



ST PAUL'S ANGLICAN CHURCH

Burwood

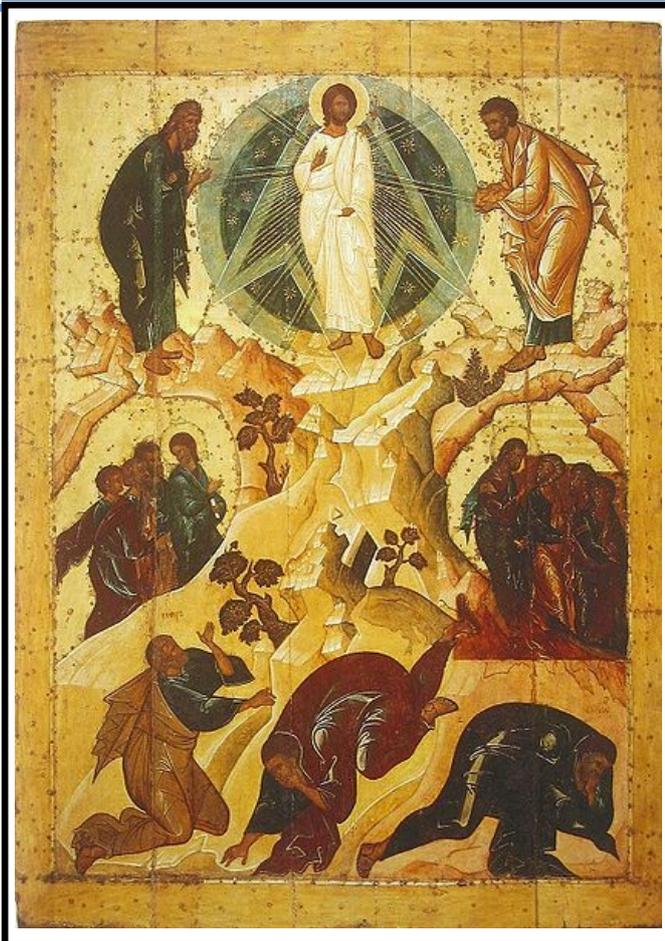
Welcome to worship

Sunday 19th February 2023

Last Sunday after Epiphany

- 8.00am Said Eucharist
- 9.30am Choral Eucharist (with the St Paul's Choir)
- 10.30am 22nd February - Ash Wednesday: Holy Eucharist in the Chapel of Christ Passion
- 6.00pm 22nd February - Ash Wednesday: Sung Eucharist at the High Altar

WELCOME 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 ...

- ≈ Acknowledgement of the Wangal people of the Eora Nation p. 3
- ≈ Welcome to St Paul's p.5
- ≈ From hopelessness to hope: Why Christianity should embrace eschatological thinking p.16
- ≈ As the war rages on and military spending booms, the US arms industry is a big winner in Ukraine p.35
- ≈ His bubble burst, but this scientist's faith is stronger for it p.41
- ≈ Cost-of-living crisis: UK is losing the toothbrush test, says Archbishop of York p.45
- ≈ Lenten Quiet Day p.49

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.

Bible Readings at today's Eucharist	Year A	Bible Readings for next Sunday
Leviticus 19.1-2,9-18 Ps 119.33-40 1 Corinthians 3.10-17 Matthew 5.38-48	The First Reading The Psalm The Epistle The Gospel	Genesis 2.15-17;3.1-7 Ps 32 Romans 5.12-21 Matthew 4.1-11

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.

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, Daniel Alejandro Torres and Olivia Veronica Torres.

Please pray for Daniel and Olivia, for their parents, Godparents that they may know God's presence in their lives and be enfolded with God's love.



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 Pantry

Thank you to everyone who contributed to the parish pantry throughout last year. Your continuous support and generosity is greatly appreciated.

Remember to include the receipts so we can claim back the money that you have spent.

Parish Pantry is now open on Tuesdays and Thursdays from 9.00am-10.30am

Thank you

- ≈ Thank you to Eugene for helping with the process of de-cluttering the stage.
- ≈ Thank you to Chrys Gunasekara for cleaning the toilets and the church.



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 or on 0438041726 and contact Caroline in the parish office at office@stpaulsbuwood.org.au to arrange the wording of the memorial notice in the pew bulletin.

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.

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.



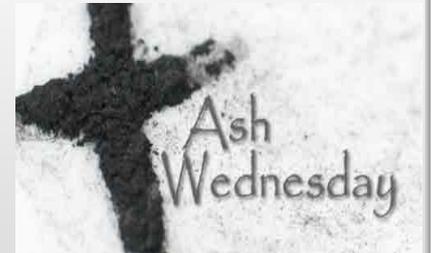
ASH WEDNESDAY - 22nd February 2023

10.30 am HOLY EUCHARIST IN THE CHAPEL OF CHRIST'S PASSION

6.00 pm SUNG EUCHARIST AT THE HIGH ALTAR

Imposition + of Ashes at each Eucharist

Begin Lent in Church as we prepare to draw closer to God during this Lenten season.



“ From dust have we come and to dust shall we return”.

Ash Wednesday

My Dear Friends,

Ash Wednesday marks the beginning of our Lenten preparations as we journey with Jesus through his Passion, Death, and Resurrection.

Ash Wednesday is on **Wednesday 22nd of February, 2023**, and there will be two Eucharists that day at 10.30 a.m. and at 6.00 p.m. At both Services there will be the Imposition of Ashes.

In Philippians 3: 7-11 Paul writes:

Yet whatever gains I had, these I have come to regard as loss because of Christ. More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but one that comes through faith in Christ, the righteousness from God based on faith. I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, if somehow I may attain the resurrection from the dead.

May this be our prayer and desire, too.

We begin our Lenten journey with the imposition of ashes on our foreheads. The words “Remember you are dust and unto dust you will return” are said by the Priest as they trace the sign of the Cross with ashes on your forehead.

It is a journey of forty days, a number which symbolises many things – a time of transition, correction, purification.

First, decide if you really want to make this journey. Just decide if you want to begin, without worrying about whether you will finish it. Spiritually, there are no winners of the race, only those who kept going. And those who dropped by the wayside eventually get carried the rest of the way. The universe is friendly to all, in the end.

You may enter this season of Lent with a sense that you are in a bit of a mess and that you need to be re-balanced and to shed unnecessary inner baggage, attachments, addictions, regret, guilt, anxiety. It's enough to know this is possible and that there is a plan for achieving it. Or you may feel balanced enough to know that

you still have a long way to go. So you can start this year's journey with the positive intention to go into deeper self-knowledge and brighter clarity.

The ash is a reminder that despite our complexity we have a radically simple core. Our common mortality reminds us of this as an opportunity for heightened realism and relish for life rather than fear and neurosis.

The desert that Jesus entered for his forty days is our template for Lent. He was 'led' there. On this journey we don't so much choose as consent. He was 'tempted'. If we aren't tested we remain blocked by our limitations, seeing ourselves as frustrated rather renewable beings.

May our journey through Lent and Holy Week, as we remember and give thanks for our Lord's great sacrifice, prepare us to celebrate his resurrection on Easter Day and each day thereafter. May the God who raised Jesus our Lord from the dead breathe new life into our world.

With every blessing.

Peace,
James.

Annual General Meeting

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 the attached Agenda.

ST PAUL'S ANGLICAN PARISH, BURWOOD, ANNUAL GENERAL MEETING SUNDAY 26th of MARCH, 2023 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



Trading Table



The Trading Table made \$97.50 for sales last Sunday.

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

Butters

Lemon, Lime, Lemon/Lime/Passion fruit

Chutneys/Pickles

Crab Apple Sauce, Pear & Apple Chutney, Quince & Apple Sauce, Banana & Date Chutney, Pumpkin and Sesame 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, Whisky Cumquat

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

Thank you for your support

Pam Brock

PARISH PANTRY

Parish Pantry is open on Tuesdays and Thursdays from
9.00am-10.30am.

With the current cost of living and food shortages, we are now
spending in excess of \$800 per week.

Hands and Feet supply us with fruit and vegetables. But this costs us
\$200 per week. Our thanks to the community Choir who are now
picking up the tab for this.



