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“OUR TIME IS NOW”

This will be the theme of our WATAC Luncheon at NSW Parliament House on Tuesday 1st June 2010 – 12 to 2.30pm.

Our keynote speaker will be Professor Larissa Behrendt who is the current NAIDOC Person of the Year.

Larissa was a very popular speaker at our Conference last year and we are thrilled to welcome her back to speak at the Luncheon.

Further information and booking sheet see back page of this newsletter.

Simply complete, tear off and return to secure your booking.

There are discounts for early bird and full table bookings so book now.

Don't miss this wonderful WATAC event – You need WATAC and WATAC needs you

‘OUR TIME IS NOW’

How Does Easter Happen For Us Today?

I watched it happen. She'd been the attentive young bride, the perfect mother, the professional wife. She'd done her internship but gave that up to follow the man to another country, to work in a variety store to pay the bills while he finished school, eventually to have the first child, and finally to settle down, a stranger in a strange place. It was a life of playgrounds and dinner parties, ironing in front of TV sets while he lectured, and of planting the garden or driving the children while he took his trips, did his research, wrote his books.

Then one day she changed the pattern. She went back to school too, started a business of her own, and began to give a few lectures herself. She was no longer home to cook big meals anymore. She went away on weekend trips, developed a circle of friends, and embarked on her own projects.

For a while he was stunned, lost hurt and angry. He'd been the perfect husband and it wasn't enough for her he said. She was hurt. She was also confident - and determined. She'd been the perfect invisible wife, she said, and he couldn't understand that she wanted also to be a person.

It was a very private revolution. No one heard a sound, It happened in silence, in secret even. But it was cataclysmic. Little by little, of course life took on a new shape for both of them. Things stabilized - eventually. They each forgot as time went by who they once had been, either alone or together. And yet nothing was ever quite the same again. She was transformed and it changed him too. She rose from one life to another, and it made demands on him too. She was not a new person, she said, just the one she'd been all along. She didn't really "change". She just became in full what she'd always known herself to be, and he finally began to realise it. It was a rocky time for both of them, but an exciting time as well. They each became new people again.

I watched the transformation between the two and came to understand the creed a little better. Actually, what I really came to understand better was the process of transformation. And, I am convinced, if you have never experienced transformation, you can never really begin to understand the resurrection either.

For most of my young life, the image of Jesus rising from the tomb was just that: Jesus died and came to life again, I thought. And no one disabused me of the concept. Even as a young child I plagued religion teachers with questions: Where was that body now, I wanted to know. I spent hours looking up into the sky, thinking if I looked long enough someday I'd surely see it. If God was pure spirit how could Jesus be body? In fact why was Jesus body at all? I didn't learn much about Jesus in the process, but I did learn not to ask those kind of questions. I learnt to recite the catechism and keep the problems to myself. I learned that the silencing of thought was far too often what adults called "faith". And I learned years later that it is just such "faith" which, in the end, stands to stamp out faith completely.

"The tomb was empty", the scriptures said later, metaphorically perhaps but not pointedly, nevertheless. People had known his presence again, not the same as before the crucifixion, true, but real nevertheless. Transformed. Somehow or other Jesus defeated death. The implications were overwhelming. Death, even once transcended, could never be permanent again. In fact life itself could never be the same again. Jesus risen from the dead made life the stuff of eternity. Jesus transformed leads us to look beyond the obvious to allow for the presence of God in unanticipated ways. Resurrection begs the scrutiny of the obvious, the celebration of the sacrament of transformation.

The question is what really happened there? And what does it really have to do with us? The answer is simple. Transformation happened. What had always been, became more of what it was. And because of that, life changed everywhere. The transformation was on both sides: Jesus waxed to new fullness, yes, but so did the people around him. New life burgeoned everywhere.

Where once they had known Jesus, in retrospect people now saw the Christ, the anointed one of God for whom they waited as well. They were witnesses. Women first, then the disciples, then the people on the road. They each saw him differently now. Mary Magdalene did not recognise him in the garden. The disciples on the road to Emmaus never realised who he was until it was almost too late, more by what he did than what he looked like. The presence of Jesus had somehow or other been transformed among them. Things were clearly real, but things were just as surely changed.

He did not live with them now: he simply "came" to them. He did not do the things he did before. He showed a new semblance of himself - or if not really new, at least largely unnoticed before this time. This radiant Jesus had always been there, had even been glimpsed from time to time, but had never before been fully luminous, entirely apparent to the people around him. That we understand. We know that growth and change are not death. Clearly Jesus had not left them. Jesus had become what Jesus was

meant to be. And that we understand as we grow, as well. Jesus gladdened, graced and recharged the world around them as always... but differently.

One thing for sure: the Resurrection of Jesus is not about "resuscitation". A corpse does not come to life here and wait again to die. After the crucifixion, Jesus "appeared" in places, Scriptures tells us. He "appeared" in the midst of their lives, while they were doing mundane things without warning but vividly the same but different. The Resurrection of Jesus is not about the revivification of an old life, it is about experiencing a new kind of life entirely. And no one knows how it happened; we only know that it happened. They "saw" him "heard" him and "walked" with him and felt his presence in their lives. We "see" people, "hear" people and "experience" people long gone or far away, and do it routinely and take it all for granted. Here too an entire community began to experience Jesus differently.

The Resurrection is about the shift in people's perception of the first century Jesus to Christ who galvanizes all time. It is about the Incarnation of the Jesus born in Bethlehem to the Jesus born in us. It designates the transformation of the Jesus who rises from the dead in Jerusalem to the Jesus who rises, if we allow it, in us. The Resurrection of Jesus is about coming to grips with the transformed and transforming presence of Christ then, now and always. Once that happens, life is never the same again. Life begins anew.

To say that "I believe in Jesus Christ...who rose from the dead" is to say that I believe that the resurrection goes on and on forever. Every time Jesus rises in our hearts in new ways the resurrection happens again Every time we see Jesus where we did not recognise him before - in the faces of the poor, in the love of the unloved, in the revelatory moments of life, Jesus rises anew. But that is not all. The real proof of the resurrection lies not in the transformation of Jesus alone but in the transformation awaiting us who accept it. Once the Christ life rises in me, I rise to new life as well. Transformation is never a private affair, but it is always a decisive one.

Until we find ourselves with new hearts, more penetrating insights, fewer compulsions, less need for the transient, greater awareness of the spiritual pulse of life, resurrection has not really happened for us. Jesus has risen but we have not. Transformation in any of us calls the rest of us to transformation. Change changes everybody - relationships shift, expectations alter, and insight deepens. We see anew.

Resurrection is change at the root of the soul. It marks a whole new way of being in life. Just as Jesus rose again so must we.

(From Joan Chittister *In Search of Belief*)

“Reforming the Reform”

WATAC Still Says No!

In the February Newsletter I wrote that “WATAC says No! to Reforming the Reform” (p.6) and detailed what we had done till then concerning Paul Collins booklet “And Also With You”. At that stage we had sent many of your responses to the majority of our Bishops and had heard back from six of them. We were beginning to work with Paul Collins and Catholics for Ministry re the possibility of contacting priests around Australia to get their response to the proposed new English translation of the Mass.

Now, at the end of April, all our thinking and planning has been acted upon and has become reality! In brief, Paul Collins had multiple copies of the booklet printed; together we formulated and printed a letter to go to all parishes around Australia, and Paul and I personally signed all these letters. WATAC organised the printing of the article “What If We Said Wait?” by Father Michael Ryan (p8 of February WATAC Newsletter) and we prepared a Response Sheet similar to the one many of you completed after reading ‘And Also With You’.

There are 1,300 Catholic parishes in Australia so the mail out of the above was a big job. Some members of the Engadine WATAC group generously agreed to help with the ‘hands on’ work to make it all happen and so it did, just as Easter dawned! We all owe these women who got involved a big debt of gratitude. I have included in this Newsletter a copy of the letter we sent to all the parishes and extracts from some of their replies that have come back to us up to now. We will eventually do a complete summary of all responses but it is early days yet.

An interesting event in the midst of the above activity was the arrival of a letter from Archbishop Philip Wilson (which I have also included in this Newsletter.) It was a response to our WATAC mailing to the Catholic Bishops in November 2009. You will remember that I indicated in the last Newsletter that we had received a phone call on

Christmas Eve from the Secretariat of the Bishops’ Conference indicating that not all Bishops were really happy with the new translation but as a Church we are ‘all in this together’! Having received Archbishop Wilson’s letter, after printing the letters to priests but before sending them out, we felt we needed to add a paragraph for ‘Clarification’. We stapled this addition to the bottom of each letter.

Responses have come back from some fifty priests so far – regular mail, email and phone. We are working on collating them and will eventually mail the summary to all who have replied. By far the majority of responses have expressed appreciation for the opportunity to name their unhappiness and frustration at the proposed translation and the total lack of consultation. Quite a few have thanked WATAC and Catholics for Ministry for taking this action; one sent a donation to help us continue our work. Seven respondents were happy that this new translation was happening and some of this seven said that they thought the action we have taken was not helpful or useful to our Church. We are all different I guess; we knew when writing to 1300 parishes there would be a variety of views.

We will keep you informed regarding this developing action. The response of the priests has been so overwhelmingly positive that we cannot but be deeply pleased that WATAC has taken this action in partnership with Catholics for Ministry – ‘The path is made by walking’ so we will keep walking!

Margaret Day discovered on the internet some proposed ‘new’ translations of the Collect Prayers which will be part of the coming changes – we’ve included some of these in this Newsletter just to add to your pain! Or maybe to energise you to keep speaking out. The greatest sign of hope in the last two weeks is the emergence of Hans Kung’s “Open Letter to the Catholic Bishops of the World”. It is so good, if you want to be inspired and energised do read it (p11) and share it round.

