



# ST PAUL'S ANGLICAN CHURCH

## Burwood

### Welcome to worship

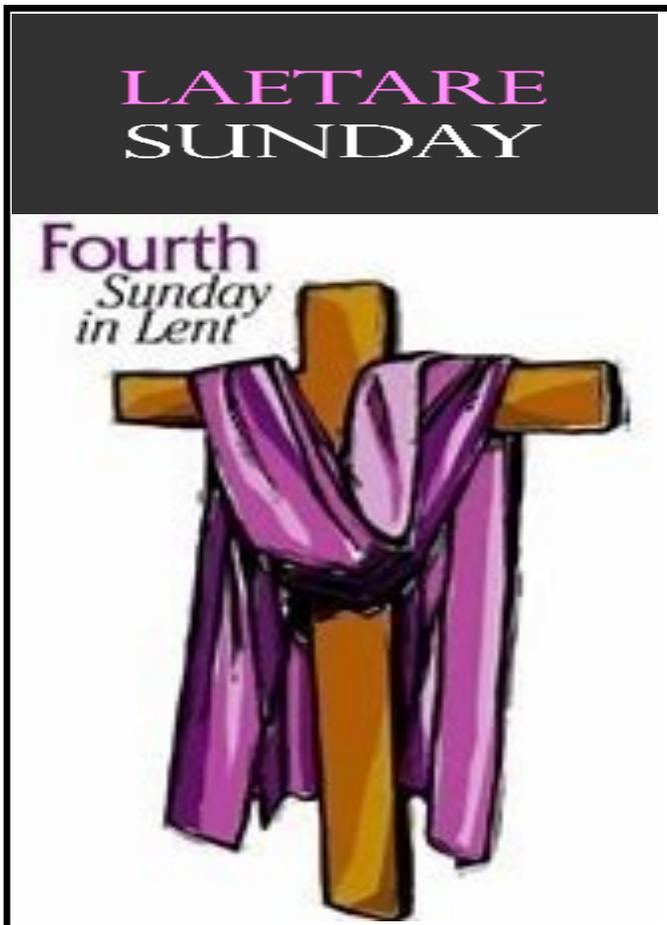
**Sunday 19th March 2023**

**Fourth Sunday in Lent**

**LAETARE SUNDAY - Mothering Sunday**

- 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>
1 Samuel 16.1-13 Ps 23 Ephesians 5.8-14 John 9.1-41	<b>The First Reading</b> <b>The Psalm</b> <b>The Epistle</b> <b>The Gospel</b>	Ezekiel 37.1-14 Ps 130 Romans 8.6-11 John 11.1-45

## **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.

### **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.

## 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.



### KEYS

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

Thank you.

**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 next **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 the attached 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 Blasket 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.

## LAETARE SUNDAY (Mid- Lent Sunday)



Today we have reached the mid-point of the Lenten season (Sundays are not counted as part of Lent and they are “little feast days” in this Solemn season).

The 4th Sunday in Lent is also known as Laetare Sunday: (from the old Introit at Mass- Laetare Jerusalem “O be joyful, Jerusalem” – Isaiah 66:10), otherwise known as Mothering Sunday. We mark this mid-Lenten feast with the distribution of Simnel cake, (and often with little posies of fresh flowers for Mother) traditionally with its distinct band of marzipan in the middle to remind us that we are still in the strictures of Lent. In the Church of England this Sunday has been observed to honour Mothers – the true Mothers’ Day and today the Anglican Church honours Our Lady, mother of the Church, we honour Mother Church, our Mother Country and our dear earthly Mothers including those who are now in the closer presence of the Lord. We give thanks for their lives and the nurturing they have given us – we pray for all who have the care and responsibility for children and may children everywhere know the love of God, their heavenly father in their lives. May we all know the love of God in our lives as he has called each of us to be His children. Thanks be to God for all Mothers.



## Trading Table



The Trading Table made \$93.70 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



### 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.

# PRAYER FOR PEACE AND THOSE AFFECTED BY NATURAL DISASTERS

Conducted by the NSW Ecumenical Council at St Andrew's Ukrainian Catholic Church, Lidcombe.

Fr James was the officiant



The children made the paper Angels and doves as part of their prayers for peace in The Ukraine

1000 Years of the Ukrainian Catholic Church



**\*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: \$2,532.00

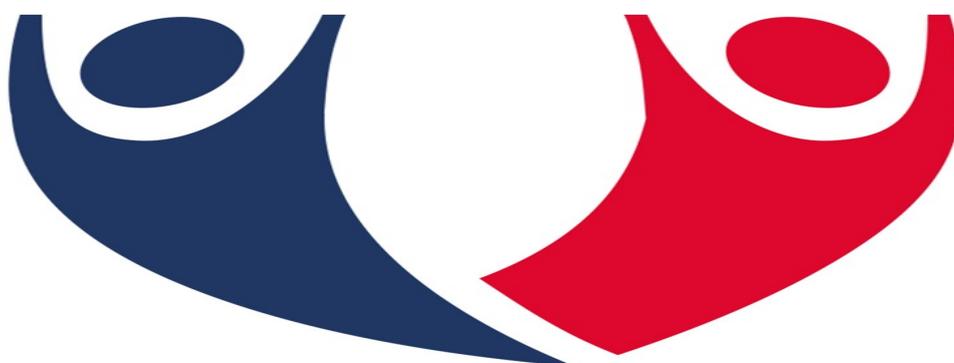
≈ Parish Pantry: \$1,455.00

**TOTAL OF GIVING: \$3,987.00**

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.

≈ 1 Samuel 16.1-13; Psalm 23;  
Ephesians 5.8-14; John 9.1-41

A few weeks ago, I got off the tram to walk down to the shops, in his usual spot was a homeless man, whose name I'm ashamed to say I don't know.

While I gave what change I had I was reminded of Psalm 23 "The Lord is my shepherd; I have everything I need ..." (GNB) is, at times difficult to reconcile when confronted with the problem of homelessness endemic in many large cities.

For me, Psalm 23 reminds me that God's love is for all, pulling me out of the self-absorption and apathy that's all too easy for us to fall into this time of year and to try to find ways to love my neighbour practically.

For me this reading reminds me that while I'm loved by God, 'he' loves all of his creation, and calls on us to act with love for all our neighbours helping them and acting with love and charity for those most in need.

≈ Give thanks for the love of God, the protection and guidance provided by 'him', even if not always obvious and pray that we as a society and church can do more to help those in need

≈ Give thanks for the work and witness of the Anglican Church of Kenya.

*Text: Jeremy Fraser 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.

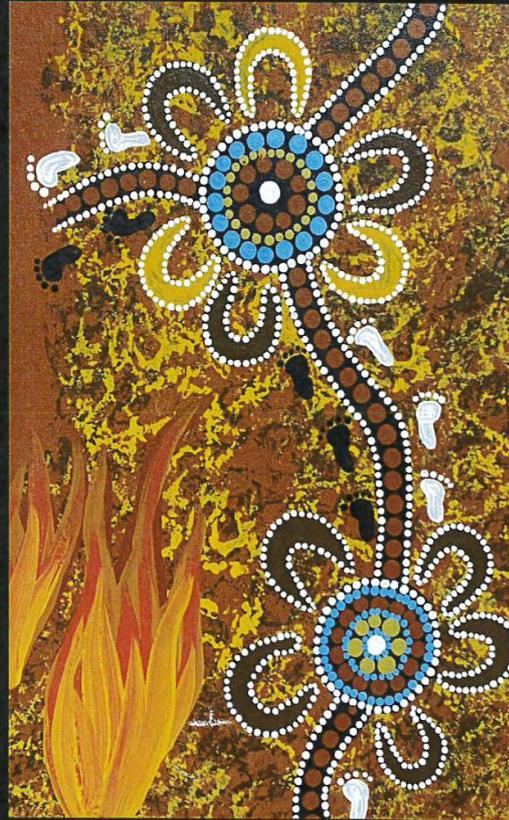
If you are a new parishioner and need a name badge, please fill out the form at the back of the church. Thank you.