ITEMS MOST NEEDED

Plain flour
Breakfast cereal
Long life milk
2 minute noodles
Complete meals in a box or a tin
Spreads eg honey, jam, peanut butter
Margarine
Sweet and Savoury biscuits
Sugar
Salt
Cooking oil
Margarine
Rice wine
Soy sauce
Large tins of tuna
Rice and pasta
Pasta sauce
Tinned tomatoes
Fresh eggs

WOMEN'S Toiletries

Soaps
Deodorant
Safety razors
Tooth brushes & paste
Shampoo & conditioner

***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:**

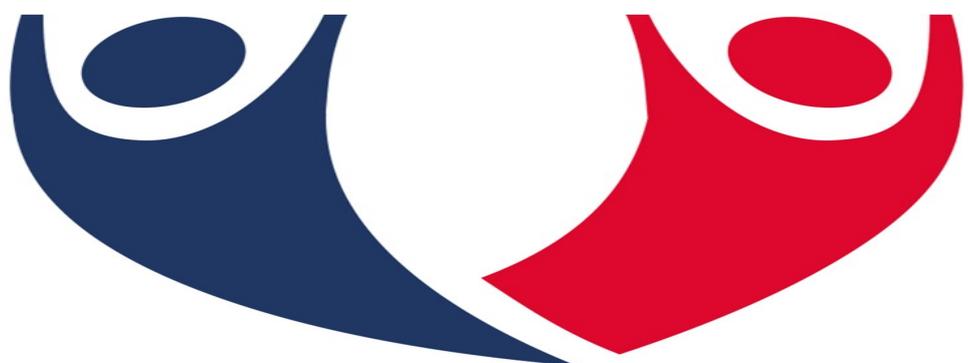
≈ Offertory: \$3,270.00
≈ Parish Pantry: \$1,215.00
≈ Donation from St Luke's Enmore
for parish pantry: \$500

TOTAL OF GIVING: \$4,985.00

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

~ Exodus 24.12-18; Psalm 2; 2 Peter 1.16-21;
Matthew 17.1-9

At God's command, Moses and Joshua went up into the mountain of God. It appears, however, that only Moses entered the cloud, where he remained for forty days and nights. His vision is recalled at Jesus' Transfiguration, accompanied by Peter, James and John, the "eyewitnesses of his majesty." Years later, Peter would recall this momentous experience in his second Epistle.

In Epiphany, we followed the Magi, who also saw the glory of God – this time in the person of a small child.

Like many others who were not granted these life-changing encounters, we don't need to go climb a mountain or make an arduous journey to find God in his glory.

As you move to the altar rail this morning to receive the Body and Blood of Christ, recognise that here YOU are participating in an AWE-some event in which God is truly present to you and the other members of your congregation. You, too, may be transfigured, to show God's glory and goodness to others.

- ~ Give thanks that, despite Covid, the privilege of freely being a communicant is given to us.
- ~ Pray for those in countries where Christian worship is a crime; where Christians still die for their faith; and pray that we more fortunate people of God may "Serve the Lord with awe" and thanksgiving.
- ~ Give thanks for the work and witness of the Church of the Church of Pakistan.

Text: Delroy Oberg St John's Cathedral, Brisbane © Anglican Board of Mission, 2023

From hopelessness to hope: Why Christianity should embrace eschatological thinking - *By Matthew S. Dentice*

We live in apocalyptic times. Extreme temperatures and violent weather events are becoming another part of daily life around the globe. One pandemic has already ravaged the world for the better part of the last three years. More are likely to follow in the coming years. Economic turmoil always seems to be on the horizon. Around the world, democracy is in eclipse and autocracy is in the ascendent. Even in the Western democracies, politics has become increasingly violent and incendiary. Governments across the world seem paralysed and inert in the face of the manifold crises besetting them. Russia's invasion of Ukraine seems to have marked a new and bloody stage in international affairs.

From jokes on social media and memes to popular bestsellers and serious academic literature, everyone seems to be talking about the end of the world.

Of course, every generation supposes itself to be living in the end-times. This does not mean that those times are actually upon us. Neither, for that matter, does the mere fact of mounting environmental, social, and political calamities indicate that the final trumpet is soon to sound. However, it does mean that many people — Christians, non-Christians, and people of no faith at all — are now particularly mindful of the possibility that the forms of living we have grown accustomed to may very soon come to an end, whether by runaway climate change, another virulent plague, or extreme acts of violence. For so many, normal life, or whatever once passed for it, now appears irretrievably lost.

To be fair, extreme dislocations of this kind are nothing new to human history. But within our own peculiarly combustible cocktail of catastrophes, there is something new. We see it in the increasingly violent rhetoric and action taking over once-stable democracies, the frustration and desperation which grips even the most peaceful and hopeful of social

movements, and in the chronic despair of a young generation who has given up on the idea that society will ever work for them. There is, in all these things, a sense of hopelessness. It pervades all levels of society, from the highest institutions to the simplest human interactions. Hopelessness, partially a result and partially a prolonging cause of our current social malaise, has infected everything.

While the challenges which face us will not be met without painful adjustment and sacrifice — if we manage to meet them at all — this invasive hopelessness makes summoning the will to act into a Herculean feat. It is clear, then, that this epidemic of hopelessness must be regarded as a serious crisis and met face to face. And the only thing that can meet the crisis, that can still the rising tide of hopelessness, is a renewed sense of hope.

Faith in decline

But where is that hope to be found? Traditionally, the Western world has found its hope in Christianity, in the Christian message and the Christian faith. That is hardly the case anymore. Rather, as the world grows increasingly secular and believers disappear from the pews, Christianity finds itself in a crisis of its own. Church stalwarts may crow about how modern society's thoroughgoing embrace of secularity has failed to pay dividends, but they have little to celebrate. The failures and frictions of a secular world have not driven people back into the welcoming arms of the Church. Indeed, the reverse is true. A 2018 survey from the Pew Research Center found Christianity sharply in decline throughout Western Europe, with Christian affiliation hovering just over fifty percent in many countries and below it in a few others. Belief in God is even worse off; the same survey shows that small majorities in the United Kingdom and France (58 per cent and 56 per cent, respectively) express a belief in God, while only a little more than a third (36 per cent) of Swedes do.

Meanwhile, the 2021 Australian census confirms that Christianity is no longer the country's majority religion, and a NCLS Research survey from 2018 found belief in some form of deity among Australians to be 56 per cent, equal to what Pew had found in France. Even the United States, long

the bastion of popular piety in the developed, democratic world, is also starting to exhibit these trends. While a Gallup poll released in June 2022 reveals that 81 per cent of Americans still believe in God, this is an 11 point drop from the 92 per cent of Americans who considered themselves believers little more than a decade ago. Another report from December 2021 notes that Christian affiliation has reached a low point of 69 per cent (down from 78 per cent in 2011) while church membership has now sunk below majority level, standing at 47 per cent.

In short, across the group of relatively stable and prosperous democracies traditionally termed “the West”, the Christian faith — and even faith in general — is in danger of becoming nothing more than a fringe belief.

The dangers of withdrawal

The general consensus, then, is that Christianity is on the ropes, at least in the secular and developed “Western” world. What is to be done about this? For Christians concerned about the future of their faith, this is an obvious and sensible question. For many, the answer has been renewed evangelisation. Another approach has been to turn the focus to the developing world, to places like Africa and China where Christianity is growing and the ground for evangelisation is still fertile. But no amount of new evangelisation seems to stem the tide of unbelief in the developed nations. And while the new frontiers of Christianity in the “global South” and elsewhere are likely to become the lifeblood of the faith in the years to come, most Christians would prefer it if this did not require a full-scale retreat from those areas where Christianity has traditionally thrived.

Given the current state of evangelisation efforts, many Christians have turned to less optimistic answers about the faith’s future. Some have decided to stage a retreat of their own. Proposals such as the “Benedict Option” which would see Christians stepping out of mainstream society, to varying degrees, and setting up their own insular communities of faith, are now seriously discussed. More troublingly, the religious right — particularly but not exclusively in the United States — seems increasingly comfortable with using anti-democratic methods to impose a narrow

interpretation of Christianity on an unwilling nation. This trend, taken to its greatest extreme, leads to the Christian nationalism espoused by far-right extremists and would-be autocrats, and so it is no surprise that such individuals have sometimes received winking support from official Christian institutions.

The idea of an inward turn has a valued place in Christianity. It is, among other things, the source of the phenomenon of monasticism which has done so much to shape the faith. But however much its proponents might protest otherwise, the modern call for separate Christian communities untouched by the “corrupt” culture of society more often reveals a desire to escape that culture and the secular world it represents. Such a withdrawal, if it were fully carried out, would benefit neither the Church nor the world. It seems to go against Christ’s injunction to “Go therefore to all nations and make them my disciples” (Matthew 28:19) and hardly accords with the heroic examples of the many Christians throughout history who have risked and received martyrdom to preach the gospel of Christ in societies far more hostile than our own.

