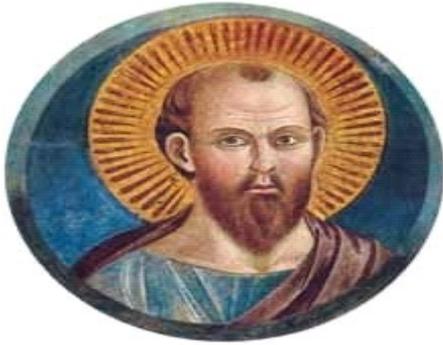


WELCOME TO **St PAUL'S** **ANGLICAN CHURCH**



Our parish's patron is St Paul the Apostle who was one of the early Church's missionary leaders.



BURWOOD

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, over a cup of tea or coffee in the parish hall after the service. You'll find the hall behind the church.

圣公会圣保罗堂欢迎你前来参加我们的英语传统圣乐圣餐崇拜。

- ~ **Monday 29th April at 7.30pm** - Meditation Group in the Chapel of our Lady
- ~ **Tuesday 21st May at 1.15pm** - Lunchtime Recital - Alan Hicks Piano Trio
- ~ **Tuesday 28 May at 7pm** - Study Group Resumes in the Rectory
- ~ **Tuesday 18th June at 1.15pm** - Lunchtime Recital - Conservatorium students
- ~ **Sunday 23rd June** - Artisans' Market
- ~ **Tuesday 23rd July at 1.15pm** - Lunchtime Recital - Joshua Ryan, Assistant Organist, St Mary's Cathedral Sydney

SUNDAY 28th APRIL 2019
Second Sunday of Easter - Low Sunday
Welcome to worship...

- 8.00 am – Sung Eucharist
- 9.30 am – Parish Eucharist

Included in this issue ...

- ~ Welcome! We are glad that you have found us! p.3
- ~ St Paul's Burwood Parish Retreat to St Mary's Towers Retreat Centre p.6
- ~ "This is the day the Lord has made ...": Living the resurrection in a time of violence and despair p.14

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.



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 ques-

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.

News from around St Paul's

Welcome! 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.

Music

We are very grateful to Noel Grove for playing for both our services today.

Noel is a very dear friend of the parish. His connection with St Pauls goes back for many years.

Sheryl Southwood

Director of Music

Bible Readings	Year C	Bible Readings
Acts 5.27-32	The First Reading	Acts 9.1-6 (7-20)
Ps 118,14-29	The Psalm	Ps 30
Revelation 1.4-8	The Epistle	Revelation 5.6-14
John 20.19-31	The Gospel	John 21.1-19

Christian Meditation Group

Meditation Group will be resumed tomorrow Monday 29th of April at 7.30pm in the Chapel of Our Lady.

All are welcome to join this newly-formed Christian Meditation group. This group provides a space during the week to experience stillness and to be present with God in contemplation and community.

Participants will be invited into the practice of Christian mediation in a manner that is both guided and community-oriented. Each week's group will commence with teaching and guidance, followed by a time of silence in prayer. In our fast-paced and noisy world, all are most welcome to spend time with God in silence and in community.

Study Group

Please note that Tuesday Studies will be on break from Tuesday 16th of April and will return on Tuesday 28th of May.

Your help is needed!

We need volunteers for the Artisans' Market on Sunday 23rd of June. Please write your name and contact details in the sheet provided at the back of the church. Thank you.

Used Stamps

If you have any used stamps then please bring them to Church with you and leave them in the box at the back of the Church as these earn money for the work of the Anglican Board of Mission – Australia.

The flowers in the church today
are given to the glory of God and
in memory of

Janice Lynette Farrow

who passed away on
25 April 2000.



Lovingly remembered
by her husband Syd and family
and her sister Faye.

Rest eternal grant unto her, O Lord,
and let light perpetual shine upon
her!

