

The origin of every human person

Pope John Paul II said in his address on September 17, 1983:

“At the origin of every human person there is a creative act of God. No man comes into existence by chance; he is always the object of God’s creative love. From this fundamental truth of faith and reason it follows that the creative capacity, inscribed in human sexuality, is –in its deepest truth- cooperation with God’s creative power.

“It also follows that men and women are not the arbiters, are not the mas-

ters of this same capacity, called as they are, in it and through it, to be participants in God’s creative decision. When, therefore, contraception, [married] couples remove from the exercise of their conjugal sexuality its potential procreative capacity, they claim a power that belongs solely to God: the power to decide in the final analysis, the coming into existence of a human person. They assume the qualification not of being co-operators in God’s creative power, but the ultimate depositaries of the source of human life.



“In this perspective, contraception is being judged, objectively, so profoundly unlawful as never to be, for any reason, justified.

To think or say the con-

trary is equal to maintaining that in human life situations may arise when it is lawful not to recognise God as God.”

WRITE TO US

WE want you to tell us what you would like to read in Abundant Life.

As the title suggests, Abundant Life is the magazine for Pregnancy Assistance, a pro-life organisation.

We want Abundant Life to be a part of your life. But for it to influence you, you first have to influence us with ideas.

Write to us at Pregnancy Assistance, 195 Lord St, East Perth.

Abundant Life

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Abundant Life



Newsletter of Pregnancy Assistance Incorporated
— September 2004 —



A Mother

A mother is the quintessence of a family, for she is the quintessence of love, the quintessence of Affection and, therefore, the quintessence of Goodness and mercy. It is in contact with its mother that a child begins to understand untiring goodness; begins to understand inexhaustible grace, consideration and love as well as that form of affection which disposes the mother to find no tedium in being with her child. To carry her child in her arms, to play with her child, to be interrupted countless times during the day with little questions and toys – this is life's joy for a mother. Someone who in the first stages of life experiences the joy of having a good mother understands that life on earth can be very difficult. But as long as the child remembers its mother, that child will retain the paradisaical remembrance of its infancy. And retaining this remembrance, the person maintains hope in the Celestial Paradise, where the Good Mother will welcome us.

Archbishop Hickey to address Eucharist Congress

Archbishop Hickey has been invited to give a keynote address on behalf of the people of Oceania at the 48th International Eucharistic Congress to be held in Guadalajara, Mexico on 11 October 2004.

He will lead a Pilgrimage to the Congress and other places including the Shrine of Our Lady of Guadalupe, departing Perth on 9 October, staying overnight in Los Angeles, where the Archbishop will celebrate Mass in the new Basilica before flying to Guadalajara for the Congress

The Holy Father will end the Congress, 'The Eucharist, light and life for the new millennium' with a closing Mass, a Blessing and Prayer of the Angelus at noon on 18 October.

The pilgrims will then travel to Queretaro, stay overnight and visit the Convent of Santa Rosa de Lima and then go to Mexico City and spend a day at the famous Shrine of Our Lady of Guadalupe and a tour of the Ancient Aztec Pyramids.

From Mexico City they will fly to Rome, via Frankfurt

The Archbishop will celebrate Mass at St Peters before a guided tour of the great centre of Christendom, the Vatican Museum and the Sistine Chapel.

The next morning will be a Classic tour of Rome – Colosseum, The Roman Forum, St Pauls. In the afternoon there will be Christian tour – The Catacombs, St John Lateran, Holy Stairs, St Mary Major.

The next day is a coach journey to St Pardo Pio's Pietrelcina and San Giovanni Rotondo for an overnight stay.

The coach then takes the pilgrims, via Lanciano and Casia and on to Assisi. The following day the Archbishop will celebrate Mass in the St



Francis Basilica followed by a tour – St Clare's, The Hermitage, St Mary of the Angels and St Damiano.

During the return journey to Rome they will visit Orieveto and then fly back to Perth, arriving on 28 October.

Prime Minister Blair suggests abortion rethink

Apparently after viewing a new ultrasound technique resulted in video of a 12-week old foetus moving in the womb. Mr Blair according to the BBC on 7 July said:



"I have not had an opportunity myself to study in detail the evidence that has been provided. But I am sure that if the situation does change then it would be advisable for us to have another look at the whole question. If the scientific evi-

dence has shifted then it is obviously sensible for us to take that into account. If we have proposals to put before the House we will put them."

