



# ST PAUL'S ANGLICAN CHURCH

## Burwood

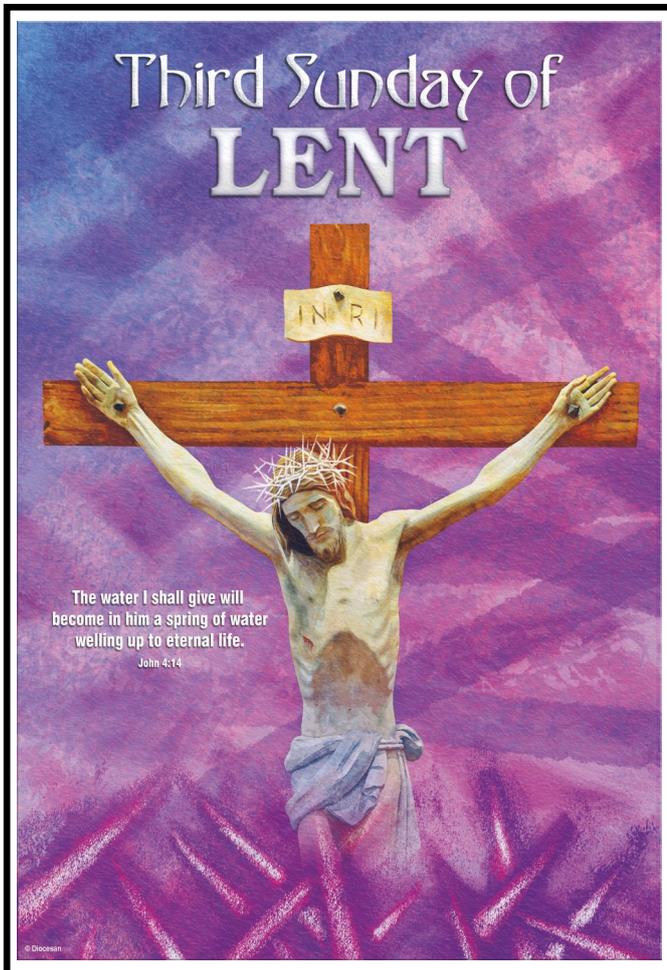
### Welcome to worship

**Sunday 12th March 2023**

**Third Sunday in Lent**

8.00am Said Eucharist  
9.30am Choral Eucharist (with the St Paul's Choir)  
10.30am Midweek Communion in the Chapel of Christ Passion

**W**ELCOME TO ST PAUL'S. We are glad that you have come to worship God with us today. If you are a visitor from another parish, or worshipping with us for the first time, please introduce yourself to our parish priest, Fr James Collins, or to anyone wearing a name badge.



### Included in this issue ...

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**And Much More...**

## Things you may

### need to know



#### First Aid

First aid kits are located on the wall of the kitchen in the Large Hall behind the church and in the choir vestry.

I am  
who I am

#### Name badges

Name badges help make St Paul's an inclusive community. If you need a new name badge, fill in the form inside the pew sheet, send it to the parish office, and one will be made and left in church for you.



#### Toilets

Toilets are available at the entrance to the parish hall, which is located behind the church.



#### Still got questions?

Ask a member of the clergy or anyone who's wearing a name badge. We're here to help.

### In case we

#### need to evacuate

As you take your place in your pew, please make yourself aware of the route to the nearest emergency exit. Should there be a fire, leave quickly, turn right, and assemble by the roundabout on Burwood Road.



#### Getting inside

People needing wheelchair access can enter St Paul's most conveniently by the door at the base of the belltower.

#### Switch it to silent !



Please turn your mobile phone off or on to silent before the service starts. It'll save you much embarrassment later on.

#### Children are welcome at St Paul's



Children are welcome in church at any service. There is a selection of children's books and toys at the back of the church near the font and there are also kids' activity sheets and pencils available at the back of the church where the pew sheets and prayer books are.

Children's Church runs during Term Time. Meet at the back of the church at the beginning of the 9.30am Eucharist.

Please feel free to bring your children to the altar rail to receive a blessing, or to receive Communion if they have been admitted to the sacrament.

#### Photos

Please do not take photos inside the church or during the services of worship without permission.



## **Acknowledgement of the Wangal people of the Eora Nation**

We acknowledge the traditional custodians of the land upon which we meet, the Wangal People of the Eora Nation, and pay our respects to their elders, past, present, and emerging; and we pray that God will unite us all in the knowledge of his Son, in whom all things were created, in heaven and on earth.

## **We are glad that you have found us!**

We affirm that through God's redeeming love for all, we are one in Christ. We respect the inherent and valuable contributions each member makes to the Body of Christ. We celebrate our diversity and recognize the sacred worth and dignity of all persons of any age, gender, gender identity, gender expression, race, ethnic origin, economic reality, family status, sexual orientation, diverse ability, or social status. We believe that through Christ we are being included and welcomed by God and one another. As we journey towards inclusion, we proclaim this welcome to all God's people, especially to those who have known the pain of exclusion and discrimination within the church, affirming that no one is excluded or condemned. We invite all persons to journey with us as we discover the call of God on our lives through the ministries of St. Paul's Anglican Church, Burwood. To that end, St. Paul's Anglican Church commits to the welcome and inclusion of all persons as children of God and declares itself to be a welcoming community of faith.

<b>Bible Readings at today's Eucharist</b>	<b>Year A</b>	<b>Bible Readings for next Sunday</b>
Exodus 17.1-7 Ps 95 Romans 5.1-11 John 4.5-42	<b>The First Reading</b> <b>The Psalm</b> <b>The Epistle</b> <b>The Gospel</b>	1 Samuel 16.1-13 Ps 23 Ephesians 5.8-14 John 9.1-41

## **Everyone is invited to join us at Communion**

There is a wide diversity in how Anglicans prefer to receive the bread and wine at Holy Communion; some stand, others kneel, most receive the wafer in the hand, a few wish to have it put on the tongue. Most like to guide the Chalice to their lips, others like to take it into their hands, while others prefer not to touch it at all. None of these variations really matter but simply reflect Anglican diversity.

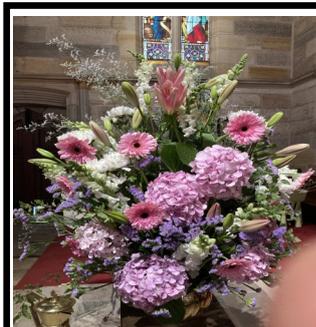
For health reasons and out of concern for other worshippers, we ask you not to dip your bread into the wine. If you are uncomfortable receiving from the Common Cup the practice in our Parish is to receive the bread only.

Judging by the number of people who do it, many must imagine that not receiving the Chalice to the lips but dipping the wafer or bread into the cup (called intinction) is a more hygienic way of receiving the Sacrament. Nothing could be further from the truth.

Apart from the obvious fact that the wine they are dipping into has already been in contact with the lips of others, with all the best intentions in the world, the fingers of those who dip often come in contact with the wine. Disease can

spread more easily through the hands than through the lips, making this method the most unhygienic. In addition, the Prayer Book directs that all consecrated wine must be consumed before it leaves the Church, meaning that someone, usually the Chalice Assistant or the Celebrant, has to drink the left-over wine that has had multiple contacts with hands.

In order to protect others it is perhaps understandable to want to dip if one has sore lips or has a cold, but the consensus of the Church is that taking only the bread is fully participating in Communion.



### **Flowers as a Memorial**

Decorating our church with flowers is one way to remember a loved one or in thanksgiving for a special event. If you would like to give flowers in memory of a loved one, or as an offering of thanksgiving please contact Judith Laurence the week prior to the date at [judealaurence@gmail.com](mailto:judealaurence@gmail.com) or on 0438041726 and contact Caroline in the parish office at [office@stpaulsbuwood.org.au](mailto:office@stpaulsbuwood.org.au) to arrange the wording of the memorial notice in the pew bulletin.

### Welcome to St Paul's!

My Dear Friends,

We are very glad to be able to welcome you to worship with us at St Paul's.

The following services will be offered:

- Sunday 8:00am Said Eucharist
- Sunday 9:30am Choral Eucharist with choir
- Wednesday 10:30am mid-week Eucharist

I am truly grateful to all those who, over the past months, have helped us to remain connected to God and to each other through this pandemic. Thank you for your loving Service of God and of God's people at St Paul's and beyond.

I hold you and our community, nation, and world in my prayers.

May God's peace sustain and surround you at this time.

**Fr James**

### Parish Prayer List

At St Paul's, we pray by name for people who have either asked for our prayers or for whom someone else has made a request. This list is updated every 3 months or when we receive a new request. Some names are on our list on a long-term basis while others reflect a more immediate need and are short term.

We will only be reading the names on the short-term list in the services but the whole list will still be included in the printed prayers for parishioners to use throughout the week. The full list of names will be read in our midweek service.

Names can be added to or removed from the lists at any time.

