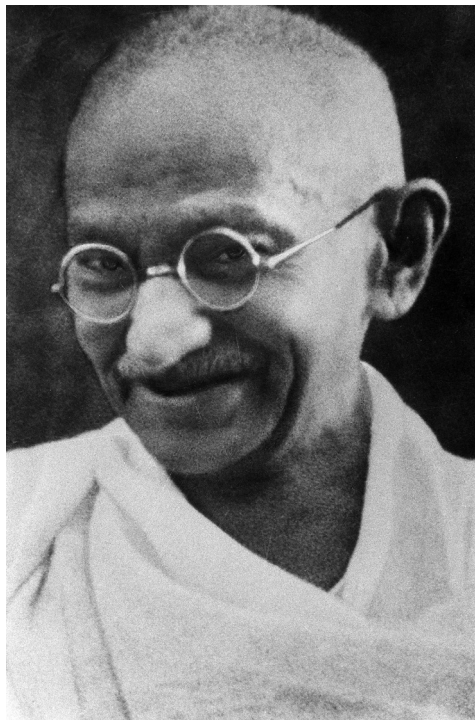


**‘Be the change  
that you wish to  
see in the world.’**

*Mahatma Gandhi*



**St Mary's Matters**

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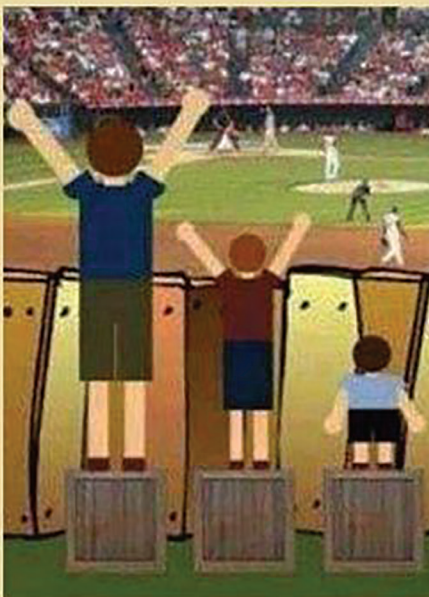
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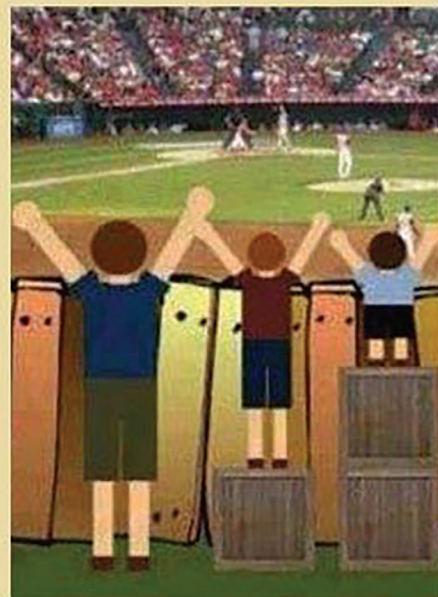
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**This is Equality**



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## From the Editor

The first article in this edition of the magazine is the piece by Narelle Mullins in which she quotes extensively from the correspondence she had with Mary Pease in the last part of Mary's life.

It is a very good introduction to our theme of 'Be the change you wish to see' because Narelle describes how a seemingly ordinary person can touch so many, and can be a catalyst for change in the lives of the individuals she encounters.

We really loved Mary - still do- and we miss her. But in some mysterious way she is with us because her words are still being heard and her presence is felt amongst us.

Vale Mary

# Compassion

to be  
compassionate  
is to be  
fully awake  
attuned to who we are

to be  
compassionate  
is to allow  
our sense of separateness  
to crumble

to be  
compassionate  
is to stand beside  
and help lever rocks  
so that justice can trickle in

to be  
compassionate  
is to be a mid-wife  
for there is no other way  
God can be born

*Margaret Clifford*



# Be the Change you Wish to See

I was pondering this and remembering what I once read in *Awareness* by Anthony De Mello where he encouraged the reader to more or less move outside of the body and watch ourselves in motion. In terms of the topic, I have been trying to picture myself as a changed person. Although many preach acceptance and I agree with the notion, there are still aspects of my behaviour that if changed would make life better for everyone around me as well as myself.

I take my inspiration and challenge from email extracts from Mary Pease to me in the past few months.

Mary said to me, 'How little control we have in our lives. We can't change some things so we need to accept them and incorporate them into our lives. To choose to change a mindset can stop us being resentful.' What I need to change is an outlook that I can fix everything. I simply can't, so a sense of surrender would go down well and probably give me some peace and definitely less stress! If I still went to Confession these days, I know that my No 1 'sin' would be my resentment that does nothing but make me bitter. So Narelle, welcome what it is that breeds resentment and re-frame it!

Mary said to me, 'I think it is the love around me that is keeping me in this world ... my sister, my brother, my two kids.' Love is definitely what makes me want to stay healthy and alive to the world for as long as I can to help support a special little boy. This little boy is my greatest teacher. I so want to keep learning to love.

Mary said to me, (about the Kathleen Noonan article), 'I am glad that Kath included the bit about my gratitude to SMX...I am with you all in spirit at SMX... Once again last night, I came out of Mass feeling my Spirit had been nourished. I



We all miss our beloved Mary so much. She touched so many of our lives for the good. She learnt how to live with rather than battle with cancer and enriched our lives in the process.

feel so blessed to have found the SMX Community and be embraced by it.' I too have this gratitude for SMX. So often, I have gone to Mass almost on the brink of despair and I have come out changed. I need to remain aware of and recognise my ongoing deep gratitude for the fact that SMX just is - a community made up of fellow strugglers, strong in their honesty and challenging in their searching.

Mary said to me, 'I have accepted death and said my goodbyes but I continue to linger on in my diminished form.' I want to change my attitude to getting older - accepting that some parts may not work as well anymore, but I can still make the best of what does!

Mary said to me, 'I also struggle to understand the ways of the world. All I can think is that God has no power over what tragic events happen but tries to give us the strength to cope with these

events. Often the tragedy seems to be insurmountable.' I need to transform my sense of hopelessness that can be so real sometimes. I need to remember that God-given strength that I have felt before - and can feel again even though the reality of that presence is a mystery.

Mary said to me (in talking about Petrea King), 'She does NOT believe that things happen for a reason, She believes that we can try to find some meaning in the aftermath and try to have some good come out of a seemingly senseless situation.' I need to and want to emerge from the 'bog' of what often feels like a senseless situation. When I am stuck in the bog, maybe I should practise doing good and let that goodness be absorbed into a transformation that I seek.

Mary, thank you for enabling me to create a homily for myself about my 'bread and butter' issues of everyday life. I will try to practise what I preach with some positive self-talk! Stay close!

*Narelle Mullins*



# Leaves are falling from my tree



Leaves are falling from my tree  
One by one, in twos and threes  
And, soon enough, all will fall  
To life's last protocol

We may be gracious or contrite  
We may rage against the dying light  
Be certain, though, come what may  
Our petiole will break some day



We will dip and dive and float to earth  
There to rest and be dispersed  
Among others of our class and clan  
Neither woman now, nor man



Then one day the buds of spring  
Will burst forth and they will bring  
Fruit made of our blood and bone  
In this, our mortal home away from home

*Robert Perrier*



# The Bystander

You stand by  
Watching the world pass  
You have the power  
To make small changes  
Influence those around you  
Do not accept the inevitable  
You can be a distracter  
At the scene of a violent act  
By defusing the situation  
You can show the world  
That small changes can be made  
By caring people  
Just as a stone makes waves  
In ripples across a lake  
You too can create a pattern of change  
That flows across society  
As a bystander alone  
You have the power  
To be a change maker

*Anne Maguire*



# Pastoral Care

*(Background to this article – the Faith Council has invited me to offer some musings on Pastoral Care given my role as a Pastoral Care Worker within the Mater Hospital Pastoral Care Team.)*

My mother and father (Mary and Tony) were the stereotypical Catholic couple whose life was centred largely on the catholic community. Outside of their paid work, much of their life was taken up by catholic worship, catholic social gatherings and in particular catholic acts of kindness and generosity.