Do you want to become a counsellor ?

The next information/training day will be held in February 2005. If anyone is interested in attending this next day or finding out more about Pregnancy Assistance, please contact Helen Sawyer or Pat Lilleyman on Tel: 9328 2926

OUR PATRONS

Archbishop Barry Hickey
Dr Margaret C. Doherty
Hon. Keith Wilson
Mrs Ann Cullity AM.



Pregnancy Assistance Chapel

195 Lord Street, East Perth
MASS TIMES

Monday 11:00am Thursday 12.30pm Friday 11:00am
The Blessed Sacrament is reserved in our chapel.
The chapel is available for private prayer from 9:00am to 5:00pm Monday to Friday.
ALL WELCOME

Anne-Marie retires after eight years at the helm

Helper of women in crisis pregnancies was inspired by Gospel of Life. Anne-Marie Langdon has resigned after eight years at the helm of Pregnancy Assistance, she was one of the foundation members. Anne-Marie will pursue studies with the John Paul II Institute for Marriage and Family. The chairman of the board of Pregnancy Assistance, Brian Peachey said: "Anne-Marie was one of the group of foundation members, who, at the behest of Archbishop Hickey in 1996, accepted the arduous task of establishing the legal entity, raising funds, refurbishing an old house in Lord Street East Perth to give support to pregnant women who contemplate abortion. "At the time she was employed by the Western Australian Government and took leave without pay for one year. The inaugural Board invited her to accept the position of co-ordinator of the project. In what was an extraordinarily generous act, she offered to work for one year

for no remuneration. "Over the past eight years Anne-Marie has performed a wide range of complex and stressful tasks, which included enlisting, training and rostering counsellors; managing the office; storing and distributing baby clothes and furniture, writing for and organising the production of the successful quarterly journal, Abundant Life and helped with the management of Miriam's House, the home for pregnant women requiring accommodation." At the luncheon attended by most of the counsellors and board members, Helen Sawyer, a member of the board and fellow founder, presented her with a beautiful statue of a mother and child and said: "Anne Marie, I was with you 8 years ago when the Holy Father's encyclical The Gospel of Lifespoke to your heart and the Holy Spirit inspired you to dedicate your life to the Cause of Life. Your dedication and generosity in sharing your many gifts with us have been vital to the

work at Pregnancy Assistance. Just as you were called then by God to proclaim the Gospel of Life, I know that you will continue to do so now in other areas. As we've always said, we are "For Life" ...for life!

When she was presented the gift Helen said it was "on behalf of the Board, the volunteers, all our supporters and the many mothers and babies you have served... as a token of our love, our esteem and our gratitude."

Join the Helpers of God's Precious Infants to witness for life



Mass and Rosary Procession on the First Friday of each month at St Bridget's Church, St Bridget's Place, Midland
Commencing at 9:30am
Led by The Franciscan Friars of The Immaculate

AND

Mass and Rosary Procession on the First Saturday of each month at St Anne's Church, Hehir St, Belmont, commencing at 8:30am
Led by Fr Paul Carey SSC

PREGNANCY ASSISTANCE NEEDS SUPPORT NOW!

Yes! You can count on my financial support.

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Pregnancy Assistance
195 Lord Street
East Perth, WA, 6004

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Pregnancy Assistance 195 Lord Street, East Perth WA 6004**

Pregnancy Assistance is **not** a beneficiary of The Archbishop's Life Link Appeal

The word is baby not foetus!

By Barry Morgan

Does the film *My Foetus*, shown recently on the ABC Compass programme, indicate a turning point for the better in the abortion debate?

Only time will tell, but judging by the comments of a panel on ABC radio the following morning, the abortion lobby aren't treating it lightly. Comprised of the usual suspects one thing came through very clearly - they fully understand the power of images and language and their importance in swaying opinion.

They lamented that the imagery of the coat hanger and risks of back-street abortions, so effective in stifling rational debate in the sixties and seventies, had now been supplanted by the wiz-bang technology of 3D and 4D ultra sound images of foetal babies; thus forever destroying the fantasy that a foetus is not a child.

The film, and the panel's comments the following day, emphasized that the entire pro-abortion argument is based upon a lie; the dehumanisation of the baby in the womb.

