hands-on action are needed and welcome. Keep in touch. Martin Luther King said, "We may have all come on different ships, but we're in the same boat now"!!!

This moment in our Catholic Church life is highly critical, as you will see when you read the various articles we have included in this Newsletter. This 'new translation' is really but a symbol of much deeper issues and if we, the people who are the Church, do not act now, we stand to lose so much of that which we were gifted with by Pope John

XXIII. "The opening of the doors and windows" of our Church through the work of Vatican II and then the beauty of the breath of the Holy Spirit which blew away many of the 'cobwebs' of hundreds of years of so much static conservatism is our precious heritage not to be lost.

A quote I read recently comes to mind, "Speak your mind, even if your voice shakes." - So let's do it together.

Bernice Moore

We are now faced with the fact, my friends that tomorrow is today. We are confronted with the fierce urgency of now. In this unfolding conundrum of life and history, there is such a thing as being too late. Procrastination is still the thief of time. Life often leaves us standing bare, naked, and dejected with a lost opportunity. The tide in the affairs of men does not remain at flood - it ebbs. We may cry out desperately for time to pause in her passage, but time is adamant to every plea and rushes on.

Over the bleached bones and jumbled residues of numerous civilizations are written the pathetic words, 'Too late.' There is an invisible book of life that faithfully records our vigilance or our neglect.

Omar Khayyam is right: 'The moving finger writes, and having writ moves on.'

**Martin Luther King
Beyond Vietnam speech
April 4, 1967**



From *Women-Church* 5, Spring 1989
© Graham English

Seattle Pastor Begins Effort to Review New Missal Translations

Thomas C Fox

National Catholic Reporter

Dec. 10, 2009

Saying he's woefully aware of how difficult it is going to be to 'sell' faithful Catholics on the new translations of the Catholic missal, a Seattle pastor has begun a nationwide campaign to slowdown the program.

"For some time I've followed the bishops' debates, read many of the new texts, discussed them with brother priests, and visited about them with Catholics in the pews, and I've become aware of how difficult it's going to be to 'sell' ordinary, faithful, good Catholics on the new, Latinized translations of the Missal," said Father Michael G. Ryan, pastor of St. James Cathedral for more than two decades.

"And with good reason, because some of them, in my opinion, are very poor and the principles underlying the translations are highly questionable."

Ryan said he is "troubled" when he realizes that it's "almost exclusively the overburdened pastors of this country who will be saddled with the task of getting people to understand why they are getting new translations and why the translations will be better than what they're used to."

"To put it as succinctly as possible, if I haven't been able to sell myself on this, how will I ever successfully sell it to the people I serve!"

So, said Ryan, he decided to start the "What If We Said 'Wait'?" campaign, the case for what he calls a grass-roots review of the new Roman missal. To this end he has set up a web site and has written an article in the Dec 14 issue of *America*.

I spoke with Ryan this week to find out more his campaign. This question and answer grew out of that conversation.

Fox: Why did you start this campaign?

Ryan: For months I've been talking with priest-friends and associates whose reaction to the coming new translations was the same as mine.

They lived in dread of them. They felt they were inferior, clumsy, and altogether unworthy of our greatest prayer. And, like me, they knew that the "selling" of the translations to the people would rest on their shoulders and on the shoulders of pastors all over the world. How would they convince their people of the value of making such significant changes if they themselves were not only unconvinced of their value but actually convinced that the translations were a disaster-in-the-making?

The more I thought about this the more I became convinced that something needed to be done, but everyone I talked with told me it was pointless. It was either too late because the translations were all but a fait accompli, or it was futile because no one in authority would pay attention. I suspected they were right but to me that didn't seem reason enough to remain silent. I kept thinking of our people whose prayer life this is and of my responsibility to them as a pastor. If I didn't speak up on their behalf – and if no one else did – how would I ever live with myself? So I sat down one day and put my thoughts down on paper. My first couple of drafts were pretty incendiary. My theme was not "What if we just said 'wait?'" but "What if we just said 'no?'" It was a call to my brother priests to stand up on behalf of our people and draw a line in the sand.

Over time, I realized that a more reasoned approach that invited the response not just of brother priests but of our people as well would be more constructive and in the spirit of what the church is all about. The church I have served as a priest for nearly 45 years, the church of the Second Vatican Council, is one that values dialogue and honors the fact that the Spirit speaks through all the people, not just the hierarchy. Why not, then, involve them by inviting their response? Why not take the time to test the new translations in a careful and methodical way? Didn't something of this importance deserve something better than a mandate from on high and a potentially manipulative catechetical program for introducing the new translations?

Are there other reasons?

Like many people, I care about good liturgy and I also care about good English. Good liturgy demands the best we have and will be compromised by texts that are awkward, arcane, clumsy, and in many cases far removed from the way people speak. That is not to say that our texts should be 'down home' and colloquial. Far from it. They should be dignified, elegant, poetic, traditional in the best sense of that word, and easily understandable. And in the case of texts that are meant to be set to music, they should also lend themselves to a metrical form.

Bishop Donald Trautman, who has given more effort to this matter than any of the bishops in this country, has also pointed out that many of the texts that will be proclaimed by the presiding priest will be difficult and even impossible to proclaim in an intelligible way. Some of them violate English grammar and syntax by not even being complete sentences! Add to that a comment of one of my priest friends recently made with regard to foreign-born priests - of which we have a growing number - who for the last several years have labored mightily to preside intelligently and intelligibly at Mass. He expressed the thought that many of them will find these new texts to be a great stumbling block. The same will likely be true for the people with whom they celebrate.

You mentioned the Second Vatican Council. What does all this have to do with it?

Everything. One of the great breakthroughs of the council had to do with the collegiality of bishops. The process followed in bringing about the new translations was, to my way of thinking - and I am far from alone - a clear violation of that great conciliar teaching. When it came to the matter of translation liturgical texts, the council's document on liturgy made it clear that conferences of bishops should appoint their own liturgists and translators who would begin and oversee the work and then submit it to the entire conference for approval. It is true that, under pressure, Pope Paul VI added that the Roman Congregation would then have to give its recognition to translations, but the clear intent was that the initiative would come from local conferences and the translations would be done by people of their own choosing.

All that was bypassed in the development of the new translations. Not only did the Roman Con-

gregation completely negate the work done by the experts of International Commission on English in the Liturgy (ICEL) over a period of 15 years, they also overturned the very manner by which translations were to be done. Since the council, translations had been done according to the principal of "dynamic equivalency" which allowed for translating according to meaning. Now they were to be done according to the principal of "formal equivalency" which involves pretty much a literalist approach, slavishly tied to the original Latin texts. And, not surprisingly, for the drafting of the new translations they appointed their own hand-picked people who were of like mind.

Other thoughts?