# Week of Prayer for Christian Unity

21– 28 May 2023

*“Do good;  
seek justice.”*



*"Invasion"*

White man came to this country in their ships. With their guns the black man has no answers. They were poisoned, shot, hung and put in chains as punishment. Then along came religion, Christianity, the Bible was read at campsites by white man and later black and white.  
Now we walk side by side burning bridges of the past. The chains of the past are broken and black and white walk on equal ground through this rugged wide land. Their spirit finally free through Christianity.

Artist: John "Munnari" Hammond A'Hang © Presented to NCCA 14-7-1994

When: **SUNDAY, 21 May 2023**

Time: **5.00pm**

Where: **St Paul's Anglican Church Burwood**

Address: **205-207 Burwood Rd, Burwood NSW 2134**

Homily: **His Grace Bishop Daniel**

**Coptic Orthodox Diocese of Sydney & its Affiliated Regions**

The Week of Prayer for Christian Unity in Australia will be observed  
from 21 May to 28 May 2023 in the week between Ascension and Pentecost

**NB: The Annual Fund Raising Dinner 2023  
will follow immediately from the  
Service to be held in the church hall**

**PARKING AVAILABILITY**

Parking on the grounds of our Church is limited, and we prefer Church visitors NOT to use these limited spots as young children are often running around and we want to keep them safe.

Parking option: Enter by Fitzroy St, park at the Woodstock Community Centre, and walk 100m down Duff St to the Church. Parking on Saturday afternoons and Sundays is unlimited. During business hours parking is restricted to 4 hours.

Buses run up and down Burwood Road at regular intervals and the Church is only a short walk from the Burwood Railway Station.

**“By their pronouns shall ye know them”:** The question of how to refer to God is older, and more complicated, than you might think - *By David J. Wasserstein*

It is good news that the Church of England is considering whether to make references to God gender-inclusive — and if so, how. Patriarchy has ruled in religion as elsewhere for far too long; actually, longer and more than elsewhere. The ancient Greeks and Romans had a top god and it was always a king, not a queen. Female deities were always secondary or extremely ancient and generally somehow demoted to make room for the next male in line. We — or at least, the C of E faithful — clearly need modernising.

But the project is not without problems: “Our Parent which art in Heaven” is, as one conservative bishop pointed out, awkward in more ways than one. And as for the Trinity, it seems that if this project does anything, it ought to lead to our speaking of God the Parent, God the Child, and God the Holy Ghost. That is conceivable, but is it practical?

Problems like this are older than might be imagined. Nowadays it is all about gender. In the past, names and number were what presented difficulty. Our current (male) monotheism has the very convenient habit of giving God no name. God is called “God” because He is a god. We make it clear that He is God, and not just a god, by giving Him a capital letter. That is easy, but it may be less obvious than we imagine.

The ancients were pretty easy-going about these matters. Jupiter and Jove and Zeus — what we think of as names for the supreme being of the Romans and Greeks — all apparently derive from verbal roots suggestive of god. But how many ancient Romans and Greeks were interested in etymology, or even cared? They had plenty of gods, and plenty of names for them too. And some of them are very attractive. Athena and Aphrodite, the Greek goddesses of wisdom and love respectively, bear excellent names; Ares, god of war, sounds suitably martial —

itself a word related to Mars, the Roman name for Ares. And sometimes the gods themselves are more attractive as well: who could not prefer Hermes, as a messenger for the gods, when he is set against Gabriel, an angel who delivered many messages for the real, the one and only God? Be honest.

Gender issues are narrower, though, than we might imagine. Not everyone faces the same problems as we do. Hungarian — to name only one language with which most of us are in intimate daily contact — has no gender, no masculine and feminine, so its users won't really understand what the fuss is all about. Persian, similarly, lacks genders, though we may imagine that the very question of genders in this context could cause problems in Iran.

### **On names and numbers**

God — the word for the thing named, used as the name for it — is both rare and common. It is rare because it is really just among the Jews and those whose faiths are related to theirs that we find “God” as His name. And it is common for the same reason: Jews and Christians and Muslims all call Him “God”, in one form or another, and they account for the majority of believers in the world, over four billion faithful and counting.

Naming and, especially, number issues tie up neatly with verbs too. Is God singular or plural? For all us monotheists, again, there should be no problem. There is only one God, so everything should be singular. Though using “they” and “their” might annoy all those picky conservatives who like their grammar old-fashioned and their pronouns agreeing with their verbs, people who enjoy talking about the members of the Trinity may actually benefit. But there could, in fact, be a problem here: if God is going to be “they”, do we say “do They” or “does They” command us to love our neighbour? Do we monotheists worship “Them”?

As I say, these problems go back a long way. Monotheism itself, though, doesn't go back all the way. It has a history of its own. According to an ancient Midrash, a Jewish extension of the biblical text, Abraham discovered it. At first, he worshipped his (idol-trading) father's idols.

Then he noticed that, as we learn from the Psalms, eyes have they but they see not, ears have they but they hear not, and, above all, mouths have they but they speak not (nor, of course, did they eat the offerings placed before them). So he worshiped the stars, but they were no great shakes compared to the sun and the moon, so he took sun and moon as gods. But pretty soon he noticed that every morning the moon disappeared and every evening the sun went to its rest, so he realised that there must be a greater being above them all.

But what to call Him? The Israelites, coming through a long history of religious evolution and development, called Him by various names. El and Shadday and other names occur all through the Bible. But two of the commonest ones are “The Lord” and “God”. What does not appear in our English translations of the original Hebrew of the Bible is the fact that “The Lord” in Hebrew is adonay, which actually means “My Lords”, not “My Lord” (early Jewish immigrants to Palestine, in the days before the creation of the state of Israel, having sometimes learned a little old-fashioned Hebrew before their arrival, would cause laughter by going up to people and asking “Can my lord, adoni, direct me to the grocery shop?”, using the singular form, adoni). In Hebrew the two words, adoni and adonay, look the same, because vowels are generally not indicated in writing, so things could occasionally become even more complicated and very awkward.

Plurals like this are very common. Hebrew also has a regular word for “god”, eloah. This word derives from a three-letter root which gives us a word for “god” in other Semitic languages such as Arabic as well. Semitic languages, however, differ from good sensible languages like English and do not have capitals, so they cannot write or say “God” as distinct from “god”. They solve the problem in different ways. Hebrew uses the word for “god” but makes it plural. It is Elohim. It says “gods”, plural, but (except when it actually refers to many gods — “Thou shalt not have other gods before Me”, in the Second Commandment — that’s also elohim) it means the one God, and the verb follows suit and is always in the singular. Thus, for example, in the first sentence of the Bible, when “God created heavens and earth”, God is Elohim, and “created” is a singular

not a plural verb. So we know. It is a little reminiscent of Frank Sinatra and New York — a city so nice they had to name it twice: God is so great He has to be named in the plural.