These actions were endless- working in the school tuckshop, members of St Vincent De Paul Society, doing the church flowers and cleaning, working on school and parish fetes, visiting the elderly, the aged and those who were recently widowed.

There was nothing extraordinary about what Mary and Tony were doing; they were doing what most catholic couples did in Australia of the 1950's. However on a deeper level, Mary and Tony were continuing in the long tradition of pastoral care that has existed within both Christian and non-Christian religions for centuries.

This tradition within the Christian story has its roots in a number of the gospel parables but in particular the story focussing on the Last Judgement found in the Matthew narrative. This story highlights the essence of pastoral care: feeding the hungry and thirsty, visiting the stranger, the sick and the lonely and clothing the naked. Stated simply- reaching out to those in need in our community.



*SMX people join with Micah workers to prepare Christmas hampers for distribution.*

Pastoral Care over the centuries has had numerous incarnations as the church has responded to the needs of its community and to the wider world. At times it has been the sole domain of the priestly class, of religious men and women in schools and hospitals and in more contemporary times it has been a task given to all people. In this modern age Pastoral Care Teams and/or Councils have been formally structured in schools (the house system), parishes and hospitals.

## **'In-House' and 'Out-of-House' Pastoral Care**

Pastoral Care can be seen as both an 'in-house' and 'out-of-house' activity. The former is how we respond to the needs of those in our immediate faith community and the latter how we respond to those outside of the above mentioned community. 'Out-of-house' pastoral care is where the faith community engages with the society in which it is situated.

At St Mary's we have specialised in the 'out-of-house' pastoral care, which can be seen in a multitude of social justice issues that we have engaged in over the last thirty years. Micah is the classic example. Standing in solidarity with the marginalized in our wider community has been a hallmark of who we are as the community of St Mary's in Exile. This 'out-of-house' activity is what I would describe as our more formal and structured expression of pastoral care.

These musings raise some questions about our 'in-house' pastoral care. As such, we have no formal or structured pastoral care at St Mary's in Exile. What has been happening is that individual members of the community have responded to needs when they arise. For example Bob Aldred has been doing a wonderful job through the St. Mary's in Exile e-bulletin under the section 'Connecting'. Added to this have been the visitations and phone calls that Peter, Terry and other members of the community have been doing over many years

## **Questions worth pondering**

Is this style of 'in-house' pastoral care sufficient for our needs as an aging community? These needs vary and



*Community members visit the sick.*

include: visiting the sick, the dying and those recently widowed, those feeling alienated in the community, the recently retrenched or retired and the list goes on.

Are we confident that we can continue to do this internal pastoral care on a purely ad hoc basis? Are there people and needs we are missing because of this less formal approach?

Does it mean as a community that we need to initiate a Pastoral Care Team that organizes and responds to the individual needs of members? If we went to a more formal and structured position on 'in-house' pastoral care would we lose that personal and genuine touch that naturally comes with the ad hoc strategy?

Is our community small enough in number that we can continue on our current path? And most importantly does the community as a whole see any need to change what we are already doing?

I do not have any answers to these questions, nor should I, as I think these need to come from the community as a whole. I hope this article will offer some impetus for useful discussions on the topic of pastoral care.

*For those interested two books are worth a look;*

*The Church Story: A history of Pastoral Care and Vision by Peter Lynch*  
*Understanding Pastoral Counselling by Maynard and Snodgrass*

*Andrew Kennelly*

## Rise Up

A clean-skinned, flesh-coloured  
Angophora stretched its limbs.  
On its fingered extremities  
A lorikeet lands. It sings.

I don't suppose it has any sense  
Of privilege or knows I envy  
It its call, its technicolour coat,  
Its vantage point, how it is free

To swoop: can make a perfect arc.  
But I can imagine its wings being  
mine.

I rise, I swoop, I arc, I touch the  
Finger tips of the divine.

*for St Mary's in Exile  
Maurice Whelan*





# A Feminist Interpretation of Sacred Scripture

Feminist scripture scholars challenge traditional interpretations of the Bible to establish teachings of gender equality. This is exemplified by Phyllis Trible's re-translation of the Genesis creation story, the identification of female Biblical heroes and Elaine Wainwright's structural examination of Gospel stories.

In the traditional interpretation of the creation story, God created a man first and used one of his ribs to create a woman to fulfil his needs. This implies male superiority (created first), female inferiority (created second), female subservience (created from and for the male) and male dominance (source of and reason for female). The implications of this imbalance of power include unequal respect and dignity.

Old Testament scholar, Phyllis Trible, challenges that interpretation by examining the translation of the Hebrew words.

*The Lord God formed man out of the clay of the ground ... while he was asleep, God took out one of his ribs. (Gen 2: 7, 2:21)*

Trible says that the ancient Hebrew word *haadaama* translates as clay or earth, so *haadam* cannot mean man but must mean earth creature. Similarly, *tsela* does not mean rib, but means side. Thus, a creature of no particular gender was created from the earth and split into two, one side becoming male and one female. Male and female were created at the same time, implying equality and mutuality, equal power and respect and the right to dignity and safety for both genders.

Feminist scripture scholars focus on the females who feature in the Bible. In addition to knowing about the male heroes, such as Abraham and Moses, they want us to know about Esther who saved her people from anti-semitism; Ruth, who was rewarded for her courage and her loyalty; Judith, who challenged her community leaders to act against injustice; and Deborah, a wise commander who brought victory and 40 years of peace to her people.

The feminist scripture scholars also want us to know that there is no scriptural evidence that Mary Magdalene was a prostitute. Pope Gregory the Great made that up. Perhaps he couldn't cope with Mary being a business woman, a teacher in Jesus' ministry and one of its financial backers. He made her a prostitute, a sinner rather than a hero.

The feminist scripture scholars want us to understand that females are leaders, decision makers and heroes. They challenge gender limitations and the imbalance of power that leads to discrimination, violence and all sorts of other injustices.

New Testament scholar, Elaine Wainwright challenges traditional interpretations of this story:

*When Jesus entered Peter's house, he saw his mother-in-law lying in bed with a fever; he touched her hand, and the fever left her, and she got up and began to serve him. (Matthew 8:14-15)*

The meaning of the words suggests a healing story: the woman is made healthy. Professor Wainwright claims that the structure of the story indicates that it is a calling one. In the oral tradition, repetition of structure was important for the remembering and retelling of the story. It also alerted readers to the type of story it was. Each type had its own structure.

A typical calling story can be found in Matthew 4:18-20, the calling of the first apostles. The table below shows Professor Wainwright's examination of the structure of the calling of the male apostles and a comparison with the structure of the story of Peter's mother-in-law. The left hand column shows the typical elements that she identifies in a calling story. The other columns show how both stories fit the structure.