Only that this campaign seemed to be a good way to allow the people to have a voice and speak their mind. The What If We Just Said Wait? website is not meant to be a referendum but it does give people a chance to weigh in on a very important matter. When people are feeling powerless, it gives them a chance to do something, however small, to express themselves, to find a voice. And they are doing so in quite large numbers - across the country, certainly, and even around the English-speaking world. The internet makes this possible. Why not make use of technology like this when it is available? (The Holy Father himself said in May of this year, on the 43rd World Day of Communications, "These new technologies are truly a gift to humanity. They respond to a fundamental desire of people to communicate and to relate to each other," and he urged Catholics to "bring the witness of their faith to the digital world.")

But I would observe that there's a rather sad aspect to this: many people (priests and lay ministers, especially) have chosen to sign on as "anonymous." We provided that option, knowing how many in the church today would fear for their positions were they to sign on. That seems regrettable to me, and I think it says something about the atmosphere of fear in our Church today. I am happy I personally didn't have to deal with that. I had no trouble whatever putting my name to the piece I wrote for America. I have an archbishop who respects people's rights to express their opinion. And I think we have a church where it is still possible to ask questions; where it is still our responsibility to ask questions. □

Don't turn clock back on the Mass says top liturgist

Mark Brolly (in Melbourne)

The Tablet
30th January 2010

A LEADING liturgist has accused the Vatican, including the papal master of ceremonies, of trying to turn the clock back 50 years by reintroducing pre-conciliar norms to Masses.

Fr Anscar Chupungco, a Filipino Benedictine monk who taught at Rome's Pontifical Liturgical Institute and was a consultor to the Vatican's Congregation for Divine Worship, said that such an agenda "seems to conveniently forget that since Vatican II, the Church has been marching with the times, acknowledging the changes in social and religious culture".

"Will Latinised English make the liturgy more awesome?" he asked. "It will certainly sound mysterious, but will it be more prayerful? Will the silent recitation of the Eucharistic Prayer, preferably in Latin, evoke more vividly the Last Supper of Jesus? Is receiving Holy Communion on one's knees and on the tongue more reverent than receiving it standing and in the hand? Will the priestly role of mediation be reinforced by praying at the altar with [his] back to the assembly?"

Fr Chupungco was delivering a paper, "Liturgical Studies and Liturgical Renewal", at the launch of the Broken Bay Institute's and University of Newcastle's liturgical studies programmes in Sydney on 21 January. His comments come amid a row over the new translation of the English Missal, which critics charge is too wedded to the Latin to flow well.

Fr Chupungco continued: "No less than the papal master of ceremonies, Mgr Guido Marini, announced on 6 January that there is need for a new reform of the liturgy. He intimated that the post-conciliar experts did not grasp fully the meaning and intention of the liturgy constitution, which they had drafted and presented to the Council Fathers."

He went on: "What are the possible implications of a reform of the post-conciliar reform? ... What agenda does it put forward? The agenda is, to all appearance, an attempt to put the clock back half a century."

Fr Chupungco said Vatican II's Constitution on the Liturgy required that the revision of any part of the liturgy should be preceded by a theological, historical and pastoral investigation. Regarding the use of Gregorian chant, for example, he said: "It is true that Latin and Gregorian chant still claim their rightful place in the liturgy. But to recall them as the ordinary, normal language and song of worship in parishes seems to overlook the conciliar principle of intelligent participation."

"Sound tradition and legitimate progress are the two key phrases that perfectly express the programme of liturgical reform envisaged by Vatican II," he said. "Liturgical reform is both sound tradition and legitimate progress, not sound tradition alone." □

"The word for peace in both Arabic (*salam*) and Hebrew (*shalom*) has the same etymological root and the same breadth of meaning: wholeness, health, safety, and security. It refers to a peace experienced and lived out in the everyday historical situation of life. Peace can be a basis or cause that leads to something else. It is either a prerequisite or a by-product.

Naim Ateek from *Justice, and Only Justice: A Palestinian Theology of Liberation*

Papal liturgist endorses 'reform of the reform' - Cites 'the necessity of a new liturgical renewal'

Father Matthew Gamber

Catholic News Service, Jan. 07, 2010

VATICAN CITY – The pope's chief liturgist, Msgr. Guido Marini, endorsed calls in the church for a "reform of the reform" of Catholic liturgy.

"For some years now, several voices have been heard within church circles talking about the necessity of a new liturgical renewal," Marini said.

A fresh renewal movement would be "capable of operating a reform of the reform, or rather, move one more step ahead in understanding the authentic spirit of the liturgy and its celebration," he said.

Marini, who has served as master of papal liturgical ceremonies since late 2007, spoke Jan. 6 to a conference of priests from English-speaking countries gathered in Rome to mark the Year for Priests. The conference was sponsored by the Australian Confraternity of Catholic Clergy and the U.S.- based Confraternity of Catholic Clergy.

The papal liturgist said the goal of the new reform movement "would be to carry on that providential reform of the liturgy that the conciliar fathers had launched" but which has "not always, in its practical implementation, found a timely and happy fulfillment."

Marini stressed that the liturgy celebrated by the church should be marked by historical continuity.

"I purposefully use the word continuity, a word very dear to our present Holy Father," Marini said. "He has made it the only authoritative criterion whereby one can correctly interpret the life of the church."

Marini said that an appreciation of continuity would help bring together divergent schools of thought regarding the liturgy.

"The liturgy cannot and must not be an opportunity for conflict between those who find good only in that which came before us, and those who, on the contrary, almost always find wrong in what came before," he said.

The way forward for any liturgical renewal is "to regard both the present and the past liturgy of the church as one patrimony in continuous development," he said.

He offered suggestions for showing continuity in the liturgy and gave examples from current papal liturgical celebrations.

The tradition of praying while facing East, and so symbolically facing the Lord, is now seen in the placement of a crucifix on the altar of St. Peter's Basilica, he said. "Hence the reason for the proposal made by then-Cardinal Ratzinger and presently reaffirmed during the course of his pontificate, to place the crucifix on the center of the altar, in order that all, during the celebration of the liturgy, may concretely face and look upon the Lord, in such a way as to orient also their prayer and hearts," he said.

A renewed emphasis on "adoration," explained by Marini as "union with God," also will foster continuity with the past and should be a criterion for future liturgical practices, he said. Everything in the liturgy must be conducive to adoration, Marini said, including the music, the singing, the periods of silence, the way of proclaiming the Scriptures as well as the liturgical vestments and the sacred vessels.

He said it was this same desire to renew a sense of adoration that prompted Pope Benedict to make it the norm in papal liturgies for the pope to distribute Communion on the tongue to people kneeling.

"By the example of this action, the Holy Father invites us to render visible the proper attitude of adoration before the greatness of the mystery of the eucharistic presence of our Lord," Marini said. He said the same attitude of adoration "must be fostered all the more when approaching the most holy Eucharist in the other forms permitted today."