**ST PAUL'S ANGLICAN PARISH,  
BURWOOD,  
ANNUAL GENERAL MEETING  
SUNDAY 26<sup>th</sup> of MARCH, 2023**

The Annual General Meeting of Parishioners for the Anglican Parish of St. Paul's, Burwood, will be held on **Sunday 26th of March at 11.00 a.m.**

There will be a combined Service that day at 9.00 a.m. so as to ensure that all Parishioners can attend the AGM after the Service.

Please see below the Agenda.

**AGENDA**

- (a) to receive the declarations of those persons then present
- (b) to determine whether a quorum is present
- (c) to elect a minute secretary
- (d) to receive apologies
- (e) to receive notification of the name of the person appointed by the minister as a warden
- (f) to elect 2 qualified persons to be wardens
- (g) to determine whether or not qualified persons should be elected as members of the parish council and if in the affirmative:
  - (i) to resolve that there be 3, 6 or 9 elected persons, and
  - (ii) to elect qualified persons to be those members
  - (h) to elect parish nominators
  - (i) to elect a qualified person or persons to the office of auditor of the financial statements and accounts of the wardens, and
  - (j) to receive a report about ministry within the parish from the minister
  - (k) to receive a report from the wardens about the exercise of wardens' functions
  - (l) to receive and pass or otherwise determine on the financial statements of the wardens
  - (m) to receive and pass or otherwise determine on the financial statements of the trustees of Blacket House
  - (n) to make such recommendations as it may wish on any matter connected with the business of the church or parish, including any matter which it is appropriate for the wardens or parish council to deal with
  - (o) to give directions as to the confirmation of the minutes of the meeting at or after its conclusion

**THE BLACKET HOUSE TRUST  
PROPOSAL BY THE TRUSTEES  
TO BE PUT BEFORE THE RECTOR AND CONGREGATION  
OF ST PAUL'S CHURCH  
AT A MEETING TO BE HELD IN THE CHURCH HALL  
ON 26 MARCH 2023 AT 11.00AM**

**Purpose**

The purpose of the meeting is to obtain the consent of the Rector and Congregation to actions proposed by the trustees.

**Background**

Clause 20 of the Deed of Declaration of Trust provides:

The powers conferred on the trustees by this Deed shall not be exercised except with the consent of the Rector and Congregation, such consent to be sufficient if given by a majority of those members who are present at a meeting convened for the purpose held in the hall or other usual meeting place of the Rector and Congregation by a notice given to the Rector and Congregation on the two Sundays immediately preceding the day of such meeting in the manner in which announcements are usually made to the Rector and Congregation.

The trustees understand this clause to mean that, while they have the usual powers of trustees under the general law by virtue of their appointment as trustees (especially so that they may fulfil their duties under the law to administer the trusts and to preserve the trust property), they must obtain the consent of the Rector and Congregation for the exercise of the powers conferred specifically by the Deed, notably in relation to substantial projects and expenditures.

The trustees last sought and obtained consent from the Rector and Congregation at a meeting held on 20 March 2022. The consent obtained on that occasion included consent in relation to the payment of moneys to or for the Parish from the 2021 and 2022 income of the Trust. The trustees now propose to seek consent in relation to similar payments from any surplus of 2022 income and from the 2023 income of the Trust.

## **Proposed Resolution**

The trustees ask the Rector and Congregation to pass the following resolution:

The Rector and Congregation consent to the following actions of the trustees of the Blacket House Trust (“the Trust”):

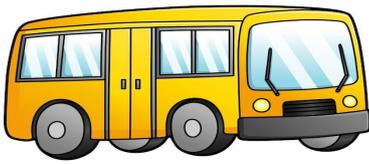
1. In addition to any amounts paid to or for the Parish from 2022 income of the Trust pursuant to the resolution of the Rector and Congregation passed on 20 March 2022 (“the 2022 Resolution”) and after reservation of funds for the Trust’s sinking fund, the trustees may pay to or for the Parish any surplus of 2022 income for purposes listed in the Schedule of Purposes in the 2022 Resolution.
2. Subject to the availability of funds derived from 2023 income, the trustees may expend up to 40% of the gross income of the Trust in 2023 on expenditures for the purposes listed in the Schedule below (being purposes for the benefit of the Rector and Congregation of St Paul’s).

### **SCHEDULE OF PURPOSES**

- (a) Payments to organists for regular services
- (b) Organ repairs and maintenance of the organs
- (c) Sanctuary & communion supplies
- (d) Ministry resource materials
- (e) Playgroup resources
- (f) Printing of orders of service
- (g) Worship resources
- (h) Copyright licences
- (i) Kneelers
- (j) Vestments and robes
- (k) Rectory utilities, repairs and renovations and ground care
- (l) Payment for the services of the Music Director
- (m) Choir music supplies for services

3. In order to repaint the buildings at 203 Burwood Road and carry out any associated repairs to timber work, the trustees may draw on the accumulated funds of the trust, including the moneys reserved for the sinking fund and any moneys accumulated during the trusteeships of the present trustees and earlier trustees in proportions as the trustees decide, to defray all the costs of that work.

## Bus Trip Return



Now that COVID is not so much of a problem we are considering bringing back the bus trips. The first one will be in the spring, date and destination yet to be determined.

We have been offered a 22 seater bus for our use. I need to have some feedback regarding interest in people wanting to join these trips before I proceed.

Please let me know if you are interested.

Contact Pam Brock email [pambrock@hotmail.com](mailto:pambrock@hotmail.com) or 0402547892



## Street Stall

**Saturday 29<sup>th</sup> April 9am -1pm**

Street Stall at the front of the church (weather permitting)

Selling Jams, Marmalades, Butters, Chutneys, plants, cakes, biscuits, bric-a-brac

Help needed with setting up, selling, putting away.

Cooking Cakes/biscuits needed

Please contact Pam to offer help on the day as well as offer to make cakes/biscuits for sale.

## FOOD FOR PARISH PANTRY

### PLEASE HELP

The Pantry is running out of food fast. Can you please help?

Any food, perishable, or non-perishable, fruit or vegetables. If you can't shop and would like to make a donation we can shop for you.

Please talk to Jane Cordina or Rosemary.

Thank you.



## Trading Table



The Trading Table made \$378.45 for sales last Sunday including sales for the Epistle.

We look forward to serving you with our jams/butters/chutneys (see below for the varieties).

### Butters

Lime

### Chutneys/Pickles

Crab Apple Sauce, Pear & Apple Chutney, Quince & Apple Sauce, Banana & Date Chutney, Pumpkin and Sesame Chutney, Paw Paw Chutney, Mango Chutney

### Jams

Golden Passionfruit Jam/Sauce, Cherry Guava Jelly, Quince Jelly, Apple Jelly, Guava Jelly, Choko & Ginger Jam, Quince & Apple Jam/Sauce, Spiced Peach & Nectarine Jam, PawPaw/Pineapple & Ginger Jam, Guava Jam, Guava and Ginger Jam, Strawberry, Strawberry & Apple, Blueberry & Apple, Raspberry Jam, Peach Liqueur Jam, Apricot Jam, Apricot & Passionfruit Jam, Plum Jam

### Marmalades

Lime, Shredded Lime, Orange, Orange/ Coriander & Ginger, Orange & Cranberry, Lemon, Lemon & Ginger, Lemon Ginger & Gin, Orange & Passion fruit Jelly, Citrus (various combinations of citrus fruit), Citrus Jelly, Chai Spiced Grapefruit, Mandarin, Mandarin with Cardomen & Ginger, Orange/ Grapefruit & Ginger, Cumquat Moroccan Style, Cumquat

**Books, DVD's & CD's available at \$1 each**

Thank you for your support

Pam Brock

**\*For General & Offertory  
Donations**

**please use the following account  
details:**

**Account Name: St Pauls  
Anglican Church**

**BSB: 032 062  
Account #: 250028**

**\*For Parish Pantry & For  
Community Choir Donations**

**please use this account  
details:**

**Account Name: Parish Pantry  
BSB: 032 062  
Account #: 812238**

Please clearly mark whether it is for  
the Parish Pantry or the  
Community Choir.

Offertory -

**Collection given at St Paul's this  
week and other donations:**

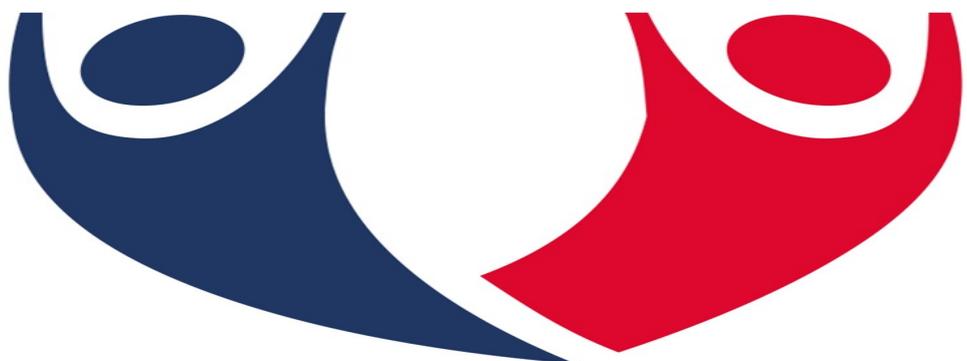
≈ Offertory: \$2,843.00  
≈ Parish Pantry: \$405  
≈ Trading Table: \$500

**TOTAL OF GIVING: \$3,748.00**

Thank you for responding to God's  
generous love.