Arabic does it another way: it takes the Arabic word for god, ilah, and adds the definite article, the element for “the”, in front of it and says, not al-ilah, but, in slightly shortened form, allah, “Allah”, which we all know refers only to the one God.

And English does it by using a capital. But not all languages do that. French, for example, is quite happy with a small “d” for dieu. And many other languages are too.

Pronouns, which are in a way the real problem here, are another matter entirely. How do we address Him? English says you to God. That seems to make sense. But English has only one word for “you”. It got rid of “thou” very long ago — except, notably, in the liturgy. German still has it: they say Sie, a plural form, to each other, but Du, the well-known intimate singular, to God. (The story is actually more complicated than this suggests, but German, as Mark Twain taught us, is an awful language. He had a point.) French people, too, say vous to each other but use the intimate tu when addressing the Creator. Maybe there’s something to that.

### **For whose sake?**

What about the C of E? And what about other churches and institutions? Should they, will they, all take what the Church of England recommends and fall in line behind Canterbury?

The increasing use in everyday speech nowadays of “they” to mean “he or she” and “their” to mean “his or her” certainly makes this exercise easier to appreciate, but one is left wondering, as the Latin has it, cui bono, who benefits? Is it God or us? Both of us? Neither of us?

In the middle ages, people wondered a lot about God and language. Some Muslim polemicists argued that Jews thought that the Recording Angel knew only Hebrew, so if they avoided Hebrew they could do whatever they liked and get away with it.

But perhaps those Muslims mixed things up. God knows all languages (and so, presumably, do His angels). It is humans who know only one or two. When Jesus sent the apostles out to preach his message, he endowed them with the gift of tongues, so that they could address everyone they came to. But the message they preached, God's message, was identical in all tongues. Maybe gender-neutrality is useful and important as between us, whereas God understands us whatever we say and however we address Them?

**David J. Wasserstein** is Professor of History and the Eugene Green-er, Jr. Professor of Jewish Studies at Vanderbilt University.

### **Church closures 'disproportionately higher' in low-income areas, research finds - *By HATTIE WILLIAMS***

CHURCHES are more likely to close in low-income areas than wealthier ones, a new report from Church Action on Poverty suggests.

To reach more people in these communities, churches — which are “often accused of being white, middle-class spaces” — need to

reflect the diversity of the UK, including Global Majority Heritage and LGBT people, the charity says.

The report *Is the Church losing faith in low-income communities in Greater Manchester?*, published on Tuesday, is the culmination of a research programme, *Church on the Margins*, which was started in 2020 with seed funding from Church Action on Poverty.

The programme has involved qualitative and quantitative research into church closures in Greater Manchester over ten years, from 2010, across five denominations: Church of England, Roman Catholic, Methodist, Baptist, and United Reformed Church. The city was chosen because it has a higher proportion of deprived areas than most of England.

Church closures were disproportionately higher in low-income areas than in more affluent areas, the research found.

Of the 395 Church of England churches included in the research, 21 closed between 2010 and 2020. Despite the C of E having the most even spread of churches across the boroughs, compared with other denominations, most closures (60

per cent) were in deprived areas.

The report, which also quotes statistics from a 2020 Church Buildings Council report, says: “Research into reasons for church closures found that fewer people using church buildings and a lack of volunteers was a significant factor, causing the church to struggle. Most dioceses also said that costly maintenance and repairs were a leading factor.”

It points to work being done by the C of E in these areas, including through the Estates Evangelism Task Group, the Low-Income Communities fund, and the Church Urban Fund.

“The research raises questions about how churches set up their structures and allocate resources, e.g. location of churches, deployment of ministers/clergy and their residential location, as well as the location of activities and projects.

“Despite many projects and programmes designed to work with and alongside communities affected by poverty, our research found that church closures are concentrated in low-income areas.”

Of the 15 Roman Catholic churches (out of 192) which closed in the

same period, 40 per cent were in the most deprived areas. Of the 26 Methodist churches (out of 160) which closed, 50 per cent were in the most deprived areas, as was the case with the six Baptist churches (out of 47) which closed.

This was not the case for the six United Reformed Churches (out of 71) which closed — most of which were in affluent areas.

The report recommendations take inspiration from similar projects in the denominations, beginning with Pope Francis’s vision of a “poor church for the poor” to similar reports and programmes. A key recommendation is to follow the example of the Church of Scotland, which has committed substantial resources to mission and ministry in “priority areas” in deprived communities for the past 15 years.

The report also recommends the Methodist’s own “Church at the Margins” programme, which, it says, has put more than £6 million into missional activities “led by people and churches on the margins”, over five years.

A press release accompanying the Church Action on Poverty report

adds: “While the Church of England has committed substantial funding via its ‘Low Income Areas Fund’, we call for greater transparency on how dioceses spend the funds, and the extent to which funding decisions are accountable to the communities it is intended to benefit.”

More generally, it says, “churches are all too often accused of being white, middle-class spaces. In order to reach more people the churches need to reflect the diversity of the UK, including working-class people and communities facing racial injustice/people from Global Majority Heritage, people with disabilities, LGBT+ and many more.

“The churches need to welcome more trainees from working-class backgrounds, and people from Global Majority Heritage. Training for ministry should include exploration of issues affecting low-income communities, including inequality, poverty, social and racial justice.”

It concludes: “Promising examples from our research demonstrate that reflection and openness to change are crucial in the long-term sustainability of churches.”

Church Action on Poverty invites

church leaders, clergy and ministers, and churchgoers to comment on its research findings.

The main figures are based on statistics directly from denominations (e.g. data officers, diocesan contacts), online church directories, maps, and historical records, and diocesan year books.

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A second report, *What does it mean to be a church on the margins?*, was published simultaneously on Tuesday, based on "in-depth conversations" with church communities in low-income areas in

Greater Manchester over the past two years. It documents frustrations with barriers around disability, literacy, class, language, leadership, and power within mainstream churches.

“At times moving, at times frustrating, the voices and stories shared were powerful and insightful,” the authors write.

The director of Church Action on Poverty, Niall Cooper, said: “That low-income communities are being disproportionately affected by church closures . . . has ramifications for Christians and entire neighbourhoods — but, if national church leaders reinvest instead of retreating, then churches can help whole communities to thrive and build better futures.”

A spokeswoman for the Church of England said: “We would agree with the Church on the Margins report that we need to do more to listen and include people living in our most deprived communities. We would dearly like to see more people from groups traditionally under-represented in the Church join our worshipping communities and hear the good news of the Christian faith. One of our key

goals for the future is to increase the diversity of people in touch with the Church.”

This had been reflected in its investments to date, she said: “£74 million has been committed through Strategic Development Funding to deprived areas, with dioceses placing a particular focus on areas

### **Splendour & Mystery - Sydney Chamber Choir**

**Saturday, 25 March | 7.30pm**

Verbrugghen Hall, Sydney  
Conservatorium of Music

The brilliance of brass and the warmth of the human voice, in a concert of resonances and reflections. From Renaissance masters Gabrieli and Schütz, with multiple choirs calling to each other in glorious harmony. From British mystic John Tavener, a tantalising journey into eternity. Australian composers Clare Maclean and Brooke Shelley draw on melodies of the past to create new worlds of transcendent beauty. And at the heart of this program, the exquisite Mass for Double Choir of the 20th-century Swiss composer Frank Martin: intensely private music created for the ears of God alone.