	Matthew 4: 18 – 20	Matthew 8: 14 -15
Location:	As he walked by the Sea of Galilee	When Jesus entered Peter's house
Person:	he saw two brothers, Simon, who is called Peter, and Andrew his brother	he saw his mother-in-law
Activity:	casting a net into the lake.	lying in bed with a fever.
Interaction:	He said to them, 'Follow me, and I will make you fish for people.	He touched her hand.
Change:	They left their nets	The fever left her and she got up
Commitment:	and followed him.	and began to serve him.

In the traditional healing story interpretation of Matthew 8:14-15, the emphasis is on the compassion of Jesus, which is worthy; but it holds the female in the less powerful position and implies her subservience, particularly in the last line: she began to serve him. Seen as a calling story, it shows Jesus is calling the woman to share in his ministry in a position of influence and leadership. The word, serve, takes on the meaning of following him, just like the males who were called. This interpretation indicates that Jesus called both men and women. He did not confine women to limited or subservient roles.

Professor Wainwright wants us to know that sacred scripture liberates everyone from cultural limitations and so we, too, are called to remove gender barriers and limitations and to work for justice and respect for both male and female. We are called to create a world where all people experience dignity and empowerment and everyone is able to work towards their full human potential.

Liz Little

# Is Donald Trump a Christian? Was the Pope Wrong?

This not prescriptive, giving answers to the questions raised. It is raising issues for a discussion we need to have.

Recently during the Republican Primaries campaign Pope Francis responded to Donald Trump's proposal to build a wall to keep out the Mexican migrants entering the US illegally, by saying to journalists, 'Anyone, whoever he is, who only wants to build walls and not bridges is not a Christian.'

Trump's response was swift. 'For a religious leader to question a person's faith is disgraceful. I am proud to be a Christian, and as President I will not allow Christianity to be consistently attacked and weakened.'

The wearing of the badge of Christianity is held so strongly in countries that claim to be Christian, that to question a person's claim to Christianity by questioning their actions is bound to bring an aggressive response. This is despite the barriers the Church puts up for becoming a Christian.

Recently I attended two orthodox Christian services, one an Anglican, the other Catholic. At the Catholic service we were invited to come forward to partake of the Eucharist, but if we were not Catholic we were asked to cross our arms in front of us and would be given a 'Blessing'. The Anglican rector declared that only those who were baptised would make it to heaven. Bad luck for the Salvation Army.

So is Donald Trump a Christian? It depends on how you answer the question, what does it mean to be a Christian?

The answer to this question has many implications. It determines what we teach our children and grandchildren about faith, religion, relationships, work, investment, and facing life's challenges generally.

The Danish existentialist theologian, Soren Kierkegaard, brought the wrath of the Danes upon himself by asking this very question, 'What does it mean to be Christian?'



*Celebrating Eucharist at the TLC*

Kierkegaard argued that the greatest enemy of Christianity was 'Christendom'—the cultured and respectable Christianity of his day. The tragedy of easy Christianity is that existence has ceased to be an adventure and a constant risk in the presence of God, but has become a form of morality and a doctrinal system. Its purpose is to simplify the matter of becoming a Christian. This is just paganism, 'cheap' Christianity, with neither cost nor pain, Kierkegaard argued.

For us at SMX, this question is very relevant given our un-orthodox stance, multi-faith and no faith membership, and our ongoing commitment to explore the Christian mystery. Generally, the common answers range from the orthodox 'someone who is baptised', or 'born again', or attends church, is 'religious', or grew up in a Christian family, or simply believes in Jesus. Or the nominal religious answers of 'Obeying the 10 Commandments'; 'Love one another', 'being a good person'. The answer is not so simple. This is a much more complex issue.

Obviously, many see themselves as Christian who do not meet the orthodox criteria of most churches.

What differentiates a Christian from a non-Christian? Can a Christian claim to be more loving and compassionate than others? More generous and less selfish, more sacrificial and devoted to serving others? Is being Christian a matter of belief or of actions?

Well, 'love one another' is not the monopoly of Christians, and philanthropy is not confined to the religious. In the 2011 census, 68% of people reported a religious affiliation, 61% identified

themselves as Christian. According to Ian Harper, renowned Australian economist, in his paper published in *Really Dangerous Ideas*, that although Australians tend to treat religion as a private affair, it is clear that religious sentiment is important to many Australians. 'Even if they consider it intensely private and personal, religion nevertheless shapes their outlook and aspirations'.

Why is religion important? Harper says, 'Religion directs people beyond themselves to ultimate ends that transcend their selfish needs and desires ... Religion matters because it inspires people to think beyond the narrow confines of their own lives and daily tribulations to encompass a wider perspective. Indeed, public life itself, including respect for basic human rights, freedom of speech and the rule of law, has deep roots in Judeo-Christian religion'.

Harper again: 'Religion matters because it is a well-spring of faith that there is more to this life than material comfort; of hope for a better future for oneself, one's children and grandchildren in this world, not just in the next; and love for one's fellow human beings.' If we embrace Harper's view, defining what it means to be a Christian is vitally important. It defines our identity in our secular and sacred existence.

So when we ask the question, 'What does it mean to be Christian?', we are doing so in the framework of the majority of people perceiving themselves as Christian, although unsure of what that means when seeking the meaning of life.

As a Christian community here at SMX, what is our answer to 'What does it mean to be Christian?' Do we wish to claim to be Christian? We call ourselves a 'Faith Community'. But faith in whom or what?

In the liturgy of the Eucharist, we come to Christ's table, declaring our discipleship and that we are following Christ. We make the claim to be Christian by our words and participation. Being Christian is complex. The simple answers are incomplete. Being Christian is more than reciting the words of a creed, being initiated through the rites of baptism, being still, or obeying the rules and doctrines of the church, fighting for justice, or of loving one another. All or some of these have some meaning or place in our lives. We need a deep understanding and awareness of the underlying spirit of our lives.

So I leave you with these questions: What does being Christian mean as we go into the unjust world?

What makes us unique, that we have a special place and purpose in today's multi-cultural, multi-faith society? How does being a Christian help us face life and death issues, whatever they may be?

What is the something special we have to offer to our children and grandchildren because we are Christians?

Whatever your answer, the embracing of Christianity has to make a difference in

all aspects of our living by inspiring us to make the most of the opportunities that come our way, instilling faith and hope in family and friends, connecting us to the sacred by awakening us to all that is around us, including saving our amazing environment, and motivate us to join with others to correct the wrongs and injustices of this world.

*Bob Aldred*

*References:*

*Really Dangerous Ideas. 2013 Edited by Gary Johns*

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## We Must be the Peace we would like to See for the Whole World

The price of Australia's new submarine fleet will be many billions of dollars. The first will not be launched before 2035. By that time they will be floating coffins, given the exponential rate of progress in electronic surveillance. The United States and Russia are known to be working on underwater drones and China is pouring money into similar research.

If our money were directed to major nation-building work we could for example have fast rail services connecting Brisbane Sydney, Melbourne and Adelaide by 2035 for a similar expenditure. (The

Chinese are building a 1200 km fast rail service in Nigeria for a reported US\$ 12 000 000 000.)

I agree with John Howard who has said that we need to move away from our current very close military ties to the United States. Australia needs to lead the world in seeking disarmament before there is a fatal mistake.

At least seven countries presently possess nuclear missiles - many are held in constant readiness for firing at

twenty minutes notice. We have lived with this for fifty years but can it go on indefinitely? Who will make the fatal move : Israel? India? Russia? China? France? UK? or the United States?

Treasurer Scott Morrison is urging expenditure cuts. We must stop the futile, provocative and wasteful proposed expenditure on Submarines. As a nation we must be the peace we would like to see for the whole world,

*Brendan and Patricia Ryan*



*Collins class Submarines - these are to be phased out in the next twenty years or so.*

## At Ease

Dragonflies skim water

As bees hum above.