Clarification: In our letter we mention that we received a ‘sympathetic response’ from Archbishop Philip Wilson and the Secretariat of the Bishops’ Conference. We certainly did receive a verbal response along those lines from the Bishops’ Conference on 24th December last year. However, a letter from archbishop Philip Wilson received on 22 March 2010 makes it clear that he has serious reservations about our approach.

The samples of the new translations are random ones published on the [New Liturgical Movement website](#); they were not chosen as particularly bad or good examples.

1973 ICEL	New translation
<i>First Sunday of Advent – Collect</i>	
<p>All-powerful God, increase our strength of will for doing good that Christ may find an eager welcome at his coming and call us to his side in the kingdom of heaven.</p>	<p>Grant, we pray, almighty God, that your faithful may resolve to run forth with righteous deeds, to meet your Christ who is coming, so that gathered at His right hand they may be worthy to possess the heavenly kingdom.</p>
<i>First Sunday of Advent – Prayer after Communion</i>	
<p>Father, may our communion teach us to love heaven. May its promise and hope guide our way on earth.</p>	<p>May the mysteries we have celebrated profit us, we pray, O Lord, for even now, as we journey through the passing world, you teach us by them to love the things of heaven and hold fast to what will endure.</p>
<i>Friday of the Second Week of Advent – Collect</i>	
<p>All-powerful God, help us to look forward in hope to the coming of our Savior. May we live as he has taught, ready to welcome him with burning love and faith.</p>	<p>Grant your people, we pray, almighty God, to keep wide awake for the coming of your Only- Begotten Son, that as He Himself, the author of our salvation, has taught, we may be alert, with lamps alight, and hurry out to greet Him as He comes.</p>
<i>December 20 – Collect</i>	
<p>God of love and mercy, help us to follow the example of Mary, always ready to do your will. At the message of an angel she welcomed your eternal Son, and, filled with the light of your Spirit, she became the temple of your Word,.</p>	<p>O God, eternal majesty, whose ineffable Word the immaculate Virgin received through the message of an Angel, we pray that, following the example of her who became the dwelling place of divinity, and is filled with the light of the Holy Spirit, we may humbly hold fast to your will.</p>
<i>Baptism of the Lord – Collect</i>	
<p>Almighty, eternal God, when the Spirit descended upon Jesus at his baptism in the Jordan, you revealed him as your own beloved Son. Keep us, your children born of water and the Spirit, faithful to our calling.</p>	<p>Almighty everlasting God, You solemnly declared the Christ to be your beloved Son as the Holy Spirit descended upon Him after His baptism in the River Jordan grant that your children of adoption reborn of water and the Holy Spirit, may continue always to be those in whom you are well pleased.</p>
<i>Ash Wednesday – Collect</i>	
<p>Lord, protect us in our struggle against evil. As we begin the discipline of Lent, make this day holy by our self-denial.</p>	<p>Grant us, Lord, to begin with holy fasting this campaign of Christian service that, as we fight against spiritual evils, we may be armed with the weapons of self restraint.</p>

<i>First Sunday of Lent – Collect</i>	
Father, through our observance of Lent, teach us to understand the meaning of your Son’s death and resurrection, and teach us to reflect it in our lives.	Grant us, almighty God, through our yearly exercises in the holy Season of Lent, to grow in understanding of the riches hidden in Christ and to pursue their effects by a worthy way of life.
<i>Tuesday of the First Week of Lent – Prayer after Communion</i>	
Father, look on us, your children. Through the discipline of Lent, help us to grow in our desire for you.	Grant us through these mysteries, Lord, that by tempering earthly desires we may learn to love the things of heaven.
<i>Fourth Sunday of Lent – Collect</i>	
Father of peace, we are joyful in your Word, your Son Jesus Christ, who reconciles us to you. Let us hasten toward Easter with the eagerness of faith and love.	O God, who through your Word are accompanying in a wonderful way the reconciliation of the human race, give the Christian people strength, we pray, to hasten with keen devotion and eager faith toward the solemn celebrations to come.
<i>Wednesday of Holy Week – Prayer after Communion</i>	
All-powerful God, the eucharist proclaims the death of your Son. Increase our faith in its saving power and strengthen our hope in the life it promises.	Fill our minds, almighty God, with sure confidence that, through your Son’s Death in time, to which awesome mysteries bear witness, you have given us perpetual life.
<i>Second Sunday of Easter – Collect</i>	
God of mercy, you wash away our sins in water, you give us new birth in the Spirit, and redeem us in the blood of Christ. As we celebrate Christ’s resurrection increase our awareness of these blessings, and renew your gift of life within us.	God of everlasting mercy, who in the return of the paschal feast kindle the faith of the people consecrated as your own, increase the grace you have bestowed, that all may grasp and rightly understand in whose font they have been washed, by whose spirit they have been reborn, through whose blood they have been redeemed.
<i>Ascension of the Lord – Solemn Blessing</i>	
May almighty God bless you on this day when his only Son ascended into heaven to prepare a place for you.	May almighty God bless you, for his Only-Begotten Son pierced the heights of heaven on this day and unlocked for you the way to ascend where he has gone.
<i>11th Sunday in Ordinary Time – Prayer over the Gifts</i>	
Lord God, in this bread and wine you give us food for body and spirit. May the eucharist renew our strength and bring us health of mind and body.	O God, who in the gifts presented here nourish with food and renew with Sacrament the twofold nature of the human race, grant, we pray, that their sustenance may not fail us in body or in mind.
<i>12th Sunday in Ordinary Time – Prayer after Communion</i>	
Lord, you give us the body and blood of your Son	Renewed by the nourishment of the Sacred Body and the Precious Blood,



Most Rev Philip Wilson DO JCL
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Dear Bernice,

**English Translation of the
Missale Romanum 2002**

In responding to your letter and inclusions of 20 November, 2009 I am mindful that there are many issues raised in your correspondence, and I will attempt to address the major concerns of your members.

You may not be aware, but following the first translation of the Missal of Paul VI into English it was always the intention of the International Commission on English in the Liturgy to retranslate the Missal when all the liturgical books revised after the Second Vatican Council had been translated. This task was necessarily delayed for some decades because of the need to deal in a substantial way with the other liturgical books.

There is broad agreement now that the early work was rushed because of the demands by English-speaking Bishops throughout the world to issue the Mass in the vernacular as soon as possible. The translators themselves knew that their work would need revision. The original translation was undertaken with the guidance of a document issued by the Holy See entitled *Comme Ie prevoit*. This document (in French) provided the guidelines for translators and was based on a theory of translation known generally as "dynamic equivalence".

When the Holy See came to review the instrument that determined the principles to be followed in liturgical translation they issued a new document in 2001 entitled *Liturgiam authenticam* which called for a more formal equivalence in translating liturgical texts. The reason for the new Instruction was clear. In the earlier translations much of the richness of the Latin texts had been lost, and in particular the Biblical references in the prayers that are peppered throughout the texts had become invisible. The texts were seen as being bland and in some cases inaccurate, and they lacked poetic quality, and were not in any way a source of catechesis as the liturgical Constitution intended them to be.

It is true that the proposed new translations are in fact a more literal rendering of the Latin original but it

must be stated that this is the official liturgical prayer of the Church. Those who hold doubts about the proposed translations or who voice criticism perhaps should be reminded that their objections are as much about the Roman Rite as they are about the translations. The Church in Australia, like the Catholic Church throughout the rest of the world is the recipient of a corpus of liturgical orations many of which date back to the early centuries of the Church. This is our received liturgical treasury which by its very nature requires accuracy in its translation as the Latin adage *Lex ordandi lex credendi* (the law of prayer is the law of belief) reminds us that the fundamental truths of the faith are transmitted in the liturgical prayers that priests and people pray Sunday by Sunday.

It is imperative for the doctrinal integrity of the faith that these prayers be translated in such a way that their content is in no way compromised.

It is simply wrong to suggest that the proposed translations are a denial of the liturgical reform and renewal of the Second Vatican Council. In fact, this new translation marks the next stage in the on-going renewal, and all things being as they are it will probably not be the last translation of the Latin Missal into English.

As others have pointed out, the language of the liturgy is not the language of the street or the marketplace. Formal liturgical worship (which is our history in the Catholic Church) seeks to engage in an inspiring and imaginative way together with ritual and symbol to provide the right environment for a living encounter with the God of Jesus Christ. I am sure that whilst your members may have been seeking some other liturgical way or form of worship the fact is what we have is what the Church has prayed for centuries.

I would request that when the catechetical resources become available later this year that will introduce the Missal and also provide comprehensive formation on the Eucharist as a whole, WA TAC might look again and see the proposed translation in a different light.

With kind regards

Yours sincerely

Philip Wilson DO JCL
Archbishop of Adelaide

Letter to the Priests

Women and the Australian Church (WATAC) NSW

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22nd March 2010

Dear

As you will be aware a new English translation of the liturgy of the Mass and sacraments and a new English Lectionary will soon be introduced into Australia, probably in Advent of 2011. We are writing to you as part of a group of Catholics who are deeply concerned about some of the changes that are proposed. We have already brought these concerns to the attention of the Australian bishops and received a sympathetic response from them through the President of the conference, Archbishop Philip Wilson and the Secretariat of the Bishops' Conference.

Enclosed with this letter are two documents which highlight our concerns. The first is the pamphlet *And Also With You* by Paul Collins which details the history of the proposed changes and offers a brief critique of them. The second document is the article 'What if we said wait' from the 14 December 2009 issue of the prestigious Jesuit periodical *America*. It is by a very experienced parish priest, Father Michael Ryan, Pastor of Saint James Cathedral, Seattle since 1988, and it recommends that we road test the proposed changes in selected parishes before a final decision is taken to introduce them universally in the English-speaking Church.