More pragmatically, withdrawal would amount to admitting defeat, an avowal that Christianity cannot meet the needs of the modern world, or that it only holds appeal to a limited subset of the population. Such an avowal would, at best, make Christianity seem esoteric and, at worst, aware of its own obsolescence. As for the more extreme response of the religious right, recent events such as the 2021 assault on the US Capitol have proven how dangerous and unattractive an option that is.

A collapse in confidence and a concern for justice

What, then, should Christianity’s path be into the future? It is difficult to say with any certainty, but perhaps a clue can be found by listening to that one institution the Church is so often loathe to learn from: mainstream secular society — or at least, from those members of society whom the Church wishes to get and keep in the pews.

It should come as no surprise that, in the aftermath of the scandals involving sexual abuse, corruption, and greed that have rocked every major Christian denomination, a lack of trust has become the major issue dividing the Church from society. In Australia alone, McCrindle's 2017 "Faith and Belief in Australia" report found that overwhelming numbers of non-Christians cited "church abuse" as negatively affecting their perceptions of the faith, as well as a propensity toward violence, a judgmental outlook, and the general inability for Christians (especially those in positions of ecclesiastical authority) to practice what they preach. A 2018 Gallup poll revealed that, in the wake of revelations about widespread sexual abuse, only 44 per cent of American Catholics expressed confidence in the Church and an abysmal 31 per cent rated the clergy's ethical standards highly. Meanwhile, the confidence in the Church among the American public more generally, according to a 2022 poll, sits at an equal (and equalling alarming) 31 per cent. It is quite clear, then, that much of Christianity's current crisis is down to the churches' own doing, and the churches must regain the trust of the public if the faith is ever to rebound.

But there is more to Christianity's floundering position in the West than simply a wealth of scandals and the resulting lack of trust. The McCrindle data also catalogues a number of other reservations that non-Christians have which prevent them from being open to Christianity. Unsurprisingly, the Christian opposition to homosexuality is the number one stumbling block at 33 per cent. But, interestingly, reasons such as "How could a loving God allow people to go to hell?" (24 per cent), "How could a good God allow so much evil and pain?" (24 per cent), and "issues of gender equality in Christianity" (21 per cent) all constitute significant sources of concern for similarly large numbers of potential converts. Another issue is that while Australians, on the whole, view Jesus himself positively and connect him with attributes of "love" and "hope", they feel that, in the words of one respondent, "The churches that have come from him do not seem to relate to him." In short, there is much going on under the surface which has served to turn people against the faith.

But as diverse as these concerns may seem, they are united by a common thread. Philosophical objections with a good and loving God's apparent indifference to suffering and willingness to toss people into Hell, a more immediate opposition to the Church's treatment of women and LGBTIQ+ individuals, an abiding (and often justified) suspicion that church officials can commit heinous crimes and escape the consequences, and the observation that the hope and love represented by Jesus seem to be in short supply in his Church, can all be seen as springing from a single, fundamental source: a concern for justice. These responses from non-Christians indicate a desire to live in a just world and to see justice done, whether on behalf of oppressed groups or suffering humanity in general, and the general perception that justice does not have a place in how Christianity functions, how its representatives conduct themselves, or even in how its God governs the universe.

It is, then, the perceived injustice of Christianity which represents its greatest hurdle to once again becoming a viable source of hope and meaning in a deeply wounded and profoundly unjust world.

What our world is suffering from most acutely today is a lack of justice. A holistic, all-encompassing sense of justice which encompasses individuals, society, and the planet itself is desperately needed but strikingly absent beyond the aspirations of a select number of thinkers and activists. The younger generations, in particular, recognise this and feel a hunger for true and complete justice. As much as Christians of a more conservative bent like to make fun of Gen Z's seemingly limitless enthusiasm for combatting an endless grab bag of social ills, from climate change to economic disparity to all forms of racial, gender, and sexual prejudice, the younger generations' interest in these issues all stem from a common source — namely, this hunger for the kind of justice detailed above. The churches have failed to satisfy that hunger. They have responded to it either with smug self-righteousness or half-hearted posturing. So, the young have looked elsewhere, and have formed their understandings of justice from the messages of secular society instead. The churches should not be surprised, then, that such understandings often turn out to be quite hostile to them and the faith they represent.

Christianity does not need to adopt this particular understanding of justice, though it might do well to engage with it a little more than it does now. But Christianity, if it wants to remain viable in the modern world, must offer a similarly expansive, social — even cosmic — conception of justice. Secular visions of justice have not yet been able to halt the endless cycle of anger and hopelessness which so many, especially the young, are trapped in today. But Christianity could, with the right system of justice, offer as an antidote that most characteristic of Christian virtues: hope.

Fortunately, Christianity has such a system. Christianity is such a system, if Christians can only recall that basic truth. For the business of Christianity has always been to offer an expansive, cosmic vision of justice to a world that seems to be inching ever closer to destruction. As things fall apart, it behoves Christians to remember what their faith has to say about putting them back together. In a time when the apocalyptic has become commonplace, Christians need to once again think eschatologically.

Revelation and rejuvenation

To speak of eschatology, the study of “Last Things”, is inevitably to invite a bevy of negative reactions. The mere mention of the word “apocalypse” — derived, of course, from Christianity’s eschatological work par excellence, the Book of Revelation — conjures up images of doomsday cults, timetables of calamity (generally wrong), whatever Nostradamus quote is currently making the rounds on social media, and, most of all, catastrophic destruction. There are good reasons for this — Revelation is no book for the squeamish — but there is another side to eschatology. Christianity’s vision of the end clearly offers destruction aplenty, but such destruction happens not for its own sake but for the sake of something greater: rejuvenation.

The Millennium and the New Jerusalem have been two of the most potent symbols through the ages for a world made whole and a way of life firmly rooted in social and cosmic harmony. More importantly, they together embody the foundation in which the Christian hope is rooted —

namely, that God's kingdom will someday be established on earth. It is the promise of "Thy kingdom come" in the Lord's Prayer and the basis of the new life to which Christ calls every Christian. It is a promise that is still fresh and powerful after two-thousand years, one which could still hold out hope for a hopeless world, if Christians would only recommit themselves to that promise and live it fully.

To be clear, living the eschatological promise has to be something different than the lurid apocalypticism which grips the faithful, and society as a whole, from time to time. The arbitrary date setting and the inevitable embarrassment that follows, the stubborn insistence that every new election or war or natural disaster proves that the time is at hand, or the smugness that convinces certain believers that they will be spared the tumults of the last days while the ungodly — which usually amounts to everyone else — suffer God's righteous fury, all of these have no proper place in this kind of eschatological life. Rather, living the promise entails the sincere desire that God's kingdom will come so that a rejuvenated world may finally rest in justice. It entails living one's life so as to advance, however possible, the coming of the kingdom. But what would such a life look like?

Recovering the millennial instinct

It is hard now to recall that the imminent arrival of the year 2000 was once greeted with a frenzy of apocalyptic ferment. But it was, by both devout Christians and society at large. It was into this tumult that N.T. Wright stepped with a little book entitled *The Millennium Myth*. It is, admittedly, not one of the more celebrated works in his impressive corpus, and Christians have generally failed to absorb its insights over the last two decades. But, in an era when apocalypse seems less a matter of arbitrary dates and more an omnipresent reality, it is worth giving this book another look.

In *The Millennium Myth*, Wright does battle with the notion that the year 2000, or any other calendar year for that matter, represents a necessarily significant milestone in the Christian scheme of history — a date when

God must get the eschatological ball rolling. But Wright proceeds to note that “it would be a shame to give up on the millennial instinct ... just because some groups and individuals have got the wrong end of the stick.” There is a proper use for millennial thinking and what Wright calls the “millennial instinct”. As Wright defines it:

The millennial instinct, at its best, means simply this: the ineradicable belief that the creator of the world intends to rescue the world, not abolish it. His plans are designed for earth, not just heaven.

This is an important insight, one which, as Wright notes, goes to the heart of the Christian message and its biblical roots. It reminds us how much of God’s plan for the world is for the world. God’s purpose is ultimately to make a wounded world whole, not to leave it behind, and Christians are called to have a part in that process.

Thus, with the millennial instinct in mind, it becomes harder for Christians to justify leaving the world behind through any sort of retreat. Instead, the millennial instinct should lead Christians to a deeper engagement with the world. As Wright reminds us, “it is part of the essential human task, given in Genesis and reaffirmed by Jesus, that we should know God, one another and the world, and that this should be true knowledge.” This kind of knowledge is not the mere knowledge of fact, nor the suspicious, deconstructive kind of “knowing” which pervades so much of popular culture today, but knowledge of a better and truer kind: “The deepest and richest mode of knowing is in fact love. Love of God is the highest ‘knowing’ there is; love of human beings follows closely from that.”