Crickets beat with rhythm

Horses gallop and frolic fast.

Breeze caresses my face

Black cockatoos screech past.

Trees reflect in the creek

And the creek reflects the trees.

As I sit in this canoe

..... at ease

With a planetary soul.

*Michael Tansky*





# People of Life and Light

In the Pope's Encyclical letter *Laudato Si* (on care for our common home) he does what the mystical saint St Francis, the name which the present Pope took for his Pontificate, did many years ago. He personified the Earth, called her sister and mother, and described how we have plundered her at will, burdened and laid her waste, she among the most abandoned and maltreated of our poor and she groans in travail.

We have been and are crucifying her. And many of the words that are used in the crucifixion story can be used of the Earth. Jesus, the one who bends down and washes the feet of his disciples, who humbly serves them, is betrayed and abandoned by his friends and disciples. The Earth, who has served us, who provides clean air and water, seeds and fruits of earth, is betrayed and abandoned by those she serves.

The earth has been handed over to the power brokers of today to make decisions about her future, while the mob seemingly yells- Crucify Her, Crucify Her.

The authorities stand aside and wash their hands of any responsibility or try

to palm the responsibility onto someone else.

In Jesus' case, Pilate handing responsibility to Herod who is hoping Jesus will work a miracle for him to witness. As leaders do with the Earth today, hoping against hope that the Earth will perform a miracle to save itself without any changes in policy or lifestyle choices for the human inhabitants of the Earth.

As Jesus makes his way to be crucified some women mourn and weep for him. And he says to them as the Earth says to us, "Do not weep for me. Weep rather for yourselves and for your children. For the day will surely come when people will say, Happy are those who are barren, the wombs that have never borne and the breasts that have never suckled! Then they will begin to say to the mountains, Fall on us! To the hills, cover us!"

What will be the fate of our children's children if we continue on the path of destroying the planet? No doubt, increasing extreme weather events will be the norm which we will wish we had done something about in our time and age.

Will the Earth say, forgive them for they do not know what they are doing as the people cast lots to share out the Earth's resources among the rich of the world. Are we mocking her and jeering her with words like : If you are all redeeming and self- repairing, save yourself!

Will darkness come over the whole land as she cries out in a loud voice, "Into your hands I commit My Spirit" and with these words will she breathe her last?

On Good Friday we reverence the cross during our liturgy. This year the cross was draped with a flag depicting planet earth. This cross, this flag, a symbol of the Earth, allows us, once again, to commit ourselves to her life, to stand against those things which persecute and destroy her. The same things that persecuted and destroyed Jesus.

Powers and dominions which we allow to dominate and destroy what we hold dear: these things are in each of us and these things which destroy and degrade our planet.

To once again commit ourselves to be people of life and light.

*Terry Fitzpatrick*



## A Prayer for our Earth

*Laudato Si - an encyclical letter on ecology and climate, 2015*

All-powerful God, you are present in the whole universe and in the smallest of your creatures. You embrace with your tenderness all that exists. Pour out upon us the power of your love, that we may protect life and beauty. Fill us with peace, that we may live as brothers and sisters, harming no one. O God of the poor, help us to rescue the abandoned and forgotten

of this earth, so precious in your eyes. Bring healing to our lives, that we may protect the world and not prey on it, that we may sow beauty, not pollution and destruction. Touch the hearts of those who look only for gain at the expense of the poor and the earth. Teach us to discover the worth of each thing, to be filled with awe and contemplation,

to recognize that we are profoundly united with every creature as we journey towards your infinite light. We thank you for being with us each day. Encourage us, we pray, in our struggle for justice, love and peace.

Amen

*Pope Francis*

*Submitted by Penny Wearne*

# a poem for never forgetting

Before I begin this poem, I'd like to ask you to join me in a moment of silence in honour of those who died in the World Trade Centre and the Pentagon on September 11th, 2001.

I would also like to ask you to offer up a moment of silence for all of those who have been harassed, imprisoned, disappeared, tortured, raped, or killed in retaliation for those strikes, for the victims in Afghanistan, Iraq, in the U.S. and throughout the world.

And if I could just add one more thing...

A full day of silence... for the tens of thousands of Palestinians who have died at the hands of U.S.-backed Israeli forces over decades of occupation.

...And now, the drums of war beat again.

Before I begin this poem, two months of silence... for the Blacks under Apartheid in South Africa, where 'homeland security' made them aliens in their own country

Nine months of silence... for the dead in Hiroshima and Nagasaki, where death rained down and peeled back every layer of concrete, steel, earth and skin, and the survivors went on as if alive.

A year of silence... for the millions of dead in Viet Nam - a people, not a war - for those who know a thing or two about the scent of burning fuel, their relatives' bones buried in it, their babies born of it.

Two months of silence... for the decades of dead in Colombia, whose names, like the corpses they once represented, have piled up and slipped off our tongues.

Before I begin this poem,

Seven days of silence... for El Salvador

A day of silence... for Nicaragua

A moment of silence, And the poets are laid to rest, The drums disintegrate into dust.

Before I begin this poem, You want a moment of silence... You mourn now as if the world will never be the same



And the rest of us hope to hell it won't be.  
Not like it always has been.

...Because this is not a 9-1-1 poem

This is a 9/10 poem,

It is a 9/9 poem,

A 9/8 poem,

A 9/7 poem...

This is a 1492 poem.

This is a poem about what causes poems like this to be written.

And if this is a 9/11 poem, then

This is a September 11th 1973 poem for Chile.

This is a September 12th 1977 poem for Steven Biko in South Africa.

This is a September 14th 1992 poem for the people of Somalia.

This is a poem for every date that falls to the ground amidst the ashes of amnesia.

This is a poem for interrupting this program.

This is not a peace poem,  
Not a poem for forgiveness.

This is a justice poem,  
A poem for never forgetting.

This is a poem to remind us  
That all that glitters

Might just be broken glass.

And still you want a moment of silence for the dead?

We could give you lifetimes of empty:  
The unmarked graves,



The lost languages,  
The uprooted trees and histories,

The dead stares on the faces of nameless children...

Before I start this poem we could be silent forever

Or just long enough to hunger,  
For the dust to bury us

And you would still ask us  
For more of our silence.

So if you want a moment of silence  
Then stop the oil pumps

Turn off the engines, the televisions  
Sink the cruise ships

Crash the stock markets  
Unplug the marquee lights

Delete the e-mails and instant messages  
Derail the trains, ground the planes.

You want a moment of silence

Then take it Now, Before this poem begins.  
Here, in the echo of my voice,

In the space between bodies in embrace,  
Here is your silence.

Take it. Take it all,

And we, Tonight,

We will keep right on singing

For our dead.

*Emmanuel Ortiz  
Suggested by Peter Brown*

## Change to What

In a detention centre  
Change to what?  
Myself as the Freedom I seek  
And the loving caring joy  
Being the Freedom self.

In a prison cell  
Change to what?  
Myself accepting responsibility  
Forgiving all concerned  
Being the Innocent self.

In my projected dreams  
Change to what?  
Compassion and respect to all  
Availing, awakening  
To the reality of One self.

Whatever the nightmare  
Change to what?  
Recognise separation belief  
Stop and drop to the answer  
The Healing Oneness Self

Trapped in addictions  
Seemingly powerless to change  
Change to what?  
Surrender the personas  
Allow the wholeness Self

Change until the dreams  
Dissolve into the real world  
Where flowers appear  
In the loveliness of love  
And no need to change is seen.