These two documents give voice to many of the concerns that we feel about the proposed new English translation of the liturgy. While we appreciate the fact that Australian priests have enormous demands on their time, we would ask if you could let us know what you think about the proposed changes. You might want to complete the enclosed survey, or write to us at the above address to tell us your response. All responses will be treated in confidence.

We know that there are Australian bishops concerned about these proposed changes but feel that they can do nothing to influence the process. However, in the end these changes will have to be received by priests and people above all because this is the public prayer of the Catholic community. As such we feel that the voice of the faithful needs to be heard and we are committed to trying to make that happen. We ask that you make your communities aware of the enclosed documents and pass them on to parish councils and other lay bodies to encourage them to think about and then speak out about the implications of these changes.

We write in the spirit of dialogue and we thank you for the wonderful ministry you do on behalf of the Catholic community,

Yours sincerely,

Paul Collins
For **Catholics for Ministry**

Bernice Moore
for **Women and the Australian Church**

Some significant extracts from Priests' Responses

It has not been possible to give you a complete summary of all the responses we've received from the priests all around Australia, because they are still coming in on a daily basis. It is a work in progress and just an indication of how our priests are feeling and thinking. A very small minority of respondents are not concerned or are even pleased about the proposed changes, as you will read, but the overwhelming majority are passionately aware of the significance of these changes, and the possible negative effects they will have on people in their parishes. We will keep you informed. Keep speaking up!

We asked the Parishes the following questions – this is a sample of how they responded.

What is your immediate response?

- Anger, frustration, powerlessness.
- I have read the material supplied and I agree 100% with the sentiments expressed. If the proposed translations are rammed through I will be strongly tempted to stick with what we presently have. The Pope and Roman officials must be made to respect Episcopal collegiality.
- I have been hurt and angry for a long time about these changes. No inclusive language and appalling English.
- Great joy at the prospect of a genuine translation of the original Latin. Something I have awaited since the introduction of the Novus Ordo Mass.
- I am frustrated and angry at the new translation. I cannot believe that they have used exclusive language (Nicene Creed, 4th Eucharistic Prayer).
- Basically the changes are not necessary and won't mean terribly much to the persons in the pews. The language used is also not in keeping with our everyday use.
- An unwarranted attempt to reverse the 2nd VAT Council by "the bells and smells club."
- Perhaps having a more solemn form of language might even produce some good and enable people to move towards something that sets their minds and hearts on the spiritual, a more profoundly focused experience. My experience is that our liturgies sometimes can be rather bland, albeit that some of us attempt to bring our people into the celebration and encourage meaningful participation. Language is important but does that necessarily have to be exactly the same as "street talk"? I would argue not.

- Those of us who play sport are acutely aware that there are terms we use, jargon that is particular to a given context of the game. How many people really know what "silly leg" "fine point" "ruck" "fly half" "sweeper" or "guard" mean? Even my spelling check on the computer did not know one of those terms! Why should our liturgical language necessarily have to conform to everyday language, which I have already said can differ from country to country or even county to county?
- There are always two sides to an argument. We need to be very careful to see the whole picture, not allow ourselves to condemn something without proper discernment.
- I agree with the sentiments expressed by Paul Collins. This seems to be an exercise in "We have the power, we can do it; we will do it – without reference to the Church or people who speak English.
- This is a case of "Playing the fiddle while Rome burns"! My greatest concern about our Church today is "Where are the Women"?
- Huge issues! Enculturation of FAITH! Within that – LITURGY
- I totally agree with the conclusions drawn by Michael Ryan and Paul Collins. I want to be part of an active challenge to this "disaster in waiting" but don't know how to go about it. I'm troubled in conscience and wonder how I can be obedient to the Bishops.
- Whatever the "need" for a New Translation – and there will be a need, given the volatility of English per se! The attempt to have a LATIN – English i.e. definitive English is doomed, again per se! This New Translation is not about English.
- The process is flawed if we expect general acceptance of the new texts. I would like to see it tested with general parishioners. The principles of translation seem to be out of touch with the language used by ordinary Australian Catholics.

Are you satisfied with the proposed changes to the English Translation of the Mass? (Yes or No)

Yes. A resounding Yes. There will be contrary views on this matter. I think it is a mistake to disregard the various positions one could take or veil it with emotive or exaggerated arguments that suggest that a New English version of the Mass is to betray Vatican II; clearly it raises questions that might seem to do so on face value but one must consider the

positive and negative aspects as a whole. I think that Fr Ryan offers an excellent suggestion in the title of his article; rather than make hasty assertions perhaps it would be prudent to wait and allow the various dioceses to engage in clergy preparation so that we fully understand the nature of the changes.

No I do not agree:

1. The process eg. Implementation
2. Deceitfulness eg. It's a step back to VAT 11 not forward as it claims
3. The Latin vernacular has its place but not at the cost of other languages.
4. Its unity in diversity not similarity
5. The condescending attitude of the "powers that be"

- As the articles show, it will be extremely difficult to sell these new translations to the people. It will be another reason for Gen x & y to dismiss the Church as irrelevant.
- This is an arbitrary act of aggression towards the people of God. No consultation and a translation so slavish that a sentence can go for 10 or 12 lines.
- Using exclusive language
 - I largely agree with the interpretation of events surrounding the new translation as put forward by Collins and by Ryan in their articles. I also generally find myself concurring with the sentiments.
 - Most practical change will impact primarily on parish clergy and leaders in parish worshipping communities. I have decided to make this as painless and 'fuss free' as I practically and pastorally can.
 - The onus for implementing/educating all of the Australian Church members rests with the Bishops who have agreed to and 'signed off' on these texts and translations. If they duck their responsibility then so will I.
 - I will be exercising my full and informed pastoral sense in implementing these changes in my local parish and its communities. I presently alter/adapt mass texts to make them more understood and pray-able and will have to continue to do so as circumstances demand given what I have seen/read of the new texts. This will include inserting inclusive language wherever possible.
 - Bishops in general and Australian Bishops in particular are enthralled to Rome as previous experiences testify. Stop looking to them to lead, guide, protect, inspire or otherwise be 'ideal' parent figures/models. In general, use good sense, think for oneself and the best for

the community you serve and get on with the pressing societal and ecclesial issues.

- The abuse scandals are the best chance we've had in decades to ferment conversion from secrecy to transparency and from fear to faith and loving service.

Thanks for your packet of information and the chance to reply.

- Exaggeration eg: I have "greatly sinned" and "with your spirit". Language is often flowery like in the Gloria (pizzazz) also I find words such as consubstantial sullied, wrought, unfeigned, ineffective quite meaningless.
- It will drive people away from church.
- Again Paul Collins has highlighted the archaic English, "And with your Spirit". May mean something to the scripture scholar maybe!!!! It is not English for contemporary people. "Peace to men of good will"!! It is sexist and heretical. It is presuming that 'good will' can influence the 'grace business' of our ALL LOVING GOD. If it happens the same will happen as has happened to the "Novus Ordo", Individuals will refuse to use it or will make wholesale changes. The "Temple Police" will be run off their feet!!!!
- More time, more testing needed. Re liturgy of the WORD - there is need for a "hierarchy" of texts, similar to hierarchy of truths of faith.
- No. Very dissatisfied. Angry. Disillusioned. That the principle of dynamic equivalence has been given the shove. At least this attempted to relate our faith to the world today, something the new translation will not do. As a result we will lose even more parishioners as if it's not bad enough already. The invasive interventionist means by which the original ICEL translation was dismissed is also disturbing.
- What concerns me is the HYPE i.e. the Current English tends to semi-Pelagianism. The Current English does not contain all the depth of the Latin; as if every person prior to 1962 knew, appreciated, applauded and understood all the Latin words - especially when they were spoken softly or inaudibly.
- I would like to see the translations of the prayers of the Mass freshly interpreted and some of the examples I have seen seem fine although I have seen very few. But changing the people's responses just for the sake of it and sometimes torturously, is ridiculous. Textual integrity for the parishioners - in other words it is not our language. Can I particularly note the grave error in the Creed by leaving the word "men" in the line "For us men and our salvation". Many

parishes have deleted that sexist line years ago. It might appear in the missal but parishioners will not revert to it. However one serious problem is that it may bring deeper division in our communities as the “temple police” find new ammunition and energy to do their reporting. The liturgy which is supposed to be the coming together of the people (the communion) will become another “war zone”. What a tragedy!

- If WATAC has not attended the National Liturgical Conference, if WATAC has not conducted its own serious study and workshopping of the issues concerning the philosophical foundations and underpinnings of dynamic equivalence versus literal translation, if WATAC only bases its concerns on the leaflet prepared by Paul Collins and a few NCR and America articles - opinion pieces, not dissertations of fact and empirical research, then I would have to ask WATAC if it is more concerned with objecting than with clarifying, ridiculing rather than affirming where affirmation is warranted and dividing rather than unifying.

Have you any other comments?

Have not “The Powers to be” got anything better to do that to dabble in trivia? For example:

1. Sharing Eucharist with other denomination.
 2. More rights for the marginalised, the voiceless
 3. We should be concerned about the environment; migration; violence in general in our world.
 4. The anti-Catholic attitudes from Fundamentalism that give Catholics a bad name. “The Powers to be” are making bad matters worse.
- Hopefully there will be such a negative response to the proposed new translations that Episcopal Conferences throughout the world will reclaim their God-given authority over and above Roman Congregations and bureaucrats.
 - As a pastor, I am at a stage where I shall not teach, push, introduce or accept the new missal.
 - I was around at Vatican II when the Novus Ordo was imposed. Michael Ryan, Paul Collins and Thomas Fox know full well that no one had any chance to review or criticise the language translation which, from the start was totally inadequate and faith destroying.
 - I know our bishops have tried to have inclusive language used, but this has not been heeded by Rome.
 - Yes most of this will go over people’s heads. They will take the change and do it and wonder what

it’s all about. There was a lack of collegiality about it all. For dialogue to take place with church authorities the language used by Catholics for Ministry needs to be free from over emotion and cordial so as to invite dialogue.