Throughout his talk Marini quoted extensively from the writings of Pope Benedict concerning the liturgy.

"I have learned to deepen my knowledge these past two years in service to our Holy Father, Benedict XVI. He is an authentic master of the spirit of the liturgy, whether by his teaching or by the example he gives in the celebration of the sacred rites," Marini said. □

Vatican II's irreversible changes

The Tablet 30th January 2010

Recent developments in the Catholic Church have sparked fears of an imminent counter-revolution against the Second Vatican Council. Anxiety is mainly focused on the new translation of the Mass into English but also on a more fundamental call by the papal master of ceremonies, Mgr Guido Marini, for a "renewal of the renewal" which would entail the recasting of the entire Latin liturgy. But is Vatican II itself actually in danger from reactionary forces in the Curia?

The inaugural meeting of a new movement, calling itself Stand Up for Vatican II, took place in London this week. Liturgical issues were high on the agenda and in people's minds. A petition was launched calling on the bishops of England and Wales to rededicate themselves to Vatican II. Meanwhile their worst fears seemed to be underlined in a lecture by the leading liturgist Fr Anscar Chupungco OSB in Newcastle, New South Wales, in which he asked: "What are the possible implications of a reform of the post-conciliar reform? What agenda does it put forward? The agenda is, to all appearances, an attempt to put the clock back half a century."

Like many of those at the London meeting, he is of the Vatican II generation. Many priests and lay people who remember those times recall with joy the reforms wrought by the council. They have dreaded ever since the possibility that the far horizons opened up by the Second Vatican Council might shrink again if the Church were to retreat fearfully behind fortress walls. All the post-conciliar popes, with the brief exception of John Paul I, have come under such suspicions.

But at least on the evidence of his three encyclicals, it is hard to convict the present Pope of any such intentions. Nor have the English and Welsh bishops shown signs that they need reminding of their commitment to the main conclusions of Vatican II. Except in one small respect – the failure of the substantial majority of them to implement canon 511, which mandates the creating of diocesan pastoral councils as called for in the council decree *Christus Dominus*. Better channels of communication between laity, priests and bishops would go a long way towards assuaging current fears and preventing them from becoming exaggerated. That is true at national level as well as in the dioceses. How else are the bishops supposed to know what the laity are thinking, and vice versa?

But the gains of Vatican II are not seriously under siege: this is a not a Church about to go into reverse. The best evidence that Vatican II brought about an irreversible change in Catholic consciousness is the attitude of young people in the Church. The article by Dr Alana Harris in this edition of *The Tablet* will confirm what all who work with such young people already know. They do not refer back consciously to Vatican II and may not know much about it, but it is in their Catholicism's very DNA. Ms Harris describes them as "anonymous conciliarists" – but if you told them that, they would very likely reply that they were "just Catholics". Perhaps they should be taught more about the profound changes wrought by Vatican II. If they could be transported back to the pre-conciliar days of, say, 1955 they would find the Catholic Church of that time completely unrecognisable, and not remotely congenial. □

Prayer always thrusts one into action sooner or later.
One of its main functions is to induce one to think creatively;
it stretches the imagination;
it enables one to see things and people not as they are
but as they might be.

Muriel Lester – social reformer and pacifist (1883-1968)

For Mary Daly: in memory of courage walking

Joan Chittister

National Catholic Reporter – From Where I Stand Jan 13, 2010

I did not know Mary Daly personally. I never met her professionally. I never heard even one of her public speeches. My concern for women's issues did not come from Daly. I got that from my mother.

My sense of Daly's impact on history comes from every discussion of women's issues in which I ever participated. The impact Daly's ideas and courage was having on other women was palpable. In those living situations, then, I learned a lot from Daly. Most of all, I learned how to look newly at things I'd looked at for so long that I was no longer really seeing any of them.

Recently I heard a commentator remark on her role in the development of thought in our time that "when the theological history of the period is written, Mary Daly will, at most, be only a small footnote in the study." That depends, I would argue, on who is doing the history. Women, I think, will have a great deal more to say about Daly than any amount of footnotes can possibly hold.

Remote as my own associations had been, for instance, when the word of her death came I realized instantly that women in general, whether they knew it or not, had a great deal for which to thank her.

Women need to thank Daly for raising two of the most important theological questions of our time: one, whether the question of a male God was consistent with the teaching that God was pure spirit, and two, whether a church that is more patriarchal system than authentic church could possibly survive in its present form. These two questions have yet to be resolved and are yet rankling both thinkers and institutions.

Women need to thank Daly for bearing the rejection that too often comes to those who say a new insight first and say it consistently and say it in the face of the very system in which they themselves have been raised.

For example, in later years, Daly refused to accept men in some of her classes, forcing men to experience the exclusion that women had endured for centuries. As a result, she lost her tenured position at a Catholic college for allegedly failing to offer equal service to all students, both men and women. But at the same time, no one else in Catholic colleges – or elsewhere – lost their jobs for excluding women from access to theology degrees or various medical specialties, among others, on the grounds that women, as women, were unfit for such programs.

Nor did anyone – now that men had finally experienced what it felt like to be made invisible in the public arena – officially apologize to women for having kept them out of schools, offices, work, leadership positions, discussions and decision-making in both church and state for two millennia. However much theology claimed we were all equal.

Women need to thank Daly for modeling the adulthood, the psychological maturity, the strength it takes to accept the social isolation and loneliness that comes with refusing to agree that just because we have never questioned a thing that it is, therefore, unquestionable. Thanks to her relentless questioning of women's social circumstances and theological exclusions everywhere, the woman's question became a major and profound theological question. It is thanks to Daly and the myriad of women theologians after her that "Because we say so" is no longer either a logical or an acceptable explanation for the exclusion of women anywhere.

Women need to thank Daly for exposing to us a whole new way of being alive. She freshened thought about the role and place of women by using language to show us what we could not see. She dug into history to trace the original meanings of words like *hag* and *witch* – once terms of reverence for the spiritual qualities and feminine wisdom of women, but now used to reduce them to the level of the malevolent.

She forced us to think newly, to think creatively. She called on women to Re-member themselves, to put themselves together differently than they had been taught was right for a woman. She talked about Gyn/nocide to make us understand that the infamous centuries of witch burnings were really the genocide of women practiced long before this century's Holocaust and under the guise of holiness.

Indeed, Daly's work is an icon to women. She was a groundbreaking thinker, a threat to any patriarchal institution, a creator of an entire new way of seeing life, of being alive, of celebrating life. She touched a culture deeply. Indeed, we owe her thanks.