LOW SUNDAY

The Sunday after Easter Day has long been called “Low Sunday” because attendance at worship on that day was much lower than the large numbers who had attended on Easter Day. This year we shall have a “special” morning tea for the faithful who attended worship on Low Sunday and also to acknowledge those who celebrated their birthday in April including Her Majesty, the Queen – many happy returns and every blessing to you all. It was easy to overlook this year but the Queen celebrated her 93rd birthday on Easter Day - and in the 67th year of her reign – a wonderful example of absolute commitment and faithful service, We uphold her in our prayers. Please enjoy morning tea on this Low Sunday – may God’s love enfold us all.

The Greeting of the Peace

In the Offertory we offer ourselves to God as a living sacrifice. God graciously accepts this gift, represented in the bread and the wine, and makes something beautiful of them.

Sin is alienation from God, self, and others.

Therefore the Greeting of the Peace is a sign of our reconciliation, through Christ’s sacrifice, with God, self, and others, and is an integral part of our worship of God.

Mother’s Day Raffle

Tickets for the Mother's Day raffle are available for sale at the trading table. They will be \$2 each or 3 for \$5.

The first prize will be the much sort after hand crocheted rug made by one of our parishioners.

Lenten Envelopes need to be returned

Please return your Lenten Envelopes via the Collection Bag.

Many thanks to those who have been regularly retuning the ABM Lenten Envelopes which of course is voluntary.

Burwood has always been strong supporters of the ABM Lenten appeal over many years.

Bread Roaster 2019

≈ 29th April – Margaret

≈ 6th May – Tom

≈ 13th May – Kerin

≈ 20th May – Gabriel

≈ 27th May – Margaret

≈ 3rd June – Antonia

St Paul's Burwood Parish Retreat to

St Mary's Towers Retreat Centre

415 Douglas Park Drive Douglas Park N.S.W.

Friday 5th July 6.40pm – Sunday 7th July 3pm

St Mary's Towers, set on 500 hectares of natural bush land, is home to a way of life. In keeping with the charism of the Missionaries of the Sacred Heart, it is steeped in a spirituality of the heart. This creates a beautiful and peaceful environment with a supportive and praying community for anyone seeking to relax and enjoy communion with God. Our community is motivated and informed by their personal experience of the love of the heart of Jesus and is dedicated to providing a space for people to listen deeply to God in their personal lives and in creation. We treasure the gift of silence and solitude in prayer.



St Mary's Towers

ACCOMMODATION

They can accommodate 35 retreatments in total including 10 ensuited rooms available in the Retreat House (a lift is available)

Cost of Accommodation & meals: \$115 per night as well as a cost (depending on numbers) for use of the facility, grounds and stipend for our leader of the retreat (approximately \$50) This cost includes introduction 7pm Friday night and talk at 9am Saturday & Sunday mornings.

All bed linen and towels are supplied (own toiletries required)



LEADER of RETREAT:

Father Michael Fallon

Father Michael Fallon is a Missionary of the Sacred Heart (MSC). Since his ordination in 1961 his ministry has been largely devoted to teaching. After ten years teaching in secondary schools, he was chaplain at the University of New South Wales in Kensington, NSW. With a licentiate in Sacred Scripture (LSS) from the Pontifical Biblical Institute in Rome, he lectured for a number of years at the then Saint Paul's National Seminary in Kensington NSW. From 1994 to 2001 he was in the parish of Henley Beach, Adelaide SA, where he contributed to Adult Education. He has ministered in Canberra ACT since 2002 in the parish of Kippax, ACT, and contributing to Adult Education in the Archdiocese of Canberra & Goulburn. In 2014 he moved to Saint Mary's Towers, Douglas Park, as part of the Retreat House Team.

TOPIC:

Fr. Michael Fallon, the Retreat leader, will reflect on the Gospel reading for each day.

MEALS:

There are a limited variety of specific dietary requirements for medical reasons only e.g. vegetarian, gluten free, lactose free and some forms of allergies (egg, seafood). There will be a fridge available for your own supplies if required.

Your own drinking water bottle for refilling must be brought.