- Will the National Council of priests take a stand against implementation of this mischievous exercise?
- Beyond translation into English, there is the challenge of translation of Latin/English into an Indigenous language!
- The proposed Latinized translation is but the tip of the iceberg. The real issue is that this Pope and his ‘bodyguards’ at the top are hell bent on putting their own spin on VAT II. Consequently principles which were/are so precious to us have been discarded. This comes through so strongly in the way this disaster has been foisted upon us. As bad as the product is (i.e. the translation) the process is even worse.
- Yes I think we should use the opportunity for greater catechesis, demanding better preparation for all ministry trying to tease out ‘TAKE and DRINK’ and encourage all to participate. Thank you for these articles.
- It is such a fruitless exercise to use all this energy and resources to produce nothing of the genuine “vernacular” changes that are required including the eradication of sexist language and providing texts that actually reflect the prayer language of the people. There are still people starving in the world while the West (as we are the English speaking group mainly) spends millions on a far from useful outcome for the people in the pews. Indeed for many it will militate against effective celebration and evangelization.
- As sad as the situation is, I personally see no point in fighting a battle that just cannot be won.
- A priest colleague recently pointed-out to me that the liturgical reforms of the Council of Trent took about 200 years to be full implemented in the universal Church. Maybe the best we can do is to ask the hierarchy to take a “softly, softly” approach to the implementation of the new translation, giving parishes and communities time.
- I guess, too, that individual communities and priests will just continue doing what they’re doing now, adapting the language of the liturgy to make it inclusive and appropriate.

To be continued We’ll keep you informed!

An Open Letter from Dr Hans Küng to the Catholic Bishops of the World

Fri, Apr 16, 2010

VENERABLE BISHOPS,

Joseph Ratzinger, now Pope Benedict XVI, and I were the youngest theologians at the Second Vatican Council from 1962 to 1965. Now we are the oldest and the only ones still fully active. I have always understood my theological work as a service to the Roman Catholic Church. For this reason, on the occasion of the fifth anniversary of the election of Pope Benedict XVI, I am making this appeal to you in an open letter. In doing so, I am motivated by my profound concern for our church, which now finds itself in the worst credibility crisis since the Reformation. Please excuse the form of an open letter; unfortunately, I have no other way of reaching you.

I deeply appreciated that the pope invited me, his outspoken critic, to meet for a friendly, four-hour-long conversation shortly after he took office. This awakened in me the hope that my former colleague at Tübingen University might find his way to promote an ongoing renewal of the church and an ecumenical rapprochement in the spirit of the Second Vatican Council.

Unfortunately, my hopes and those of so many engaged Catholic men and women have not been fulfilled. And in my subsequent correspondence with the pope, I have pointed this out to him many times. Without a doubt, he conscientiously performs his everyday duties as pope, and he has given us three helpful encyclicals on faith, hope and charity. But when it comes to facing the major challenges of our times, his pontificate has increasingly passed up more opportunities than it has taken:

Missed is the opportunity for rapprochement with the Protestant churches: Instead, they have been denied the status of churches in the proper sense of the term and, for that reason, their ministries are not recognized and intercommunion is not possible.

Missed is the opportunity for the long-term reconciliation with the Jews: Instead the pope has reintroduced into the liturgy a preconiliar prayer for the enlightenment of the Jews, he has taken notoriously anti-Semitic and schismatic bishops back into communion with the church, and he is

actively promoting the beatification of Pope Pius XII, who has been accused of not offering sufficient protections to Jews in Nazi Germany.

The fact is, Benedict sees in Judaism only the historic root of Christianity; he does not take it seriously as an ongoing religious community offering its own path to salvation. The recent comparison of the current criticism faced by the pope with anti-Semitic hate campaigns – made by Rev Raniero Cantalamessa during an official Good Friday service at the Vatican – has stirred up a storm of indignation among Jews around the world.

Missed is the opportunity for a dialogue with Muslims in an atmosphere of mutual trust: Instead, in his ill-advised but symptomatic 2006 Regensburg lecture, Benedict caricatured Islam as a religion of violence and inhumanity and thus evoked enduring Muslim mistrust.

Missed is the opportunity for reconciliation with the colonised indigenous peoples of Latin America: Instead, the pope asserted in all seriousness that they had been “longing” for the religion of their European conquerors.

Missed is the opportunity to help the people of Africa by allowing the use of birth control to fight overpopulation and condoms to fight the spread of HIV.

Missed is the opportunity to make peace with modern science by clearly affirming the theory of evolution and accepting stem-cell research.

Missed is the opportunity to make the spirit of the Second Vatican Council the compass for the whole Catholic Church, including the Vatican itself, and thus to promote the needed reforms in the church.

This last point, respected bishops, is the most serious of all. Time and again, this pope has added qualifications to the conciliar texts and interpreted them against the spirit of the council fathers. Time and again, he has taken an express stand against the Ecumenical Council, which according to canon law represents the highest authority in the Catholic Church:

He has taken the bishops of the traditionalist PiusX Society back into the church without any preconditions – bishops who were illegally consecrated outside the Catholic Church and who reject central points of the Second Vatican Council (including liturgical reform, freedom of religion and the rapprochement with Judaism).

He promotes the medieval Tridentine Mass by all possible means and occasionally celebrates the Eucharist in Latin with his back to the congregation.

He refuses to put into effect the rapprochement with the Anglican Church, which was laid out in official ecumenical documents by the Anglican-Roman Catholic International Commission, and has attempted instead to lure married Anglican clergy into the Roman Catholic Church by freeing them from the very rule of celibacy that has forced tens of thousands of Roman Catholic priests out of office.

He has actively reinforced the anti-conciliar forces in the church by appointing reactionary officials to key offices in the Curia (including the secretariat of state, and positions in the liturgical commission) while appointing reactionary bishops around the world.

Pope Benedict XVI seems to be increasingly cut off from the vast majority of church members who pay less and less heed to Rome and, at best, identify themselves only with their local parish and bishop.

I know that many of you are pained by this situation. In his anti-conciliar policy, the pope receives the full support of the Roman Curia. The Curia does its best to stifle criticism in the episcopate and in the church as a whole and to discredit critics with all the means at its disposal. With a return to pomp and spectacle catching the attention of the media, the reactionary forces in Rome have attempted to present us with a strong church fronted by an absolutistic “Vicar of Christ” who combines the church’s legislative, executive and judicial powers in his hands alone. But Benedict’s policy of restoration has failed. All of his spectacular appearances, demonstrative journeys and public statements have failed to influence the opinions of most Catholics on controversial issues. This is especially true regarding matters of sexual morality. Even the papal youth meetings, attended above all by conservative-charismatic groups, have failed to hold back the steady drain of those leaving the church or to attract more vocations to the priesthood.

You in particular, as bishops, have reason for deep sorrow: Tens of thousands of priests have resigned their office since the Second Vatican

Council, for the most part because of the celibacy rule. Vocations to the priesthood, but also to religious orders, sisterhoods and lay brotherhoods are down – not just quantitatively but qualitatively. Resignation and frustration are spreading rapidly among both the clergy and the active laity. Many feel that they have been left in the lurch with their personal needs, and many are in deep distress over the state of the church. In many of your dioceses, it is the same story: increasingly empty churches, empty seminaries and empty rectories. In many countries, due to the lack of priests, more and more parishes are being merged, often against the will of their members, into ever larger “pastoral units,” in which the few surviving pastors are completely overtaxed. This is church reform in pretense rather than fact!

And now, on top of these many crises comes a scandal crying out to heaven – the revelation of the clerical abuse of thousands of children and adolescents, first in the United States, then in Ireland and now in Germany and other countries. And to make matters worse, the handling of these cases has given rise to an unprecedented leadership crisis and a collapse of trust in church leadership.

There is no denying the fact that the worldwide system of covering up cases of sexual crimes committed by clerics was engineered by the Roman Congregation for the Doctrine of the Faith under Cardinal Ratzinger (1981-2005). During the reign of Pope John Paul II, that congregation had already taken charge of all such cases under oath of strictest silence. Ratzinger himself, on May 18th, 2001, sent a solemn document to all the bishops dealing with severe crimes (“*epistula de delictis gravioribus*”), in which cases of abuse were sealed under the “*secretum pontificium*”, the violation of which could entail grave ecclesiastical penalties. With good reason, therefore, many people have expected a personal mea culpa on the part of the former prefect and current pope. Instead, the pope passed up the opportunity afforded by Holy Week: On Easter Sunday, he had his innocence proclaimed “*urbi et orbi*” by the dean of the College of Cardinals.

The consequences of all these scandals for the reputation of the Catholic Church are disastrous. Important church leaders have already admitted this. Numerous innocent and committed pastors and educators are suffering under the stigma of suspicion now blanketing the church. You, reverend bishops, must face up to the question: What will happen to our church and to your diocese in the future? It is not my intention to sketch out a new program of church reform. That I have done often

enough both before and after the council. Instead, I want only to lay before you six proposals that I am convinced are supported by millions of Catholics who have no voice in the current situation.