Out of this loving knowledge will come a Christian life elevated and sustained by the promise that the world is not to be abandoned to eternal sorrow and hopelessness but will eventually be made new through the faithfulness of God’s love. As Wright puts it:

I believe that the model of God’s self-giving love in creation, covenant, judgment, mercy, incarnation, atonement, resurrection, wind and fire, and ultimately new creation can become the basis for our self-

understanding, our life, and our vocation.

Such a life requires understanding, in a very immediate and physical way, that God's creation and ultimate plan for the world involve an act of selfless love. Christians who live eschatologically will embody this love, and seek to offer a foretaste of what life will be like when God's kingdom finally and fully comes to earth. They will thereby remind those around them of the promise of a world made whole. As Wright emphasises, the more that promise can be represented in actions of care and mercy in the here and now, the better chance Christianity has of answering the modern malaise and proving its continued vitality and necessity to a world in the grips of existential despair.

The centrality of the eschatological vision

N.T. Wright is not, however, the only person to have grasped the central importance of the "millennial instinct" to the Christian message. Richard Kyle, in *The Last Days are Here Again*, also remarks that popular culture's current hunger for the apocalyptic, for all its faults, offers a reminder to the faithful about what stands at the centre of their faith:

Eschatology and even apocalypticism have their positive aspects, especially if they are interpreted from a Christian framework ... Christians know what the future holds — the triumphant return of Christ and the universal rule of God — and they are to live in the present with that in mind.

This view, however, is not restricted solely to moderns. It is an insight that goes back to the founding of the faith itself. After all, while all faiths talk of future saviours and make apocalyptic rumblings, Christianity is unique in that it was born out of such rumblings, arising as it did out of the Jewish hope and expectation that a messiah would emerge to save the people of God at the end of history. Arising out of the proclamation that the messiah has come and will come again, Christianity has been from its birth inherently eschatological.

For the first Christians, the eschatological promise and the millennial impulse constituted the core of their faith. Scholars generally agree that

the earliest Christians believed that Christ would return to end history and establish His kingdom in their lifetimes. As Kyle notes: “During the first three centuries of Christian history, an end-time expectancy was commonplace ... Its adherents included Justin Martyr, Papias, Tertullian, Irenaeus, Hippolytus, and Lactantius.” The faithful felt themselves called to act as emissaries of the coming kingdom by living the life which put them so fully at odds with their surrounding society, and the kingdom’s fast-approaching arrival added urgency to their mission to bring the gospel to as many people as possible. As Peter Müller-Goldkuhle observed back in 1969: “During periods of suffering and persecution, people were especially receptive to such a kingdom and looked forward eagerly to it.”

The result of this fervour was that Christianity was not snuffed out at its birth, as many other religious movements have been. Instead, what was initially a tiny faith on the margins of Jewish society grew rapidly until, a mere few centuries later, even its great persecutor, the Roman Empire, was won over to the Christian faith. This was an impressive feat and one which Christianity, for all its subsequent achievements, has never quite surpassed. And it was possible because of the eschatological orientation of the early Church.

The world in which the early Christians found themselves was one of tremendous suffering and injustice. Christianity offered a world suffering under the cruelty of Roman rule a vision of a rule greater than Rome’s. This hopeful eschatology was the key to Christianity’s unlikely emergence as the dominant religion of the late Roman world. Of course, over time, this fact was forgotten. The Church’s institutionalisation and emergence as a major political power led to a deemphasising of early Christianity’s social and communal vision in favour of an individualised eschatological focus:

When the broader eschatological perspectives became blurred, the eschatological expectations of the individual took on greater significance ... The fate of the individual soul became the center of attention.

Once Augustine's eschatological formulation, which held that the Millennium was not a future state but exactly identical to the lifetime of the Christian Church, was accepted as normative, the transformation was complete, and the fires which had fuelled Christianity's rapid and transformative rise were largely cooled, at least as far as the official hierarchy was concerned.

The retrieval of the millennial hope

But interest in Last Things never quite died out within the Church as a whole. For much of the Middle Ages, it survived as the kind of sensationalist apocalypticism we are familiar with in our day, with its lurid speculations about the Antichrist and the end times, or in an explicitly politicised form as the myth of the Last Emperor, a divinely guided but decidedly secular saviour whose future universal Christian empire would act as a substitute for the lost dream of Christ's physical kingdom on earth. But amid the crisis and reform movements of the twelfth and thirteenth centuries, eschatology in its proper sense came roaring back. Indeed, a new kind of eschatological thinking became the bedrock upon which the struggle of reform would be fought from these centuries through to the Reformation.

As much as the Church would like to forget it, the defining intellectual influence of the era was that exerted by the twelfth-century eschatologist Joachim of Fiore. Joachim's tripartite eschatological scheme — which divided history into three Ages (Status) and assigned them to the Father, the Son, and the Holy Spirit, respectively — has had a profound effect on European intellectual history. Richard Kyle calls it the “prophetic system that proved to be the most influential in Europe until Marxism”, and notes that “Joachim's theory of three ages of historical evolution impacted many future philosophies, including those of Gotthold Lessing, Friedrich Schelling, Johann Fichte, Georg Hegel, Auguste Comte, and Karl Marx.”

But more pertinent than Joachim's overall legacy was the intense influence he had over the intellectual climate of the Church in the later Middle Ages. Luminaries as diverse as Dante, Bonaventure, Savonarola, and

Christopher Columbus studied him and drew upon his ideas. No number of official condemnations seemed to keep even the most orthodox Churchmen from reading and contemplating his works. His thought exerted a profound influence upon Saint Francis of Assisi and his importance to the development of the wider Franciscan movement is beyond doubt. All of this was due to Joachim's revival of the millennial instinct and the creative new spin he gave to the old idea of millennial hope.

Joachim has often been credited with completely overturning Augustine's understanding of the Millennium. This is not strictly true. Like Augustine, Joachim did not envision that the Millennium would consist of the actual physical reign of Christ on earth. Rather, he saw it as the preserve of a new kind of "spiritual men" (*viri spirituales*) who would reform the Church and achieve the peaceful conversion of the world to Christ. But he did restore the Millennium to the imminent future, and revive the hope surrounding it. True, there would be calamities, persecutions, and the emergence of an Antichrist, but these could be endured and over-

come by the efforts of the faithful.

On the other side lay the Status of the Holy Spirit, during which, as Joachim states in his *Liber Concordie*, "what in the Second Status is proclaimed according to the letter, in the Third will be perfected according to the Spirit." During this age, greed and ambition disappear from the Church, new spiritual insights become available to all believers through the faculty of "spiritual intelligence" (*intellectus spiritualis*), and a less hierarchical, more egalitarian social order prevails.

It was a profoundly hopeful vision of the future. Despite a hint of hyperbole, Geoffrey Ashe is onto something when he observes, in his book *Merlin: The Prophet and His History*, "Joachim and his school of thought made room in the Christian scheme of things for optimism about the earthly future." Scholars then and now have been quick to find fault with the theology of Joachim's ideas, but, as Müller-Goldkuhle puts it, "Joachim did manage to recapture something of the dynamism of classical Christian eschatology." For the first time in a thousand years, someone had given currency to the idea of the Millennium as a transforma-

tive reality for Christians. Thus, Joachim deserves credit for reminding medieval Christianity of its eschatological roots and once again placing the hope for the future kingdom at the centre of Christian thought and life.

The transformation of the world

But it should not be overlooked that, while Joachim's scheme of the three ages has often received the lion's share of attention, it is not truly what sets him apart as an end-times thinker. Scholars have seen tripartite schemes of history in Zoroastrianism and Manichaeism, in some parts of apocalyptic Judaism, and in the thought of the second-century heretic Montanus. Joachim's own contemporary, Amaury of Bènes, developed a remarkably similar scheme to his own, as did the lay apocalyptic Buddhist movements of late imperial China, who assigned the three historical ages to three reigning Buddhas and expected the imminent arrival of the Age of Maitreya.

What does set Joachim apart, however, is that his eschatological vision, like that of the early Christians, is primarily social and communal. A monk himself, Joachim turned to monasticism as the model for a new social order. But for him, monasticism was not a call to retreat from the world but a model by which the world could be reformed. As Joachim puts it in his *Liber Concordie*, "the order of monks has the image of the Holy Spirit, which is the love of God", and thus has a special role in preparing the world for the Holy Spirit's reign. Joachim called for a new form of monastic spirituality which would be outward-facing rather than inward-looking, one which would emphasise serving Christ in the community beyond the cloister walls.