Breakfast 7-8.30am

Morning Tea – usually 10.30am (flexible)

Lunch – 2 course meal 1230pm

Tea Meal – lighter meal 6pm

**Application Form for St Paul's Burwood Parish Retreat at St
Mary's Towers Douglas Park 5th – 7th July/2019**

Name:

Contact phone number:

Email:

Number of nights:

Date of Arrival:

Dietary requirements (be specific):

Transport: It is accessible by train to Douglas Park Station. Pick up from station can be arranged or car pooling.

Offer of Transport: yes/no

Need Transport: yes/no

Deposit: \$100 to secure your place with a completed form

Cheques payable to St Paul's Church Burwood

Total payment by Sunday 15th June 2019

Please return form with payment to the church office or Pam or mail to St Paul's Church Burwood PO Box 530 Burwood NSW 1805

**PLEASE NOTIFY PAM
IF YOU ARE COMING
BY FRIDAY 31ST OF MAY**

DOUGLAS PARK

**There is a place,
Gum wooded in its brown valley,
River bounded, Englished to green and colour at its core,
Sandstoned, bricked and timbered, castellated and barned,
Jumbled to a symmetry of form
that off handedly ignores its parts
Into a triumphant whole.**

**It is a place where a tilted cemetery dreams of a kingdom
Now and then encountered; a place of silence
Where the sorehearted traveller rests the limbs
Of bruised life
and sleeps.**

**It has been a place of men,
and holds the soft, hard flavours
Of Australian maleness; casual and forgiving
Gruff, astringent, awkward; strangely gentle
With the broken ones who claim its austere sustenance.**

**It is a place
Of healing, where the Spirit of its first people
Has long walked; where weariness has met delight,
Where chance transmutes to Providence, and one is cradled
Quietly, with no fuss
It is, above all, a place
Of God; whose voice, clipped to clearness as a muffled bell
Is always heard.**

**For here the inner ear
Is tuned by the long habit of the place itself
Which has learned, and teaches, listening.**

- Jane Chapman

Good Friday, Veneration of the Cross



Western Sydney homelessness

A new study has found the number of people experiencing homelessness in western Sydney jumped 57 per cent between 2011 and 2016.

A report to be launched at Western Sydney University today revealed about 14,000 people were homeless in the region in 2016 — up 57 per cent from five years earlier.

The report noted the increase was considerably higher than the rest of the state and country and said more affordable and social housing was urgently needed.

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

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.

List of items most needed for the parish pantry:

- **Sun Rice Meals** e.g. Butter chicken, Green chicken curry, Chicken satay, etc
- **Boxed meals**
- **Tins of** corned beef, spam, ham;
- **Sugar;**
- **Boxes of Cereals**
- **All Day Breakfast** by Heinz;
- ≈ Tinned tuna, sardines,
- ≈ Harvest Meals in a tin
- ≈ eg Vegetables and Sausages
- ≈ Rice, cuscus, polenta, instant potato, pasta, spaghetti
- Tinned corn
- Tinned vegetables
- ≈ Sweet & savoury biscuits;
- ≈ **Tinned** fruit
- ≈ Rice Cream
- ≈ Pasta sauces

For the kitchen:

- Washing up liquid
- ≈ Paper towels
- ≈ Chux
- ≈ Sponges

For the laundry:

- Washing powder

Health

- Shampoo & Conditioner

EACH WEEK WE RUN OUT OF :

- ◆ **MILK**
- ◆ **CEREALS**
- ◆ **SUNRISE MEALS IN A BOX**
- ◆ **SPAM AND CORNED BEEF**
- ◆ **COFFEE**
- ◆ **SUGAR**



Torches and Fans are available for sale!



The wonderful torches and a few fans are available again from the trading table. They are \$3 each or two for \$5. This could include a fan and a torch or two torches or two fans.



Small Change for Fair Linen



When we started collecting loose change to improve our altar linen last year, our initial aim was to have new altar cloths for the main altar and the north chapel for Christmas. Thanks to everyone's generosity we have been able to purchase the first altar cloth and are well on the way to the second altar cloth. We will then look at repairs and replacement of some of our older vestments as well as ensuring our supply of everyday linens such as purificators and corporals is also maintained.

Again many thanks and please feel free to continue ridding yourself of those annoying little coins by putting them in the blue box at the back.