1. **Do not keep silent:** By keeping silent in the face of so many serious grievances, you taint yourselves with guilt. When you feel that certain laws, directives and measures are counterproductive, you should say this in public. Send Rome not professions of your devotion, but rather calls for reform!
2. **Set about reform:** Too many in the church and in the episcopate complain about Rome, but do nothing themselves. When people no longer attend church in a diocese, when the ministry bears little fruit, when the public is kept in ignorance about the needs of the world, when ecumenical co-operation is reduced to a minimum, then the blame cannot simply be shoved off on Rome. Whether bishop, priest, layman or laywoman – everyone can do something for the renewal of the church within his own sphere of influence, be it large or small. Many of the great achievements that have occurred in the individual parishes and in the church at large owe their origin to the initiative of an individual or a small group. As bishops, you should support such initiatives and, especially given the present situation, you should respond to the just complaints of the faithful.
3. **Act in a collegial way:** After heated debate and against the persistent opposition of the Curia, the Second Vatican Council decreed the collegiality of the pope and the bishops. It did so in the sense of the Acts of the Apostles, in which Peter did not act alone without the college of the apostles. In the post-conciliar era, however, the pope and the Curia have ignored this decree. Just two years after the council, Pope Paul VI issued his encyclical defending the controversial celibacy law without the slightest consultation of the bishops. Since then, papal politics and the papal magisterium have continued to act in the old, uncollegial fashion. Even in liturgical matters, the pope rules as an autocrat over and against the bishops. He is happy to surround himself with them as long as they are nothing more than stage extras with neither voices nor voting rights. This is why, venerable bishops, you should not act for yourselves alone, but rather in the community of the other bishops, of the priests and of the men and women who make up the church.
4. **Unconditional obedience is owed to God alone:** Although at your episcopal consecration you had to take an oath of unconditional obedience to the pope, you know that unconditional obedience can never be paid to any human authority; it is due to God alone. For this reason, you should not feel impeded by your oath to speak the truth about the current crisis facing the church, your diocese and your country. Your model should be the apostle Paul, who dared to oppose Peter “to his face since he was manifestly in the wrong”! (Galatians 2:11). Pressuring the Roman authorities in the spirit of Christian fraternity can be permissible and even necessary when they fail to live up to the spirit of the Gospel and its mission. The use of the vernacular in the liturgy, the changes in the regulations governing mixed marriages, the affirmation of tolerance, democracy and human rights, the opening up of an ecumenical approach, and the many other reforms of Vatican II were only achieved because of tenacious pressure from below.
5. **Work for regional solutions:** The Vatican has frequently turned a deaf ear to the well-founded demands of the episcopate, the priests and the laity. This is all the more reason for seeking wise regional solutions. As you are well aware, the rule of celibacy, which was inherited from the Middle Ages, represents a particularly delicate problem. In the context of today’s clerical abuse scandal, the practice has been increasingly called into question. Against the expressed will of Rome, a change would appear hardly possible; yet this is no reason for passive resignation. When a priest, after mature consideration, wishes to marry, there is no reason why he must automatically resign his office when his bishop and his parish choose to stand behind him. Individual episcopal conferences could take the lead with regional solutions. It would be better, however, to seek a solution for the whole church, therefore:
6. **Call for a council:** Just as the achievement of liturgical reform, religious freedom, ecumenism and inter-religious dialogue required an ecumenical council, so now a council is needed to solve the dramatically escalating problems calling for reform. In the century before the Reformation, the Council of Constance decreed that councils should be held every five years. Yet the Roman Curia successfully managed to circumvent this ruling. There is no question that the Curia, fearing a limitation

of its power, would do everything in its power to prevent a council coming together in the present situation. Thus it is up to you to push through the calling of a council or at least a representative assembly of bishops.

With the church in deep crisis, this is my appeal to you, venerable bishops: Put to use the episcopal authority that was reaffirmed by the Second Vatican Council. In this urgent situation, the eyes of the world turn to you. Innumerable people have lost their trust in the Catholic Church. Only by openly and honestly reckoning with these problems and resolutely carrying out needed reforms can their trust be regained. With all due respect, I beg you to

do your part – together with your fellow bishops as far as possible, but also alone if necessary – in apostolic “fearlessness” (Acts 4:29, 31). Give your faithful signs of hope and encouragement and give our church a perspective for the future.

With warm greetings in the community of the Christian faith,

Yours,

Hans Küng

(New York Times Syndicate)

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The Study of Theology is Worth the Effort

Well it's taken me six years but I'm finally finished! On Tuesday 20th April I graduate with a Master of Arts in Theology from the Australian Catholic University.

I'm not exactly sure what motivated me to return to study theology after twenty-two years. The fact that the Sydney Catholic Education Office was encouraging teachers to study theology by paying the course fees certainly helped. I also think I may have mistakenly thought that I would find answers to the many questions I had concerning God and the many mysteries of life. How wrong could I be?!

I chose the online mode of study to try to fit the study in between running a dance school, teaching early literacy two days per week and being a wife and mum.

The online mode of study allowed me to download all the units, participate in discussions with the lecturer and fellow students and to submit all my assignments electronically. It was amazing to be taking part in discussion groups with students from all over Australia as well as with international students.

I was initially a bit concerned about studying at the Australian Catholic University, but I found the lecturers very insightful, open-minded, and encouraging. I was able to articulate my opinions and questions honestly without fear of not “toeing the party line”.

I studied the following units:

- Jesus the Christ
- Foundations of Christian Faith
- Theology of Sacraments
- Biblical Studies
- Issues in Systematic Theology
- Theology of Church
- Foundations in Liturgy
- New Testament Christology
- Theology and Society
- Women and the Church (A personal favourite!!)
- Issues in Christian Ethics
- Approaching World Religions

The more I studied the more I could see there was to learn! I was challenged by the lecturers and fellow students and thoroughly enjoyed the experience of delving deeply into many topics.

One thing I am aware of is that had it not been for the wisdom of the women and men involved in WATAC, I would never have embarked on this journey. WATAC has opened my eyes and my intellect in so many ways. WATAC has given me the courage and the opportunities to question, discuss and learn. WATAC has also given me the courage to speak out about injustices in our world and in our church and I did this many times throughout the course.

I would sincerely like to thank Bernice and WATAC for encouraging me to be all I can be.

Maree Kennedy

Why I Stay: A Parable from a Progressive Catholic

Of the fate of contemporary Catholics, Flannery O'Connor once said that we must suffer at least as much from the Church as for it. Certainly, the past weeks have been a cause for suffering for Catholics of all political stripes, but the suffering takes on a particular flavor for progressives. We are deluged by questions from those who think of themselves as our colleagues and comrades. Actually, only one question: "How can you still stay in the Church?"

When I answer, I insist that the terms be defined properly. It is an error of vocabulary to assume that "the Church" is a direct synonym for "the hierarchy," "the bishops," "the Vatican." Those of us of a certain age remember traveling abroad during the Vietnam years when we would be asked, "How can you still call yourself an American?" Our answer was: we are not the White House. We are not the Pentagon. We are the people protesting; America is larger than your words suggest. Why must I believe that the church is Pope Benedict and not the courageous nuns who took real risks to defy the American bishops on health care in the name of the poor whom they serve? Some say we owe the passage of health care to these brave women; their position would not have been so effective if they had been speaking not as nuns, whose lives had been dedicated to the Church, but, say, as a group of nurses or social workers. The Church has a very long history; this history includes a fair share of scoundrels; it also includes those whose heroism was achieved despite the opposition of the official Church: Joan of Arc and Oscar Romero, to name only two.

An important source of the Catholic imagination is the parables of Jesus, and so I would like to explain the position of people like me in the form of a parable.

There was a family that owned a very large house, surrounded by extensive property. It also owned a business which employed many people and controlled great assets. Through a series of machinations, the family business and most of the wings of the house were taken over by a group of uncles: the most rigid, punitive, and aggressive of the family. One part of the family

was relegated to one of the house's side wings. The uncles kept insisting that they really had no right to be in the house at all; their proof was the architecture of their wing: it had so many open doors, and the uncles were very distressed that they had no control over who was going in and going out. The marginal people said they thought maybe that wasn't so important. Meanwhile, the uncles surrounded the windows of their house with increasingly strong steel bars; they included metal detectors at the doors, and a machine for reading retinal prints, just to make sure they were firmly in control.

The marginal people were aware of the great psychic cost of inhabiting the part of the house that was so fragile and so far from the center. Also, they were aware that the uncles controlled the money and had it in them to cut off the heat and the water, make it impossible that they continue to meet, serve, and eat with their friends.

"How can you stay?" their friends kept asking. "In staying, don't you suggest that you are one with the uncles?" But the marginal people refused to leave. Because they knew that their parent had left them the house as well, and if they left, it would be only in possession of the uncles. And they believed that the house was too important for that. For one thing, they worried about all the folks who wouldn't make it through the uncles' detection systems.

How do some of us stay in the Church? In grief, in sadness, with a resolve not to be shut out by those who say they are speaking in the name of God. We just don't believe them. The Church is not an institution; it is the people, people who are now wounded and scandalized, not only by the sexual crimes of priests, but more important, by the cover-up by those in power. In 1959 the election of Pope John XXIII was a surprise, a kind of miracle. It happened once. It could happen again. We wait, in stubborn hope, for the return of miracle. We want to make sure some of us are at home when it happens.

Mary C. Gordon
National Catholic Reporter
April 2010

WATAC Annual General Meeting

1st June 2010

Waratah Room NSW Parliament House

3-4pm

We have organised this year's AGM to follow the Luncheon at Parliament House in the Waratah Room 3-4pm so that it will be easier for WATAC-ers to come along and be part of this special event.

Another exciting aspect of this year's AGM is that Paul Collins has agreed to be part of this event. He will speak briefly and is happy to enter into discussion with us. So don't miss this opportunity to add your voice to WATAC's planning.

We asked the WATAC working group to write about what it means to be part of WATAC Inc. Here's some of what they had to say.

Kaye Hodge - I joined the committee in 2006 when Watac was trying to find ways to respond to the WATAC survey. I was and still am very keen for Watac to continue and being on the committee gives me more involvement. I enjoy the sense of community with the other committee members and I like keeping up to date with all sorts of happenings, articles etc. that I maybe wouldn't learn about otherwise.