Consequentially, Joachim's vision sees God's purpose as a transformation of the present world, not the escape from or destruction of it. As the foremost modern scholar on Joachim, Marjorie Reeves, explains in *The Influence of Prophecy in the Later Middle Ages*, "The third status is within history, yet not a new set of institutions: rather, a new quality of living which transforms former institutions." Joachim's eschatological program emphasises that the world will ultimately be saved, not annihilated, in the

working out of God's plan, and calls Christians to play their part in that plan by ministering to the world. It was this call which so moved St. Francis and inspired the formation and expansion of the mendicant orders, with all the important changes in Christian spirituality that resulted. It became the ideological basis for many of the radical groups who opposed the Papacy, themselves the forerunners of the Protestant Reformation.

No matter what modern Christians make of his threefold historical scheme, that Joachim achieved so much with it demonstrates the key role that a hopeful, social form of eschatology can play in regenerating the faith. For that reason, if for nothing else, believers have much to learn from his success.

A theology of hope

Many modern theologians, while not embracing the excited expectation of the early Christians or Joachim's trinitarian structure of time, have nevertheless revived the call for an explicitly eschatological faith. We have already seen what N.T. Wright said on the matter at the turn of the millennium. Joining him, Richard Kyle also uses that moment to urge Christians to remember that "history is going somewhere":

The culmination of the divine program for history will be the second coming of Christ and his magnificent rule. Our goal should not be to satisfy our human curiosity as to when these events will occur, but to better understand them and to live in their glorious light.

But when it comes to the modern theological current that encourages the Church to reclaim its eschatological spirit, one name stands above the rest — Jürgen Moltmann.

If there was one event which got the eschatological ball rolling in modern theology, then surely it was the 1965 publication of Moltmann's landmark *Theology of Hope*. In this work, Moltmann takes seriously the eschatological roots of the Christian message and constructs a theology that restores eschatology to the centre of the faith. At the heart of Moltmann's argument is the idea that God's relationship with first Israel and

then the Church rests not on rules or the revelation of eternal proofs, but on a promise, because “God reveals himself in the form of promise and in the history that is marked by promise.” God has promised things to Israel, and in their fulfillment, Israel comes to trust in God’s faithfulness and expect the fuller fulfillment of what He has promised.

But all of the fulfilled promises to Israel are merely “expositions, confirmations, and expansions” of the original promise, and that promise is ultimately eschatological. For what is promised to the children of Israel is the manifestation on earth of “the kingdom of God in which all things attain to righteousness, life, and peace”. The crucifixion and resurrection of Christ extends the promise so that it no longer covers only the nation of Israel but includes the whole world: “Through the raising of Jesus from the dead the God of the promises of Israel becomes the God of all men.” Through Christ, all of humanity gains the opportunity to share in the glorious future kingdom of “true humanity” in which true peace, freedom, and happiness can finally be found.

But it is still a future kingdom. It is “something which has so far not yet happened through Christ”. For Moltmann, unlike Augustine, the kingdom of God is not yet realised on earth. How can it be, when we obviously live in a suffering world, one wherein righteousness and peace are severely lacking? The fulfilled promise of God is still to come, and the individual Christian is expected to be acutely, even painfully aware of this: “The remembrance of the promise that has been given ... bores like a thorn in the flesh of every present and opens it for the future.” What results is a profoundly future-oriented outlook, in which the Christian finds the foundation of their behaviour and identity not in what has come before, but in the hope and expectation offered the world by God through Jesus Christ. The Christian will never again be content with the present, but will live for the future and all the possibilities which it offers.

But what does this mean for the life of believers, and what does it say about how they should engage with the world? For one thing, according to Moltmann, a turning away from society, a withdrawal of the Church into itself, is out of the question, for “the Christian community does not live

from itself and for itself, but ... for the coming sovereignty of him who has conquered death and is bringing life, righteousness, and the kingdom of God.” Instead, Moltmann states that all Christians are called to share in the work of the coming kingdom, and to play a role in its coming:

The Christian Church has not to serve mankind in order that this world may remain what it is, or may be preserved in the state in which it is, but in order that it may transform itself and become what it is promised to be.

Moltmann here is not Joachim. He does not expect a new generation of spiritual Christians to inaugurate the kingdom. That is left to Christ at the second coming. But Christians can help to prepare the world for Christ’s coming, by providing a hopeless society with the hope of the kingdom.

But despite Moltmann’s distinction from Joachim — and from the early Christians, for that matter — what his theology shares with theirs is a primarily social orientation. As the first Christians did with their fearless proselytisation and radical forms of communal living and what Joachim did with his call for a monasticised Church and a new generation of “spiritual men” was orient Christianity not to the individual person but to the community, to society, and to the world at large. So too does Moltmann, who notes that Christian salvation “does not mean merely salvation of the soul, individual rescue from the evil world, comfort for the troubled conscience, but also the realization of the eschatological hope of justice, the humanizing of man, the socializing of humanity, peace for all creation.”

Eschatology as a thirst for justice

This shared emphasis on the social and societal aspect of the faith tells us something important. If Christianity is fundamentally eschatological, then it must be understood eschatologically. But what eschatological theologians throughout history have suggested is that to understand Christianity eschatologically is to understand it socially.

Christianity is a religion concerned not just with the fate of the individual soul, but with the fate of the whole world. To thus abandon the world,

even one which seems as lost and incapable of change as this one is, is to discard what is at the core of Christianity. Christianity is fundamentally about the promise of a hurting and broken world made whole through God's all-encompassing justice. We have the hurting and broken world around us, and yet Christians more often than not seem disinclined to offer the promise of final justice. Indeed, many would seem more interested in taunting the supposed "sinners" outside the church with images of divine punishment than by offering the hope which could serve as a balm for a troubled world and perhaps win those outsiders for Christ.

In America and elsewhere, many churches now espouse an inward-looking and reactionary kind of faith, one which makes them easy allies of far-right and authoritarian movements. For churches of this kind, Moltmann has strict words:

The Christian mission has no cause to enter into an alliance with romanticism nihilism against the revolutionary progressiveness of the modern age and to present its own tradition as a haven of traditionalism for a contemporary world now grown uncertain and weary of hoping.

Rather, Christians must take the dislocations of the modern world, including the general loss of faith, as an opportunity to recommit themselves to the eschatological promise. They must again find their purpose in bringing hope to a hopeless world. In doing so, Christians have an opportunity to add a new dimension to how the public at large understands God and the Church. Moderns often debate whether God is a personal or an abstract, impersonal deity. Christians can now offer a third possibility — namely, that God is a social God, a God with a plan for society that will, eventually, heal its manifold wounds and right the many injustices under which it groans.

This would be a start toward meeting the incredible thirst for justice which exists in secular society. It is the demand for the setting-right of the world that we hear from so many young people and from the marginalised members of society. But there is no message offered by the secular world currently capable of answering that demand, no way in which

to guarantee that the wrongs of the past and present will eventually be redressed and that society will be made to function as it should. Thus, the unfulfilled demand leads to anger, hopelessness, and despair. But Christianity can meet this demand. Justice is the fundamental fact of the Christian eschatological program; when the kingdom of God comes, the world and all in it will be set right. Thus, the Christian faith can offer the positive assurance that justice is coming. It can, unlike the secular world, offer the promise of the kingdom.

Admittedly, the promise is not the same thing as the future fulfillment. Christians cannot tell the world that the promised justice is quickly drawing near. Secular society has learned to be sceptical of that message after so many false and failed prophecies. And while certain Christians might still cling to the notion of Christ's fast-approaching return, the sense of imminent and positive world-historical change available to the earliest Christians and to Joachim seems much less available to us. Thus, Christianity cannot spare an impatient world the agony of waiting. But Christianity can, through the promise that justice will someday come and the assurance that work done today can hasten that coming, make that waiting fruitful.

Similarly, Christianity cannot offer an easy answer to the question of why evil and suffering haunt the world. This or that particular theodicy might appeal to the intellect but all pale into inadequacy when one is made to feel, on a deep emotional level, the reality of evil and suffering. Christianity cannot change that. But Christianity can offer the assurance that, however prevalent evil and suffering are, God is working to bring about universal justice and perpetual happiness on earth. When asked why God allows bad things to occur, Christians can reply that His plan is to eliminate them and offer the assurance that, someday, the world will be a place where such things have ceased to be.

This is the message that a hurting world needs to hear. It is a message which Christianity has, at certain times in its history, been very good at offering. The early days of the faith and the era of revolt and reform that lasted from Joachim's time through to the Protestant Reformation repre-

sent the two periods when Christianity was at its most creative, dynamic, and transformative. This was because these were the moments when Christians were most in touch with the eschatological promise of universal justice at the heart of the faith. Modern Christians, faced with a faith on the decline and uncertain about how to respond to a despondent world, would do well to follow their example.