Tickets: [sydneychamberchoir.org](http://sydneychamberchoir.org)  
or call 1300 661 738

## **ACC: Welby seeks to calm Anglican Communion over same-sex blessings - *By a Staff Reporter***

THE Archbishop of Canterbury has reminded people of the autonomy of Anglican Provinces, as rumours circulated that same-sex blessings were to be imposed on other parts of the Communion.

Speaking at a press conference in the Accra Marriott Hotel, on Saturday, before the opening of the 18th meeting of the Anglican Consultative Council (ACC), he said: “No Province can bind another Province, tell it what to do. We are not a post-, a neo-colonial entity in that way.”

He was speaking as reactions continued to be published to last week’s vote by the Church of England’s General Synod to approve the Bishops’ plan to permit the blessing of same-sex couples in church.

The Anglican Communion Office (ACO) put out a statement on Sunday to counter “false claims” that the Synod motion was “binding on the rest of the Anglican Communion. “This is categorically not true,” it said.

The ACO reports that some delegates at the ACC meeting had been told that the decision “was a decision for the entire Communion. It wasn’t. It was a decision for England only.”

Archbishop Welby said: “One bit of the Church of England passing the resolutions that passed last week does not bind anyone at all, not even the Church of England at the moment.”

He also spoke of the Provinces’ relationship. “We’re interdependent. We belong to each other. We’re grown-up children.”

The point was reinforced by the vice-chair of the ACC, Maggie Swinson, who said: “What it is that brings us together isn’t a set of rules. It isn’t for us to be busy looking over our shoulder at what our neighbours’ state of play is in terms of their relationship with God. It is our relationship with God.”

The secretary-general of the Anglican Communion, the Rt Revd Anthony Poggo, formerly Bishop of Kao-Keji in South Sudan, said that, although the

Anglican Communion Office was based in London, it was not part of the C of E. And the ACC chair was not the Archbishop of Canterbury, but Dr Paul Kwong, Archbishop Emeritus of Hong Kong (who was also present at the press conference).

Other topics to come up during the ACC meeting included climate change and science and technology. Archbishop Welby said: “I think the Anglican science and technology network is truly visionary and exciting — probably one of the most exciting things, potentially, that we’ve started doing in many years.”

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NEIL TURNER Archbishop Welby gives a video interview at Accra airport on Friday, as he arrived for the 18th ACC meeting

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NEIL TURNER Archbishop Welby presents King Otumfuo Nana Osei Tutu II, Asantehene, with the Cross of St Augustine and the accompanying citation during visit to the Manhiya Palace in Kumasi, Ghana, on Saturday

He challenged the press conference with a quiz: "Jesus said, a) where two or three are gathered in my name and all believe right doctrine I am there there amongst them? Or b) when two or three are gathered in my name, I am there amongst them. . .

"No As? Bs? There you are. Yeah, we get it wrong. We all get it wrong. We're sinners. . . But the point of the Instruments [of Communion] is we get it wrong in love, and care for each other."

## **Anglican archbishop apologises for promoting gay rights campaigner in newspaper ad - By Jordan Baker**

The conservative Anglican archbishop of Sydney has apologised to clergy for causing them distress after the diocese's newspaper mistakenly promoted a talk by a gay Anglican who is one of the world's leading authorities on harm caused by conversion therapy.

The diocese's Southern Cross newspaper ran an advertisement for talks by Jayne Ozanne – who has discussed the harm of conversion practices with Pope Francis – and US evangelical Wesley Hill, whose view that gay Christians must choose heterosexual marriage or celibacy aligns with the position of Sydney Anglicans.

The ad for the talks at the St James' Institute was withdrawn from the online edition and replaced with a picture of a sunset. Ozanne's talk is entitled, Unashamedly Gay. Unashamedly Christian. In his newsletter to clergy, Archbishop Kanishka Raffel said he regretted the decision to accept the advertisement.

“I apologise for doing so, and for the distress it has caused,” he wrote, saying the editorial processes would be reviewed to stop such a mistake from happening again. “I do not support the views of Ms Ozanne, and I do not recommend attendance at the event.”

NSW politicians are debating a ban on gay conversion therapy proposed by independent MP Alex Greenwich and backed by Labor. Survivor groups say medical intervention is now rare, and most conversion practices happen in religious contexts.

Greenwich spoke to Ozanne, a former equalities adviser to former British prime minister Boris Johnson, when he was researching Britain's legislation and will meet her when she visits Sydney next week for WorldPride. He hopes to introduce her to the state's most senior politicians.

Sydney Anglicans said on Tuesday they supported banning “barbaric, quasi-medical” cures, but were concerned the law would criminalise

prayer, biblical teaching or support for self-control for those who experience same-sex attraction. The diocese would not support Victorian-style laws.

The Sydney Diocese is one of the most socially conservative in the English-speaking world, and believes that the Bible teaches that sex is only for marriage, that marriage is between a man and a woman, and that people in other circumstances should abstain.

Speaking to the Herald from Britain, Ozanne invited Raffel to discuss the issue with her at the event in late February. “I want to ask him what he’s so fearful of,” she said. “I believe that Jesus is very clear about how we deal with difference. We need to love each other.”

As a young evangelical Anglican, Ozanne went through 20 years of conversion therapy. She came close to taking her life before embracing her sexuality. She says harmful conversion therapy includes anything that is intended to change, “cure” or suppress someone’s sexuality.

“The conservatives refuse to engage with the factual evidence that exists about the harm that their teaching creates and the form of spiritual abuse that they are practising,” she said.

“Having a space where you can explore with your religious leader who you are and what you believe is going on inside you, where any outcome is good and possible, should be encouraged.

“If you enter that room and the religious leader has a predetermined mindset, which says the only outcome is you have to be straight, that will cause you huge long-term damage. There’s a huge difference between the two.”

Greenwich said the legislation focused on education and mediation. “It’s not seeking in any way to ban prayer,” he said. “What it is seeking to do is prohibit torture and the harm being caused to people when someone is in a position where others are seeking to suppress or change someone’s sexuality or gender identity.”

The Sydney Diocese said gay conversion practices were increasingly rare, and it was not aware of any religious group in NSW that practised it.

Chris Csabs from survivor group SOGICE Survivors disagreed. “Medical contexts are very rare. Most often it is occurring in religious spaces,” he said. “Four per cent of 14-21 year old LGBTQ Australians have experienced formal conversion practices, such as a ‘pray the gay away’ course.”

Raffel said the local bishop, Michael Stead, would attend Ozanne’s talk. “The appearance of the ad in the diocesan magazine created distress among some that the diocese was advocating a position on human sexuality which was not consistent with the Bible,” he said in a statement.

“I clarified that this was not the case and apologised for the distress that had been caused. Ms Ozanne has recently participated in the UK General Synod which rejected the clear teaching of scripture, putting itself at odds with the vast majority of the world’s Anglicans.”

### **Has science disproved religion? - By Chris Mulherin**

“Curly Questions” is a monthly column written by experts dealing with tricky conversations that touch on faith, in a compassionate, practical and biblical way.

My friend at uni says science has disproved religion ... are they right?

The short answer to that question is, “No, your friend is not right.”

Why? Because science is limited to investigating the natural world. That means that science cannot answer questions about what might lie outside of the natural world. Like God, for instance.