No longer able to deny the humanity of the baby they can only maintain their position with euphemisms such as pro-choice and anti-choice, embryo and foetus, termination; anything to cloud the reality of what it is they are advocating.

Even that is crumbling in the face of the undeniable evidence, so that now we are expected to swallow the mind-boggling logic that abortion is done for the good of the child. In the film, its producer Julia Black interviews Dr John Parsons of Kings College Hospital in London who, as she says in her introduction, both creates life with IVF and destroys it with abortion.

In a bizarre display of moral relativism he argues that people tend to forget the rights of the child, saying that bringing an unwanted child into the world is terrible and making a woman



have a child awful. This apparently is his justification for doing late term abortions and "watching dismembered pieces of a foetus (baby) falling into a bucket between his legs", even though - "The unpleasantness of it will not go away".

It doesn't take a genius to recognize the similarity between that and the "quality of life" argument of the euthanasia lobby. One is reminded of Orwell's definition in 1984 "Doublethink means the power of holding two contradictory beliefs in one's mind simultaneously, and accepting both of them".

The film's origins lie in its producer's background. Her father is the founder of the Marie Stopes international chain of abortion clinics and she has never questioned the right to abortion, having one herself when she was 21. Thirteen years later she became pregnant again, and this time living with her 'partner' continued the pregnancy.

It is this pregnancy, the unavoidable physical effects, the hormonal changes and seeing the clear real time pictures of her baby that have obviously affected her considerably and given her second thoughts.

While watching images of her baby with the pioneer of ultra sound Professor Stewart Campbell, she admits it is hard not to agree it is a baby and hard to use the word foetus.

He agrees saying although he

was pro choice his views are changing, and now thinks that for social reasons terminations should be limited to twelve weeks, which poses the question - why twelve weeks? The only logical answer is that by then the humanity of the baby is inescapable, something they are finding increasingly difficult to face.

In another review of the film, leading feminist Naomi Wolf takes the same line observing that "At twelve weeks a pregnant woman can already see her foetus's resemblance to its father and mother", and calls late abortions "a terrible act". Despite this she cannot bring herself to refute her feminist principles and still supports abortion, but only until three months.

Black is a second-generation feminist and different to her strident predecessors. Although still clinging to the 12 weeks fantasy she is more open to reality. She talks of the arrival of her daughter as a miracle of reproduction, whom she has nurtured from "her first few cells to her first independent breath... a tiny human being she and her partner created".

A sign of just how far the debate has shifted is when she says, "If we admit we are destroying potential life how can we say we are pro choice", and goes on to admit it was far easier to drown out and silence the opposition than listen to what they were saying.

The film includes an early term abortion. It shows how easily deadened the conscience becomes by collaboration with soulless repetitive evil, no matter how many euphemisms or how much ambiguous logic is used to justify it.

A woman doctor performs a vacuum extraction on a seven-week old baby with the routine dexterity that can only come with the experience of long repetition. Once again the viewer is fed the line of doing the child a service by saving it from being born unwanted.

She rinses the remains to get rid of the blood and then, checks them in a dish to make sure everything is accounted for. Satisfied with her work she then disposes of them, and no doubt prepares for the next client. It is awful in its banality.

As Julia Blacks says, "They are the facts. No more secrets. Women can make up their own minds". She concludes by saying that the pro-choice (pro-abortion) people "Can no longer hide behind censorship of the pro-life movement, and the battle for and against abortion can really begin. Which side of the fence you are on is really up to you".

The film shows the abortion debate has certainly evolved and the more the reality of abortion becomes known the less persuasive the abortion lobby's argument becomes. However there is far more involved than just being right and winning the argument. Those who smugly claim victory from the side lines fail to understand it is a battle; a battle for the hearts and minds of a confused generation. It is a battle that can only be won by love, the sort of love Aquinas spoke of, of "Willing the good of the other" and that nearly always involves personal sacrifice. It is part of the never-ending battle in this world of overcoming evil with good, of celebrating the gift of life and the irreplaceable role of motherhood.