Jürgen Moltmann imagines a new kind of “creative discipleship” emerging from the renewed embrace of eschatology, and Christianity certainly needs a heavy dose of creativity if it is to respond to a changed, charged, and despairing society. Even if Christians do not fashion themselves into “creative disciples” or cast themselves in the mould of Joachim’s “spiritual men”, they should heed the call for a more fully eschatological Christianity which underlies these ideas. It is the only chance Christianity has of ministering to modern society as it needs to be ministered.

If Christianity cannot do this, then the world will continue to look for other alternatives to soothe its wounds and the faith shall continue

to wither and fade away. Christians can avert this outcome, but they must choose to do so. It is now time to make that choice. It is time for Christians to once again start thinking eschatologically.

Matthew S. Dentice is an author, artist, and academic currently pursuing a PhD in literature at the University of Nevada, Las Vegas. He is the recipient of the Medieval Association of the Pacific’s 2019 Founders’ Prize for 2019 and of the Brooks-Hudgins Essay Award for 2020 and 2022.

As the war rages on and military spending booms, the US arms industry is a big winner in Ukraine - By Annika Burgess

As the war in Ukraine heads towards the one-year mark, so far there has been only one clear winner — the US arms industry.

There is no way Ukraine would have been able to hold out against Russia without American weapons.

But as the conflict rages on, there have been accusations from some EU officials that the US is profiting from the war through weapons sales and gas prices.

Meanwhile, analysts have warned of excessive spending and the US military-industrial complex (MIC) expanding beyond what is needed in response to Ukraine.

Defence budgets are also booming worldwide as countries replenish stocks sent to Ukraine and try to boost military capabilities in the face of mounting security threats.

Ultimately, the US defence contractors are set for a bonanza.

But given the demand and urgency of the conflict, is there really any other alternative?

What are the issues with the MIC?

The military-industrial complex is a term coined during the Cold War to describe the relationship between a government and defence industry contractors that lobby for increased military spending.

A country's MIC has the potential to exert influence over government policy, especially if there are legislators who can benefit from the partnerships.

In the US, there is a wider vested interest in keeping the industry thriving, especially for local economies that are highly

dependant on defence contractors for jobs.

Charles Miller, senior lecturer at the ANU's school of politics and international relations, said about 800,000 jobs are directly tied to the sector.

"The local economy is highly dependent on defence contractors for its economic wellbeing," Mr Miller told the ABC.

"And that's not the Raytheons or the Boeings themselves, but what's called the secondary contractors — that is, the people and the companies that make a living by servicing them."

Former US president Dwight Eisenhower warned of the rise of the MIC and its threat to democracy in his 1961 farewell address.

"He viewed it as a huge problem," Bill Hartung, a defence analyst at the US Quincy Institute for Responsible Statecraft, told the ABC.

"Although, he did say in the Cold War-era large military sales were necessary, but the question was how to control it, and what democratic guardrails could be put in place."

Today, there doesn't seem to be the same level of concern.

The MIC was already a "powerful force", and in response to Ukraine the US has stripped away many safeguards to protect against waste and price gouging, Mr Hartung said.

He added that a lot of changes being discussed will last far beyond the war in Ukraine.

"The United States is kind of seizing this moment to try to get out a bunch of things that have been on their wish list for years, like committing to multi-year procurement of weapons," Mr Hartung said.

"All of which will probably make it easier for those companies to rip off the government, because there will be less negotiation over prices and the inclination to just push things out the door."

Mr Miller said there was a need for more accountability over how money was spent, but right now it can't be to the detriment of getting Ukraine money and supplies.

"The overwhelming priority is to prevent Russia from winning the war," he said.

There are also no other countries with an industrial base large enough to take on the demand.

Mr Miller admits that "ironically" the US MIC has done "a very good job" with respect to Ukraine.

"Although the military-industrial complex has been responsible for a lot of threat inflation and excessive hawkishness in United States foreign policy for decades, it has been the kind of saviour of Ukraine," he said.

"There isn't an alternative."

Who are the biggest winners?

Since Russia's full-scale invasion in February 2022, the US and its NATO allies have been throwing tens of billions of dollars worth of military aid Ukraine's way.

The United States alone sent around \$US21.3 billion (\$30 billion) in security assistance to Kyiv last year.

Contracts have been rolled out thick and fast to speed up weapons production and fill supply gaps.

And there are a small number of companies in the highly consolidated industry that are reaping the rewards.

Lockheed Martin, Raytheon, Boeing and Northrop Grumman — all from the US — are among the top contractors.

They also produce some of the most in-demand and expensive weapons being sent to Ukraine.

The conflict has sent their stocks surging, with the share price of Northrop Grumman increasing 40 per cent by the end of 2022, while Lockheed Martin's was up by 37 per cent.

In October, the Pentagon announced \$US1.2 billion in contracts were underway to replenish US military stocks for weapons sent to the battlefield.

Production for Lockheed Martin's popular Javelin anti-tank missiles — dubbed "Saint Javelin", the protector of Ukraine — increased from 2,100 to nearly 4,000 per year.

While production for its High Mobility Artillery Rocket Systems (HIMARS) shot up from 60 to 96 units a year.

The US upped the ante further in November, awarding Raytheon — which also co-produces Javelins — a \$US1.2 billion contract for another six National Advanced Surface-to-Air Missile Systems (NASAMS) for Ukraine.

Soon after, Lockheed Martin won a \$US7.8 billion contract modification for F-35 aircraft, and \$US431 million to deliver new HIMARS and support services for the US Army and its foreign allies.

Australia this month also announced it was purchasing 20 HIMARS and associated hardware for \$558 million.

Global defence spending boom

Last month, the US Senate passed a funding bill that included a record \$US858 billion in annual defence spending — up from \$US740 billion the previous year.

It was \$US45 billion more than what was proposed by President Joe Biden.

The bill includes funding for Taiwan and Ukraine, allowing the Pentagon to buy massive amounts of high-priority munitions using multi-year contracts — both to help Kyiv fight Russia and to refill US stockpiles.

"It's surprising how much it has gone up," Mr Hartung said.

"It's just mind-boggling how much money is going into the Pentagon."

Hanna Homestead, a policy associate from the Center for International Policy (CIP) — a US-based group monitoring military spending and weapons — said contractors were already receiving a staggering amount.

"In 2020, Lockheed Martin got more money through federal contracts than the Department of State and USAID combined," she told the ABC.

"It's just so much money."

Allies like Japan have also announced historic surges in defence spending.

Last month, Prime Minister Fumio Kishida said he was boosting Japan's 2023 defence budget by 20 per cent in the face of regional security concerns and threats posed by China and North Korea.

It includes around 250 billion yen (\$3.16 billion) to buy Lockheed Martin fighter jets.

Japan's major military reform plan will see it double defence spending to 2 per cent of GDP by 2027, using a spending target that follows the NATO

standard.

Meanwhile, some NATO countries are pushing for a greater defence commitment in response to the Ukraine conflict, saying the benchmark of 2 per cent of GDP should be the bare minimum.

'That's just the way it is'

Many believe the US arms industry doesn't have a great reputation.

"They continue to arm repressive regimes like Saudi Arabia, Egypt, the Philippines and Algeria that have horrific human rights records and have engaged in destabilising activities," Mr Hartung said.

He also accused companies of "pure profiteering" when it came to Ukraine, saying they are buying back their own share market stocks to boost the prices at a time when they claim they need more money.

"[This] has nothing to do with making anyone safer," Mr Hartung said.

"In general, the chaos of war makes profiteering easier.

"I think we're going to look back at this and see that a lot of that has occurred."

The European Union's chief diplomat Josep Borrell has accused the US of profiting from high gas prices, weapons and trade while its allies suffer.

However, Ms Homestead said it was still a small amount of companies getting the bulk of the benefits, which doesn't necessarily trickle down.

"It's really the private companies that are profiting, I wouldn't say the US government is profiting," she said.

Lucie Béraud-Sudreau, program director at the Stockholm International Peace Research Institute (SIPRI), said the focus across the EU was on protection, not profits.

Military spending was already increasing before February 2022, and the war has just accelerated the trend.

"The notion of the US profiting from the war isn't how it's skewed," Dr Béraud-Sudreau told the ABC.

"You invest in strategic sectors and if people make money out of it, then that's just the way it is."

She said given the threat Russia posed to the EU, boosting weapons supply was necessary and "Europeans are willing to pay the prices".