**Official Logo for NSW Volunteer Referral Service**



the centre for  
**volunteering**  
member 20/21

## **Donations and Bequests**

Over the years the parish has benefited from the generosity of parishioners, not only when they have been active members of the parish, but also at the time of their death. Parishioners are invited to remember the parish in their wills by making a bequest as a thank offering to God and to ensure that generations to come will enjoy worship and fellowship in well maintained buildings.

Those wishing to make a bequest are invited to do so using these or a similar form of words: " I bequeath the sum of \$..... to the Rector and Wardens of the Anglican parish of St Paul, Burwood, to be used at their absolute discretion for the charitable purposes of the parish."

## **Donations with Tax Deductibility - National Trust Account**

If you would like to make a donation to the Parish for the upkeep and maintenance of the Heritage building it can be done through the National Trust.

### **Cheques can be made out to:**

National Trust of Australia (NSW) St Paul's Anglican Church Burwood

### **Or**

Direct Credit to the above name with bank account details: Westpac

**BSB:** 032-044

**Account number:** 742 926

**Branch:** 275 George Street Sydney NSW

Please contact Pam for more details or place a donation in an envelope and label with National Trust donation and include your name for your receipt and an address to post it to. Thank you.

## Given events in Ukraine we pray for Peace

A prayer for peace (APBA p 202)

God of the nations,  
whose sovereign rule brings justice and peace, have  
mercy on our broken and divided world. Shed abroad  
your peace in the hearts of all and banish from them the spirit that makes for  
war, that all races and peoples may learn to live as members of one family  
and in obedience to your law, through your Son, Jesus Christ our Lord. Amen.



## St Paul's Coat of Arms

**Shield** — The Shield of Faith which St Paul exhorts us to carry (Ephesians 6:16)

**Pallium** — The shield is in three sections using the heraldic charge of a Pall or Pallium, a symbol traditionally associated with an ecclesiastical vestment.

The three sections represent the Holy Trinity.

**“Faith, Hope, Love”** — These are the three Theological Virtues taken from St Paul’s Letter to the Corinthians (1 Corinthians 13:13):

*“And now faith, hope and love abide, these three; and the greatest of these is love.”*

**Dove** — Symbolising the Holy Spirit and Peace

**Cross** — The symbol of our Faith

**Book and Sword** — The symbols of St Paul

**Colour Red** — Liturgical colour for Martyrs (Paul); The Holy Spirit (Fire); and the Blood of Christ

**Colour Blue** — Representing the Water of Life (Baptism) and the liturgical colour for Mary Mother of our Lord

## St Paul's Church Archive Search

The archives at St Paul's are very comprehensive and we are asked regularly for baptism, wedding and funeral searches. This is very time consuming in many cases.

We have decided to have a search fee imposed on these. It will be \$50 per simple search and \$100 per complex search. The fees may include a copy of documents if available.

Pew  
Reflections  
REFLECTIONS  
BGM

**The Third Sunday in Lent – Sunday 12 March  
2023**

~ Exodus 17.1-7;  
Psalm 95; Romans 5.1-11;  
John 4.5-42

Like the Israelites in today's first reading, we can sometimes lack trust and faith in God when we wander despairingly in the difficult times and, "wildernesses," of our lives. Like them we can also fail to learn from or remember previous times in our lives when God's unending providence, mercy and love did sustain us in challenging times.

I pray that we treasure and learn from the times God freely gave us the life giving, "water," of his love and mercy and have unerring faith and trust that he always shall.

- ~ Pray that we can trust God and believe, even in times of wandering despair.
- ~ Give thanks for the work and witness of the Episcopal Church of South Sudan.

*Text:* Dr Julie Lewis Holy Hermits Online St John's Cathedral, Brisbane © Anglican Board of Mission, 2023

**ABM** **Anglican Board of Mission - Australia**  
**Working for Love, Hope & Justice**

### Name Badges

Don't forget to wear your name badge so that new comers can get to know you.

If you are a new parishioner and need a name badge, please fill out the form at the back of the church. Thank you.



**As we debate the Indigenous Voice to Parliament there is one word missing: Compassion - *By Stan Grant***

Compassion. In all of the discussion about the Indigenous Constitutional Voice that is the one word missing. In all of the column inches, in the voices on the airwaves where is compassion?

On Q+A this week we devoted an hour to the many and varied views on the Voice, from no to yes, from sovereignty and treaty to justice and law and politics, but not once did anyone utter the word compassion.

Without compassion how can we begin to bear the weight of Australia's great sin? How can we begin to move toward healing, truth or forgiveness without first compassion?

**Can time heal suffering?**

The great German theologian, Johann Metz, characterised this as *memoria passionis*: a remembrance of God that inspires a divine sensitivity to suffering. Metz called into question our ability to see ourselves in each other. We may call it empathy but it demands more than that. It means that we transcend our cultural amnesia.

Modernity itself is built on forgetting. On moving on. Captured in the phrase "time heals all wounds".

As a German, Metz had to confront this after the Holocaust, when he wondered: "Where was God? ... Where was humanity?"

Can time be expected to heal the suffering of Auschwitz?

The "sword of forgetting" and the "shield of amnesia" deadens us to suffering and evil. As Metz wrote, "Yesterday, Auschwitz; today Bosnia and Rwanda; and tomorrow?"

Forgetting is erasure. Modernity's faith in progress imagines that we can lock suffering in the cold storage of history.

But we cannot progress our way to healing. We cannot progress our way to peace.

Even Friedrich Nietzsche, the philosopher of forgetting, conceded the haunting power of memory. As he said: "Only that which never ceases to hurt stays in memory."

### **I have the wounds of my family**

I have Wiradjuri wounds. I have the hurt of my Kamilaroi and Dharrawal family. First Nations people carry the memory of wounds.

The Voice to Parliament speaks to politics. But there is also a deep ache of the soul. Surely any consideration of justice for Indigenous people begins with compassion for suffering.

Yet sadly, we live in a nation where so many Australians do not even know a First Nations person.

We are the most impoverished and imprisoned people in the country, and yet as the miserable reading of the Closing the Gap statistics reminds us, nothing changes. It is as though First Nations suffering is factored into Australia.

As an Indigenous person and a journalist I cannot easily separate myself from what I am reporting on. Already I find myself caught in the backwash of politics. There is a conflict between what I do and what I am.

Questions of a Voice, treaty, sovereignty, justice are existential questions for me as they are for all First Nations people.

Australians will not be just voting on a Voice, I cannot but think they will be voting on me, on the existence of my people.

I am sustained by the survival, strength and love of my people. Philosophy too is useful, but ultimately insufficient as a tool to try to navigate this.

## **The thinker I turn to**

As a Wiradjuri-Kamilaroi-Dharrawal person deeply connected to my culture and spirituality and a person of faith, it is theology that, for me, best speaks to this moment. It is thinkers like Johann Metz, who have had to confront and deeply contemplate evil and suffering in the world, whom I turn to. He speaks more profoundly than the op-ed columns and headlines of the day.

He had to ask where his own faith was in a world of abysmal suffering. How do we hear, what he calls, a "landscape of cries".

On the suffering of Indigenous people in South America, Metz wrote that he "saw the eyes without dreams, the faces without tears ... the unhappiness beyond wishing".

Can we say we don't see that too here? But in those faces of mourning, Metz also saw "distinctive strength, a secret resistance".

Same here.

It is a resistance against the "hectic acceleration of time", against "forgetfulness that nests in our modern consciousness".

Metz believed in a political theology. Where people look into the face of suffering and see themselves. They must act. And they must look inward, particularly to their own alienation where human beings are sacrificed to the myths of modernity. Where they become "merely their own experiments, and less and less their memories".

The totalising, oppressive universalism of modernity has been countered by a post modernity that fractures the world and in our fragments we also fail to see each other.

Metz would say that European domination of the world — colonisation and empire — had "no eyes for the trace of God".

Whether we are of other faiths or no faith, this year invites us to look behind politics and to carry the weight of our responsibilities to the most vulnerable.

To bear the burden of our history. This will be a bruising year. Already the political battle lines are being drawn.

The voices and the faces of those who suffer are being silenced and erased. We have bypassed compassion and moved straight to combat.

**Stan Grant** is the ABC's international affairs analyst and presenter of Q+A on Monday at 9.35pm.

### **Welby speaks of grief that the promise of peace was broken in South Sudan - By A STAFF REPORTER**

THE Archbishop of Canterbury, in a historic visit to South Sudan with Pope Francis and the Moderator of the General Assembly of the Church of Scotland, has told the country's political leaders that he is grieved by the lack of progress towards peace.

Archbishop Welby and the Moderator, the Rt Revd Dr Iain Greenshields, met Pope Francis at the airport in Juba, the South Sudanese capital, in the middle of Friday afternoon.