THE HOLY INNOCENTS: THE SANCTIFICATION OF SUFFERING

**By Fr. Jim Whalen
Priests for Life Canada**

Realistically, humanity cannot escape suffering, despite all efforts. In this Advent time, in preparation for Christmas, the need for the sanctification of suffering directs us to reflect on the Holy Innocents, innocent children who were put to death in place of Christ, giving witness to God by a martyr's death. F. J. Sheed helps us to focus on the mystery of suffering of the Innocents: "There is anguish for us in thinking of the slain babies and parents. For the babies the agony was soon over; in the next world they would come to know whom they had died to save and for all eternity would have that glory. For the parents, the pain would have lasted longer; but at death they too must have found that there was a special sense in which God was in their debt, as he had never been indebted to any. They and their children were the only ones who ever agonized in order to save God's life..." (To Know Christ Jesus, pp. 45-46).

They gave their lives for a Person - for a Truth whom they did not even know. It is through faith that a Christian can discover in his suffering and other people's suffering the loving and provident hand of God the Father. "We know that in everything God works for good with those who love him" (Rom 8: 28). Faith transforms the meaning of suffering. By uniting our suffering with Christ's suffering, it is changed into a sign of God's love, something of great value, something fruitful and beneficial.

"These have been redeemed from among the human race as the first fruits of God and for the Lamb of God; they follow the Lamb wherever He goes" (Feast



Fr Jim Whalen

of the Holy Innocents, Communion antiphon).

The Hedonists saw pleasure as the goal of life and attempted to avoid suffering at all costs. Jewish people, chosen by God, saw any suffering as a punishment for sin. Jesus Christ changed this belief. The entire world changed after His birth. He became our brother by the Incarnation. He became our Saviour by His suffering on the Cross. Christ's answer to suffering is explained by St Peter: "If you do wrong and get beaten for it, what credit can you claim? But if you put up with suffering for doing what is right, this is acceptable in God's eyes. It was for this you were called, for Christ suffered for you in just this way and left you an example to have you follow in His steps" (1 Pet 2:20-21).

The Cross, pain, and suffering are the means Jesus used to redeem us. Since then suffering has a new meaning when it is united to Him. Our Lord changed the laws of creation for our benefit. He chose to take on our humanity in all things except sin. He never used His power to avoid suffering. He suffered

from hunger, exhaustion, and pain. He experienced ingratitude, betrayal, indifference, and abandonment. He took upon himself excruciating moral agonies by burdening Himself with the sins of the world, and His humiliating death on the Cross. Christ wanted us to understand that there would be suffering that we could not change. In accepting such suffering united to Him, it could have redemptive meaning and lead to personal purification. St Paul explains this doctrine: "Now I rejoice in my sufferings for your sake and in my flesh I complete what is lacking in Christ's afflictions for the sake of His Body, that is the Church" (Col 1:24). Today, suffering finds no place in our society, which for the most part is pagan, but this is true even for many who call themselves Christians. The Cross is rejected in public life, banned from many churches, schools and offices. Suffering is necessary to obtain real happiness and abundant graces. If we live our lives as Christ commanded us, there will be suffering at all ages, of

all kinds, but if we suffer with Christ, we will also be glorified with Him.

"I consider the sufferings of the present to be as nothing compared with the glory to be revealed in us" (Rom 8: 17-18). The evils of the world are traceable to original sin, personal sin, and ultimately Satan. God does not cause evil and suffering. He permits evil and suffering in order to draw some good out of them. Joining our sufferings to those of Christ gives them value and brings us closer to Him. "Suffering is present in the world in order to release love, in order to give birth to works of love toward neighbour, in order to transform the whole of human civilization into a 'Civilization of Love'" (Salvifici Doloris, Pope John Paul II, #30). Suffering is an invitation to be more like Jesus.

Let our gifts of love this Christmas give birth to pro-life works of mercy and peace. °Ë
The patron saints of Priests for Life Canada are: Our Lady of Guadalupe, St. Joseph, St. Michael

MORE IS BETTER PHONE 9328 2929



We need more materials to help mums who need help.

CAN YOU HELP?

COVER: A Mother by Professor Plinio Correa de Oliveria was published in the Autumn 2004 edition of Quest

REACHING

Over the past eight years that I have been coming to Pregnancy Assistance, I have learnt that the two most important virtues that we can offer to those seeking our help are hospitality and compassion. Hospitality is part of the virtue of charity and can at times be a misunderstood word. In the context of our giving of ourselves at Pregnancy Assistance, hospitality means the ability to pay attention to our guest because each person who steps over the threshold of Pregnancy Assistance is our guest. To pay attention we must be free of any physical or mental preoccupation so that we can be totally free to concentrate on our guest.