The longer answer involves teasing out what we mean by science and what we mean by religion. And, if we do that, we see that they don’t conflict with one another. So, let’s clarify the terms.

Religion is very broad and can be a vague concept. So, let’s talk more specifically about Christianity; it claims that there is a God who is creator of the whole universe, who made humans with a purpose, and who came

to earth in Jesus Christ around 2000 years ago.

And when it comes to science, let's assume that we are talking of sciences like physics or chemistry or biology that investigate nature and life on earth.

Perhaps the easiest way of understanding the harmony between these sciences and a religion like Christianity is to put some water on to boil for a cup of tea. Now ask, "Why is the water boiling?"

There are at least two sorts of correct answers to that question. One is about the mechanics or particles of the boiling water; the other is about the meaning or purpose of the boiling water.

Science answers the mechanics question: What is the physical cause of the boiling water? It gives us an answer that is about the particles of water and how the heat jiggles the water molecules making them eventually turn into steam.

But there is another answer that is also correct: I want a cup of tea. That's an answer that talks about the meaning or purpose of the boiling water. It is a true answer—there would be no water boiling if I didn't want a cup of tea—but it is not a scientific answer.

So, when it comes to religious claims, most of them fall into the category of meaning and purpose, which are beyond the reach of science. So, for example, science can explain much about the development of life on earth, culminating in Homo sapiens. But no amount of science can tell us if Homo sapiens are made in the image of God with the purpose of loving God and loving their neighbour.

There are other sorts of questions that science can't, and never will, answer. For example, existential questions (Why did my son Ben die? Where is he now?), or aesthetic questions (Is Beethoven better than the Beatles?), or philosophical questions (What are the limits of science? How do we know?).

Perhaps moral questions are the most obvious "outside of science" examples. Yes, science can tell us a lot about making weapons of mass

destruction, but it can't tell us whether it would be right to use nuclear or biological weapons. Moral questions lie outside the bounds of science and, if we think there are answers to them, we need to look elsewhere.

Another moral question is, "What should we do about global warming?" Yes, science can tell us that humans are contributing to a warming planet. And it can predict what the consequences might be. But science can't tell us whether we ought to do anything about it, or whether the richer nations have more responsibility than others, or whether we ought to leave the problem to later generations who will have more technological ability to deal with it.

The answers to these sorts of questions can't be found in a lab; they come from our values framework, which for many people, comes from their religious beliefs. So, while science is great for answering some questions, it is not in conflict with religion which offers answers to other sorts of questions.

Where to from here? You could point your friend to ISCAST – Christians in Science, and even get in touch to continue the conversation.

**The Reverend Dr Chris Mulherin** is Executive Director of ISCAST and the Archbishop of Melbourne's advisor for science- and faith education.

### **PM reaffirms commitment to allow religious schools to hire staff based on faith**

Albanese says Labor made its position 'clear a long time ago' after religious groups reject proposal as having 'severe limits'

Anthony Albanese has reiterated that Labor will respect religious schools' right to select staff based on faith, after widespread backlash from religious groups to a proposal to limit their hiring and firing powers.

On Monday an alliance of religious leaders rejected a proposal by the Australian Law Reform Commission (ALRC) to allow religious preference only where "the teaching, observance or practice of religion is a genuine occupational requirement".

The group, including the Sydney Anglican and Catholic churches, Greek Orthodox church, the National Imams Council, and Executive Council of Australia Jewry, wrote a letter to the attorney general arguing the “severe limits” proposed by the ALRC went beyond its terms of reference.

In January, Guardian Australia revealed the Catholic education sector would oppose the ALRC’s bid to remove existing exemptions to the Sex Discrimination Act that enable discrimination and replace it with a narrower right to give “more favourable treatment on the ground of religion” for hiring employees where it is “proportionate in all the circumstances”.

The proposal in the ALRC consultation paper would align the federal laws more closely to Victoria and Tasmania, which protect non-teaching staff such as administrative staff from discrimination and allow faith-based discrimination only where it is an occupational requirement.

In response to a question about the controversy on Tuesday the prime minister told Labor’s caucus that “we made our position clear a long time ago that faith-based schools can employ people of their own faith”.

Before the election Labor committed to protect all students “from discrimination on any grounds” and to “protect teachers from discrimination at work, while maintaining the right of religious schools to preference people of their faith in the selection of staff”.

In the letter, seen by Guardian Australia, the religious leaders praise the Albanese government for asking the ALRC to balance the right not to be discriminated against based on sexual orientation, gender identity, marital or relationship status or pregnancy with the freedom of religious schools “to build a community of faith”.

But they said the ALRC proposal would introduce an uncertain “new test into employment law” and put the onus “on the school to prove that it satisfied the test”, acting as a “deterrent” from giving preference to one candidate.

“[Religious schools] do not seek the right to discriminate on the basis of a protected attribute, but simply to be able to employ staff who share or are willing to uphold the religious beliefs of the school,” they said.

The shadow education minister, Sarah Henderson, and the shadow attorney general, Julian Leeser, accused the government of “breaking their commitment to schools and parents on this issue”.

Leeser told Sky News the ALRC plan could mean schools can only mandate that the “minister of religion and religious education teacher” be of their faith.

A spokesperson for the attorney general, Mark Dreyfus, said the ALRC inquiry was a “crucial first step” towards implementing its election commitment, but noted the government will not consider its response until it has reported.

“The ALRC is an independent agency,” the spokesperson said. “It is now conducting its inquiry and has not finalised its advice to government.”

### **Queensland police say the Wieambilla shooting is a terrorist attack motivated by premillennialism. Here's what that means - By Ciara Jones**

Queensland police say a deadly shooting in the rural community of Wieambilla was a "religiously motivated terrorist attack" and that the trio responsible were influenced by an extremist Christian belief system.

Nathaniel, Gareth and Stacey Train shot Constable Rachel McCrow, 29, Constable Matthew Arnold, 26, and neighbour Alan Dare at their property in the Western Downs on December 12.

Queensland Police Deputy Commissioner Tracy Linford said an investigation into the Train family had now concluded they were religious extremists who subscribed to "a broad Christian fundamentalist belief system known as premillennialism".

Here's what we know about the Christian ideology that an expert says is growing in momentum around the world.

## **What is premillennialism?**

Premillennialism is the belief that after a period of extreme suffering, Jesus Christ will physically return to Earth for 1,000 years.

"In its basic interpretation, there was a belief that Christ will return to the Earth ... and provide peace and prosperity but it will be preceded by an era, or a period of time of tribulation, widespread destruction and suffering," Deputy Commissioner Linford said.

"They started preparing for the end of days.

"Christian extremist ideology has been linked to other attacks around the world, but this is the first time we've seen it in Australia."

Josh Roose, an associate professor of politics and expert on far-right and religious extremism at Deakin University, said the trio would have believed the world was "corrupt" and fast imploding.

"It is a Christian belief that in effect, the world is so corrupt, so evil, so beyond repair that at some point, in the near future, we're facing the implosion of the world effectively ... an apocalyptic event

and that Jesus will return to Earth," Dr Roose said.

"Historically, cults and apocalyptic cults and so-on have always looked to what's going on in the world around them and drawn upon that as evidence for the world ending."

## **How common is the belief system?**

Dr Roose said there was "certainly a renewed momentum" in premillennialism fuelled by an "unprecedented culmination" of a "perfect storm of events".