Shortly afterwards, the three Christian leaders met the President, Salva Kiir Mayardit, his vice-presidents, and a gathering of civic authorities and diplomats at the presidential palace.

South Sudan was formed in 2011, a mainly Christian country split off from the mainly Muslim Sudan in the north. Independence was followed almost immediately by a civil war in which an estimated 400,000 people were killed and four million displaced.

Both the Archbishop and the Pope expressed their horror at the news of an attack by cattle herders on a settlement in Kajo-Keji on the eve of the visit, in which 27 people were killed.

At the Friday afternoon gathering, Archbishop Welby recalled the meeting between the warring leaders in the Vatican in 2019 (News, 12 April 2019), at which Pope Francis knelt to kiss the feet of President Kiir and his rival Riek Machar. Shortly afterwards, in February 2020, the two agreed to form a national unity government, but despite the official

ending of the civil war, factional violence continues almost unabated.

Addressing the country's leaders, Archbishop Welby said: "In 2019 Pope Francis knelt to kiss the feet of each politician. Five years later, we come to you in this way again: on our knees, to wash feet, to listen, to serve, to pray with you.

"But we come to listen to the young people, which is 70 per cent of South Sudan. Without listening to their voice, there will be no peace and reconciliation. And we come to honour the women who have known such terrible suffering.

"And we thank you for your presence in this gathering. We pray that that may show that you have not given up hope.

"Yet forgive me, my dear sisters and brothers, and leaders of this country, but I must say that places far and near, and so many of the citizens of this wonderful country, are becoming tired that more has not changed. That tiredness is seen in the faces of the people of South Sudan.

"When I remember the commitments that were made by you in 2019, I am grieved. I am sad that we still hear of such tragedy. We hoped and prayed for more. We expected more. You promised more.

"We cannot pick and choose parts of a peace agreement. Every part must be done by every person and that costs much. But the answer to peace and reconciliation is not in visits like this. But it is in your hands. For the heroic and brave and courageous people of South Sudan who fought for so long for their freedom and won it are surely the people who have the courage to struggle for peace and reconciliation. It is within your reach. It is close to you. You can take it with the help of God.

"The people of South Sudan are loved by God. Your stories, your suffering, is known by God. Your prayers are heard by God. Together in this visit, we will pray for peace."

Pope Francis addressed the political leaders and the "fathers and mothers" of the young country. The people "need fathers, not overlords; they need steady steps towards development, not constant collapses, he said.

“May the time that followed the birth of the country, its painful childhood, lead to a peaceful maturity.”

Addressing the president and vice-president directly, the Pope said: “In the name of God, in whom so many people of this beloved country believe, now is the time to say: ‘No more of this.’

“No more bloodshed, no more conflicts, no more violence and mutual recriminations about who is responsible for it, no more leaving your people athirst for peace. No more destruction. It is time to build. Leave the time of war behind and let a time of peace dawn.”

Dr Greenshields reminded the gathering of Christ’s words: “Blessed are the peacemakers.” He added that he believed that it was “in the reach of the President, Vice-Presidents, leaders and people of South Sudan to extend the reach of justice and compassion to the whole of this young and optimistic country, full of people ready to work for a vibrant and fulfilling future.”

On Saturday, Archbishop Welby is to lead a service of worship in All Saints’ Cathedral, Juba. The three

Christian leaders are to come together again in the afternoon to meet people displaced by war and hear from children living in displacement camps. An ecumenical prayer meeting is planned for Saturday evening; and on Sunday the Archbishop and the Moderator will be present at an open-air Roman Catholic mass.

### **2.9-million-year-old butchery site in Kenya suggests humans perhaps weren't first to use crafted stone tools - By ABC Science / By science reporter Genelle Weule**

Around 2.9 million years ago, an ancient hominin in East Africa butchered a hippopotamus and feasted on its pulverised flesh.

Leftovers from the hominin's meaty meal were recently discovered at a site on the shores of Lake Victoria in Kenya by an international team of archaeologists.

Along with the hacked hippo bones were some of the oldest stone tools ever found, reports the team in the journal Science.

"It's the earliest evidence of large animal butchery," said study co-author Julien Louys, deputy

director of Griffith University's Australian Research Centre for Human Evolution.

Just who the butchers were is a mystery, but two large molar teeth of a hominin species were also uncovered at the Nyayanga site.

The teeth belong to *Paranthropus boisei* or "Nutcracker Man", a species on a side branch of our family tree.

The discovery of the teeth, the first of this species to be found in this area, along with the bones and artefacts adds weight to the theory that hominins in our lineage, *Homo*, may not have been the first to wield crafted tools or eat meat, said study co-author Andy Herries of La Trobe University.

"Generally stone tools and meat eating have been intrinsically linked to the idea of the beginnings of our genus and bigger brains," Professor Herries said.

"This suggests that perhaps there were other hominins on the landscape utilising this material and living in ways that were similar to our direct ancestors."

## **Uncovering a butchery site**

Archaeologists, led by Thomas Plummer of Queens College City University New York, began excavating at Nyayanga on the Homa Peninsula in 2015 after hearing stories of fossil bones and stone tools eroding out of the hillsides.

Today the area is dotted with farms, but 3 million years ago it would have been a grassy wetland.

Working alongside locals, the archaeologists uncovered more than 1,000 fossil remains of elephants, antelope, monkeys, giant crocodiles, extinct species of horses, and hippopotamus.

Lying in the sediment with the animal fossils were more than 300 stone hammers, cores and flakes.

Dating of the site using a number of methods, such as decay of radio isotopes and reversal of Earth's magnetic poles over time, indicated the artefacts were between 3 million and 2.6 million years old, but closer to the 2.9 million mark.

While older stone tools, known as Lomekian, have previously been discovered in Kenya, the tools at this site were fashioned in the more sophisticated Oldowan style.

Instead of simply smashing one rock onto another to break it into smaller, sharper pieces, the ancient tool-maker held a hammer stone to chip away at a smaller rock they rotated in their other hand.

"This gives it much more precision and gives you much more control over the type of stone tool that you're going to be producing," Dr Louys said.

'They're cutting through animal flesh'

Until now, the earliest instances of this style of tool making had been found 1,300 km further north in 2.6-million-year-old deposits at Ledi-Geraru, Ethiopia.

It was unclear who the tool-maker at Ledi-Geraru was, or what the tools were used for, Professor Heryes said.

"It's very rare at this time period to actually find stone tools as well as cut mark bone and a hominid.

"So in this case, [at Nyayanga] we've got all three things."

Cut marks on the bones of hippopotamus and antelope, as well as the shape of the edges of tools, reveal the ancient hominin used them

to process plants, meat and even bone marrow.

Dr Louys said there was no evidence the hominins were hunting animals, but they were definitely using their carcasses.

"We know from the stone tools that they're cutting through animal flesh."

The question, he said, was how did they manage to hack up a large lump of hippo without becoming prey themselves to large carnivores such as lions, hyenas and giant crocodiles?

"The other interesting thing is the data that we have from this site is before the first evidence we have for the use of fire."

That means they would have eaten the flesh raw or pounded it into a fine mush, a la hippo tartare.

### **Who was 'Nutcracker Man'?**

*Paranthropus boisei* was a small-brained hominin, closely related to the ape-like *Australopithecus* known as Lucy (and still referred to by some as "robust australopithecines").

As its nickname "Nutcracker Man" suggests, it had a powerful jaw and

large teeth. But it didn't eat nuts.

Analysis of the teeth found at Nyayanga revealed the hominin's diet was heavy in tough grassy material.

It's not the first time the species has been associated with Oldowan tools.

The first fossil remains of *Paranthropus boisei* — a tooth and partial skull — and the distinctive tools were both discovered years apart in Oldovai Gorge in Tanzania by Louis and Mary Leakey.

But, Professor Herries said, the tools were later attributed to an ancient human in our lineage known as *Homo habilis* or "Handy Man".

"When they found *Homo habilis* stuff in the 1960s they suddenly said, 'Oh no, Handy Man must have made the tools,' and *Paranthropus* got shoved to the side forever," he said.

The earliest fossil of *Homo habilis*, thought to be the first ancient human to wield tools, found in Ethiopia is around 2.8 million years old.

While we can not definitively say the butchers at Nyayanga were *Paranthropus*, we now know they were in the area at the time.

"It is possible, of course, that there were other hominins roaming around that were responsible for this, but we don't have any evidence of them in this time period," Professor Herries said, adding that the fossil record for East Africa is very poor.

### **Filling in the gaps**

Benjamin Schoville of the University of Queensland said the discovery combined many levels of evidence about aspects of human evolution that had only been hinted at before.

"It gives a really clear snapshot of what was happening between 3 and 2.6 million years ago," said Dr Schoville, who studies tool technologies at other sites in Africa.

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He said the discovery suggested that Paranthropus were very much equal to their early Homo cousins at the time.

But, he said, the big teeth that may have given Nutcracker Man their success may have also been their downfall once more sophisticated tools and, eventually, the use of fire came along.