Margaret Day - WATAC has made a positive contribution to my life for almost twenty-five years.

It has provided a forum for open and free discussion on significant issues for both our world and our church. It has been a source of stimulating reading material and thinking. It has provided nourishment for my spiritual journey and faith development. If this valuable organisation is to continue the contribution to our lives through its work for a more inclusive and just church and society, then it needs women, who are prepared to join WATAC Inc to give a little of what we have received.

Margaret Knowlden - I can recommend membership to anyone who wants to know of events and movements in and out of the church which affect the status of women. In the true WATAC

spirit, meetings are always rewarding as ideas are tossed around. They are also fun, with plenty of conviviality, refreshments and laughter. We always start with a thoughtful spiritual reflection. An added bonus for me, coming from the north shore, has been the opportunity to mix and make friends with remarkable women from other parts of the city and the country.

Marg Keyes - Being part of this group of talented, interesting and energetic women is very enjoyable. There are usually six meetings a year which are planned around activities WATAC is involved in. Apart from the wine and delicious food we consume at these meetings, they are informative, a great catch up and often fun, noisy and very challenging especially if you are the one trying to write the minutes as sometimes they all talk at once. All that aside it is great being a part of the planning for the different WATAC events and being part of the discussion, I get educated and energised by this wonderful group.

Alma Madden - I was happy to be nominated to join the WATAC Inc working group last year and pleased to accept as I think WATAC is such a wonderful organisation. I've been a member of WATAC for a very long time, at least 20 years, and it has opened my eyes to what happens in our Australian Catholic Church. Working group meetings are a great way of keeping abreast of changes and what is happening in our church and gives me another stimulating environment to discuss them in.

As part of the AGM the next year's working group will be formed, if you would like to nominate yourself or someone for the group please complete the form on Page 24 and bring it along to the AGM or send it to Helen Coles, 37/121 Anzac Avenue, Engadine 2233 Ph/Fax 9520 9409. You can make a difference - why not do it NOW, today - you'll enjoy it!!!

Who Shall Find a Valiant Woman?

Vale Prue McPhillips

For all who were connected with Prue her contribution to life was beyond measure, as you will read in this Eulogy written by her daughter, Kath

This is such a sad day as we farewell Prue, but it is also a day to remember her long and good life and the wonderful person that she was. I would like to briefly reflect on her life and her person using the theme of the first reading from Proverbs 31: A Valiant Woman. You may not be familiar with this particular version. In the current, commonly used Jerusalem Bible translation, this passage begins with "A Perfect Wife: Who can find her?" However dad recalled the earlier version that begins with "Who shall find a valiant woman"? We found the earlier version in Prue's father's bible. You can see immediately that there is a good deal of difference between the two texts, between the meanings of a perfect wife and a valiant woman. And while there is no doubt that Prue was a wonderful wife to John, A Valiant Woman best captures her whole person and all that she was. I am certain that Prue would approve of our particular reading practice here today: that is, deconstructing the text, situating it in its historical context and producing new meanings that speak to us where we are today. After all, this is what she herself was doing over many years until fairly recently, with her friends in the Women-Church reading group. They met monthly in the lounge-room at 130 Tryon Road East Lindfield. A lounge-room whose walls heard more radical ideas than most others in such a quiet, middle class suburb. She was truly a valiant woman: intelligent, competent, caring, capable and loving, meeting the challenges of life with courage and heart.

Prue travelled a long way from her modest beginnings in Mosman in 1922, to the intricacies of life in the 21st century: she was a witness to enormous social and cultural changes and she moved with them, learning new ways, new words, and at the forefront of making new opportunities opened up for women. She grew up in Mosman when it was largely harbour-side bushland and her childhood was happy. When we were little children she used to tell us that as a child she went to sleep hearing the lions roar at Taronga Zoo. The first real test of her character came at the age of 8 when she was sent to Santa Sabina as a boarder, where her aunt - Sister Mary Hyacinth - was a Dominican nun and teacher. Prue hated the austerity and rigours of boarding school, only seeing her family twice a month. But she did however love learning and school-work and it was clear that she was very

bright. Like many girls of that time, Prue left school at 15, when it was not considered necessary to educate girls.

She went off to Miss Hales business school in the city and learnt typing and shorthand and worked for an Insurance company. Prue loved the idea of flying, and had her first ride in a Tiger Moth for her 15th birthday. When it became clear that the war was coming, Prue joined the Women's Flying Corp and then in 1942 the Women's Auxiliary Air Force where at number 15 she was one of the first to join. Prue was in the Signals section where she operated a teleprinter. She spent most of the war in Townsville, including the Battle of the Coral Sea and later the

bombing of the city. Prue kept diaries during this time and while the war was serious business there was also plenty of socialising, including an interesting account of sending one of the girls back to the barracks from the safety of the trench during an air raid to get chocolate, cake and blankets. Those young women had their priorities right at least.

Prue took the opportunity to complete her Leaving Certificate while in the Air Force and at the end of the war she applied for Medicine at Sydney University determined to do something useful with her life, and inspired by her beloved grandfather John Brady Nash who at one point was the Medical Superintendent for Sydney Hospital.

She tells a famous story about enrolling in first year and the Registrar (a man) who was obviously having problems with the idea of women studying medicine, told her that her IQ was only high enough to get through first year. Mum says this was like a red rag to a bull and she was determined to prove him wrong which of course she did. Prue entered Sydney University with a large cohort of ex-service men and women and at age 24 had that edge of experience that allowed her to really enjoy her years as a medical student. After the first year at home, she moved to Sancta Sophia College where she made many friends and of course where she met John who was across the way at St John's College. They knew almost immediately that they were made for each other and announced their engagement within 6 weeks. They waited 18 months before they were married in December 1952, the day after Prue's final results were released and she was ready to practice medicine.



In 1953 Prue began her medical career as an intern at Royal Prince Alfred hospital and her married life with dad in a small flat in Double Bay. She loved her work. In 1954 they bought their first house in Lane Cove. Prue worked as a locum GP and was pregnant with their first child. It was a tragedy when baby Allan was born and died shortly after birth, but in 1955 Brendan was born, hale and hearty. Michael, myself and Mary followed in quick succession. In 1962 mum and dad packed up the house and the whole family left for Scotland where John had a year's sabbatical in a laboratory in Ayr on the west coast. They travelled quite extensively, mostly with us children, sometimes not, and enjoyed a marvellous adventure. While we were living in Scotland Prue wasn't working so she took up ice-skating at the local ice-rink and Scottish country dancing. Once back home, the family moved to a larger house at East Lindfield. In 1966 John Harding was born. When John was one, Prue went back to work for the Department of Health, as a school based doctor in the Green Valley and Cabramatta area. This was a long way from East Lindfield, and after a couple of years she was able to move closer to home at Hornsby, then Ryde, then Chatswood. For the last 10 years she was a Community Physician with Child and Family health in the northern region. She loved doing this work and built a reputation as a speaker on marriage and sex education where she often spoke to Catholic groups and worked with Monsignor Leonard. As children growing up with a mother in full-time employment, we were unusual. I know from comments Prue made that she sometimes got flack from other mothers who disagreed with this. As a child and of course later as an adult, I have always been immensely proud of mum being a doctor: she was a wonderful role model for all of us, not just as a working woman but as someone who showed us what it meant to be compassionate and kind and to reflect rather than react. But it was hard at times, very hard. Life was not set up for working women who were also running households with large families. We had housekeepers, one of whom Peggy was like a second mother to us, and I know that we benefited from this experience learning patience and acceptance when mum was not there. We had a predictable and straightforward childhood, no luxuries, an excellent education, plenty of company and lots of love. Our annual 3-week holiday at South West Rocks was the one time where we all were able to completely relax away from work and school and where Prue taught all of us how to play 500 and catch fish.

On retirement in 1983 Prue had no plans to sit still. She enrolled in an Arts degree at Macquarie University and majored in anthropology and history. She learnt Bridge and was a regular player with the Lindfield Bridge group. Very capable at knitting and sewing she joined the Embroiders Guild and produced some really creative pieces. She had made many of our clothes when we were young and later she sewed and knitted for her grandchildren. The exquisite

christening gown she made for her grandchildren is still in use.

In 1987 the Sydney Women-church group was formed. Mainly Catholic women, this group, of which I was also a member, produced a biannual journal and held monthly meetings where we reflected on the gender politics of the Church and sought ways to redress inequality and practice a meaningful spirituality. Prue quickly became indispensable to the group as the business manager where she dealt very competently with the bank accounts. I think Prue originally came to the meetings out of curiosity but it quickly became a place for her to reflect on her faith and the church with like-minded women. A small feminist reading group began to meet in the lounge room at East Lindfield. This was a challenge for Dad as well, but mum always said dad has an intelligent faith, not a blind faith, and he supported her work in this group and I think their love for each other and their faith grew from these experiences. Indeed dad became good friends with the book group members - Erin, Margaret Knowlden, Margaret Press, Elaine, Camille, Irene, Gillian and Jackie.

From about 2000 Prue felt that her memory and health were slipping, and she slowly began to give up her active life in the world for a quieter, slower, life. It was hard to see her stop driving, give up bridge and embroidery: things she loved. But it was time to slow down. In 2006 in the same week that Miffy their 6th grandchild was born, Prue had a stroke. While she seemed not too badly affected it had a huge impact on her life and marked the beginning of her struggle with dementia and decreased mobility. Housebound, everyone came to her. Fr Johns and other members of the Parish, to give her regular Communion, her friends and of course her family. Dad took over mum's main care and has been deeply devoted and attentive to her needs. It has been humbling to watch dad care and love for mum so much in these last years. I have learnt from dad that duty and obligation are acts of love and I am so grateful to have had this wonderful example from him. Neither of them ever complained about the hardships they have endured in the last few years: there was just a quiet acceptance that this was life now and they got on with it. There were many moments when I would come to visit and find them both sitting peacefully listening to the radio in a sunny spot in the lounge room. I'm sure mum was still having radical thoughts even if she couldn't articulate them.