From where I stand, a person's influence is measured, not so much by virtue of their effect on the institutions that bred them, but by their influence on those who never knew them at all. It is the women who never knew Daly but now know the things she knew that are the real evidence of her legacy, her impact, her meaning not only to this generation but to generations to come. As in "all generations shall call her blessed." □

Theologian Edward Schillebeeckx dead at 95

"He was a towering Dominican theologian and advocate of Vatican II reform"

Robert McClory

National Catholic Reporter December 24, 2009

The Belgian-born Dutch Dominican theologian, Edward Schillebeeckx, died Dec. 23 at the age of 95 in Nijmegen, Netherlands, where he lived and taught for more than five decades. He wrote well into his 90s. He died of natural causes.

Precious Blood Fr. Robert Schreiter, considered the leading U.S. expert on Schillebeeckx, said his legacy will live on, principally for several major contributions. He was the first Catholic scholar to take seriously all the historical research on Jesus that had been done in the 19th and 20th centuries and present it in an intelligible way.

"Anyone who ignores that will not be taken seriously today," said Schreiter, a professor of theology at Catholic Theological Union in Chicago. Schillebeeckx also pioneered the idea of examining "the historical backgrounds of what seemed to be infallible truths and relating their real meaning" in an intelligible way, he said. "He insisted that normal people ought to be able to see a measure of reasonableness in Catholic teaching and be able to link their experiences with the revelation traditions of the Christian faith."

From the time of his appointment to the theological faculty at Nijmegen in 1958, Schillebeeckx was a tireless advocate of a more pastoral, personal theology, one that would also take into consideration the experiences of people rather than base conclusions exclusively on abstract, intellectual concepts. His first major book, *Christ the Sacrament of the Encounter with God*, published in English in 1963, represented a serious attempt to apply this thinking to sacramental theology. It sharply challenged the more mechanistic approach to the sacraments as mere dispensers of grace and stressed them instead as interactive meetings with Jesus.

With the appearance of some 75 new dissertations on Schillebeeckx's work in the past

year, Schreiter said he believes Schillebeeckx's theology may be on the verge of a comeback. "Younger scholars are showing interest in his approach," said Schreiter, who said he is working with the Schillebeeckx Foundation in the Netherlands to produce an 11-volume English translation of all of the theologian's writings, including some that have never before been available in English. Among these is Schillebeeckx's 1984 *Theological Testament*, which Schreiter said is the best unified presentation of his overall thinking.

According to Schreiter, anyone interested in a sense of how the man approached his work should first read his sermons, three volumes of which are available in English. Schreiter himself had planned to visit Schillebeeckx at his home in Nijmegen in early January.

When plans for the Second Vatican Council (1962-65) were announced, Schillebeeckx responded as coauthor of a statement, signed by the seven Dutch bishops, that anticipated virtually all the progressive changes that would come out of Vatican II on issues like liturgy, ecumenism and openness to other faiths and the encouragement of lay initiative. Although Schillebeeckx was not a peritus (expert) at the council, he worked closely with Utrecht Cardinal Bernard Alfrink and others to emphasize the collegial nature of the episcopacy, as a balance to papal infallibility pronounced at Vatican I (1869-70). The Dogmatic Constitution of the Church reflected his views on the subject. Also during the Second Vatican Council, Schillebeeckx joined with fellow theologians Hans Küng, Karl Rahner and Yves Congar in launching the theological journal *Concilium*.

After the council the Netherlands became the most progressive country in the world in implementing Vatican II initiatives, and Schillebeeckx, often behind the scenes, was at the center of this movement. Perhaps the most ambitious was the effort to form a Dutch

National Pastoral Council, an ongoing body with 56 members (some clergy, some laity) elected by diocesan pastoral councils, and another 28 members chosen by the council itself.

Despite a lengthy, elaborate, nationwide preparation, the national pastoral council never got off the ground after the Vatican Congregation for the Clergy declared that members should be appointed by the bishops, not elected, and that the council should not have a permanent character and should not present itself as in any way representing the body of the faithful. The congregation said, "All believers have the right and duty to take an active part in the mission given to the church ... but they do not have either the right or duty to give advice to the hierarchy in their exercise of their pastoral task."

Schillebeeckx's personalist thinking was very much a part of the New Dutch Catechism, which became a worldwide Catholic best-seller in the mid-1960s, but the book failed after the Vatican persuaded bishops not to grant an imprimatur to translations of the catechism and suggested much of its content was suspect.

Over the years, Schillebeeckx continued to produce volumes, largely on scripture, history and doctrine. His most influential work, *Jesus: An Experiment in Christology*, was considered questionably orthodox by the Vatican in 1984 and the Congregation for the Doctrine of the Faith summoned Schillebeeckx to Rome. The congregation questioned him again in 1985 regarding his views on the resurrection of Jesus and again the following year for his understanding of ministry in the church. But he was never officially charged or found guilty.

The international buzz that accompanied a booklet sent to all Catholic parishes in Holland in 2007 was not directly linked to Schillebeeckx, although it clearly contained his theological reasoning. The booklet, approved by the country's Dominican province, stated that, with the scarcity of priests today, Catholic parishes should begin selecting members who would preside over the Eucharist, as was the approved method in the early church. The Dominicans

were aware that such a practice would be illegal, but they were undoubtedly basing their approach on something Schillebeeckx wrote in his 1980 book on ministry:

Against the background of the existing church order then, new and sometimes urgently required possibilities are often only to be seen through the medium of what is bound to be regarded as at least temporarily illegal. This is not a new phenomenon in the church — it has always been the case. I am bound to say that an alternative praxis of critical Christian communities is both dogmatically and apostolically possible. It is, in my opinion, a legitimate alternative Christian possibility which is demanded by our present needs. Given the existing canonical order of the church, this alternative praxis is not even *contra* (against) the order but *praeter* (alongside) the order, that is, it is not in accordance with the letter of the church's order, but it is in accordance with what (in earlier situations) that church order really wanted to safeguard.

When I visited him in Nijmegen in 2007 I was impressed with his calm demeanor. It came, I think, from his confidence in God and in Christ. He knew the story was not over, though he was keenly aware of the hierarchical church today and had no misapprehensions about the direction in which it seemed to be heading. This is what he said in 1990:

My concern is that the further we move away in history from Vatican II, the more some people begin to interpret unity as uniformity. They seem to want to go back to the monolithic church which must form a bulwark on the one hand against communism and on the other hand against the Western liberal consumer society. I think that above all in the West, with its pluralist society, such an ideal of a monolith church is out of date and runs into a blind alley. And there is the danger that in that case, people with that ideal before their eyes will begin to force the church in the direction of a ghetto church, a church of the little flock, the holy remnant. But though the church is not of this world, it is of men and women. Men and women who are believing subjects of the church.

Towards a humble Church

Dublin Diocese and child abuse

Timothy Radcliffe asks how the Church can rid itself of the clericalism besetting it

Friendship with Jesus – intimacy – means learning to be gentle and lowly of heart. Then we shall find rest for our souls. But if one thinks of the Catholic Church, the first word that springs to mind might not be “humble”.