"That's where our genus, early Homo, picked up the torch and carried it on, becoming us.

"Yet this discovery expands the diversity of behaviours associated with Paranthropus and the complexity of what was even happening in East Africa at this time."

Archaeologists have been working in East Africa since the 1930s, but there is still much more to learn, Dr Louys said.

"There are still so many discoveries to be made."

### **NSW MP to introduce bill banning gay conversion practices in state - *By Alexander Lewis***

Kim Kemmis studied to become a Christian minister. Now the Sydney man struggles to step into a church.

In the 1990s, he tried to turn straight by attending religious "support groups".

"The message that came through all the time was you're sinful, you're shameful. But you can change," Mr Kemmis said.

"And it was that last bit that was the bait that kept us hooked," he said.

Years later, he realised that was a lie. No number of exorcisms would change his sexuality.

"I went through that a couple of times, where people lay hands on you and pray over you, and they find the demons inside you, and they cast them out," Mr Kemmis said.

"It wasn't noisy or violent when I did it. But at the end of it, I felt crushed."

Former Pentecostal preacher Anthony Venn-Brown lived in denial for more than two decades.

No matter how hard he tried to "pray the gay away", conversion practices, including fasting and exorcisms, failed to stifle his homosexuality.

"Imagine the impact on your mental health, to think that you have an evil spirit living in you," Mr Venn-Brown said.

Self-hate almost drove Mr Venn-Brown to suicide.

"It's a miracle I've survived, really," he said.

"There are moments where I thought, nah."

Conversion practices are based on the idea that a person's orientation or gender identity can be changed, suppressed or eradicated through practices ranging from psychiatric treatments to spiritual intervention.

These practices have been outlawed in Queensland, Victoria, and the Australian Capital Territory.

But they are still legal in New South Wales.

Independent MP Alex Greenwich plans to introduce an omnibus Equality Bill, including a prohibition on conversion practices.

Neither the state government nor the opposition have committed to a ban yet.

With the state election next month, Equality Australia CEO Anna Brown is urging the major parties to promise to legislate against conversion practices.

"These practices cause really profound and lasting psychological harm," Ms Brown said.

"Being told that something inherent to who you are makes you disordered or sick is really harmful," she said.

Ending conversion practices is on the agenda at the Sydney World Pride Human Rights Conference.

"We should have got rid of them a long time ago," Mr Kemmis said.

"I can't believe that even though we were moving away from it 20 years ago, they're still going."

People are taking their lives still today over this issue," Mr Venn-Brown said.

"It is time to say that this is no longer appropriate. People need to be celebrated, accepted, and particularly affirmed."

### **Parliament, the demands of politics, and the necessity of wisdom - By Sarah Bachelard**

This is a slightly edited version of the sermon delivered by Rev. Dr Sarah Bachelard at the Service for the Opening of Parliament at St. Paul's Anglican Church, Canberra, on 6 February 2023.

Every week in religious communities around Australia, prayers are offered for those charged with leadership and the government of peoples. "Give wisdom to those who have responsibility and authority in every land", so the Anglican version goes, "that we may share with justice the resources of the earth, and work together in trust."

It's a theme as old as human community. The recognition that nurturing just and life-giving relationships between peoples, negotiating competing desires and interests in a world of gift and limit, while caring for the very conditions of existence, is no straightforward matter. To those of you who commit to this service, these difficult responsibilities, on behalf of us all — thank you. For as I'm sure I don't need to tell you, real leadership in the face of this complexity is demanding. It involves many elements — good intentions, good information, the willingness to nurture relationships and build consensus, and sheer hard work. There's something else needed too, as the prayer I cited above suggests.

Something absolutely vital. We call it wisdom.

Wisdom is the quality of those we relate to as elders, of those who speak with authority — whether or not they have positional power. It has to do with judgement, discernment, seeing a bigger picture. Of course, like every human quality, wisdom can be corrupted or reduced by self-interest. Guile and cunning are its debased expressions. True wisdom, however, is different. The wise perceive and connect to the depth dimension of reality and so enable creative, compassionate engagement with the fuller truth of things. Wisdom is a form of what the great Australian poet Les Murray called “whole-thinking”. As one contemplative teacher has put it, “wisdom is not knowing more things. It’s knowing with more of ourselves.”

For the wisdom traditions of the world this capacity for “whole-thinking”, fuller knowing, is connected to the “heart” — where “heart” refers not to feelings alone, but to the centre or soul of a person. Wisdom is an integrated, attentive, compassionate responsiveness. It embodies what Miriam-Rose Ungunmerr, the former Senior Australian of the year, calls “dadirri”: “inner deep listening and quiet still awareness.”

“Give wisdom to those in authority”, we pray. But where does wisdom come from? How does any of us grow in it, amidst the messy, busy, and often overwhelming circumstances of politics, work, and life?

Strangely enough, experience teaches that our access to this integrated heart’s knowing is usually by way of the heart’s breaking. Many of us know this — a time, perhaps, when a disappointment, failure, betrayal or profound grief threw us out of the life we’d known and had tried to fashion for ourselves. A time when our ways of making sense faltered, and we found ourselves unable to go on as before.

Almost none of us undergoes heartbreak willingly. Yet the great paradox is that if we can abide in this broken space without closing ourselves off by becoming bitter or repressed, we wake up at a different level. As the grip of our egoic illusions and fantasies of control loosens, we discover ourselves rooted in deeper ground. And gradually, we come to know

ourselves more fully part of an interconnected, interdependent whole, capable of being responsible to the whole. Which is the beginning of wisdom.

This has nothing to do with valorising suffering or deprivation, much less licensing a society to neglect the vulnerable and dispossessed, or to fail to redress injustice. It's simply the recognition that we don't attain to "whole-thinking" by cleverness, but through the integration of our wounds. We cannot acquire wisdom as a possession — it grows within us as we are opened at the level of the heart. This is what Jesus means by poverty of spirit. And as he says in the Beatitudes (Matthew 5:3–12), it's the poor in spirit, those who have touched the tears of things, those who walk humbly on the earth, who are blessed. For they are connected to the fullness of life and so are capable of truthful vision, of mercy and of making peace.

And this speaks directly to a matter which the Prime Minister has identified as central to the work of this current Parliament. Our nation has received the great gift of a Statement from the Heart of the first peoples of this land. This is a

wisdom text. Born of heartbreak — of long and continuing suffering, yet marked by an extraordinary generosity of spirit open to the possibility that the wounds of our history might be reconciled for the good of all — the Statement from the Heart can only truly be heard and enacted when those to whom it is addressed make contact with and listen from their own heart. This is its gift and challenge to us all.

The call for a First Nations Voice to be enshrined in the Constitution is thus not just another policy proposal, to be debated at the level of strategy and argument. As well as a condition of lasting justice for Australia's first peoples, it's an invitation to our nation as a whole to grow in wisdom's way.

At a time when petty factionalism is tearing at the fabric of national and international communities, and the crises of our age escalate, the necessity for wisdom in the government and among the peoples of the world is urgent. May this Parliament, this nation — all of us — grow in wisdom that we may share with justice the resources of the earth, and work together in trust.

**Rev. Dr Sarah Bachelard** is a philosophical theologian, and the founder leader of Benedictus Contemplative Church, based in Canberra. She is an Anglican priest and a member of the World Community for Christian Meditation. She is the author of *Experiencing God in a Time of Crisis, Resurrection and Moral Imagination* and *A Contemplative Christianity for Our Time*.

**Bishops' proposals to bless same-sex couples carried by Synod, despite sustained opposition - By FRANCIS MARTIN, TIM WYATT and HATTIE WILLIAMS**

THE General Synod has agreed to welcome the Bishops' proposals to provide prayers to bless same-sex unions in church — but with a last-minute clarification that their use would not contradict the Church's current teaching on marriage.

The debate on the proposals (News, 20 January), which began after lunch on Wednesday, overran by several hours, concluding at lunchtime on Thursday with a vote by houses.

The result was: Bishops, 36 in favour, four against, with two abstentions; Clergy, 111 in favour, 85 against, with three abstentions; Laity, 103 in favour, 92 against, with five abstentions.

The size of the vote against the blessings — after eight hours of debate and six years of discussion about sexuality and identity through the Living in Love and Faith (LLF) project — was a clear indication that the chief concern here was not to mollify those who had wanted to be able to marry same-sex couples in church rather than just bless them, as some had thought.

Instead it was to keep conservative Evangelicals in a Church which, as many of them see it, was proposing to endorse extra-marital sex.

The compromise thrashed out in several meetings of the College and House of Bishops was carefully guarded throughout the debate, despite dozens of attempts to alter and remove clauses — or, in one instance, rewrite it entirely.

But the narrowness of the vote on several of the conservative amendments indicated that approval of the final motion endorsing the blessings was not a foregone conclusion.

To get it over the line, the Bishop of London, the Rt Revd Sarah Mullally, agreed to an amendment stating that there was no change of marriage doctrine involved. And the Archbishop of York promised further discussions with conservatives to secure their continued place in the Church.