Since July, the last months have been difficult, but her final days were marked by quiet determination, as it seemed that some how deep inside she made a decision that it was time to go. And so we say farewell to Prue, having learnt so much more about what a valiant woman is; whose life made such a difference to those around her, whose mark will be visible for a long time to come. I know she is close, between the uptake and letting go of my every breath, her presence will be ever there. □

Investing in Girls' Education Yields Huge Returns

Extract from Greg Mortenson, *Stones into Schools*

Income Growth

Girls' education leads to increased income for the girls themselves and for nations as a whole. Increasing the share of women with a secondary education by 1 percent boosts annual per-capita income growth by 0.3 percent. That's significant, since per-capita income gains in developing countries seldom exceed 3 percent a year.

Educating girls also boosts farming productivity. Educated farmers are more efficient and their farms are more productive, which leads to increased crop yields and declines in malnutrition.

Maternal and Children's Health

Educated women have smaller, healthier, and better-educated families.

The better educated the women in a society, the lower the fertility rate. A 2000 study in Brazil found that literate women had an average of 2.5 children while illiterate women had an average of six children.

The better educated the women, the lower the infant mortality rate. "The mother's education is often the single most important influence on children's survival. ... Educated mothers learn how to keep their children healthy and how to use health services, improve nutrition and sanitation, and take advantage of their own increased earning capability. Girls who stay in school also marry later, when they are better able to bear and care for children.

By increasing health-care knowledge and reducing the number of pregnancies, female education significantly reduces the risk of maternal mortality.

Educated women are more likely to insist on education for their own children, especially their daughters. Their children study as much as two hours more each day than children of illiterate mothers and stay in school longer.

Note: By mid-2009, *Three Cups of Tea* was on *The New York Times* best-seller list for trade paperback non-fiction, sold more than three million copies and was being published in three dozen countries. The question arises: Why haven't I (and many other Australians) heard of these two books? I found both to be truly inspirational and quite "unputdownable".

Margaret Knowlden

Women's Empowerment

Educated girls and women are more likely to stand up for themselves and resist violence: In poor areas where women are isolated within their communities, have little education and cannot earn much, girls are often regarded as an economic burden and women and girls sometimes suffer deliberate neglect or outright harm.

Educated women channel more of their resources to the health and education of their children than men do.

Educated women are more likely to participate in political discussions, meetings, and decision-making.

Studies show that education promotes more representative, effective government. As women are educated and approach parity with men, research shows that governments and other institutions function better and with less corruption.

Girls who become literate tend to teach their mothers how to read and write, much more than do males.

When vegetables or meat wrapped in newspapers are brought home from the bazaar, women often ask their literate daughters to read the news to them and can understand more about the dynamic world around them.

References:

The World Bank

The Council on Foreign Relations *What Works in Girls' Education: Evidence and Policies from the Developing World*

UNESCO

Recommended (compulsory) reading:

Three Cups of Tea

One Man's Mission to Promote Peace ...

One School at a Time

GREG MORTENSON and DAVID OLIVER RELIN

and

Stones into Schools

Promoting peace with books, not bombs,
in Afghanistan and Pakistan

GREG MORTENSON with MIKE BRYAN

Group Reports

Engadine

Our April discussion was based on Paul Collins' booklet, *And Also With You*, and the new English version of the Mass. We invited Fr Mick Court, our parish priest, to join us at this meeting and he happily agreed to attend.

We began our discussion by sharing a reading from the *Constitution on the Sacred Liturgy*

Each member of the group was then asked to name two issues that she really cared about in either the New English translation.

One member expressed a strong longing for the Latin Mass and Benediction. Fr Mick indicated that Benediction is available regularly in the Parish.

Amongst the rest of the group there was unanimous dismay at the proposed changes. The major points raised were:

- In the 1940's and 50's I was an observer at Mass; after Vatican II I became a participant. I don't want a new translation – to me it seems a waste of time.
- When we gather as a community for Mass, why are we being asked to pray, "I believe" in the creed, instead of "we believe"?
- Why change of *one being with the Father* to *consubstantial with the Father*? *Of one being with the Father* captures the mystery beautifully, whereas most people won't know what consubstantial means.
- Words are just a medium to express the mystery. I can't see the point of changing them. Why do we have to have such words as *serene and kindly countenance*?
- The message is far more important than the words and the new words will be a barrier to understanding and participation. The new translation is a move to English we don't use. Its language is stilted. The vernacular used in the Mass should be language that people across all age groups can readily understand.
- *Christ died for all*. To say, *Christ dies for many* is not only heretical, it is also deeply hurtful, divisive and alienating. If Christ only died for many – whom didn't he die for?
- I feel we've been badly let down by the bishops, because by accepting the new translation with all its flaws and without general acceptance, it could make the Mass a battleground. Many people will be forced to either be present at a liturgy, which is alienating, or stop attending. It is sad that the Mass becomes a division point. How sad that the summit of our Christian life is an uncomfortable one – do you stay or walk away?
- As bad as the translation is, the process is worse – it is exclusionary. The implication of this process is the rolling back of the reforms of Vatican II.

- The opponents of Vatican II are going too far, if they are going to rescind communion in the hand.
- This new translation frightens me. We're going backwards – this is the thin edge of the wedge. There is no consensus of the people, who, we were told, are the People of God. I remember the joy of Vatican II – I won't go backwards.
- On Easter Sunday morning at the liturgy which I attended, there was excessive incense, long prayers in Latin and the priest prayed with his back to us. This was an alienating experience. We should be part of the liturgy and it should feed our spirit.
- What strikes me most is the archaic language. Why does it have to be a literal translation? Wanting the Latin Mass is nostalgia.
- I disagree with Archbishop Ranjith's assertion that the Vatican introduced things that were not meant to be (See page 4 of Paul Collins' pamphlet). Why should we be denied what we need – active participation?
- We have not been told why the 2002 translation was knocked back. The 2006 Catholic Life Survey showed that only 2% wanted the Latin Mass and only 8% wanted a more literal translation. This leaves 90% not wanting this change.
- General Instruction on the Roman missal says: *the prayer of the Church is always the prayer of some actual community assembling here and now*. There is no evidence that Vatican II has been distorted. It seems that this is another example of the adage that if you say something loud enough and often enough it somehow becomes truth.

Having listened to each other's concerns we then had a very fruitful discussion. Additional points raised during this discussion were:

- The current debate over the new translation can be seen as part of the ongoing tension that exists within the Church between high Christology and low Christology; and the tension between the view of the Mass as sacrifice and the view of the Mass as a shared meal. Both views are true, but at different times one view takes precedence over the other. Our challenge is to understand this and be respectful of each other's view.
- The parish liturgy is an alienating experience and joining another parish is not practicable, it is very important for individuals to form their own group where they can obtain the support they need.
- It is very important for pastors to hear the passion and commitment that people have to their Church and its liturgical/sacramental life. Fr Mick articulated how rewarding it was for him to be part of this discussion. Though he knew many of our members in their various active roles in the parish community, tonight he became aware of how educated about and passionately committed these women were to the Church we all love.

Margaret Day

Wollongong

On 27th February our Wollongong group held its first meeting for the year. We began with a big thank-you to Jan for the hospitality we have enjoyed over the past five-and-a-half years, at her beautiful home at Thirroul. We are very grateful to her. Everyone found their way safely down south to our new venue and we didn't lose one member! We shared Therese's joy at the forthcoming canonisation of Mary McKillop, founder of her Order. Therese is looking forward to travelling to Rome in October for the ceremony and we shall be very interested to hear about her trip. We had good news of Judith who is still enjoying teaching English to seminarians in Vietnam and were pleased to congratulate Berenice and her husband Jim who have just celebrated their golden wedding anniversary. After this exchange of news we planned our program for the next four meetings. We are again indebted to Liz and her friend Paula for some wonderful material on women in the bible which will make the task of preparing for each meeting very much easier.

After a cuppa, we settled down to listen to a CD of one of Rachael Kohn's "Spirit of Things" programs on Sarah and Hagar. Her interview at the Parliament of the World's Religions with three women, one Christian, one Jewish and one Islamic, made very interesting listening and gave rise to a fascinating discussion. We concluded the afternoon with a liturgy for refugees, seeing Hagar as a single mother, struggling to care for her child in an alien land. A beautiful song "Pour out compassion and mercy" based on words by Mechtild of Magdeberg concluded our very enjoyable afternoon.

We gathered on 27th March for the second meeting of the year. We exchanged news of the previous few weeks and were delighted to hear of Paul Ryan's success in having another portrait hung in the Archibald exhibition. Berenice and Fran prepared a very interesting discussion on Eve and the first chapters of Genesis. We considered the phrase "created in the image of God" and what this meant for us. It seemed significant, in our society, where acquiring material goods is so important, that although Eve had every thing she could possibly want she was still dissatisfied. We realised that even such a familiar story still has much to teach us. We concluded with a liturgy "Made in the image of God" and the music "Yielding" from "Invokation" sung beautifully by Trisha Watts.

Mary Flanagan

Milton/Ulladulla

Our meeting was held on Saturday 17th April. Kath Prendergast who usually writes the reports is away on a well earned holiday.

Six members attended our last meeting and although our numbers were small our discussion was great! Earlier in the past month Judi Powe and I had a meeting to go through Chapter 8 of Bishop Robinson's book. This is a large chapter that contains a great deal of wonderful thoughts which meant that we had to meet twice to get through it all. At first I felt a bit daunted but once we got started the whole thing just flowed and we both became very excited at all the subjects that jumped out at us. Somehow the summary we produced as a result of our reading this chapter helped make our WATAC day one of the best. Unfortunately Judi wasn't able to attend due to her stint in hospital for a knee replacement but her spirit certainly was with us.