**For General Donations
please use this account
details:**

**Account Name: St Pauls Anglican
Church**

BSB: 032 062

Account #: 250028

**For Parish Pantry Donation
please use this account
details:**

**Account Name: Parish Pantry
Account**

BSB: 032 062

Account #: 812238

Thank you for your generosity.

Offertory -

**Collection
given at St Paul's
last week:**



≈ Palm Sunday: \$2450

≈ Holy Week: \$1420

≈ Easter Day: \$2794

≈ Other Offertory: \$324

Other collection given :

≈ Specific Restricted Donation: \$ 150

Total amount given: \$7138

*Thank you for responding to God's
generous love.*

READ, LEARN AND INWARDLY DIGEST...

"This is the day the Lord has made ...": Living the resurrection in a time of violence and despair

- *By Richard B. Hays*

Easter Sunday is a day of great rejoicing, for God the Father has raised Jesus Christ from the dead, and the New Creation has exploded into being. It is a day for glad songs of praise. In order to understand more deeply the cause of this rejoicing, I want to draw attention to a key passage in Paul's First Letter to the Corinthians. It is a passage in which the Apostle probes into the meaning of Jesus's resurrection.

Paul is responding to some members of the Corinthian church who say there is no resurrection of the dead. Why are they saying that? We don't know for sure, but it seems they think that "resurrection" is just a symbol; it's a fancy spiritual word for their enlightened new self-understanding. They don't believe in a real bodily resurrection from the grave.

So here is what Paul writes in response (1 Corinthians 15:17-26):

But if Christ has not been raised, your faith is worthless; you are still in your sins. In that case, also, those who have fallen asleep in Christ have perished. If it is only in this life that we have hoped in Christ, we are of all people the most pitiable.

But now Christ has been raised from among the dead; he is the first-fruits of those who have fallen asleep. For since death came through a human being, it is also through a human being that the resurrection has come. For as in Adam all die, so also in Christ all will be made alive.

But each in order: Christ the first-fruits, then at his kingly coming those who belong to Christ; then comes the end, when he hands over the kingdom to our God and Father. At that time, God will destroy every ruler and every authority and power. For it is necessary for Christ to rule until God places all his enemies under his feet. The last enemy to be destroyed is Death.

Paul's answer to the Corinthians falls neatly into three parts. First, he describes the terrible consequences if Christ was not raised. Second, he declares boldly that Christ has in fact been raised from among the dead, and furthermore — crucially — that our future destiny of resurrection is bound up with Christ's rising. And third, Paul explains that Jesus's resurrection has inaugurated a new age in which the Risen One now rules over the world — but nonetheless the powers of evil and Death are still at work. Death still stalks us until the end when God's final triumph will surely be realised and Death will be destroyed once for all. Let me consider each of these points in turn.

"If Christ has not been raised ..."

You might wonder how anyone baptised into the Christian faith could start saying there is no resurrection of the dead. But recall for a moment the Gospel of Luke's account of what happened. Jesus has been brutally crucified by the Roman authorities. A follower named Joseph of Arimathea gets permission from the governor Pontius Pilate to take his dead body.

And because of the impending Sabbath, Joseph hastily wraps the corpse in a linen shroud and puts it in a rock tomb. Some of the women who had followed Jesus from Galilee to Jerusalem take note of the site, but because of the Jewish Sabbath, when no work is permitted, they can't perform the customary burial rites.

So early in the morning on the day after the Sabbath, Mary Magdalene and Joanna and Mary the mother of James, along with several other women, go back to the tomb intending to embalm the dead body properly. And there they encounter two mysterious figures who ask, "Why are you looking for the living among the dead?" They remind the women that Jesus had told them in advance that he would be killed and would rise on the third day. It's a more than a little surprising that they need to be reminded of this remarkable prophecy; but once they are reminded, they remember.

So they return and tell all this news to Jesus's specially chosen inner circle of disciples. But what happens then? Here is what Luke tells us about the reaction of the

eleven male Apostles: "These words seemed to them an idle tale, and they did not believe them." An idle tale!