"We've seen ... significant economic decline over the last decade, climate change, global warming, catastrophic weather events increasing," he said.

"COVID too and this idea that the government was becoming all powerful and the notion that ... government are out there seeking to ... bring them under control.

"Combined with populist leaders, like Donald Trump, who really pushed this Christian textualist agenda, and now we see the emergence of Christian nationalism in the US ... there is a renewed momentum for such movements."

Dr Roose said little was known about communities who subscribed to the ideology, but that they were "active online" and "pervasive in certain forums".

"They're poorly understood and really, there's not a lot known about to what extent they're present," he said.

### **Does premillennialism normally involve violence?**

Mr Roose said there was always "potential for terrorism" across the "religious and political spectrum".

"This [belief] by no means represents Christianity, however, any extreme idea taken to its conclusion ... when you're talking about biblical or religious texts, effectively has the strong potential for violence."

He said it was important and a "good step" that police had acknowledged the attack as an "act of religiously motivated terrorism".

### **Why is it being classified as a terrorist attack?**

Deputy Commissioner Linford said a terrorist attack is defined as "a politically motivated attack driven by religious-motivated extremism or ideologically motivated extremists, or sometimes even by a single-issue-type ideology".

"It generally will result in death or serious injury ... to somebody or serious damage to property, designed to intimidate government," she said.

"It's contained within the criminal code from Commonwealth statute.

"You don't have to be part of a group."

Queensland police said they do not believe any other people locally were involved in planning the attack but they are working with the FBI in the United States as part of their investigation into people who commented on the Trains' social media posts.

## **Deeply religious memoir reveals musician's metamorphosis - By Bruce Everett**

Nick Cave and Sean O'Hagan, *Faith, Hope And Carnage* (Melbourne: Text Publishing 2022)

Nick Cave, ex-pat Melbourne musician and enfant terrible, has matured and mellowed. Written during COVID lockdown, this book curates 40 hours of conversation with journalist, Sean O'Hagan, about life and death, the sacred and the secular. For Cave, this book is a live conversation rather than a memoir, and O'Hagan skillfully draws out, not only a thoughtful Cave, but also a humble and vulnerable father, son, and husband.

This is a profoundly religious book, and Cave suggests to O'Hagan that "it could be that you need to view my work, my relation to the world, and, indeed, my position on things within a religious frame, or it all may not really make sense." He articulates his faith, and his hope for the world, from his increasingly Christian perspective. For Cave, being open to the divine as the source of creativity and a source of connection to others is paramount. His songs "behave as though God exists...and that being alive is of some consequence. That we are of some spiritual value."

While Cave acknowledges the mystery of God, as well as his own doubt and unknowing, his description of surrendering to the creative process and glimpsing God is as well articulated as any experience of the mystic writers. Where words fail to describe the ascendant prayer nature of some of his music, he refers the reader directly to his songs, including from his recent *Skeleton Tree*, *Ghosteen* and *Carnage* albums – one written as "a grieving zombie... throbbing with pain and darkness and confusion" after the death of his son, Arthur, and the latter written as Cave experienced the COVID pandemic as "something fractured and smashed apart."

In conversation, he openly shares the transformation which his family grief has wrought in him. "When it happened, it just seemed like I had entered a place of acute disorder – a chaos which was also a kind of incapacitation. It's not so much that I had to learn how to write a song again; it was more I had to learn how to pick up a pen." Then: "ultimately, it opened up all kinds of possibilities and a strange reckless power came out of us. It was as if the worst had happened and nothing could hurt us, and all our ordinary concerns were little more than indulgences."

Cave, despite or because of the losses, appears more mature and mellow, more resolved, more comfortable with his religion. As he says, unlike secularism, which attempts to “find meaning in places where it is ultimately unsustainable – in politics, identity and so on...religion, at its best, can serve [to help] people feel more attached to each other and the world...it deals with the necessity for forgiveness and mercy, whereas I don't think that secularism has found the language to address these matters.” His faith and hope inspire his work and help to offset the carnage of the world and in his life.

**The Reverend Bruce Everett** is a Deacon in the Diocese of Melbourne.

### 2023 Chrism Eucharist

This year's Chrism Eucharist is to be held at Christ Church St Laurence, George St, Sydney, at 11.00am on Wednesday 5 April (Wednesday in Holy Week).

Bishop Michael Stead will be the celebrant. A general invitation is extended to clergy, parish readers and parishioners to attend the service. All clergy and parish readers are invited to robe and renew their vows during the liturgy. A light lunch will be served following the service. Please RSVP (with any specific dietary requirements) to [office@ccsl.org.au](mailto:office@ccsl.org.au) for catering purposes by Wednesday 29 March.



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## **Vatican diplomat castigates Moscow - By JONATHAN LUXMOORE**

Religious leaders accuse Russia of failing to learn lessons of two world wars

ROMAN and Greek Catholic leaders in Ukraine have backed calls for their nation to be given more sophisticated military equipment to resist a new Russian offensive, as a Vatican diplomat accused Moscow of “violating lessons learned from two world wars”.

“Crimea was occupied on 24 February; so this is a symbolic date for Russians, with everyone saying it should become the new victory day — this is why all of Ukraine now faces an escalation of hostilities,” the President of the Conference of Roman Catholic Bishops in Ukraine, Archbishop Mieczyslaw Mokrzyck, said.

“We would all like the war to end soon. But, while we know this depends primarily on God, it also largely depends on whether Ukraine will have enough weapons to respond to Russia’s attacks and emerge victorious.”

The Archbishop, based in Lviv, spoke to Poland’s Catholic Information Agency, KAI, after last week’s requests by President Zelensky, visiting London, Paris, and Brussels, for fighter jets and missiles, as well as tanks, to withstand a new onslaught for the first anniversary of Russia’s “special military operation”.

The Primate of the Ukrainian Greek Catholic Church, Major Archbishop Sviatoslav Shevchuk, said that humanitarian conditions were deteriorating, and that half of Ukraine’s electricity network was now destroyed. Fifteen million civilians had been forced from their homes, he said, and 80 per cent needed “trauma rehabilitation”.

“I cannot morally endorse this request for arms because I don’t know all the details — but we cannot defend ourselves without arms,” he told an online seminar of the German-based charity Aid to the Church in Need International. “It may sound strange that religious leaders favour the military support Ukraine is looking for, but, to survive, we have to defend ourselves. If someone knows how we can stop Russian troops without arms, let them please tell us the secret.”

The appeals were made as savage fighting continued around the eastern towns of Bakhmut, Avdiivka, and Kreminna, and as NATO officials warned that Ukraine could soon run short of air-defence and artillery supplies, despite a well-prepared defence and mounting Russian losses.

The Vatican Nuncio in Vienna, Cardinal Pedro López Quintana, said that Russia's "brutal aggression" a year ago had "shattered the European security order". He accused President Putin of "breaking international law, disregarding borders, and plundering land".

"The Russian attack on Ukraine is also an attack on all lessons the world has learned from two world wars," he told a gathering of diplomats in the Hofburg Palace, Vienna, on Tuesday. "Until a just peace is achieved that does not reward land-grabbing, or leave the Ukrainian people at the mercy and violence of occupiers, it remains a human demand to stand by those who are attacked, threatened, and oppressed."

Pressure is growing on Ukraine's Moscow-linked Orthodox Church, the UOC, to separate formally from Russia in the run-up to the invasion anniversary, which is to be marked by prayer services around Europe.