I have given retreats for dioceses in 15 countries since I finished my term as Master of the Dominican Order in 2001. The vast majority of priests and bishops whom I have met are simple and unpretentious people who just wish to serve the people of God. But this personal humility has to be sustained in the teeth of a clerical culture, common to all Christian denominations, which stresses rank and power.

This terrible crisis of sexual abuse is deeply linked to the way that power can corrupt human relationships, which is why it touches all the Churches, even if the Catholic Church happens to have been more in the spotlight recently. Celibacy is not, I believe, the source of the crisis, otherwise it would be the case that Catholic priests have a higher rate of offence, which, it seems, we do not. We shall only really address this crisis if we learn from Jesus who is “gentle and lowly of heart”, and find ways of embodying authority which honour the equal dignity of all the baptised, and cherish the weak and vulnerable. Careful vetting of candidates for the priesthood and child-safety procedures are necessary, but they will not get to the root of the problem.

Every institution always seeks to preserve and augment its power, but the philosopher Charles Taylor, in *A Secular Age*, has traced the genesis of “a culture of control” from the seventeenth century onwards. Society is seen as a mechanism rather than an organism, which needs to be adjusted and manipulated.

Monarchs claimed absolute power even over the Church. Imperial powers took possession of the world; millions of people were enslaved and treated as commodities. Once society has ceased to believe in God’s gentle providential government of the world, then the state must take

his place and impose its will. This culture of power is perhaps one reason for the widespread abuse of children in our society. The Church, alas, has often been infected by this same culture of control. This happened partly because the Church has for centuries struggled to defend itself against the powers of this world who want to take it over. From the Roman Empire at the time of its birth until the Communist empires of the twentieth century, the Church has fought to keep hold of its own life, and often ended up by mirroring what it opposed.

We will not have a Church which is safe for the young until we learn from Christ and become again a humble Church in which we are all equal children of the one Father and authority is never oppressive.

At the end of the Middle Ages, the priesthood was in crisis. It was unable to respond to the challenges of a new world of widespread literacy. The parish clergy were poorly educated, sometimes barely able to celebrate the Mass, often living with concubines. The response to this crisis led to an extraordinary renewal of the priesthood, with a new spirituality, new seminaries, a more profound theological formation, a new strict discipline. Without this, the Church would have found it hard to survive the rise of Protestantism.

But this Tridentine understanding of priesthood is in its turn showing signs of crisis, of which the sexual abuse scandal is just a symptom. Its stiff clericalism and authoritarianism, unsurprising perhaps in the context of our past battles, do not help the Church now to thrive and be a sign of God’s friendship for humanity. And so we need a new culture of authority, from the Vatican to the parish council, which lifts people up into the mystery of loving equality, which is the life of the Trinity.

Crises are not to be feared. It is through repeated crises that God drew closer to his people. Israel’s worst crisis was the destruction

of the Temple and the monarchy, and exile to Babylon ... Israel lost everything that gave her identity: her worship, her nationhood. Then she discovered God closer to her than ever before. God was present in the law, in their mouths and hearts, wherever they were, however far from Jerusalem. They lost God only to receive him more closely than they could have imagined.

Then that difficult cross-grained man, Jesus, turned up, breaking the beloved law, eating on the Sabbath, touching the unclean, hanging out with prostitutes. He seemed to smash all that they loved, the very way that God was present in their lives. But that was only because God wished to be present even more intimately, as one of us, with a human face. And at every Eucharist, we remember how we had to lose him on the Cross, but again only to receive him more closely, not as a man among us but as our very life.

In the Office of Readings for the first week of Advent, we heard: "For the Lord of hosts has a day against all that is proud and lofty, against all that is lifted up and high; against all the cedars of Lebanon, lofty and lifted up; and against all the oaks of Bashan; against all the high mountains, and against all the lofty hills, against every high tower, and against every fortified wall" (Isaiah 2:12-15). But this was so that God could dwell again in the midst of his humbled people: "Then the Lord will create over the whole site of Mount Zion and over its places of assembly a cloud by day and smoke and the shining of a flaming fire by night. Indeed, over all the glory there will be a canopy. It will serve as a pavilion, a shade by day from the heat, and a refuge and a shelter from the storm and rain" (Isaiah 4:5-6).

Painfully, the Lord is demolishing our high towers and our clerical pretensions to glory and grandeur so that the Church may be a place in

which we may encounter God and each other more intimately. Jesus promises rest for our souls. Often we priests are consumed by a destructive activism in our service of the people. Indeed, this crisis of sexual abuse may aggravate the temptation to show that we at least are wonderful priests incessantly devoted to our work, always available on our mobile phones. That is salvation by works and not by grace.

Thomas Merton believed that this hyperactivism was a collusion with the violence of our society: "The rush and pressure of modern life are a form, perhaps the most common form, of its innate violence. To allow oneself to be carried away by a multitude of conflicting concerns, to surrender to too many demands, to commit oneself to too many projects, to want to help everyone in everything, is to succumb to violence. More than that, it is cooperation in violence."

If we let this implicit violence infect our lives, then it will come out somehow. It may overflow into violent words. We may do violence to ourselves through drink. We may fall into sexual violence, and be caught in the horror of abuse of the vulnerable.

So if we face this terrible crisis of sexual abuse with courage and faith, then it may precipitate a profound renewal of the Church. We can discover Jesus' commandments not as a heavy burden which crushes people but as the invitation to his friendship. We can be liberated from harmful ways of using power in the Church, which are ultimately rooted in secularism, and become more like the Christ who was lowly and humble of heart, and we shall find rest for our souls.

Timothy Radcliffe
The Tablet 2nd January 2010

Jesus took the command to love our neighbour as we love ourselves, and pushed the definition of who is our neighbour, out, out, and still further out, until it reached to the ends of the earth and included all of humanity – all of God's children.

Alvin Alexi Currier

Vatican calls for 'new thinking' on climate change

Dec. 18, 2009

By Catholic News Service

COPENHAGEN, Denmark – The world must confront its current moral crises, ranging from hunger to environmental destruction, with “discernment and new thinking,” said the head of the Vatican delegation to the United Nations climate change conference.

Archbishop Celestino Migliore, the Vatican’s nuncio to the U.N., invited delegates during a plenary session Dec. 17 to “a new and deeper reflection on the meaning of the economy and its purposes, and a profound and far-reaching revision of the model for development, to correct the malfunctions and distortions.”

The archbishop’s address in Copenhagen came as negotiations slowed on a climate change pact to build upon the 1997 Kyoto Protocol, which obligated industrialized countries to reduce greenhouse gas emissions by a specific amount every year through 2012. No agreement had been reached by midday Dec. 18, the conference’s final day.