The things that jumped out at us were the six levels of morality which Bishop Robinson says gradually evolved from the old testament down to the present. We went through each of these levels one by one and Bishop Robinson ends this section with the following: "There is no one on this earth who cannot fall back to the lowest level at any moment, but there is also no one who is not capable of rising to the highest level." These are powerful words worth thinking deeply about and this is what we did. We also were amazed at the difference between Augustine and Aquinas, where Bishop Robinson says that Augustine was serving a sterner god who demands obedience while Aquinas was serving a god of love and challenge who desires growth. Again wonderful words to think about.

Regarding religious liberty, Bishop Robinson says that Vatican II defended the right of all people to religious liberty - the right to choose their own religion and to practise it in their life without hindrance from others and that this included the right to choose and practise no religion. The section on Conscience too gave us much food for thought and discussion. Personally I have to say the whole experience of going through this chapter and reading it whilst bouncing off Judi made it come alive and has kept me thinking about it ever since! Thank goodness for Bishop Robinson!

We broke for a scrumptious lunch provided by our dear hostess Judy Mahon. Then we again returned to Bishop Robinson's book after which Ann Troup led us through a wonderful meditation and liturgy which was a fitting closure to a most wonderful day. Thank you to Bernice Moore and Margaret Day for making the trip down to join us and another big thank you to Judy Mahon and Ann Troup. We also wish Judi Powe a speedy recovery.

Anna Flynn

Leura

Our group has only been meeting since February this year, having had an introductory session last year on 17 October, when the movie, "As it is in Heaven" was shown and presented for discussion. This was facilitated by Bernice Moore and was able to give all those who attended an idea of what WATAC was all about.

The book we have chosen to stimulate discussion, Michael Moorwood's *From Sand to Solid Ground*, has proven to be a good choice. In our first two sessions this year, much lively discussion and sharing of insights on issues of faith happened quite effortlessly. As part of the discussion on chapter 1 where the focus is on our relationship with God, and how our thinking has evolved over the decades, Moorwood says: "This mystery comes to expression in me as nowhere else in the universe. I am a life form in which this mystery can express love, intelligence, joy and delight." We were then reminded of Thomas Merton's words from *New Seeds of Contemplation*: "God utters me like a word containing a partial thought of himself."

Having begun so enthusiastically, we look forward to further meetings and sharing of ideas, insights and learning. All of this is so important for us as adult, thinking Christians who love the Church, but find ourselves in need of nourishment, and realise that the Church is not always going to provide this, so we must learn to feed ourselves.

Barbara Smith

Eastern Suburbs

The year speeds away and the Group's meetings, usually on the last Sunday of the month, bound along with it. The March meeting was delighted with the initiative taken by Bernice Moore for WATAC and Paul Collins on behalf of Catholics for Ministry, in writing to bishops and priests in Australia seeking more consideration before introduction of the new translation of the liturgy of the Mass and sacraments. The official response in the letter from Philip Wilson, Archbishop of Adelaide and head of the Australian Bishops' Conference continues the familiar assurance that the *sensus fidei* is not shared outside the clergy. The contemporary responses to the clerical abuse crisis and in particular to the hierarchy's response to it may present a great opportunity for reassembly of Church structures with implementation of the spirit and the letter of Vatican II. Our Group is proud to be part of the movement which will truly renew the Church. We also acknowledge the importance of documents like Paul Collins' booklet *And also with you: is the New English version of the Mass a betrayal of Vatican II* and the article by Maurice Taylor 'Oscar Romero: the people's saint' which was published

for the 30th anniversary of his assassination in the British Jesuit journal, *Thinking faith*
www.thinkingfaith.org/articles/20100325_1.htm

The Group is also very interested in the progress of the Vatican's inquiry in the state of United States nuns and we noted that the *New York Times* (March 19) reported that a group of nuns in the United States had publicly supported the Health Care Bill and therefore differed from the United States conference of Catholic Bishops who opposed the Bill. Commentary subsequent to the passing of the Bill through Congress suggests that the stand taken by the Catholic Health Association and the nuns in favour of the legislation played a crucial role in its passing. Our study of Michael Moorwood's *From Sand to Solid Ground* will conclude at our meeting on 25 April and we will bring our ideas, practical or otherwise, after reading Chapter 11, Model of the Church, on what our contributions as WATAC women to such Renewal might be. The meeting is also to decide on the next book for our reading.

Carmel Maguire

Penshurst Group

One of the most enjoyable aspects of our WATAC group meetings is that we come from all different walks of life and have a wide variety of experiences; these enrich our discussions.

This year we are reading and being enthused by Albert Nolan's book *Jesus Today*. There is no doubt that we are finding it very confronting at times and even mind-blowing. So much of what Jesus said and did in his lifetime is still so very challenging for us in our everyday life today.

Albert Nolan beautifully describes, in clear language, Jesus' mission to reform many of the Jewish practices of his day. We are presently looking at Jesus' spirituality: Jesus as a Prophet and Mystic. Nolan writes: "Prophets are people who speak out when others remain silent."

At our April meeting (4th Monday evening) our focus was on Hans Kung's "Open Letter to the Catholic Bishops of the World". Needless to say the discussion was enthusiastic, passionate and almost endless! You'll notice that Hans Kung's letter is printed in this Newsletter so your group might also be enriched by discussing it. Kung's closing request to the Bishops is our WATAC wish: "Give your faithful signs of hope and encouragement and give our Church a perspective for the future."

One member of the group wrote: "It is the lively discussion at our meetings which keeps me coming back each month." Another said: "Two quotes which stay with me are, 'Once you see, you can never un-see' and 'In giving you are gifted'". Very challenging!

This report was written by the whole group, each contributing some part of it.

Broken Bay

Ten members of our group met at Chris Edwards' home in Turramurra on Sunday 2nd May and continued the discussion of the television series *Heart and Soul*. The series is about the personal lives and conflicts of the members of a church choir somewhere in England. The series brings up many issues that we are all faced with in our communities and relationships. The discussion is well summed up in a poem Bernice found by Leunig concerning *truth*.

In order to be truthful
We must do more than speak the truth
We must also hear the truth
We must also receive the truth
We must also search for truth
The difficult truth
Within us and around us
We must devote ourselves to truth
Other wise we are dishonest
And our lives are mistaken
God grant us the strength and the courage
To be truthful
Amen

We all owe Chris a great "thank-you" because she had done a lot of work in preparation for this wonderful and energetic session. We all had folders containing discussion material and were invited to write down key sentences and symbolic moments as we watched the DVD. We stopped the story in three places in order to capture key situations and to relate them to our own lives and experiences. Key to our discussion was the different ways of viewing the role of Church within a community and the way in which it and we can give life or stultify life.

Our meeting started with a reflection "A Prayer for All People" (with thanks to Michael Morwood) which captured much of our discussion. We recommend the DVD *Heart and Soul* (ABC Shops) to groups for a discussion resource - there are six sessions and it is easy to select the relevant parts. Our lovely gathering finished with a very enjoyable afternoon tea prepared by Chris. A great moment of life!

Joan Pavitt and
Bernice Moore

GROUPS

BEENLEIGH (South Brisbane): For more information contact Therese Flynn-Clarke Ph: 07 3804 0636 dcffc@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. 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 Cathy Griffin Email: kgriffin2@bigpond.com

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@mountainretreats.org

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 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: kathpr@shoalhaven.net.au

MOUNT CLAREMONT (W.A.) Contact: Margaret Finlay (08) 9384 9114 Email: marg.fin@globaldial.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 second Monday of the month at 7.30pm at Ros Bennett's, 14 Tarakan Avenue. Contact: Rosslyn Bennett. Email rosbennett@ozemail.com.au

WOLLONGONG Group meets on the 4th Saturday afternoon of every month from February to November at Horsley, 2pm - 4.30pm. For more information contact: Mary Flanagan Email: John.flanagan@uow.edu.au

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Has nominee accepted nomination? Yes No

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**ARCHBISHOP OSCAR ROMERO's PRAYER
A FUTURE NOT OUR OWN**

It helps, now and then, to step back and take a long view.
The kingdom is not only beyond our efforts, it is even beyond our vision.
We accomplish in our lifetime only a tiny fraction of the magnificent enterprise that is God's work.
Nothing we do is complete, which is a way of saying that the Kingdom always lies beyond us.
No statement says all that could be said.
No prayer fully expresses our faith.
No confession brings perfection.
No pastoral visit brings wholeness.
No program accomplishes the Church's mission.
No set of goals and objectives includes everything.
This is what we are about.
We plant the seeds that one day will grow.
We water seeds already planted, knowing that they hold future promise.
We lay foundations that will need further development.
We provide yeast that produces far beyond our capabilities.
We cannot do everything, and there is a sense of liberation in realizing that.
This enables us to do something, and to do it very well.
It may be incomplete, but it is a beginning, a step along the way,
an opportunity for the Lord's grace to enter and do the rest.
We may never see the end results,
but that is the difference between the master builder and the worker.
We are workers, not master builders; ministers, not messiahs.
We are prophets of a future not our own.

24th March 2010 was the 30th anniversary of the assassination in El Salvador of the Archbishop of San Salvador Oscar Romero, while celebrating Mass in a small chapel in the cancer hospital where he lived. Close to his people Romero preached a prophetic gospel and denounced the injustice in his country. He became the voice of the Salvadoran people when all other channels of expression had been crushed by the repression. Oscar Romero was 62 years old when he was murdered.



2010 WATAC Luncheon

Please seat me with _____

or names of people you are booking for:

_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