A presidential representative in the Verkhovna Rada parliament, in Kyiv, Fedir Venislavskyi, told the RBC-Ukraine news agency on Tuesday that a government-backed law to ban religious communities affiliated to "centres of influence" and "governing centres" in "a state carrying out armed aggression against Ukraine" was likely to be passed "in the near future". It had gained support from more than half the country's citizens in a December survey.

Arrests continued of UOC clergy and lay staffers suspected of supporting the Russian invasion, as more parishes transferred loyalty to the independent Orthodox Church of Ukraine, or OCU.

Speaking on Monday, the OCU Metropolitan Mykhail (Zinkevych) of Lutsk & Volynia praised parliamentarians for resisting "propaganda about the Russian world by agents in cassocks". Those who "use the high status of clergyman in covert work for the enemy should be condemned according to the strictness of law".

The Rector of the UOC-run Theological Academy, in Kyiv, Archbishop Sylvester (Stoychev) of Belgorod, said, however, that the law risked “systematically violating” the rights of UOC members. He urged Ukrainian officials not to involve themselves “with issues around the unification of Churches and the canonicity or non-canonicity of denominations”.

## **Forces at work during Covid**

What are the lessons of the church surveys, ask Andrew Village and Leslie J. Francis

THE two online surveys that we ran during Covid-19 lockdowns in 2020 and 2021 collected more than 20,000 responses from clergy and churchgoers in the UK, Ireland, and North America. Now seems a good time to reflect on how we went about it, and the key things that we discovered.

So far, we have produced some 25 peer-reviewed articles, 13 online reports, and more than a dozen pieces in church newspapers (full details at [yorks.j.ac.uk/coronavirus-church-and-you](http://yorks.j.ac.uk/coronavirus-church-and-you)). Here we select a few of the key trends that have emerged in the Church of England from our two surveys, and which have something important to say as we adapt to this post-pandemic world.

Our first aim was to look at how experience of the pandemic varied across different parts of the Church.

When we compared the views of men and women in the first lockdown, we found that, compared with women, men were less favourably disposed to the idea of virtual worship, placed greater value on church buildings, and viewed being locked out of churches more harshly. When we looked at actual experience of worship in the third lockdown, however, men and women seemed to be closer in their views.

When we looked at different age groups, we confirmed the wider national trends that suggested that younger people struggled more than older people to maintain their well-being, especially in the first lockdown. Responses to online worship were more nuanced, and young-

er churchgoers were seemingly less enchanted by what was offered online and showed more attachment to being in church. This was especially so for those in Catholic traditions.

When we compared views of the clergy and lay people, the strains of ministering were evident in the lower well-being among stipendiary clergy in parishes. Lay ministers showed less negative affect, which points to the particular difficulties of trying to run parishes when everything was turned upside down. On average, clergy were more content than were lay people at being locked out of their churches, and generally less attached to buildings, but had similar attitudes towards virtual worship.

When we looked at different church traditions, there were stark differences in attitudes between Anglo-Catholics and Evangelicals. As you might expect, those with more Catholic leanings were less keen on virtual worship and felt the loss of buildings more than Evangelicals did. This might explain why they showed greater declines in well-being, especially in the first lockdown. Anglo-Catholics and Evangelicals also differed sharply in what they thought should be done about holy communion in lockdown: longstanding theological difference about lay presidency of the eucharist was heightened by the pandemic.

Across the Church of England, different groups reacted differently to the pandemic. While some of these differences were obvious, and might have been predicted, others were nuanced and harder to spot. The crucial lesson is not to assume too easily that we know how particular people or congregations are likely to react to these sorts of changes. It is important to gather the evidence first.

OUR second aim was to understand how psychological and spiritual well-being were affected in the pandemic, and whether having sources of support made a difference.

We were able to demonstrate that well-being deteriorated from the first to third lockdowns: far from adjusting to the pandemic, it seemed to grind us down as it wore on. On the other hand, we also found that

having support made a difference. While lay people often reported plenty of support from family, it was support from other sources, such as neighbours, that, although less often received, was more effective in boosting well-being. Among the clergy, there was little evidence that support made a difference in the first lockdown, but there was evidence that the Church offered more effective support for some clergy by the time of the third lockdown.

While psychological well-being deteriorated in lockdown, that did not seem to be the case for spiritual well-being. There was some evidence that, as things became tougher, many experienced a greater closeness to God and reported something of a spiritual awakening. So much of the gospel is about the coming of the blessings of faith in and through suffering; so it was interesting to see this reflected in actual lived experience.

Our third aim was to look at how far psychological dispositions could predict the way in which individuals reacted to lockdowns. There was much to learn here. The easy prediction that introverts would thrive and extraverts would suffer was soon quashed. If anything, the opposite may have been true.

Pandemic “space” was a complicated and new environment. Those who generally liked new challenges, and welcomed change tended to be best equipped to adjust to virtual worship and lockdown life. Those who were generally prone to emotional volatility consistently reported the worst experiences of being in lockdown. We found that our preferred model of personality once again proved to be a useful predictor of how religious people respond to the challenges of faith.

SO, WHAT next? We believe that we have demonstrated the value for the Church of this sort of detailed academic research. It complements other church-based research on clergy and congregations, and enables us to understand the forces driving opinion and action across different parts of the Church.

Next year, it will be ten years since the last general Church Times

survey. Many of the same issues as faced us then face us now, and there are new challenges that need to be tested with evidence, and understood with compassion and care. Watch this space. . .

A big thank you to everyone who took part. Our surveys (and we do a lot of surveys) are not of the two minute “vox-pop” variety: we ask detailed questions covering a wide range of topics. We do that for good reasons, but it does require commitment from our participants. That generous giving of time and thought allowed us to show how people in various denominations experienced an unprecedented trauma. We also want to thank those who promoted the survey, especially the Church Times who also gave us space to report our findings in Comment section over the last two years. These were not the first surveys on which we worked with the Church Times, and we were able to build on previous experiences to good effect. (You can read about the 2001 and 2013 Church Times surveys in books mentioned at the end of this article).

The Revd Andrew Village is Professor of Practical and

Empirical Theology, and Canon Leslie J. Francis is Visiting Professor of Theology and Religious Studies, at York St John University.

Results of the two Church Times surveys can be found in:

Leslie J. Francis, Mandy Robbins, & Jeff Astley (2005). *Fragmented faith? Exposing the fault-lines in the Church of England*. Milton Keynes: Paternoster Press.

Andrew Village (2018). *The Church of England in the first decade of the 21st century: The Church Times Surveys*. Cham, Switzerland: Palgrave Macmillan.

**Congratulations  
to the newly  
baptized**



Today, after the 9.30am Service, we will welcome into the family of God, the Church, through the sacrament of Holy Baptism, Charlize Bry, Scarlett Bry and Kartier Bry.

Please pray for Charlize, Scarlett & Kartier, for their parents, Godparents that they may know God's presence in their lives and be enfolded with God's love.

## Ukraine needs support — but the UK must act wisely

The Government is right to help to resist Putin's regime — but it should take care not to escalate the conflict, says Paul Williams

DURING a three-day visit to Kyiv in late November, the Archbishop of Canterbury spoke of the “extraordinary courage” shown by the Ukrainian people in the face of Russia's “illegal, unjust, and brutal invasion” (News, 2 December). Earlier this month, the Archbishop was very pleased to join members of both Houses of Parliament to hear President Zelensky address us.