The message of resurrection is really hard to believe. We shouldn't be surprised if people scoff at it. We shouldn't be surprised if people start devising evasive explanations to make it into some kind of vague "religious experience," rather than an offensive real event, in which the murdered Jesus rose bodily from the grave. Even those who had been taught by Jesus for a long time find the resurrection hard to believe. In fact, we shouldn't even be surprised if we ourselves unconsciously suppress this strange message and start to live as though it were not true, as though the world could go on just as before, as though we should just make the best pragmatic compromises we can devise and try not to think about death. It is possible to deny the resurrection not only with our lips, but in our lives.

But Paul strips away all possible defence mechanisms and lays our situation bare in all its grim terror. If Christ is not raised, he says, our faith is worthless: it is an airy web of lies and self-deception. We are still mired in our own sins, and all our loved ones who have died are utterly lost. The dead are simply left to decompose in the dust of the earth, and the living are left without hope. In that case, we would have only three options: we could delude ourselves with disingenuous fantasies of immortality; or we could distract ourselves with trivial amusements to mask our desperate situation; or we could try to live like the ancient Stoics with brave indifference towards our own death and ultimate nothingness.

So the stakes are very high. Paul concludes, "If it is only in this life that we have hoped in Christ, we are of all people the most pitiable." Or, as Donald Trump might have said if he had been writing this letter, "we're a bunch of pathetic losers!"

But, if there is no resurrection, why would Paul say that Christians would be "of all people the most pitiable"? Wouldn't we just be in the same fix as everybody else? I think there are two reasons why we would be the

most pathetic. First, we would be particularly guilty of mocking ourselves with illusion, telling pious lies to veil from ourselves the truth that we are mortal and powerless. And second, precisely because we are Christians, we are seeking to follow Jesus by emptying our lives in service to others. But if there is no resurrection, Jesus's way of self-sacrificial living makes no sense, and we are pitiably depriving ourselves of grabbing the pleasures of this life.

"... so also in Christ all will be made alive"

But Paul leaves no doubt that all this is strictly counterfactual. He declares firmly that Christ has now been raised from the dead. And the rolling away of the stone is not just an isolated miracle that proves a doctrinal point about Jesus's own divinity. Rather, the resurrection of the crucified Jesus is a cosmic earthquake that shakes the foundations of reality. Everything is different, everything is made new — not least of all, ourselves. Jesus's rising from the tomb is only the beginning — as Paul puts it, he is the "first-fruits" of a much greater harvest. And we are that harvest. His resurrection catches us up into the new life that he has loosed upon the world.

How are we to grasp this? Paul points to the partial analogy of Adam: Adam's primal sin of grasping at life unleashed an avalanche of death on all the world. In an equal but opposite way, Christ's faithful death and resurrection has unleashed an outward-rippling wave of life: "As in Adam all die, so also in Christ all will be made alive." That is why the resurrection is such great good news.

Let me spell this out a little more fully. The early Christians were not just saying that Jesus's death and resurrection offered forgiveness of sins and the prospect that our individual souls could go to heaven when we die. They were saying that God was remaking the world, unseating the violent powers that have ruled over us and undoing the power of death. Jeremy Begbie puts it like this: "The Gospel ... tells of a seismic disturbance affecting every atom of creation. The world is and will be a different place because of what has happened in Jesus."

So, we are now living in the day the Lord has made; let us rejoice and be glad in it (Psalm 118:24). Psalm 118 was understood in the early church as a foreshadowing of the resurrection:

I thank you that you have answered me
and have become my salvation.

The stone that the builders rejected
has become the chief cornerstone.

This is the Lord's doing;
it is marvellous in our eyes.

When the Psalm declares "This is the day the Lord has made," it is announcing the eighth day of creation, the beginning of a whole new world.

"But each in order ..."

If the resurrection has broken into the world, however, why do we still live a world entangled in violence, injustice and death? Why do innocent people die in bombings in Yemen, in Christchurch? Why the senseless violence, structural and physical, against black people? Why does cancer continue to eat away at our bodies? Paul knows as well as we do about what he calls "the sufferings of the present time" (Romans 8:18). And that's why he writes the third and last paragraph of our passage.