*Barbara Fingleton*

# Of Ghosts Past

It was New Year's Day and I decided to visit the grave of my late wife and that of her parents at Southport cemetery. Then it was only a short trip to the annual family picnic (on my wife's side) at Paradise Point.

The picnic had been an annual event. Its origins went way back in history. I had only attended once since my wife passed away and so this was a bit of a catch up. I kept questioning myself who might attend; and would I recognise everybody? And what's his name again? All this was going through my head as I drove to the hallowed ground.

The park location for the picnic was always the same but when I arrived there were plenty of people but no family. As it had been eight years, I started to doubt my own memory of events. Could they have changed the location or even the day? Perhaps the picnic has run its course and was no more? I was confident I was in the right spot so I decided to sit it out and got to pondering.

My wife's family was extensive. Her mother was one of seven and the numbers multiplied with offspring. The extended family was so large in fact that at some picnics we had enough adults and kids to make up two full cricket teams plus Uncle George acting as umpire. Cricket was played from mid-morning to dusk or whenever exhaustion set in.

This took me back to the day, and to perhaps my greatest triumph in cricket! We had ended play for the day when



Cousin Tom turned up. He wanted to play cricket. We protested it was all over but to no avail. Tom would not hear of it. As it happened I could bowl pretty fast back then and so we re-assembled the field and in I came in to bowl to Tom. First ball and he plays forward but completely misses the ball and it hits him you know where. Down he falls, writhing in pain much to the delight of the field but with his wife yelling abuse at me for doing such a thing when they had just started holidays.

But wait, isn't that Aunty June over yonder? I had forgotten for just a moment Aunty June had passed away some years back. But gee she looked the same, side on; same features, long blond hair.

I waited and scanned the park scene whilst now eating my lunch. I presumed there would be a picnic. There always was a picnic. But nothing. No-one with a

familiar face. I observed that there was a changing demographic now present within the park. The new brood of picnickers had brought their own tents, shades, tables, chairs and portable BBQs. We had merely relied on only shady trees and the park provided table and bench seat. A packed chicken lunch was the order of our day. And there was no sign of cricket in any shape or form.

I recall that my father-in-law once said it was time for me to take over the reins. This translated to being responsible for staging the picnic. I guess I never did.

It was a bit eerie sitting in the park remembering those summer days which brought the generations together for at least one day of the year and of ghosts past.

And what of the living?

*Terrence F Byrne*





# Responsibility

In a recent newsletter the question was posed, 'What is our responsibility to each other and to our community?'

Because I have just recovered from a severe stroke I would not be able to say this without tears. Tears are one of the effects of having a stroke. Other effects I experience are a problem with my speech, with hand writing, my ability to walk, to feed myself and the ability to do anything. I need to tell you that this is the reason that St Mary's is important to me. I can see it being a 'living and vibrant community'. I would not have

been able to survive without it. Firstly Marg McCabe and her husband shifted everything from my independent living unit, without any assistance from me. Ellie-Anne Barry has been wonderful in bringing me to mass and taxi-ing me to and fro without expecting anything in return. People in the community see me sitting at the back of the church and never fail to acknowledge me and always greet me with a smile, which makes me feel I still belong. At communion time I often have a feast as at least three people bring me bread and wine.

St Mary's celebrating in the TLC brings to mind the image of Jesus in the market place with us. I have always believed that as the beautiful churches become so sacred they lose something we have found – a strong sense of community. This was especially true as we had to leave our lovely church. We might have it returned to us some day but we will never lose that important gift – our community.

*Joan Nolan*

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## Equality – how to change the world for the better.

This is from the first book of the bible: "To the woman God said, 'Your desire will be for your husband, and he will rule over you'".

All of today's social systems were developed over millennia by men who had no existential interest in challenging this fundamentally mad idea.

Our political, legal and economic systems, our religious structures, and dominant

cultural practices are primarily adversarial – built around male notions of conquest.

Equality is more than enabling women to participate in a man's parliament or courtroom, to speak from a man's pulpit or to take up arms in a man's war.

If there is to be real equality, women must have equal opportunity to build social systems that come out of their interests

and sensibilities, free of the exclusive, and often limited, sensibilities of men.

Women need time and space for that, just as men had millennia. The best thing we men can do is get out of their way.

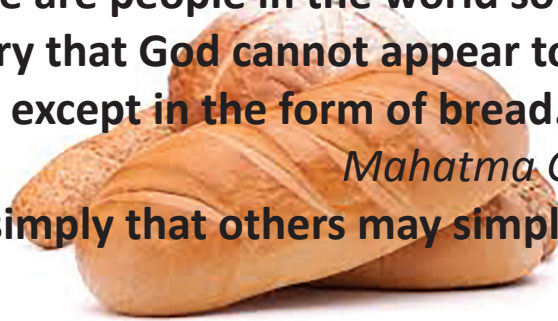
Easier said than done.

*Robert Perrier*

**'There are people in the world so hungry that God cannot appear to them except in the form of bread.'**

*Mahatma Gandhi*

**Live simply that others may simply live.**



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## Wisdom Story

There is much in African and Native American spirituality that conveys wisdom to our fast paced, frenetic, consumer-oriented world. As I reflect and consider how we are responding to the refugee crisis, rooted in concerns about immigration and the economy I am reminded of the following Native American Indian wisdom story: *I saw a very large house. They told me it was a*

*bank and that the white men place their money there to be taken care of, and that by and by they got it back with interest. We are Indians and we have no such bank, but when we have plenty of money or blankets, we give them away to other chiefs and people, and by and by they return them with interest, and our hearts feel good.*

*Raye Searle*

<http://northumbrianreflections.org>



# Homeless

On 11 June 1963, a Vietnamese Buddhist monk sat in the lotus position on a street in central Saigon, allowed other monks to douse him with petrol, and set himself alight. Since he was not acting alone, there were photographs, distressing photographs, which soon appeared in the American press. The sister-in law of President Diem was quoted in the US media as referring to this and similar incidents that followed as 'Buddhist barbecues'. Her attitude was that this was one fewer dissident the government had to deal with.

The Vietnam war was widely supported in 1963 in Australia and the US. But this incident was shocking enough for the US government to realize it was unacceptably bad publicity. It would fuel the small but vocal opposition to the war. With a nod and a wink from the CIA, elements of the South Vietnamese army staged a coup on 1 November 1963. President Diem was shot, and soon there was a new president of South Vietnam, more acceptable to US public opinion.

As a footnote, the Australian government cannot be blamed for any of this – they only found out about it when they read the paper the next day.



1963 was at the heart of the cold war. We all knew the Soviet Union kept thousands of people in detention without trial or release date, and we rejoiced when someone climbed the Berlin wall to freedom.

How things have changed. Now Australia keeps hundreds of people in detention without trial, and like the Soviet Union, has laws preventing people reporting what goes on in the camps. People have set themselves alight, but the media

downplay it, and the public are apparently not shocked at all. Political figures who are horrified by the turn of events are persecuted or ridiculed.

So the refugees have inadvertently made one more person homeless. I don't recognise the country I grew up in any more. Where did that land of freedom, mateship and the fair go disappear to? I can't find it any more. I feel like I am living in a foreign country.

*Peter Brown*

## St Mary's Matters

G'day, my name's Rob and I reckon SMX matters because I matter – you see we're both in exile... the St Mary's Community of Sth Brisbane matters because it forges ahead with what [really] matters as opposed to matters that [really] don't matter... whilst the church proper stagnates with matters that don't matter. I matter too, even though I'm gay and the church told me I didn't... it took me years to sort that one out.

So as the SMX community continues a real journey for ways of finding and doing church for today, I journey in ways that bring meaning to a life of rejection through education and loving as I should and was made to do.