"If you're sitting in Europe right now, the situation it's really different.

"War is back in Europe, Russia is your neighbour and they won't go away.

"Whether they win or lose, they can still rebuild over the next 10 years, so there's really this defence that we need to prepare for the long-term."

His bubble burst, but this scientist's faith is stronger for it

In the last in our series on younger Christian scientists, we welcome Caleb McElrea, science communicator with science education business Mad About Science. Caleb chats to ISCAST Publications Director, David Hooker, about his journey through science and faith.

DAVID: Thanks, Caleb, for joining us. Could you tell us a bit about yourself, generally?

CALEB: I'm 26 and from Queensland, but now living in Victoria where I moved at 21 for my zoology honours year. I love nature, photography, filmmaking, philosophy and ancient history. But I also enjoy music, theatre, performance, comedy – and science communication.

DAVID: Many interests! Could you tell us more about this journey from pure science to communicating that science?

CALEB: An early love of nature and animals was nurtured, I think, by my parent's bushwalking club at church. But it could also be from Cadbury Yowies! I used to be obsessed with these little chocolates with a native Australian toy animal inside. Bravo to whoever came up with the idea of combining animals with chocolate endorphins!

That love of nature led me to an honours year in zoology at the University of Melbourne. But an extracurricular course in science communication, during that year opened up a new path. In that course I saw and loved the idea of the overlap of scientific thinking, creative thinking, and people. And that's what I'm doing now.

DAVID: What were one or two challenging chapters in your journey?

CALEB: The process of figuring out what to do and getting there has been a long one, at least for me. My final goal is wildlife filmmaking, but I think it will be a 10-to-15-year pursuit to make something of a living from it. Initially studying zoology I felt like there wasn't going to be much work available (though ecology positions have grown), and I wasn't sure how to transition across to wildlife filmmaking. A challenge was just having the confidence to keep going and trusting that the right thing would come along.

After the science communication course in 2018 and having identified that field as something I leaned towards, 2019 was a challenging year to go into that field, relying on God's provision. But it was a huge blessing to have a very supportive family. Nevertheless, during that year I didn't know if I had the ability to stay in Melbourne anymore. There were many unsuccessful interviews; sometimes I was just too tired from the challenges of that year to ace the interviews. It was about learning persistence and self-talk: "Keep applying and trying, don't assume that one failure indicates how you normally do, remember that you can do great stuff and aim for that every time."

But towards the year's end something came through! First, leading a team at Melbourne's Science Gallery during a six-week exhibition, then, a position with Mad About Science, a science communication company for children.

DAVID: A challenging year of searching, Caleb. Going back further, how did you become a Christian?

CALEB: I'm very fortunate to have kingdom life compellingly modelled in my loving Christian family. Our church, too, is a wonderful, big, exciting community. And I went to a Christian school.

This means I grew up in a bubble! That bubble burst at uni where I'd been grappling with faith questions and listening to debates. I always had the baseline, "I'm Christian, that's my life" but I'd wake up some mornings with the thought, "I don't think I believe in God today. I don't feel like that is true inside my head." Then other days, "God's everything."

In relating my doubts to a close friend, he said, "Yeah, it's good to know that stuff but you've gone down the wrong rabbit hole. You're just clicking through YouTube and letting the algorithm guide your literal destiny." Then he guided me through what he'd been listening to. That was a turning point to make me more robust in the "what" and "why" of believing. My experience here showed me that faith ought to be done in community. We're incorporated into a family of an even higher reality than our biological one.

DAVID: Did science somehow nurture your faith journey?

CALEB: At university I eventually realised I could fit science with faith. That symbiotic relationship increased my faith's explanatory power for life and reality. The other integration of faith and science for me is beauty and meaning. The Christian faith frames science's subject, the observable world, with beauty and meaning beyond what science alone can do.

I'm starting to understand the intricacies of creation. Multiple levels of intricacy, on the macro, micro and everything in between, which is completely mind-boggling. For me then, science highlights the need to believe in God.

The question then becomes: "What does science's knowledge about the natural world say about God?" I remember sitting in the Queensland rainforest behind a curtain of falling water and thinking, "This is absolutely stunning, what does this say about the God who transcends space and time and is living within me?" The science of the natural world becomes an informant of God's character. It's very much like reading a

book or watching a movie to understand the author or director.

DAVID: As committed Christians, we know living out our faith in the workplace can be challenging. What workplace conversations have you had about science-faith matters?

CALEB: Science Gallery Melbourne, which is fantastic for educating young people in science, is nevertheless secular. It's an art gallery designed to spur scientific thought. As "mediator" at exhibits I'd ask people, "Do you get it?" If not, then I'd explain it, and, as a Christian, discuss further.

I remember there was one installation having an animatronic head of a sex robot, with its question to the public: "Would you be okay with a future in which we found sexual gratification in robots or silicon-based lifeforms?" Sometimes I facilitated visitor's debates around questions like this one, and offered my Christian views. I've also been able to discuss topics like young and old earth, and theistic evolution. It was a great opportunity to respond to questions gently but with truth.

I also remember ongoing conversations with a close, atheist uni friend who just loved talking religion and faith, who called me "my religious genius friend." The complement is gratifying, but the main point is that it feels great to be a genuine representative of Christ, a witness, to true friends who are strongly agnostic or atheists.

DAVID: Where would you like to go in your faith-science journey?

CALEB: Eventually to be a wildlife filmmaker! Wildlife filmmaking is where science, art, and my Christian faith can all merge. It's exciting to craft a film with excellence and make it a testament to God's wonder and presence in the world. Currently I'm working on a very exciting project with Elspeth Kernebone at The Melbourne Anglican, a documentary about quolls in the snowy river region (look out for a late 2024 release, Quolls and the Hidden Kosciusko!).

DAVID: As we finish, is there any advice or encouragement you'd like to give to our TMA readers?

CALEB: If you're into the natural sciences, it's encouraging to know there's presently a good number of ecology jobs on offer. More generally, rather than expecting a dream job upon graduation, it's fine to take positions that aren't your dream job, and you'll still learn lots. Setting realistic goals and timelines, having a mixture of judicious compromise and determination is a good recipe.

DAVID: Thank you so much for your time, Caleb.

Cost-of-living crisis: UK is losing the toothbrush test, says Archbishop of York - By PAT ASHWORTH

Damage can't be undone, nor has the country seen the worst of it, Synod hears

WHATEVER the Government does to reduce inflation will not undo the damage done, nor has the country seen the worst of it yet, Dr John Spence (Archbishops' Council) warned the Synod in a strongly delivered introduction to the cost-of-living debate on Wednesday.

He observed: "Once people are in a situation of deprivation, it is very hard to get out of it. We will live with this for decades to come." The Archbishop of York later referred to it as "a spike on the top of a long-term trend".

The Synod was not debating the factors which had created what Dr Spence described as "the perfect inflationary storm", or the steps that the Government had taken to reduce inflation: it was addressing the here and now, including the "dreadful post-Covid harvest", he said; so the continued commitment to prayer expressed in the motion was therefore absolute.

The motion — amended to reinforce the diversity of people feeling the impact of the crisis and to highlight the pressure on parishes, clergy, church staff, and their families — includes a call on the Government to recognise that there are limits to the resilience of the nation, its communities and its people. It calls for "policies that offer generous support to those who are falling into poverty and the organisations dedicated to

supporting them”.

A briefing paper suggests prepared for the debate notes: “Civil society has realistically exceeded the point where its resources can meet the full extent of need emanating from the crisis; so continued government intervention and support is essential.

“The Church of England can play a particular role in highlighting the challenges Church and other charities have in funding with givers’ finances being increasingly squeezed.”

The paper quotes the Legatum Institute, a conservative think tank, which estimates that more than one million more people will be forced into poverty this winter, pushing UK deprivation levels to their highest for two decades — even if the Government freezes energy prices at current levels.

One Synod member, the Revd Alex Frost (Blackburn) was disappointed at the many empty seats in the chamber for this debate. “I’m embarrassed to be part of a Synod that gives so little importance to this matter,” she said. She drew attention to recent figures showing the high percentage of children in the UK living in poverty.

The Archbishop of York said that a symposium at Bishopthorpe in 2022 had concluded that the cost-of-living crisis was best understood as a spike on the top of a long-term trend, and that what was needed was “a narrative of hope: the prophetic voice of the Church saying, ‘This is not how it’s meant to be’. . . There are things that will reset the compass of our nation.”

He had been shocked by a report from the British Dental Association that 83 per cent of teachers in secondary schools reported handing out toothbrushes and toothpaste to students. “That’s how far we have come. It’s just appalling. We are offering a narrative of hope and we should be proud of it.”