The debate began on Wednesday afternoon, and was characterised by procedure — each amendment was lost by a count of houses, allowing the bishops to vote down any that deviated from their desired process — and high emotion, most notably from the Archbishop of Canterbury, who spoke of the serious consequences that the sexuality debate had on Christians in the Anglican Communion (see separate story).

As the debate resumed on Thursday morning — “Mama Mia, here we go again,” said the chair, Geoffrey Tattersall (Manchester) — amendments continued to fall, albeit narrowly among the houses of clergy and laity.

It was not until mid-morning that the Synod agreed its first and only amendment, albeit by a whisker. The first of two moved by Canon Andrew Cornes (Chichester), it asked the Synod to “endorse” the Bishops’ decision not to propose any change to the doctrine of marriage (between one man and one woman), and clarified that “the final version of the Prayers of Love and Faith should not be contrary to or indicative of a departure from the doctrine of the Church of England”.

The count on the amendment was: Bishops, 22 in favour, 14 against, with four abstentions; Clergy, 100 in favour, 94 against, with three abstentions; Laity, 98 in favour, 96 against, with four abstentions.

This result came shortly before a point of order from Stephen Hofmeyr (Guildford), who argued that voting by houses on proposals from the bishops was inappropriate because it gave bishops an “in-built power to block each and every amendment” — this prompted loud and sustained applause from all sides of the chamber. Mr Hofmeyr reminded the bishops of the pastoral principles, one of which is “pay attention to power”. If

votes by houses continued, they ought at least to abstain, he suggested.

The chair, Mr Tattersall, said that he was constrained by the standing orders which permitted the House of Bishops to vote by houses. He might also have mentioned that none of the calls for votes by houses came from the bishops.

The liberals were not silent, however. One of the lost amendments on the second day was an attempt by Jayne Ozanne (Oxford) to replace the final clause of the motion — which asked the Bishops to monitor the use of the prayers and report back to Synod in five years — with a request to bring forward proposals for same-sex marriage to the next sessions in July. In the vote on the amendment, only one bishop was in favour, but the margins were closer among the clergy (79 in favour, 105 against) and laity (89 in favour, 102 against).

A similar amendment from Vicky Brett (Peterborough), which asked to test the mind of Synod on equal marriage within the next two years, was also lost. She argued that the legal advice from the Bishops suggested that civil marriages, even for straight couples such as herself, were all invalid, which she said was absurd. God was not obsessed with sex, but with love, she said.

Two other amendments had already been lost at this point: one, to authorise Prayers of Love and Faith via the Canon B2 process, with a synodical vote which would protect clerics from legal challenges; a second, which would require both the incumbent and the PCC to vote in favour of using the prayers before any services of blessing could be held.

Canon Cornes then proposed his amendment, aided by Bishop Mullally, who said that she would not resist it.

Canon Cornes understood that his proposal would be hurtful to some, but argued that there remained a huge lack of clarity about whether the C of E was changing its teaching on sex. Christ was radically inclusive and radically conservative, he argued, and if Jesus had not agreed with the condemnation of same-sex activity, he had “grossly misled” his listeners.

In favour, the Bishop of Rochester, Dr Jonathan Gibbs, said that the amendment would not only reaffirm what was implicit in the Bishops' proposals, it would affirm the substantial conservative minority in the Synod. Without it, many would be unable to vote for the main motion, he said, including himself.

Opposing, the Revd Dr Miranda Threlfall-Holmes (Liverpool) said that it was not true that there had been a settled definition of marriage throughout Christian history. "The Church has not taught consistently for 2000 years that sex outside of marriage is a sin," she said. Much of the historical discussions about marriage had primarily been about power rather than sex, she said.

Conversely, Sophie Clarke (London) said that she and her fiancé were waiting for marriage before having sex. "I am devastated at the possibility that my leaders and shepherds of this Church might be telling me that our decision to deny ourselves in order to follow Christ is unnecessary."

Canon Corne's second amendment — that the prayers "should not be used so as to indicate or imply affirmation of sexually active relationships outside Holy Matrimony or to invoke God's blessing on such relationships" — was lost.

With all the amendments seen, debate resumed on the main motion, now amended.

The first speaker was a Global South Primate, the Archbishop of the Province of Alexandria, Dr Samy Fawzy Shehata, who affirmed his backing for traditional Anglican teaching, including Resolution 1.10 from the 1998 Lambeth Conference.

The Church today could not claim to understand Jesus's teaching better than the apostles of the early Church, he said, and blessing same-sex unions would cross a line and alienate 75 per cent of the Anglican Communion. "Please, please, do not surrender your unique position as the mother Church of the Anglican Communion."

Archbishop Cottrell said that the proposals needed to be understood as

a single package: no change to the doctrine of holy matrimony, while acknowledging the legal and pastoral reality of same-sex partnerships. These services were purely optional, he reiterated, but protections for conservatives were needed.

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The Bishop of Guildford, the Rt Revd Andrew Watson, also endorsed calls for a “settlement” to offer structural differentiation for those who felt unable to accept the new prayers.

By contrast, Alison Coulter (Winchester) supported the motion, saying that, as an Evangelical, she was “outside of her tribe” on this issue. Tolerance and freedom of conscience was crucial, she said.

Calling on Synod to reject the motion, Laura Oliver (Blackburn), said that, as a gay Christian committed to celibacy, the proposals made her “invisible”. This was also the view of the final speaker, the Revd Kate Wharton (Liverpool), before a motion for closure was carried. “I’m 44, a single, celibate virgin, and incidentally not lonely,” she said. “I fear that the impact of this motion is not to draw us together but to push us apart.”

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Replying to the debate, Bishop Mullally acknowledged that the past eight hours had been “difficult and costly”, but urged the Synod not to act out of fear. She dismissed claims that the divisions over sexuality were too great to be bridged. The debate and motion had not been about winning or losing, she said.

She recognised the need for pastoral reassurance and protection, and the “anxiety” around the new pastoral guidance, yet to be written. She promised to bring this back to the Synod once it had been drawn up.

“The motion commits the Church to a journey of repentance, and repentance does require change in the way we behave in our life together,” she concluded.

At the end of a minute of silent prayer, Archbishop Welby prayed for the “gift of peace”.

After the vote was carried, Bishop Mullally addressed the Synod as the chair of the Next Steps Group, acknowledging that some would be grateful for the vote, while others would be “hurting”. In the coming months, the Bishops would reflect on what had been said, and chief among these concerns would be how to guard the conscience of those for whom the proposals went too far.

The final motion as amended and carried read:

‘That this Synod, recognising the commitment to learning and deep listening to God and to each other of the Living in Love and Faith process, and desiring with God’s help to journey together while acknowledging the different deeply held convictions within the Church:

(a) lament and repent of the failure of the Church to be welcoming to

LGBTQI+ people and the harm that LGBTQI+ people have experienced and continue to experience in the life of the Church;

(b) recommit to our shared witness to God's love for and acceptance of every person by continuing to embed the Pastoral Principles in our life together locally and nationally;

(c) commend the continued learning together enabled by the Living in Love and Faith process and resources in relation to identity, sexuality, relationships and marriage;

(d) welcome the decision of the House of Bishops to replace Issues in Human Sexuality with new pastoral guidance;

(e) welcome the response from the College of Bishops and look forward to the House of Bishops further refining, commending and issuing the Prayers of Love and Faith described in GS 2289 and its Annexes;

(f) invite the House of Bishops to monitor the Church's use of and response to the Prayers of Love and Faith, once they have been commended and published, and to report back to Synod in five years' time;

(g) endorse the decision of the College and House of Bishops not to propose any change to the doctrine of marriage, and their intention that the final version of the Prayers of Love and Faith should not be contrary to or indicative of a departure from the doctrine of the Church of England.'



### KEYS

If you have any church keys that you no longer need, please return them to either the office or Rosemary.

## Victoria's rival Queen of the Poor

### *Rod Garner on the life and philanthropic legacy of Angela Burdett-Coutts*

BY THE time she was 23, life had already been kind to Angela Burdett-Coutts. She was born in 1814 to Sir Francis Burdett, the first Radical MP for Westminster, and Sophia Coutts, daughter of the royal banker Thomas Coutts. Tall and graceful, with an endearing demeanour and enchanting voice, Angela was already a seasoned traveller, accomplished in three European languages, and blessed with an intellectual curiosity and steely will that belied her outward shyness. A welcome guest at society balls and parties, her future seemed assured, requiring only a suitable marriage and children by way of enhancement.

In 1837, however, just two months after Victoria had become Queen, Angela stood astonished, along with other family members, in a subdued London room, after learning that she had been left an inheritance of £1,800,000 (equivalent to more than £200 million today). This sudden and completely unexpected acquisition of enormous wealth — which made her the wealthiest heiress in England — brought in its train an avalanche of begging letters, self-seeking admirers, and a questionable array of suitors.