St Mary's has and does continue a catholic journey without dogma and a mean dispirited clergy class... in some ways providing a very Catholic Reformation we should've had before Luther came along... maybe, a kind of St Francis one [no not the Pope one – the 'real' one] – had his followers gone that way.

I too have continued my catholic way although now not so much the Roman way.... having tried unsuccessfully to fulfil my call to Priesthood in that faith tradition. I now look to be at journey's end as I near my completion of masters in theology and take up ministry in a protestant denomination to where it seems I begin the journey anew.

St Mary's matters for it reminds us that there are many roads yet untravelled. The Church needs St Mary's and the poofs of this world [not quite the word I wanted]. So know that your being matters and that your continued presence matters.

*Rob Spiers*

# GRACE

someone's kindness  
someone's mercy  
someone's patience  
someone's love

its name is grace -  
    unstoppable,  
        unremitting,  
all pervading grace  
that emanates  
    from divine mystery,

it needs to fill  
like a waterfall fills the creek below

it needs to soak up  
like a sponge soaks the liquid it is immersed in

it needs to invade  
like oxygen fills the lungs

it wants to kindle dry twigs in the hearth,  
light up an all-consuming fire

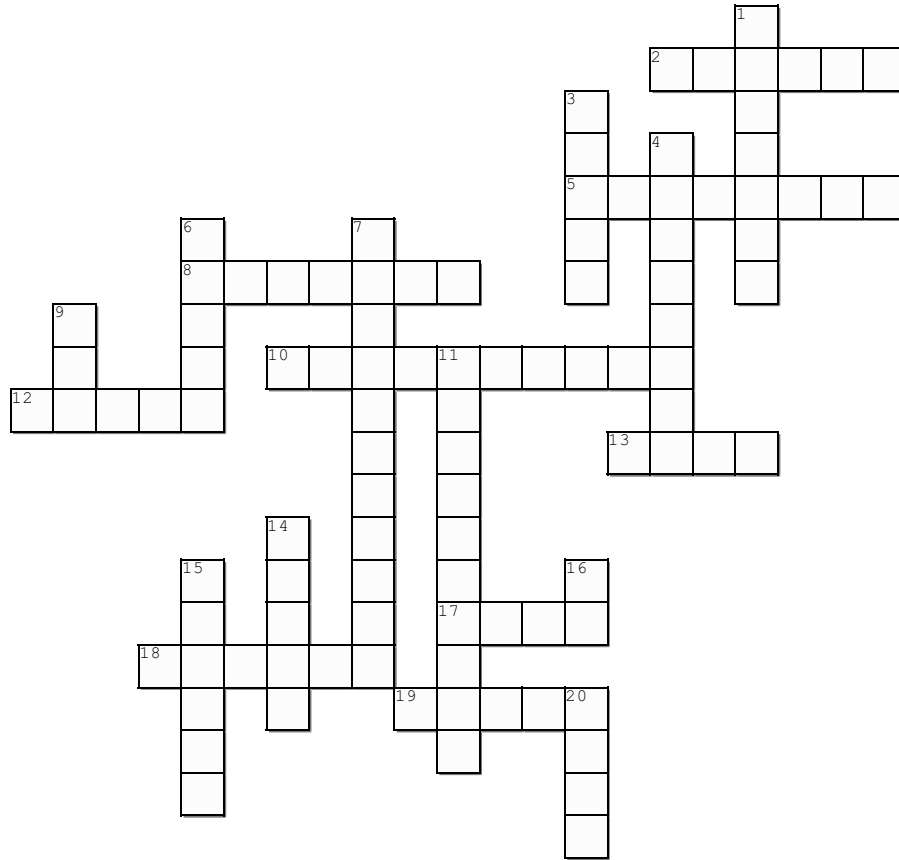
to be a sponge,  
    a riverbed,  
        lungs,  
to be kindling.....

oh then to be that all pervading grace  
and fill this creation with everlasting love

*Ingerid Meagher*



# Mindfulness Crossword



Created with TheTeachersCorner.net [Crossword Maker](#)

## Across

2. Focus on this going in and out
5. This type of mind is also a powerful mind
8. Observe a moment of the day without..... or not .....
10. A daily practice that keeps us in the present
12. We need to be in this state to practice mindfulness
13. The only one you need the approval of
17. This is the most powerful medicine on earth
18. Speak about tomorrow and the devil .....
19. Happiness is not about having but .....

## Down

1. We need to give ourselves time to do this
3. If we stopped striving to be this we'd have a pretty good time
4. Adopt the pace of nature. Her secret is .....
6. The only kind of life worth living
7. This will transform ourselves and the world
9. It is the only important moment
11. Love is about letting people be .....
14. Don't do this until you have walked in the other's shoes
15. It is present in all creation
16. The way to do is to .....
20. The present is called the present because it is a .....

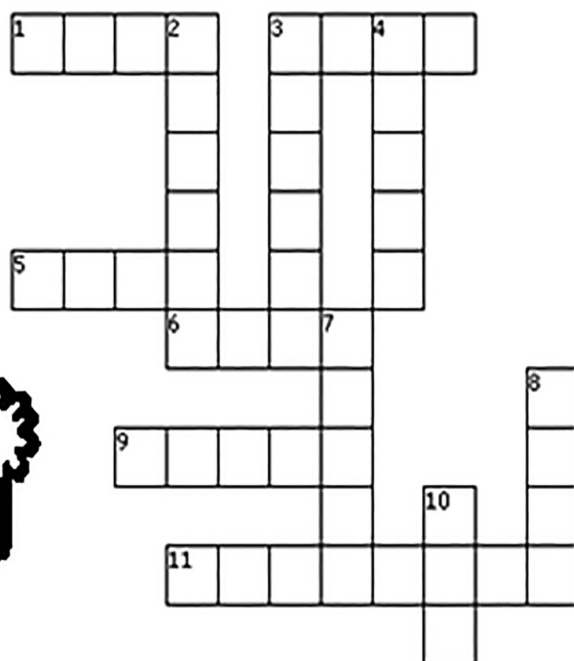
**Solution on page 25**



# Kids Page

## The Good Shepherd

John 10:11-18 (NIV)



### ACROSS

1. Wild animal that looks like a dog and hunts in packs
3. The period from birth to death
5. A strong feeling of affection
6. Goes faster than walking
9. What we use to speak
11. One who takes care of the sheep

### DOWN

2. The male parent
3. To hear or pay attention to something
4. A group of sheep herded together
7. Woolly animals which are similar to goats
8. The opposite of bad
10. A small place where animals are kept

### Words Used

good	sheep	runs	listen
shepherd	wolf	father	pen
life	flock	voice	love

# The Seat of Love

**We cannot love unless we be love.**

I have spent many long years studying in order to understand how we humans think act and have out being but if we read St Paul then we know that in order to live and breathe and have our being in the very essence of love we first need to know God we first need to know love within ourselves in order to have it emerge and reach others.

I was only reading yesterday, that as much as we want to we cannot 'give' happiness to others. Happiness already exists within them, just as it does within you and me. Tapping into that happiness is key to enabling it to permeate the world, and this means accepting self and other 'as we are'.

I have spent many long years experiencing change in myself (which had not always produced happiness or the loving person I know I am) only to realise that all I really had to do was accept myself as I was.

Dr Wendell Rosevears' motto is 'Make love infectious!', and this is what we all need to do. Before I left the West End/ South Brisbane community (which was intended to be temporary) twenty-five years ago, I was the happiest I had ever been in my entire life. I have not been happy since. I am not saying happiness and love depends on others. It doesn't. But the decisions we make affect our inner lives and how our inner lives are reflected in daily living. How we budget or do not, how we interact with others and socialise, and how we build on our platform of values in order to be available and lend ourselves to the life we are called to live – a life of service in a life of love.