“With realism, trust and hope we must assume the new responsibilities which call us to the scene of a world in need of a deep cultural renewal and a rediscovery of fundamental values on which to build a better future,” Archbishop Migliore said.

He called attention to efforts being made to reduce energy consumption around the globe. He said efforts should not only revolve around scientific and technical solutions, but must include changes in personal habits and lifestyle.

“The wisest and most effective programs focus on information, education and the formation of the sense of responsibility in children and adults toward environmentally sound patterns of development and stewardship of creation,” he said.

To help stress his point, the archbishop briefly reviewed steps taken by the Vatican to incorporate renewable energy into daily activity as a way to reduce its emissions of carbon dioxide, which scientists have said is a leading cause of climate change. He also cited efforts at Catholic schools and universities to raise awareness of environmental concerns.

“These efforts are about working on lifestyles, as the current dominant models of consumption and production are often unsustainable from the point of view of social, environmental, economic and even moral analysis,” he said.

“We must safeguard creation – soil, water and air – as a gift entrusted to everyone, but we must also and above all prevent mankind from destroying itself,” he said.

Archbishop Migliore also cited Pope Benedict XVI’s recent encyclical “*Caritas in Veritate*” (“Charity in Truth”) and his 2010 World Peace Day message, both of which addressed the need for future generations to respect the environment and for world leaders to adopt laws and policies that respect the lives of all people.

“There is an inseparable link between the protection of creation, education and an ethical approach to the economy and development,” he told the delegates. “The Holy See hopes that the process in question can ever more appreciate this link and, with this outlook, continues to give its full cooperation.”

Pope laments slow pace in tackling climate change

National Catholic Reporter Jan. 22, 2010

VATICAN CITY – Lamenting “economic and political resistance” to dealing with climate change, Pope Benedict XVI on Jan. 11 called on the world’s nations to reach an agreement on the matter by the end of 2010.

The pope’s statement was delivered as part of his annual address to foreign ambassadors.

Referring to last month’s United Nations climate summit in Copenhagen, Denmark, where political leaders failed to negotiate a way to curb greenhouse-gas emissions, Benedict said the summit offered evidence of “economic and political resistance to combating the degradation of the environment.”

“I trust that in the course of this year ... it will be possible to reach an agreement for effectively dealing with [climate change].” Benedict said. “The issue is all the more important in that the very nature of some nations is at stake, particularly some island states.”

Many scientists say that man made global warming is responsible for a dramatic rise in sea levels over recent years.

Benedict's speech to the diplomatic corps, traditionally an occasion for surveying military and political conflicts around the world, focused this year on ecological concerns. Benedict had earlier devoted his annual World Day of Peace message to environmental concerns.

On Jan 11. the pope noted that the "struggle for access to natural resources is one of the causes of a number of conflicts, not least in Africa," and that "such conflicts damage and degrade the environment." Benedict also repeated previous calls

for nuclear disarmament; an end to terrorism; safety for Christians in the Middle East; a peaceful end to the Israeli-Palestinian conflict; and the "protection of human life, including the life of the unborn."

Turning to military spending, Benedict expressed hope that talks scheduled for May in New York on nuclear non-proliferation would succeed because "enormous resources are being consumed" to maintain and develop nuclear arsenals.

The arms trade, in general, is a scourge, he said, and "helps to perpetuate conflicts and violence as in Darfur, in Somalia or in the democratic Republic of Congo." □

Joseph makes his mark

Joseph Maker has overcome a lot of adversity in his life. Now after completing high school in Inverell this refugee, who came to Inverell to be reunited with his family, is leaving to pursue a tertiary education. Since, leaving a refugee camp in Kenya for Inverell two years ago, Joseph Maker has achieved so much, and his latest achievement sees him heading off to Wagga Wagga to study radiography.

Joseph was lost at the age of eight and only found his family at the age of 16 in Kakuma refugee camp in Kenya. Joseph's family then came to Inverell, however he was left behind because his name was not on the visa. Three years later Joseph was finally able to join his family in Inverell and started school in October 2007.

"I went to Macintyre High School where I did a two months of year 10 then did year 11 and 12," Joseph said. "Inverell is quite a small town and people are very friendly. "I have settled in really well," he said.

At Macintyre High School's presentation night in December Joseph was awarded the RSM scholarship for tertiary study. Joseph always wanted to work in the medical profession and was over-joyed in January when he was accepted into Charles Sturt University at Wagga Wagga to study radiography.

"I am really looking forward to starting University on February 22. "I have found a place to stay in student accommodation," Joseph said. After completing his degree Joseph hopes to get some experience in the radiography field before pursuing his dream of working for the United Nations in African refugee camps.

However he does admit he will miss Inverell. "I have so many friends here so I will be sad but I am hoping to come back whenever I get a chance. The entire Inverell community has been very supportive of me especially Macintyre High School, RSM and Sanctuary Inverell, I am very thankful for their help," Joseph said.

Sanctuary Inverell President, Rosemary Breen, said Joseph's achievement in such a short time was a credit to his family. "Everyone at Sanctuary Inverell wishes him all the best, we are very proud of him and I know he will do well. "The support he has received from Macintyre High School has been amazing," Rosemary said.

KATE GAFFNEY
The Inverell Times
19 Feb, 2010

Guardian of the Light: Archbishop Denis Hurley: Renewing the Church, Opposing Apartheid

By Paddy Kearney - Published by Continuum, \$34.95

Reviewed by Robert Blair Kaiser

When I write my novel about Vatican II, one of its main characters will look a lot like Denis Hurley. He will be a bishop – no, an archbishop. A very tall, very handsome, very well-spoken archbishop from South Africa. But he won't be a cardinal, because he will be the rarest kind of prelate, a man who tells the truth to power, even to the pope.

My imagination got running along these lines when I was racing this week through a new biography of the real Archbishop Hurley, one of my closest friends among the fathers of Vatican II. This magisterial work was written with loving care by Paddy Kearney. For three decades, Kearney headed a social action team in Durban, South Africa, called Diakonia, which Hurley founded.

In 1951, as chairman of the Southern African Catholic Bishops' Conference, Hurley drafted the first of a series of pastoral letters denouncing apartheid as "blasphemy" and "intrinsically evil." And then he put himself, body and soul, into a frankly political campaign to walk those ideas around the country. He marched in demonstrations alongside Desmond Tutu and Alan Paton. He encouraged Catholic schools to start admitting nonwhite students. He confronted Koevoet, the state security police, over its atrocities in Namibia, and found himself brought up on charges of sedition. (He beat the charges and won 25,000 rand from the state for malicious prosecution.)

At the age of 16, Hurley had been "very much a white boy," heading off in 1932 from his native Pietermaritzburg to priestly training in Ireland and then for seven years in Rome. There, he was captured by the social encyclicals of Popes Leo XIII and Pius XI. "We ate and slept and pondered over Quadragesimo Anno," Hurley recalled, side by side with dusky seminarians from Sri Lanka whom he accepted as equals. He did his

graduate thesis on the banks and big mining companies of South Africa, skewering them for their oppression of the poor and working classes.