In this way we can create the room and space for our guest to enter freely without them feeling an unlawful intruder. Thus to permit a person to open up and talk requires a withdrawal of the counsellor. The person is then able to see her own problems and troubles. She is then able to recognise that the counsellor cannot solve or expected to solve these problems but because she is free to speak in confidence to someone who is listening in a loving and non-judgemental way she can eventually discern how she can move forward and help herself.

As counsellors we can offer relief for the external difficulties and pressing needs such as finance for outstanding bills, clothing for herself or the baby, baby furniture, emotional support etc. Such assistance does not solve the complex issues and deep-rooted problems in their lives but can help them to become a little less burden. By them being able to eliminate some of their worries they can use their energy to concentrate on other issues.

The second virtue is compassion. Compassion is not merely the exclusiveness of sympathy or the distance of pity for the plight of the woman who is our guest but the ability to be really there for her, to feel her pain, to deeply understand her turmoil and confusion; to reach out to

her through our own brokenness and pain; for us to be a wounded healer. Compassion therefore means to put ourselves in the other person's shoes. Compassion helps us to identify with these women as being truly our fellow human beings.

Through compassion it is possible to recognise that the craving for love that these women seek resides also in our own hearts and that the cruelty that the world knows all too well is also rooted in our own impulses and in compassion we can truthfully say, there for the Grace of God go I. For the compassionate person nothing is alien: no joy and no sorrow, no way of living and especially in the case of abortion, no way of dying. Through compassion, which only comes through prayer are we able to recognise the face of Jesus in others and so make visible what was hidden and make touchable what was unreachable.

Being involved with Pregnancy Assistance is a constant and evolving learning process. There are two things that spring to mind that I have learnt by dedicating my time and energy to the cause of Pregnancy Assistance over the past eight years. Firstly, I have learnt to realise what a huge privilege and wonderful gift from God it is for me to be there and reach out to the women who comes to us.

I am honoured to spend time with them as they share the most intimate details of their lives with me. By their sharing they afford me an undeniable sense of trust. The second grace I have received is the opportunity to atone for the horror of the sin of abortion. By my prayerful dedication to Pregnancy Assistance I have learnt that no effort can be too great in the fight against the sin of abortion. Pregnancy As-



sistance is definite not about me or what I offer to this wonderful organisation but it is all about God's work and the greeting of Christ in every person who makes contact with Pregnancy Assistance. To maintain Pregnancy Assistance as a Christ-centred place, it is imperative therefore that it is always prayer-centred, individually as well as collectively.

Justine's Story

As one may imagine eight years in a place has an accumulation of stories-many happy, others tragic. I would like to relate one such story of a girl who I know would be only too happy to have it told. The girl name is Justine. She came to us about five years ago, not long after we had acquired Miriam's house. It was about 4 o'clock in the afternoon of a very bleak and overcast July day. My heart immediately went out to Justine as she stood timidly at the door. I welcomed her with a smile and took her into the counselling room.

She was in a dishevelled and unkempt physical state because she had spent the previous four days living in her car. Consequently, she had not showered, changed her clothing or eaten properly during that period. Her

emotional state was probably in worst shape than her physical appearance as she was crying uncontrollably and very irrational and at times incoherent in her speech. I simply sat beside her on the lounge and put my arm around her and offered her a box of tissues and time to adjust. When she gradually calmed down I offered her a drink and quietly waited. Once she was composed and had mustered the courage to speak, Justine blurted out four words, "I want an abortion". My reply perplexed Justine, as I said no you have not comes through these doors for an abortion. She looked back at me quizzically and said that I obviously misunderstood her. I then endeavoured to reassure her that we are not an abortion clinic and she had therefore came to us seeking help because she was pregnant.

With this I observed Justine physically relax and she related further details about her life. She was 27 years old and had been in a steady relationship for over 8 years and during that time had endured three abortions because her partner did not want children. She was estranged from her parents who were divorced and lived in Melbourne. She had been involved with the use of a cocktail of drugs for a number

ING OUT



of years. Like so many stories we hear Justine's life was very complex, without any direction and true meaning in life, full of seemingly insurmountable problems.