All things are overcome in love. Forgiveness, which is not always easy, operates out of love. Care and compassion, operate out of love. When we give of ourselves we give of the greatest gifts of all – those that emerge

out of a loving and caring heart, that say, I am valuable, you are valuable. Let's share the peace that passes all understanding in the Spirit of Love, and unlock the prison gates, see our hearts filled with joy and march to move in defence of others whose voices have been silenced by oppression or other negatives that prevent humans from living a free, and happy life, and reaching their full potential.

I am not saying love does not require effort. I am not saying love does not require practical action. It does, but first we need to open our hearts, come to the table with a contrite heart and have our hearts prepared in love, to be love.

Let us remember at this point refugees who seek asylum in our hearts, and open the doors with love.

To quote Gandhi 'Be the change you wish to see'. Live love.

*Jane Noble*

## To Change or Not

**To Be or Not to Be. To Change the World or Not?**

When I was young I had grand ideas and plans. How I would change the world and be Famous, Rich and Brilliant. Now I struggle to change myself. The only thing that any of us can change.<sup>1</sup>

It is said – If I was All Powerful I would change the World but if I was All Knowing I would change nothing.

Let me share a story to explain what I mean because God is a lover of stories.<sup>2</sup>

A person had a Tree in their back garden. It was unruly and unstructured so hiz<sup>3</sup> planned carefully what needed to be done over the next few weeks. Hiz gathered tools to cut, prune, saw and basically tame that tree. The day arrived and hiz filled the wheelbarrow with saws, clippers, rake, shears, ladder and everything hiz needed and proceeded down to the tree.

Once at the tree hiz laid out the tools. Hiz looked at the tree and saw it. Hours later

hiz packed up the tools and went back to the house without cutting a leaf.

For hiz had SEEN the tree.

It is also said that if you look steadily at the darkness, it won't be long before you see the light. Gaze at things. It won't be long before you see GOD <sup>4</sup>

Once their was a ... but this is another story and shall be told another time.

*Kevin Ryan*



### Footnotes

1. Try Richard Rohr's books on the tasks of the two halves of life eg *Falling Upward* or *The Naked Now*

2. Recommend *Stories of God* by John Shea & *God of Untold Tales* by Michael Moynahan. For fun try *The Neverending Story* by Michael Ende.

3. Hiz a personal pronoun meaning male or female and pronounced "IS". Created by Peter David in the 'Star Trek New Frontier' series.

4. These are good too. *The Song of the Bird* by Anthony de Mello & *Learning to Walk in the Dark* by Barbara Brown Taylor

# A New Awakening

Recently I heard a story of a Catholic Primary School putting on an Easter play for the whole school as well as parents and friends. There was a scene where Jesus was being nailed to the cross and to add dramatic effect, a nail was being hammered into the wood of the cross. At a suspenseful moment with everyone on the edge of their seats, the nail slipped out of the hand of the soldier and tinkled slowly down the small steps. This gave an opportune moment in the embarrassed silence for one of the junior grade kids to yell out- RUN JESUS RUN.

If Jesus had run in the original story that would have made for an interesting end to the story. Just as if we had really decided to tackle climate change as a global community, we would be having a different scenario to the one we are about to face as a planet.

We need a dramatic meta-noia, a 1800 turnabout, as Peter spoke last week, if we are truly to make any real difference. An award winning journalist Naomi Klein probing asks, will it be precipitated by an economic crisis, another natural disaster or some kind of political scandal? We don't know. But we do know that a warming world will, sadly, provide no shortage of potential sparks.

Sivan Kartha, senior scientist at the Stockholm Environment Institute, put it like this:

'What's politically realistic today may have very little to do with what's politically realistic after another few Hurricane Katrinas and another few Superstorm Sandys and another few Typhoon Bophas hit us.' It's true: the world tends to look a little different when the objects we have worked our whole lives to accumulate are suddenly floating down the street, or smashed to pieces, turned to garbage.

Change is coming preceded by a Warming Planet. How much depends on what we do today. The message of EASTER is to Awaken.

The word to Resurrect means to Awaken, and to Awaken is not something that happened merely to Jesus many years ago. It is something we are invited to experience over and over.

As St Paul writing to the Ephesians many years ago exhorts them "Wake up from your sleep, rise from the dead and Universal Consciousness (Christ) will shine on you."

This Universal Consciousness, Divine Consciousness, a Consciousness where we recognize the divinity of all of life will shine on you- The deep awareness of the oneness of life. The song we heard yesterday during the Good Friday liturgy "Everything is Holy Now" describes this awakening. It always was Holy but somewhere in our religious history, someone thought that it was a heresy and a blasphemy to God, but quite the opposite.

Not to recognize the divinity of all is a blasphemy to God and maybe if that attitude had not been adopted, our relationship with our precious planet and all who dwell within, may have been entirely different.

If we had spent more time improving our relationships with everything on this

planet instead of trying to please a distant God to gain entry into another worldly place or heavenly place, we may have made a better job of it here .

It is slowly dawning on a great many of us that no-one is going to step in and fix this crisis, that if change is to take place it will be because each of us takes responsibility for what we can each do.

And many thousands of individuals and groups are waking up and changing their ways, by minimizing resource use, downsizing and living with less, adopting principles of sustainability and reducing over-consumption wherever they can.

Many of us are being caught up in this new awakening, an awakening all the mystics through the ages processed- mystics like St Francis of Assisi who experienced many years ago and reminded us that our common home is like a sister with whom we share our life and a beautiful mother who opens her arms to embrace us..

*Terry Fitzpatrick*

## Paying Attention

**Breathing in, breathing out**

**Receiving, relinquishing**

**Setting aside all forms of doing**

**Surrendering into the**

**Wholeness of Being**

**The all in the One**

**The One in the All**

**Paying attention**

**The Spirit's doorway opens**

**To silence and presence.**

*Mary Neil*

# Be the Change You Wish to See

What would you like the world to look like? And what can you do to make it happen?

I want heaven on earth! I want peace, I want cooperation, I want collaboration, I want perfect harmony between all living creatures.

I want the world to be how it was designed to be, and I think it was designed to work!

American Buddhist writer and academic Robert Thurman said: "Don't ask what the world needs; ask what makes you come alive and do that, because what the world needs is people who have come alive."

Because when we come alive, we become a beneficent presence wherever we go, whatever we do. We become contagious!

So what does "being alive" look like?

This was the very question I asked myself eight years ago. After 22 years in Australia, building a business, raising three kids and experiencing a marriage breakdown, my inner fire had gone out. I had lost my mojo. Something inside me had died.

About the same time I came upon this quote by Oscar Wilde: "To live is the rarest thing in the world. Most people simply exist, that is all."

It hit me like a ton of bricks ... I was simply existing! That was what it felt like. I decided I wanted to live — I mean really live — a big life. That was when my journey of self-discovery started.

I realised after reading several autobiographies that my main problem was disconnection.

I was disconnected from my "Godness", that still, small voice inside me.

I was disconnected from my humanness, my body, my emotions, my passions.

I was disconnected from my body because I worked ridiculously long hours, and I ate a lot of junk food, frozen food etc. I was abusing my body, not treating it as the temple it was designed to be, nor maintaining what was my vehicle to experience this three-dimensional plane.