It is important to explore, however, some of the issues which have arisen in recent weeks concerning how we assist Ukraine militarily, while ensuring that we avoid strategic miscalculation.

It is surely right that, as the war progresses and the early predictions of Russia's swift victory prove ill-judged, our support for Ukraine grows significantly. The recent announcement that NATO countries will send tanks to Ukraine — a decision that would have been seen as taboo this time last year — has already given way to fresh debate on

whether Ukraine should now also be supplied with fighter jets and longer-range missiles.

Such is our support for Ukraine that this is no longer being seen as a war solely between Russia and Ukraine. That is hardly surprising, given that many Western commentators now openly call for Russia's complete defeat in Ukraine, either to bring down the evil Putin regime or to press for the decolonisation of Russia.

YET we need to be careful that, as the war progresses, our objectives do not shift from helping Ukraine defend itself to more comprehensively defeating Russia. Neither should we wishfully assume that a post-Putin Russia would mean that the country would pathway seamlessly to democracy.

In the mean time, we need to be reassured that we are not depleting our already diminished military resources, and we should strengthen our capacity for future defence without delay. Putin needs to see that we are serious in our preparedness for any widening of the conflict, should that be needed. This surely now requires a robust financial plan for immediate and medium-term increased defence

spending, and a strategic defence procurement plan, especially in the light of the sudden shift in security priorities because of the heightened threats in Europe.

Additionally, there can be no reduction in the need for supporting those fleeing the trouble in Ukraine. The initial early public support for the refugees was remarkable, and the government scheme very welcome; but more of the elderly relatives are now starting to come, and they have been harder to house. People in my diocese have found that there is also a particular problem for those leaving their host families to be able to find sufficient resources for a deposit for rented accommodation. We cannot keep taking from the international-aid budget; we need a budget more in keeping with the fact that we are, in many ways, strategic players in a proxy war — a war that will need a long-term, committed response.

As we and our allies continue to support the people of Ukraine to defend themselves, however, how do we ensure that we do not become over-confident in our supply of advanced weaponry, or so convinced by the rightness of

our cause that we find ourselves in direct confrontation with Russia?

There are significant cultural, religious, and historical antecedents that need to be understood as having value in themselves, if Putin is not simply to exploit those very things to bolster his increasingly costly war by framing Western aggression as an attack on all that is instinctively and proudly Russian.

In this, there is a propaganda war that we may not yet have properly addressed. I believe that we should, therefore, not defer from the Prophet Micah's call to "act justly, love mercy, and walk humbly with your God." That should not soften strategic or military resolve to reply to violent aggression; but it may help, in the process, to avoid lapses of judgement caused by conflict fatigue. Indeed, it ought to stiffen the moral imperative to continue resisting such a grotesque evil, even though the financial and more tragic human costs may continue to increase.

It would be helpful to hear from the Government whether there are limits to the military support that Britain is willing to provide to

Ukraine. Is there a clear set of criteria against which such decisions are being made? I would also value clarity from the Government as to what success looks like.

WE HAVE pledged to help Ukraine win and to provide it with the weaponry to do so; but, as an alliance, we remain undecided on what victory means or looks like.

What will territorial integrity look like? Would a post-ceasefire and internationally supervised referendum in parts of Donbas and Crimea be respected by all sides, and sufficient to end the dispute over the territories? Are we looking to supply weaponry so that Russia

can be evicted militarily from all of Ukraine, including Crimea? Or do we want Ukraine to be able, credibly, to threaten Russia's control of Crimea in order to strengthen Kyiv's position in any future negotiations?

The Foreign Secretary is right to say that we cannot "allow this to drag on and become a kind of First World War attritional-type stalemate"; but we need to be careful that such understandable frustration does not lead to mission creep and, with it, further unnecessary escalation.

The Rt Revd Paul Williams is the Bishop of Southwell & Nottingham. This is an edited version of his speech in the House of Lords on 9 February.

**Chapel of the Good Shepherd**

**Cardinal Freeman Village, Ashfield**

**Sunday March 26, 2023**

**4.00pm**

**'WHEN I SURVEY THE WONDROUS CROSS'**

**A Meditation on the Passion of Christ**

**with**

***The Mater Chorale***

***Directed by Michael Deasey***

## INTERCESSIONS – Sunday 19th March 2023

### Fourth Sunday in Lent—Laetare Sunday

**[PRIEST] We now pray for God's Church and for his world, as we look for his Kingdom which is to come.**

**[INTERCESSOR]** Almighty God, your Son Jesus Christ has promised that you will hear us when we ask in faith: receive the prayers we offer.

For your world-wide Church, that the light and truth of your gospel may shine in the darkness and enlighten all people; that you will inspire and enable all those who lead us; for Justin of Canterbury, Geoffrey our Primate, Kanishka our Archbishop, Michael our bishop, James our rector and all the ministry team. Today we especially pray for the Anglican Church of Southern Africa and its Primate Thabo Makgoba and also our neighbouring parishes.

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

For the leaders of all nations - monarchs, presidents and prime ministers, and for those who lead our nation, that all may live in peace and mutual trust; that invasions may be turned back, tyranny overcome, evil repented, and justice prevail.

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

For all who are in sorrow, sickness, depression and discouragement; those who are dying, all prisoners and captives, those who live in fear or abusive situations and those who have no one to love them or care for them; that they may come to know your presence, healing and peace. We ask that you will meet at their point of need all those for whom we have been asked to pray: Fr Roger Kelly(OGS), Margot Kennedy, Melissa Moore, Winnie Pang, Sally Rippingale, Robert, Judy Russell, Jill Sharwood, Joyce Bannister, Barry Brandy, John Burns, June Cameron, Fay Conaghan, Pat Conchar, Elsie Dunnam, Malcolm Green, Enid Kell, Mary MacPherson, David Morgan, Graham Norman, 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.

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

For all your servants whose lives have honoured Christ, who worship you in a greater light and on another

shore, especially Kelvin Walsh and we commend those whose year's mind occurs at this time: Kenneth Jolly, Phillip Davis, Norman Duffy, Emily Blythyn, Ronald Mallett, Cherie Snell, Leo Braun and Gwenith Whitehead.

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

**[PRIEST] 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. Amen**

## The Week Ahead...

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

**Commemorations** noted this week

- ≈ Monday 20th March - Joseph, Husband of the Blessed Virgin Mary  
- Cuthbert of Lindisfarne, bishop and missionary (d.687)
- ≈ Tuesday 21st March - Thomas Cranmer, archbishop of Canterbury, martyr and liturgist (d.1556)
- ≈ Wednesday 22nd March - Thomas Ken, bishop of Bath and Wells, teacher (d.1711)
- ≈ Friday 23rd March - Paul Couturier, ecumenist (d.1953) Oscar Romero, Archbishop of San Salvador, martyr (d.1980)
- ≈ Saturday 25th March - The Annunciation to the Blessed Virgin Mary

## PALM SUNDAY SERVICES ...

### **PALM SUNDAY SERVICES AT ST PAUL'S**

**2 APRIL 2023**

**8:00am** Said Eucharist with Blessing of Palms

**9:30am** Choral Eucharist with Blessing Of Palms & Procession

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**Parish Organist** Michael Deasey FRSCM

**Organ Scholar** Bailey Yeates

**Lay Assistant** Ms Natalie McDonald

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