Back in Durban, in his first assignment as a curate in the cathedral, Hurley was puzzled to find the ruling party moving Durban's 69,000 Africans, 8,000 people of mixed ethnic descent, 87,000 Indians, and 92,000 whites toward a strict separation of the races. Hurley saw the policy (with his new Roman eyes) as an abomination, but he found that white congregations didn't want to hear his ideas.

Then Rome made him a bishop. He was just 31, the youngest bishop in the Catholic universe, and shortly after that an archbishop. He spoke four languages, he was zealous, and, at 6 feet 4 inches, he had a presence. All he needed was a postgraduate course in Catholicism, which he soon received as a delegate to the Second Vatican Council (1962-65). There, he learned from the church's greatest theologians, and he hobnobbed with bishops like Hélder Câmara of Recife, Brazil, who were speaking on the need for a church to encourage Catholics everywhere to seek justice for the poor.

After the council, Hurley added a confident new voice to the struggle of Nelson Mandela and others in their long fight for racial equality. Much of this book details Hurley's efforts to help create a more just society in South Africa.

NCR readers may also be fascinated with Hurley's attempt to make Pope Paul VI a listening pope. Kearney prints an exchange of letters between Hurley and the pope shortly after *Humanae Vitae*. Hurley writes that the pope "should not be laying down laws for the community without a good knowledge of the needs and conditions of the community." Paul VI reacts defensively and falls back on his own authority. "We took upon Ourselves," he writes to Hurley, "the responsibility, which pertains to

Our supreme ministry, of declaring on the point at issue, what is the law of God.”

Jesuit Fr. Walter Burghardt wasn't sure that when it came to marital questions, the pope had any special information about “the law of God.” In 1974, he asked Hurley to write a piece for his quarterly *Theological Studies* on “Population Control and the Catholic Conscience.” In that article, Hurley said the magisterium should “move heaven and earth” to change a social situation where white exploitation results in illegitimate births for 60 percent of the blacks in his own nation. Otherwise, the church would have no right to teach. When word about the impending piece reached Rome, the Vatican's secretary of state asked Burghardt to kill it. Burghardt had to tell him his request was a day late: The issue had just gone to press.

The Vatican's No. 2 man told Hurley that because of what he had written in *Theological Studies*, he would cancel his membership in the bishops' synod of 1974. If you do that, Hurley replied, he would tell the world why. The Vatican backed off, and Hurley went to that synod – and to a number of other synods where he kept affirming the need for Rome to listen to the bishops in the boondocks.

Toward the end of his life, on Dec. 15, 2002, Hurley attended the ordination of two women (a priest and a deacon) at St. Thomas's Anglican Church in Durban, participated in the liturgical procession, sat in the sanctuary for the service, addressed the congregation, and, in the sanctuary after the ceremony, kissed the new deacon and the new priest. “Don't tell the pope,” he wrote, reporting the event to a friend. Another friend

asked him when such an event might happen in the Catholic church. He replied, “When I get to heaven, I shall do my best to promote the idea.”

Kearney's account of Hurley's struggle with Rome over the International Commission for English in the Liturgy is worth the price of the whole book. As chairman, Hurley fought the commission's battles with Rome for more than three decades, mainly over the rights of English-speaking Catholics to pray in their own language and their own idiom. In July 2001, the Congregation for Divine Worship declared an end to that battle with *Liturgiam Authenticam*. That document not only put aside the commission's work, it replaced its collegial structure with two Vatican-appointed commissions of English-speaking cardinals and bishops who knew how to take orders from Rome. Soon, Hurley resigned as the South African bishops' representative on the commission.

Hurley never did get a red hat nor did he expect one. He didn't need a red hat to shepherd his flock in Durban for 41 years, lead in the fight against apartheid, and bring the lessons of Vatican II home to his fellow Catholics.

Which is why Julian Filochowski, director of Catholic Agency for Overseas Development, a hunger-fighting organization in the United Kingdom, called Hurley “the best cardinal Africa never had.”

[Robert Blair Kaiser, the author of *Cardinal Mahony: A Novel*, covered Vatican II for *TIME* magazine.]

National Catholic Reporter
21 August 2010

In the sweet territory of silence we touch the mystery. It's the place of reflection and contemplation, and it's the place where we can connect with the deep knowing, to the deep wisdom way.

Angeles Arrien

quoted in *The Millionth Circle* by Jean Shinoda Bolen

Group Reports

Inverell

To Move or Not to Move – That is the Question!

Big decisions are being taken in the local parish of Inverell. No, nothing to do with Haiti or the landslide in Machu Pichu. But rather whether we should put the tabernacle on the main altar! It isn't even a case of 'putting it back' as the church was only built in the early 1980's - an almost semi-circular building expressing the open arms of Christ embracing the community, the Body of Christ, the People of God. A special chapel was included for the Blessed Sacrament in a quiet corner for those who came for private prayer.

We were asked for written submissions. I thought back to the time during and after Vatican II when I was at university in Fribourg, Switzerland, and how we devoured the council documents and the theology behind the proposed changes.

Changing the position of the tabernacle caused some angst before we understood the thinking behind the proposal. Many of us had the idea of 'God in a box' and, with our genuflections, adoration of the Blessed Sacrament, processions etc., professed our faith in this presence. What came as enlightenment was this new theological insight - the presence of God to be found in the believing community, in the Word, in creation. A new understanding of the Mass - 'Do this in memory of me ...' gave fresh insight into this wider 'presence'.

The tabernacle became a place where hosts were kept for the sick, but an effort was made to consecrate hosts for each celebration of Mass. Hence the tabernacle was no longer the centre of attention, it was rather the altar and gathered assembly.

Seeing what is happening elsewhere, the return to Latin, the priest saying Mass with his back to the people, Communion on the tongue, makes me wonder if 'the reform of the reform' is creeping southwards. Is the replacing of the tabernacle on the main altar just a first step in this liturgical back-tracking?

It will be interesting to see the outcome of this exercise!!!

Rosemary Breen

Penshurst

Recently I read a quote from Robert Brophy, which said:

The Gospel is totally political. What use is 'Love as I have loved you' if we think nothing, pray nothing and do nothing about making that love real. Politics moves love from charity to justice. Yes, we are given different gifts, different vocations. But politics is a dimension of all of us.

I think these words sum up our group when we all get involved in a discussion. This year we had our first meeting on Monday 25 January. We were all still in holiday mode, but greatly enjoyed getting together and catching up on each other's Christmas celebrations and family activities.