I was disconnected from my emotions. In fact, I never really fully experienced my emotions. Our world provides us with so many distractions. Go for a walk, watch a movie, indulge in retail therapy, call a friend, overindulge in drugs and alcohol. So instead of simply staying with my feelings, I often distracted myself and didn't fully feel them. Or be present to them. Or embrace them.

I was disconnected from my passions, from what I loved doing. We are conditioned to create wealth as defined by society, so for 22 years I worked in our family business. And what we really love doing, our passions, slowly get demoted to hobbies, and for many of us even our hobbies slowly fade away as our lives get busier. At least, that was how it was for me.

I was disconnected from others. Building a big business and raising a family left me little or no time to connect with others. I knew a few people, but I didn't really know them authentically. Besides, I was so disconnected from myself, how could I possibly share and connect at an authentic level with others?

I was disconnected from nature. I remember going for the odd bush-walk or down to the beach but I never realised the importance of connecting with nature. It is evident that many of us are disconnected from nature because otherwise we would not have the environmental crisis we have. We have totally abused her. How could we? She is our mother.

Consciously and intentionally, over the past seven years I have made better choices in all of the above areas of my life.

Firstly and most importantly, I started engaging in the daily spiritual practice of meditation and yoga to connect to my Godness. Over that time I have increased it to a solid two hours each morning. This practice is what really keeps me centred, and I still lose it at times!

I have studied nutrition and discovered what my body needs, and I have also learnt to simply listen to my body and not



pop the first tablet to dull a symptom. My body is now my temple. Although, every so often I can't pass up a good curry or fish and chips at the beach!

I try to fully experience my emotions so I have done a lot of crying. I probably still need to do a lot more crying for all the stuff I haven't cried about in the past. This alone has been an amazing journey; it has led me to become present to my emotions and befriend them, embracing them fully. They seem to dissipate when I do that, and this gives me access to the present moment.

Three years ago, after much questioning, reflecting and working with professionals, I discovered what I was passionate about. This was huge for me.

Since 2013, I have been able to connect with people at an authentic level by being honest, vulnerable and really sharing myself with people. This is probably the best gift I have given myself.

Connecting with nature is a conscious choice I make, day to day. I love the ocean, bush-walking, even simply walking barefoot for five to ten minutes on the earth.

As a result, I have never felt more alive in my life, and I believe I still have a long way to go. But I'm on the case!

So for me, coming alive is a way I can truly contribute to our world. I'm convinced that when we come alive, we will be naturally guided to do whatever we need to do to change our world into the awesome realm it was designed to be.

I'm now convinced that the purpose of life is to simply live it to the fullest. That this is what this human experience is about.



# We Should All Be Feminists

The previous Prime Minister, Tony Abbott, had the reputation of being a misogynist. This is well illustrated by a famous speech by Julia Gillard, where she begins: 'I will not be lectured about sexism by this man...' and she continued on about how he had treated women in his time as a Minister.

I love the cartoon soon after Tony Abbott's Cabinet was chosen and only one woman was appointed to the Cabinet – Julie Bishop. A woman is outside a closed cabinet room knocking on the door and a voice from within the Cabinet Room yells out 'Who is it?', and she says, 'It's a woman'. And from within the Cabinet Room the reply comes, 'No thanks, we already have one.'

I would like to write about how women are still treated as second class citizens in most places within the world today. Australia has a long way to go before

equality can be claimed among the sexes. Every time we turn on the news, incidents of the disrespect for women are numerous.

There have been reports in recent times of appalling assaults on women in Germany. These attacks occurred in public places. And in Australia the statistics on violence against women in the home are particularly high. It is estimated that violence against women and children will cost the Australian Economy \$15.6 billion per year by 2021 unless decisive action is taken to prevent it. More than smoking or obesity, domestic and family violence is the leading preventable cause of death. The attitude of the community towards women is not helped by the appalling behaviour of some of our politicians two of whom recently had to stand down from cabinet as a result of their words and actions.

Regarding gender inequality in Australia, even though Australian women and girls make up 50.2% of the Australian population and 46% of the work force, they take home on average \$283 less each week, about 20% less. Therefore Australian women have to work an extra 66 days a year to earn the same pay as a man for doing the same work.

Australian women are over-represented as part-time workers in low-paid industries and insecure work, and continue to be under-represented in leadership roles in the private and public sectors.

In 2013 Australia was ranked 24th on a global index measuring gender equality, slipping from a high point of 15th in 2003.

As Federal MP Sharman Stone said, 'We have a long way to go.'

In the words of Feminist Nigerian author Chimamanda Ngozi Adichie; *Culture does not make people; people make culture. If it is true that the full humanity of women is not our culture, then we can and must make it our culture.*

**We Should All Be Feminists**

*Terry Fitzpatrick.*



## Be the Change You Wish to See

And I'm also convinced that it's not that we're afraid to die, but rather that we yearn desperately to live. I see it in the tiniest blade of grass that pushes itself out of the earth, in the bud that becomes a blossom, in the stars that shine so brightly in the sky, in the cry of a newborn baby.

We spend billions of dollars each year to prolong life. Why? It must be because we are here to simply live life in all of its splendour and glory. What a gift we have been given!

So let's just do that. Let's all come alive so that we may leave our planet a better place for future generations. It is our moral imperative, I believe.

What do you think?

*Carolyn Vincent*

## Solution to the Crossword

### Down

- 1 happy
- 2 be
- 4 judge
- 5 reflect
- 6 love
- 7 themselves
- 11 aware
- 12 breath
- 13 meditation
- 14 self
- 17 laugh
- 19 gift

### Across

- 3 awake
- 8 beauty
- 9 now
- 10 peaceful
- 12 being
- 15 patience
- 16 mindfulness
- 18 wanting

# Be the change you wish to see

Be the change you wish to see  
Sun sets on my train no rain  
and two children  
Too young to know how many  
Ice blocks mum and dad fought over  
A twenty year fight  
A threat  
A bet  
Lives gamble  
Give me a range  
A border  
Personal order  
A mistake that cost \$31.95  
I'll pay for that next time  
I'll water the desert plants  
300.000 Afghanis don't have water don't have light  
fear  
The next Taliban fight  
I just want my tribe to hear my stories  
My glories my god  
The breath of change  
Is your next breath  
And mine  
I'm In no hurry but I'll take it if you will  
Just trust one other and take it  
My pen hasn't run out of ink but my thumbs are big  
And the sky now amber  
That's what I want to see change  
A world breathing in amber  
Tomorrow will do  
I'm impatient  
Sorry God  
The World's Impatient

*Noel Sheriden*



# We Celebrate Eucharist



*Sophia sings with the choir.*



*Joan gives the homily.*



*Noela and Annie preside at the Eucharist.*



*Celebrating Eucharist at the TLC*



*Various community members celebrating with each other at the TLC.*



*Welcoming a visitor.*



# Made Whole

Thank you for your love, support, thoughts and prayers.  
I know it may feel frustrating,  
like your prayers for me are unsatisfied...  
But I feel honoured to be thought of by you

Every thought, blessing, healing 'vibe' and prayer  
is of immense value to me

I have accepted my circumstances and  
do not pray to be healed as in 'cured'  
I pray of healing in the biblical interpretation  
as in to be 'made whole'

This prayer has been answered:  
as in this moment  
spiritually, emotionally, socially,  
essentially  
I feel at peace, of worth, valued,  
deeply loved and  
wholeheartedly 'whole'

I am filled with abundant gratitude  
for the love, respect, support and grace  
my community has given me

I cherish that in company my presence is appreciated  
and that my absence is felt

Please continue sending your love, best wishes, and prayers

I know we will get through this  
**TOGETHER**

*Text and Image by Shiloh Moore*