Deeply religious and politically astute, Angela had other plans. Heeding her father's maxim that "great means demanded a great cause", she resolved that her fortune would do good to the many and not the few. It would embrace the relief of poverty and want; promote social work with prostitutes in London (estimated at that time at about 80,000); improve children's education; and campaign for greater compassion towards animal welfare.

Her Evangelical sympathies and simple faith led her to believe that, in making such a profound commitment, the hand of God would guide her. The parable of the Good Shepherd was never far from her thoughts, and it would be her mission "to care for God's earth and beasts and people". She knew that she could not do everything that was necessary to allay

social evils, but she could at least do something.

Her intimate friend, confidant, and guide, the Duke of Wellington, endorsed such sentiments, but sought to dissuade her from projects that would be wasted on the most wretched and undeserving. She listened dutifully before determinedly going her own way.

AT THE outset, Angela directed her attention to the Church of England. She built churches in deprived areas to care for bodies as well as souls, and resourced schools and colleges. She endowed the bishoprics of Adelaide in South Australia, and Cape Town in South Africa, to serve lonely and isolated emigrants who, with her financial help, had fled the slums of the burgeoning British cities; she also established the bishopric of British Columbia.

Aided by the indefatigable energy and administrative skills of Charles Dickens, she set up Urania Cottage, a home for prostitutes, where compassion rather than condescension sought to restore their hope and dignity, and equip them for a better future. There were notable successes along with the inevitable failures.

With Dickens's assistance, she became a pioneer in social housing: Columbia Square — four blocks, containing 180 apartments — was opened in the East End of London in 1862, providing space, light, ventilation, drainage, and laundry facilities for residents who had previously known only unimaginable squalor and the persistent presence of cholera. She fought disease in its various manifestations, supporting cancer research and helping to establish the Brompton Cancer Hospital (now the Royal Marsden).

This range of concerns made demands on more than just her cheque book. She became personally involved in them, co-founding in 1884 the London Society for the Prevention of Cruelty to Children (it became the NSPCC in 1889), and helping to establish the Royal Society for the Prevention of Cruelty to Animals (RSPCA). Although London remained the main focus of her outreach, other British cities had reason to be grateful for her support.

Further afield, she gave generously to missionary and humanitarian work in Africa, Canada, and Ireland.

At home, she received thousands of individual requests seeking financial help. She never travelled without a portable desk, and many entries in her bank account were marked simply “Donations”.

From time to time, she became exhausted by the task she had originally set herself, and was prone to an underlying sadness evidenced in later portraits of her. To escape, she would visit the Continent, or — more frequently — Torquay, the most pleasing of her safe havens.

There were other pleasurable diversions. She collected paintings, china, and rare manuscripts, and gave concerts at home. She always travelled in considerable comfort, and wore embroidered silks of the finest quality. She had pet birds and animals that gave her great pleasure. Her parrots were legendary, one in particular amusing royal guests with the raucous insult of “What a shocking bad hat!”

IN 1871, in recognition of her unstinting work over many years, Angela became the first woman to be made a baroness in her own right. Ten years later, at the age of 67, she caused a sensation by marrying a young American: William

Bartlett, her trusted secretary, who, at 29, was less than half her age. Queen Victoria was incandescent, and presumed that Angela had lost her mind. She had not; and not even royal censure prevented the marriage that was to bring both partners much happiness.

The decision to wed came, quite literally, at a staggering cost. Because she had married a foreign national, Angela forfeited her right to her inheritance, and, for the rest of her life, her wealth was severely diminished. The Queen never called at her home again. Undaunted, Angela continued to serve on influential committees, and sustained an interest in the causes that had always mattered to her.

She died peacefully, in 1906, aged 92. Before her burial in Westminster Abbey, more than 25,000 people filed past her coffin, paying their final respects to the woman they had affectionately called “The Queen of the Poor”. Decades earlier, Dickens was perhaps more accurate when he had paid tribute to her peculiar and serviceable gift of “seeing clearly with kind eyes”.

**Canon Rod Garner** is an Anglican priest, writer, and theologian.

## **George Bell rose above national interests**

**- By *MARTIN WARNER, Bishop of Chichester.***

Martin Warner reflects on his predecessor's Lords speech opposing blanket bombing of German cities

ON 9 FEBRUARY, 1944, the Bishop of Chichester, George Bell, spoke in the House of Lords against the policy of blanket bombing towns and cities in Germany as a means of bringing the Second World War to an end.

The extraordinary courage of his speech was recognised by many at the time. But it also brought him ridicule from the cartoonists, and disfavour from those in charge of military operations and ecclesiastical appointments. Before this speech, it had been thought that Bell would move from Chichester to higher office. That did not happen.

Bell had tabled a question asking His Majesty's Government for "a statement as to their policy regarding the bombing of towns in enemy countries, with special reference to the effect of such bombing on civilians as well as objects of non-military and non-Industrial significance in the area attacked".

Bell began his speech by stating his credentials as a well-known opponent, from 1933 onwards, of Hitler and the Nazis. His view was informed by close ecumenical friendship with Christians in Germany. Bell went on to acknowledge the destruction by the Luftwaffe of "Belgrade, Warsaw, Rotterdam, London, Portsmouth, Coventry, Canterbury, and many other places of military, industrial, and cultural importance. Hitler is a barbarian. There is no decent person on the Allied side who is likely to suggest that we should make him our pattern or attempt to be competitors in that market."

But it was precisely in the policy of bombing targets that included areas of major cultural importance and dense civilian population that Bell saw the Allies following Hitler's barbarian strategy. Bell gave examples of the destruction of Hamburg and Berlin, with terrible loss of human life, together with loss of a cultural and intellectual inheritance that belonged to

more than just the people of Germany. He warned that a similar fate could befall the city of Rome.

Bell's close connection with Germany gave him a sense that it was possible to draw a distinction between the German people and the Nazi regime that held them in thrall. He believed that Germans could recover their senses and be drawn back into the habits of the free world. "I do not believe that His Majesty's Government desire the annihilation of Germany," he declared: "they have accepted the distinction between Germany and the Hitlerite State."

Hansard records that this observation drew verbal rebuke from a number of the noble Lords in the chamber.

Bell's anxiety was stirred by the demonisation of a whole people. He believed that German people could aspire to something far better than the war crimes of the Nazi regime, and he had found an example of this in his friend and theological ally Dietrich Bonhoeffer.

Bell's belief that the German people had not completely lost their sense of moral goodness prompted him to speak of "Anti-Nazis who long for help to overthrow Hitler [and] are driven to despair". This was a reference to the Christian leaders of the resistance, whom he knew. And his point was given a degree of affirmation later in 1944, when disaffection with Hitler's regime resulted in an assassination attempt by officers of the military high command in July that year.

Hitler survived, largely uninjured, but Bonhoeffer was a victim of the vicious revenge that followed. He had already been arrested, in April 1943, and he was executed in Flossenburg concentration camp on 9 April 1945, but not before delivering a final message to Bell, communicated by Captain Payne Best, a British prisoner in the camp. Bonhoeffer said: "Tell him that for me this is the end but also the beginning — with him I believe in the principle of our universal Christian brotherhood which rises above all national interests."

BELL spoke in the Lords as a bishop who embodied the Christian ideal that rises above national interests because it is grounded in the

sacramental reality of baptism into Jesus Christ, and draws its life from him.

Bell drew denunciation from the noble Lords who could see no good or potential for reform and new life in the German people. These were peers who did not have Bell's benefit of experiencing the bonds of faith, hope, and charity that define the life of the universal — *katholische* — Church.

Bell concluded his speech in the Lords with these words: "The Allies stand for something greater than power. The chief name inscribed on our banner is 'Law'. It is of supreme importance that we who, with our Allies, are the liberators of Europe should so use power that it is always under the control of law. It is because the bombing of enemy towns — this area bombing — raises this issue of power unlimited and exclusive that such immense importance is bound to attach to the policy and action of His Majesty's Government."

Earlier in his speech, Bell had noted that the Allies had set themselves against the destructive law that declares "Might is right." And, although he does not state the identity of the law that was emblazoned on the banner under which British troops linked arms to resist the threat of Nazi power, what was clearly in his mind was a law, derived from faith, that promoted justice, truth, and mercy.

In the five years before his speech in 1944, Bell had befriended Gerhard Leibholz, whose wife, Sabine, was Bonhoeffer's twin sister. In 1930, at the age of 28, Leibholz had been appointed Professor of Public Law at Göttingen University. Though he was Lutheran, Leibholz was also Jewish, and so was "purged" from the law faculty in 1935. He eventually came to England, and, through Bell's connections, gave a series of lectures in 1932, at Christ Church, Oxford, on the subject "Christianity, Politics and Power".

Leibholz's exploration of the Church's proper interest in politics was founded on an appreciation of natural law, contrasted by the totalitarian regimes (Russia, Germany, and Italy) that were besieging Europe with

“a revolutionary process of general secularism”. Leibholz wrote: “At the end of this development stands the man who deifies himself, no longer the servant of God, but the lord of the world, the self-appointed judge in the last resort over good and bad.”