Last year we commenced discussing Albert Nolan's *Jesus Today*. So we picked up on Chapters 2 and 3: 'The Crisis of Individualism' and 'Globalization from Below'. Plenty of politics in those chapters!! Very real, very challenging and very relevant to our lives today, I must say. Our sharing was wide-ranging and thought-provoking with no real definitive answers but plenty of questions. Albert Nolan writes:

Nothing characterises our experience of life more honestly and comprehensively than our experience of suffering, our own and that of others - together with our habit of making one another suffer ... However, one of the signs of our times is the way in which, in the midst of the most intolerable suffering, we have been moving forward to overcome some of it and hopefully in the future much more of it.

This is an excellent book for discussion, there's no doubt. We also finished our meeting with a beautiful reflection from Michael Morwood's book on prayer and then enjoyed supper and some wonderful jokes - Irish and political - we can't resist them.

Bernice Moore

Going to church no more makes you a Christian
than sleeping in your garage makes you a car!
Garrison Keillor

Engadine

Our first meeting of the year was held at the home of Alma Madden. There were ten present – including one enthusiastic husband! – and several apologies from members who are still in holiday mode. We each shared a few comments on what has been happening in our lives since our Christmas break-up. So nice to share.

For discussion Bernice kindly brought us printouts of Fr Michael Ryan's article in the NCR regarding the new English translation for the Liturgy. Lot's of heartfelt agreement there. Bernice also brought copies of the Epilogue of Robert Blair Kaiser's book, *A Church In Search of Itself*. His ideas for America could so easily be applied to Australia.

With these two printouts motivating our enthusiasm, for our next meeting we hope to have more copies of Paul Collin's booklet, *And Also With You*, and to discuss concrete ways of bringing discussion of it within our Parish and the wider Church.

Our next meeting will be at the home of Kay and Don Humphreys on March 15th.

Jeanette Joseph

Broken Bay

Our Group met at Margaret Knowlden's home on Valentine's Day and enjoyed a delicious lunch before viewing and discussing the DVD, *Heart and Soul*. The story of this six-part drama shown last year on the ABC is a fascinating study of two choirs competing in a local competition. It is set in Glossop and Manchester, England. The church building is central to the plot. Many themes for our afternoon conversation included: community, welcoming the stranger, exclusive use of church buildings, passions for music, being alone, courage and love. As the characters develop, many underlying tensions are revealed and, in a small community, friendship and support are clearly recognised.

Bernice was as usual a positive influence in our thinking.

Christine Edwards introduced the discussion with some readings from Ephesians Chapter 4 about anger and forgiveness, and how once we have met Christ we are indeed new people with a new perspective. We thought about language being healing, not hurtful. These verses were woven into the story of the two choirs.

We look forward to continuing these themes at our next meeting

Christine Edwards

GROUPS

BANNOCKBURN (South Brisbane): This is still a tentative group which hopes to meet every two months on a Saturday at 2 pm at Therese Flynn-Clarke's home, 18 Thwaites St. Bannockburn 4207 (07)3804 0636 dctfc@optusnet.com.au

BROKEN BAY Group (Upper North Shore): Group meets on a Sunday about every two months starting at 12.30 pm with lunch. Venue: 32 Awatea Road, St Ives Chase. Contact: Margaret Knowlden 02 9449 7275 Email: knowlden@optusnet.com.au

EASTERN SUBURBS Group. This group usually meets on a Sunday 2pm-4.30pm monthly. Meetings dates for 2010 are 28th February & 28th March (rest to be decided). Venue: 8 Dudley Street, Randwick. Contact: Carmel Maguire 02 9398 1004 Email: c.maguire@unsw.edu.au

ENGADINE Group meets on the third Monday of the month in a member's home at 7.30pm. Contact: Margaret Keyes: 02 9520 4240 Email: keyes888@bigpond.com Engadine group members also meet every 2nd Sunday of the month at 10am for Prayer and Reflection: for more information contact Alma Madden 02 9520 8684 Email: admin@watac.net

INNER CITY Group meets at 62 Boyce St, Glebe at 7pm on third Monday of each month. Contact: Margaret Cody 02 9692 9384 Mobile: 0419 426 174 Email: margaret.cody1@bigpond.com

LEURA Group meets 4th Saturday morning of the month 10am-12pm at 227 The Mall, Leura. Contact person - Carmel Vanny, 1 Kanimbla St. Blackheath 2785 (02) 47878706 cvanny@tech2U.com.au

LISMORE HEIGHTS Group meets 1st Tuesday of each month for coffee & spiritual nourishment at 'La Baracca Coffee Shop' 29 Keen Street, Lismore. Contact: Mary Bruggy 02 6624 6530 Email: marytbruggy@optusnet.com.au

MANLY Group usually meet on the second Saturday of the month at 2pm at 2/36 Upper Fairfax Road, Mosman. Contact: Camille Paul 02 9969 2125 Email: camken@bigpond.com

MILTON/ULLADULLA Group usually have meetings on Saturday from 10 - 4. Venue: Varies each meeting. For further information 02 4456 4445 Email: powe@zip.com.au

MOUNT CLAREMONT (W.A.) Contact: Margaret Finlay (08) 9384 9114 Email: finlaymarg@hotmail.com

PARRAMATTA Group meets on the last Monday of the month from Feb to November at the Convent Parramatta from 7.30 – 9.30. Contact: Margaret Hinchey 02 9890 7903 Email: mhinchey@lifequestoz.net

PENSHURST Group meets at 7.30 on the fourth Monday of every month at 5/30-32 Grove Avenue, Narwee. Contact: Bernice Moore Email: bernice@watac.net or Maureen Hager 02 9580 5384: maureen_hager@optusnet.com.au

WAGGA WAGGA Group meet at Wagga Wagga on the first Monday of the month at 7.30pm at Ros Bennett's, 14 Tarakan Avenue. Contact: Rosslyn Bennett. Email: rossbennett@ozemail.com.au

WOLLONGONG Group meets on the 4th Saturday of every month February to November at Thirroul, 2pm - 4.30pm. Contact: Jan Ryan 02 4268 5965 Email: jjryan@iprimus.com.au

YOUNG: This Group has recently started. For information contact Pat Cudmore 02 6383 3205 Email: pat.cudmore@cg.catholic.org.au or Kerry Ray 02 6382 5460

BOOKING FORM:
WATAC Schools' Interfaith Symposium
Women, Religion and Peace
Tuesday 16th March 2010 from 12 noon - 3pm.
Theatrette of NSW Parliament House,
Macquarie Street, Sydney
\$20 per person, includes light lunch
Bookings essential before Monday 8th March
Payment can be made on the day at the door

4 ways to book:

Phone 9520 9409 – leave a clear message with ALL relevant details
email relevant details to helen@watac.net
Fax the completed form to Helen Coles on 9520 9409
Post the completed form to Helen Coles, 37/121 Anzac Avenue, Engadine NSW 2233

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