After Justine had finished pouring out her heart, I realised that she could only cope with the immediate future. So I asked her what her plans were for that particular evening. She said that she was going over to her boyfriend's place to get a change of clothing and have a talk with him. I told her this was a wonderful idea and suggested that while she was there she showered and had a decent meal and a goodnight's sleep. I then asked Justine if she would return to see me the next day so that we could work through some of the other issues. By this stage Justine was smiling and very relaxed and I shall always remember her response. She looked towards the window and said with great relief "look the sun is shining."

Miriam's House

Well Justine did come back the next day and we were able to arrange for her to go to Miriam's House for accommodation. I became very close with Justine. Now some of you may think this a little odd but often there is the opportunity to go the extra mile. I learnt as we

travelled together that Justine's birthday was the same day as my daughter and she was the same age. I thought dear Lord, this could be my daughter but nevertheless she was someone's daughter and did not have the visible presence of her mother's love in her life at that time. So I invited Justine to join our family for a double birthday celebration at our home. She was made very welcomed by every member of the family and was a little overwhelmed at the attention afforded to her. All that the family knew about Justine was that she was a girl I knew and because she did not have family to help her celebrate her birthday I thought it was a good idea that she joined us.

Through the encouragement of the people at Miriam's house and Pregnancy Assistance, Justine started to embrace and tackle her life in a very positive manner. She quit using drugs of any description; she went and enrolled in a swimming teacher's course and became an accredited swimming teacher. She returned to Melbourne in the November and subsequently she had a wonderful reconciliation with her parents who were anticipating with great joy the birth of her child. She gave birth to a little girl Maddison in the

March and this little one started school this year. I have kept in touch with Justine and always see her when I go to Melbourne. I have spoken often with her on the phone and have been helping her to address the issue of her past abortions. Every time when ever I speak with her or she writes, Justine never fails to say "if it wasn't for you guys I don't know where my life would be today. When I first came to you so confused and mixed up deep down I did not want another abortion but just needed to hear someone say, congratulations on your pregnancy, you will make a wonderful mother!"

Power of Prayer

I firmly believe that if we put maximum effort into our prayer life we can learn to fully rely on God to work through us. Daunting though some of the situations that confront us, God will always help us to use the right words if we ask Him. Having said all this I shall openly admit that I have also made mistakes but have learnt through these mistakes – in this way my life has been greatly enriched. It is important to be able to share our experiences and concerns with other counsellors. By doing this it helps to lighten our emotional load and to keep in perspective the issues that confront us.

It is beautiful rewarding work – nothing of course is more rewarding than gazing upon a newborn babe – a new miracle of life. But just a simple smile from a young woman like Justine who became transformed from a picture of abject misery to a smiling, relaxed young woman is equally rewarding. These things give such joy and the realisation that any effort or sacrifice made by us God rewards a thousand fold. My enthusiasm, my joy in being involved

with Pregnancy Assistance has not diminished but has become more intense with each passing year. This sense of dedication to the Gospel of life is so tangible amongst all the volunteers who come in regularly to Pregnancy Assistance. I feel so honoured to be involved with the likes of Helen and all the other beautiful, faithful, faith filled, joyful and hardworking women.

So I am begging each one of you not to be afraid to commit some of your time to the service of Pregnancy Assistance. Why have I stayed for this length of time and why do I look forward with eagerness to come into Pregnancy Assistance? The answer is simple – I can be Christ's feet, Christ's hands, Christ's eyes, Christ's ears, and Christ's mouth to those who seek help from Pregnancy Assistance – many who may never encounter Christ's love in the loveless and often chaotic world of their existence. You are here today because of your response to God's grace with the message that faith without good works is dead. So we come to Pregnancy Assistance in faith steeped in charity to serve our fellow women and men.

This charity "to love one another as God loves us" resides in the will and not our emotions. Therefore to will to be kind and all embracing of love of another person, when our emotions are unkind or our prejudices present, requires a much stronger dynamic than just the human feeling of love. To be able to love another person in this way we must recall that each and every one of us is loved by the all-consuming Love of God. There is a vast difference in willing ourselves to love the person who comes to the door or rings on the phone because we are able to see every single person as made in the image and likeness of God, than merely being tolerant or accommodating of this person. Feel challenged and unafraid to take this step in answer to God's calling. We all live busy lives but are we busy about the things that really matter? This was from a talk given by Pat Lilleyman at the Information/training day at