The Revd Jack Shepherd (Liverpool) said that 93 per cent of people in Skelmersdale had been identified as struggling to eat and to stay warm. “Church groups are our biggest provider, but we don’t do it in isolation,”

he said. Stephen Hogg (Leeds) commended work being done by the clergy, some of whom were facing poverty themselves — something he described as “a scandal in itself.”

The Revd Angela Hannafin (Leeds) reminded the Synod: “The Church is called to speak up for those who can’t defend themselves. . . We are salt and light.” The Bishop of Aston, the Rt Revd Anne Hollinghurst (Suffragans) highlighted the local collaborative model of THRIVE, where the Church, community, and local authority worked in partnership.

The Revd Prebendary Rosie Austin (Exeter) highlighted the particular challenges faced by isolated rural communities, often described as hidden. “Their resilience is being sorely tested,” she said. A foodbank here could be two buses away, and warm spaces were great, but only when there was community space still standing — often just the church. She pleaded, “Please remember the rural.”

The Revd Nicki Pennington (Carlisle) had four parishes on the West Coast of Cumbria, and had seen the life-limiting impact the crisis was having on people’s lives. She had experienced a higher number of funerals this winter.

“We are working collaboratively with other agencies; there’s an opportunity for faith communities to witness to a Kingdom in which justice and mercy flow down and all are valued and included,” she said. “We invite communities up and down the county to the upcoming time of prayer and evangelism, to raise our voices on behalf of those most in need in our parishes.”

Synod voted unanimously for the motion, in a counted vote that saw 301 members for, none against, with no abstentions.

The motion as amended:

That this Synod, mindful of the impact of the deepening cost of living crisis on ordinary people, including many members of our congregations and communities, and recalling our Lord’s commitment to those who were hungry or lacked the essentials of life:

(a) continue to pray for those whose efforts help mitigate the human suffering of the crisis: including His Majesty's Government, public servants and professionals in key sectors, the many volunteers in church and secular projects and everyone who puts their neighbour before themselves;

(b) commit ourselves, as individuals as well as dioceses, parishes and other worshipping communities, schools and chaplaincies, to do all we can to support the most vulnerable, even as many of our own members are falling into hardship themselves;

(c) call upon His Majesty's Government, notwithstanding the external factors deepening the crisis, to recognise that the resilience of the nation, its communities and its people, is limited, and call for policies that offer generous support to those who are falling into poverty and the organisations dedicated to supporting them;

(d) commend the steps taken to date by dioceses and charities to relieve some of the pressure on clergy, church staff, and their families;

(e) call upon dioceses and NCIs to do all they can further to relieve pressure on parishes, clergy, church staff, and their families, recognising the leadership they offer to their communities.

Quote of the week...

"Lent is a time of going very deeply into ourselves...What is it that stands between us and God? Between us and our brothers and sisters? Between us and life, the life of the Spirit? Whatever it is, let us relentlessly tear it out, without a moment's hesitation."

- Catherine Doherty (1896-1985)

Catholic lay apostle, social activist, a pioneer in the struggle for interracial justice, spiritual writer, lecturer, and spiritual mother to priests and laity

Outdoors...

Lenten Quiet Day: 4 March 2023

The Sydney Mission-College of the Oratory of the Good Shepherd invite you to share in a day of silence, prayer and reflection at the beginning of Lent.

When: Saturday 4 March 2023. From 10.00 am to 4.15 pm

Where: The church and grounds of St John's Balmain, Spring Street, Birchgrove.

What: Gather for coffee and conversation at 10 00 am. Greater Silence from 10.15 am until 4.15 pm. Morning and Evening Prayer; the Holy Eucharist; two brief addresses; opportunity for individual consultation with leader; rest in the garden and local park.

The Quiet Day is free of charge. Participants are asked to bring their own packed lunches. Tea and coffee provided. This year the leader is The Revd Ronald Henderson OGS. All very welcome.



- Supporting St Paul's Anglican Church community.
- With 25 years of experience, we can arrange a service that is personal, meaningful and reflects a person's life.
- We offer a wide range of options and competitive pricing.
- Pre-Arranging a service allows you to plan the details of a funeral in advance, you can also Pre-Pay at today's prices.

9747 4000

24 HOURS 7 DAYS
www.unityfunerals.com.au

INDEPENDENT, AUSTRALIAN OWNED FUNERAL SERVICE

INTERCESSIONS – Sunday 19th February 2023

[CELEBRANT] Let us pray for the Church, the whole human family, and God's creation.

Loving God, equip your church with compassion and love to carry out the work of reconciliation. May its witness continue to be a bold and prophetic voice against injustice and oppression to advance the building of your kingdom.

Lord, in your love and mercy: **hear our prayer.**

Creator God, we pray for the Earth entrusted to our care. Make us ever to be mindful to be faithful stewards of all you have given us, that we may protect the earth's resources for generations to come.

Lord, in your love and mercy: **hear our prayer.**

Eternal God, we pray for the nations of the world; for an end to conflict and war, especially in Ukraine; for peace and unity across various barriers of race, colour and creed. We remember before you the victims of the earthquakes in Türkiye and Syria. Enable and inspire all in positions of leadership and public trust that they may govern with equity to protect the rights of all they serve.

Lord, in your love and mercy: **hear our prayer.**

Merciful God, we pray for all who suffer and those bearing heavy burdens. Grant your compassion to those with chronic illnesses, those living with anxiety or mental anguish that they may know the peace and healing of your presence. We bring to you by name those for whom we have been asked to pray: Margot Kennedy, Melissa Moore, Robert, Judy Russell, 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 love and mercy: **hear our prayer.**

Everlasting God, we entrust to you those who have died, especially remembering Richard Fors, Shirley Marks, the faithful in every generation and those whose year's mind occurs at this time: Georgie Luhr, Joyce Stewart, Brian Greenwood, May Qusted, Keith Linden, Michael Page, Ian Bannister and Rev'd George Sanders. With them, bring us at last into the glorious company of the saints in light.

Lord, in your love and mercy: **hear our prayer.**

[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. Amen

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, bread.

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.

The Week Ahead...

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

Commemorations noted this week

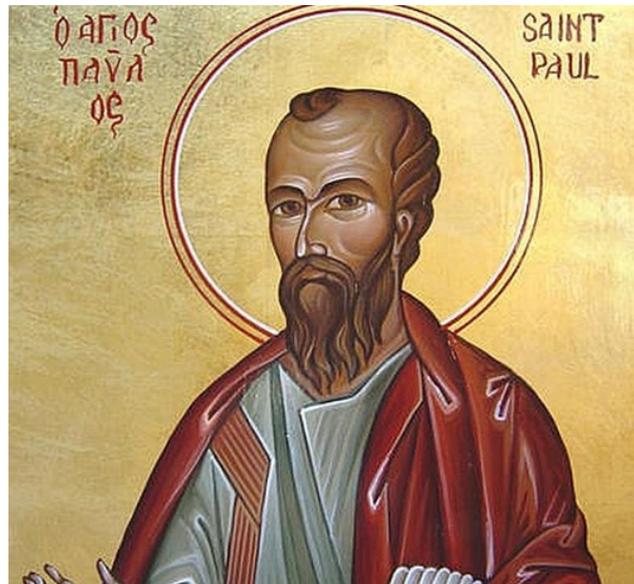
~ Monday 20th February - William Grant Broughton, first bishop of Australia

~ Wednesday 22nd February - Ash Wednesday

~ Thursday 23rd February - Polycarp, bishop of Smyrna, martyr (d.c.155)

~ Friday 24th February - Matthias, Apostle and Martyr

CONTACT US **St PAUL'S ANGLICAN CHURCH**



Phone 9747 4327

Post PO Box 530, Burwood, NSW 1805

Website www.stpaulsburwood.org.au

Rector Fr James Collins OAM
rector@stpaulsburwood.org.au

Senior Assistant Priest Fr Michael Deasey OAM

Honorary Priest Fr Jim Pettigrew

Lay Minister Ms Rosemary King

Director of Music Mr David Russell

Parish Organist Michael Deasey FRSCM

Organ Scholar Bailey Yeates

Lay Assistant Ms Natalie McDonald

Captain of the Bell Tower Mrs Pam Brock

Sacristan Mr Brian Luhr OAM OGS

Rector's Warden Dr Jane Carrick – 0418 399 664

People's Wardens Mrs Elizabeth Griffiths – 8033 3113
Mrs Pam Brock – 9747 3619

Office Secretary Mrs Caroline Badra (9.30am –2.30pm Tues- Frid)
Office@stpaulsburwood.org.au