One commentator on Bell’s life observes that it was “not an eminent British churchman, politician or scholar, but a barely known refugee lawyer, exiled from the very state with which his own country was at war” who filled Bell’s vision with a wider and richer understanding of society and its purposes.

ONE can see in this friendship some of the influences that shaped Bell’s speech in the Lords. The very act of making that speech was prompted by an instinct that it is proper for a bishop to draw the nation’s attention to the nature of the law as we know it and to the moral groove that it makes in our national life.

The inheritance of that moral groove was noted by the late Pope Benedict XVI, when he addressed both Houses of Parliament in a speech in Westminster Hall in September 2010.

Touching on concerns that Leibholz had also outlined, Pope Benedict spoke about the relationship between natural law and the exercise of civil, secularised authority: “Each generation, as it seeks to advance the common good, must ask anew: what are the requirements that governments may reasonably impose upon citizens, and how far do they extend? By appeal to what authority can moral dilemmas be resolved? These questions take us directly to the ethical foundations of civil discourse.

“If the moral principles underpinning the democratic process are themselves determined by nothing more solid than social consensus, then the fragility of the process becomes all too evident — herein lies the real challenge for democracy.”

The moral groove of our inheritance does go deep, and should elicit our attention in the forthcoming Coronation, which has traditionally put into the Sovereign’s right hand the sceptre surmounted by the cross, with

these words: "Receive the royal sceptre, the ensign of kingly power and justice."

Bell asserted that the rule of law was emblazoned on the banner beneath which the forces of the Crown were engaged in 1944. The symbol of the sceptre entrusted to the Sovereign in the Coronation is the acknowledgement of a higher authority and law, to which all are accountable.

This is the authority of Jesus Christ, the Son whom God the Father has anointed and enthroned in judgement (Hebrews 1.9), and it is to this source of authority that the state prayers of the 1662 Prayer Book bear witness. So, in the order for holy communion, we ask Almighty God "to rule the heart of thy chosen servant, Charles, that he (knowing whose minister he is) may above all things seek thy honour and glory".

The direct outcome of Bell's speech is difficult to assess. But, as we survey the international situation of our own time, the importance of the recognition in law of war crimes and crimes against humanity is consistent with the concerns that Bell was voicing in 1944, when he noted that "What we do in war . . . affects the whole character of peace, which covers a much longer period."

## **Australia joins to condemn Israel for illegal settlement in occupied Palestinian territory**

Foreign Minister Penny Wong has added Australia's voice to international condemnation over the Israeli government's decision to build thousands of settlement units in the occupied West Bank in violation of international law.

Earlier this week the governments of Germany, Italy, France, the United Kingdom and United States issued a joint statement denouncing Israel's plan to push ahead with construction of 10,000 settlement units and begin a process to authorise nine settler outposts in the occupied Palestinian territory.

Senator Wong told senate estimates the move is an impediment to peace.

Foreign Affairs officials confirmed Australia had conveyed its concerns to the Israeli government.

"We do not support unilateral actions which reduce the prospects of a two-state — a just two-state solution," Senator Wong said.

"Settlements are, I've said here previously ... an obstacle to peace."

"I would like to associate Australia with the joint statement made by those members of the G7 and I

understand that Australia's views were communicated to Israeli counterparts."

In the joint statement issued earlier this week, European foreign ministers along with the US Secretary of State said they were "deeply troubled" by the Israeli government's actions.

"We strongly oppose these unilateral actions which will only serve to exacerbate tensions between Israelis and Palestinians and undermine efforts to achieve a negotiated two-state solution," the statement said.

"Israelis and Palestinians both deserve to live in peace, with equal measures of freedom, security, and prosperity."

The United Nation's special rapporteur on the Palestinian Territories Francesca Albanese criticised the language used by the United States and others, saying "the construction of colonies in occupied land constitutes a war crime, not a 'unilateral measure'".

Israel captured East Jerusalem, including the Old City and its Christian, Muslim and Jewish holy sites, along with the West Bank and Gaza Strip in the 1967 Mideast war.

It later annexed East Jerusalem in a move unrecognised by most of the international community.

The Palestinians seek the occupied West Bank and Gaza for a future independent state, with East Jerusalem as its capital.

### **Australia raises case of World Vision worker**

The Australian government has also raised the case of a World Vision employee arrested by Israeli authorities in 2016.

Mohammed Al Halabi, who headed Gaza operations for World Vision, has been sentenced to 12 years in jail for allegedly siphoning off millions of dollars to Hamas.

The charity and Mr Al Halabi have staunchly denied the allegations and he's appealing the case.

The Department of Foreign Affairs acting deputy secretary Rod Brazier has told senate estimates that representations were made to Israel in November.

"We have raised his case including his appeal and noted our ongoing interest in the case and also raised our hope that the appeal process be conducted expeditiously," he said.

# Mid-Lent Prayer for Peace



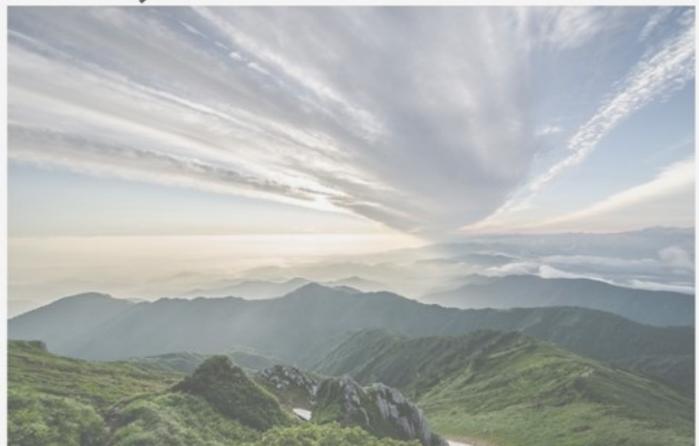
## Mid-Lent Service of Prayer for Peace and for those affected by Natural Disaster

**When: Tuesday 14 March 2023**

**Time: 7.00pm -8.30pm**

**Where: St Andrew's Ukrainian Catholic Church**

**Address: 57 Church Street, Lidcombe**



## INTERCESSIONS – Sunday 12th March 2023

### Third Sunday in Lent

[Celebrant: Let us offer our prayers to God for our needs and those of the whole world, remembering that we need His living water and loving guidance to thrive.

Lord, guide your church and its leaders throughout the world, especially in the Anglican Communion, Justin of Canterbury, Geoffrey our Primate, Kanishka our Archbishop, Michael our Bishop, James our Rector and the clergy and people of the Church of South India (United). As Jesus did at Jacob's Well, help us to see the spiritual thirst in those around us and enable us to respond to their needs through our worship and our outreach. You offer living water; give us the desire to drink of it and to draw others to you.

Lord in your mercy, **hear our prayer.**

Lord, we bring to your throne of grace the areas in the world where clean water, food, shelter and safety are jeopardised. Hear the cries of your people and bring peace and security to Ukraine, Türkiye and Syria, Myanmar, Iran, Afghanistan, Yemen and Tigray. We give thanks for agencies and individuals giving their time, skills and resources to improve the lives of others.

Lord in your mercy, **hear our prayer.**

Lord, at times of greatest need you are with us to guide and strengthen us. Give us wisdom to deal with our own circumstances and understanding of the circumstances of others. Protect the most vulnerable: refugees, outcasts, the lonely and those in financial distress. Comfort all who suffer: the bereaved, the sick and those nearing the end of their earthly journey especially those who have asked for our prayers: Fr Roger Kelly (OGS), Margot Kennedy, Melissa Moore, Robert, Judy Russell, Jill Sharwood, Joyce Bannister, Barry Brandy, John Burns, June Cameron, Fay Conaghan, Pat Conchar, Elsie Dunnam, Malcolm Green, Margaret Hayes, Enid Kell, Mary MacPherson, David Morgan, Graham Norman, Winnie Pang and her sister, Sally Palmer, Michelle Phillips, Warwick and Jan Roden, Diane Smith, John Sorensen, Peter Sorensen, Sylvia, Daphne Storey, Martin de Vries, Bob Woods, Bill Whittle and others known to us. Give them the assurance of your love.

Lord in your mercy, **hear our prayer.**

Lord Jesus, we live in the promise of the eternal life you have bought for us. We continue to give thanks for the life of John Todd and Marita Williams

and remember those who have drawn us to you through their witness and are now at rest, particularly those who have their year's mind at this time: Edith Hook, Iris Hulme, Keith Porter, Kenneth Snell, Betty Barber, Eric Pitt, John Deasey, Alan Hurley, and Colin Payne. May they rest in peace and rise with Christ in glory.

**[Celebrant] Almighty God, you have promised to hear our prayers.**

**Grant that what we have asked in faith we may by your grace receive, through Jesus Christ our Lord.**

## The Week Ahead...

**Midweek communion** is on every Wednesday at 10.0am in the Chapel of Our Lord Passion.

**Commemorations** noted this week

- ≈ Friday 17th March - Patrick, Bishop, Missionary to Ireland (d.461)
- ≈ Saturday 18th March - Cyril of Jerusalem, Bishop and Teacher (d.386)



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