Has Jesus's resurrection power already beamed us up into heavenly existence? No. Paul carefully explains that we are not at the end; rather, we are in the middle of an unfolding story. "In Christ all will be made alive ... But each in order." There is a careful sequencing here of three acts of the unfolding drama: "Christ the first-fruits; then at his kingly coming those who belong to Christ" (that's us — we who will be raised from the dead at Christ's triumphant return). And only then do we reach the end, the final act: when Christ hands over the kingdom to the Father who will at last destroy all the evil and pain in the world and wipe away

every tear from our eyes.

So we find ourselves in the middle of the story. But notice how Paul describes the political reality of this middle time we inhabit: "It is necessary for Christ to rule until God places all his enemies under his feet." In the present time, the Risen Christ is in fact ruling now, even though his enemies continue to carry out their ultimately futile attacks on his kingdom. Paul is painting a picture of prolonged military struggle, in which our captain, the Lord Jesus, is reclaiming territory previously occupied by enemy forces.

When Paul says "each in order," he actually uses a military term. He writes, "each in his own tagma." The Greek word tagma is often used to describe a unit of soldiers — like a battalion or a regiment. Paul is describing God's assault on the power of death; it is an assault that features three units, moving against Death in three waves: Christ the leader in the first tagma, the first wave; then at the time of his coming the great multitude of his people raised up to march against Death in the second wave; and finally, at the end, God himself entering the field — as prefigured in Psalm 110 — to subdue all Christ's enemies under his feet and to destroy the archenemy Death for ever. These military images are, of course, metaphorical: the battle is fought not with swords or bombs, but with the power of prayer and faith and the word.

We live in this middle time as people given new life by Christ's resurrection; it is our role to represent his coming kingdom in the here and now. For us the resurrection of Jesus already determines the shape of the life we live in the present. We embody the promise of resurrection in our life together. And by doing that, we declare to the powers their impending defeat.

This is the day the Lord has made: let us rejoice and be glad in it!

From slavery to freedom: Rediscovering the meaning of Passover - *By Rabbi Jonathan Sacks*

Pesach, or Passover, is the Jewish festival of freedom. I can remember as a child the vivid atmosphere that used to build up as it approached. The house was frantic with activity. During Pesach, not only are we not allowed to eat any leavened food, we cannot have any in the house. So for weeks in advance we would be turning out rooms, getting rid of any crumbs that might be lying about, and getting out the special cutlery and crockery reserved for the festival days.

With all the cleaning and packing and unpacking, it was almost as if we were getting ready for a great journey. In a sense we were, because Passover is more than just a festival. It is the journey each of us is invited to take from slavery to freedom, tracing out the route of one of the most powerful events ever to have fired the human imagination.

The story of the exodus

The story of Passover is set out in the book of Exodus and it begins in Egypt more than three thousand years ago. There, in that great centre of ancient civilisation, was a group of immigrants from the land of Canaan. They were known to others as Hebrews and to themselves as the children of Israel. Being strangers and outsiders with different customs and beliefs they were easy targets of prejudice, as outsiders have always been. Eventually they became victims of a tyrannical Pharaoh. They were turned into slaves, an expendable labour force press-ganged into building the great cities whose ruins you can still see today. Things got worse. Hebrew children were thrown into the Nile to drown. Slavery began to darken into genocide.

And then something happened, something we have remembered ever since. An Israelite who by chance had been brought up as an Egyptian saw what was happening to his people. He himself was not at risk. But he knew he could not go free when those around him were enslaved. One day tending his sheep at the edge of the desert he heard the call of God speaking from a burning bush, telling him to go back to Egypt and say to Pharaoh, "Let my people go." The man was Moses, and although his mission had many setbacks and disappointed hopes, eventually he led the Israelites to freedom and to the brink of the promised land.

There the story might have ended, were it not that, from the very outset, the Bible seems to sense that the journey from slavery to freedom is one we need to travel in every generation. So we were commanded to gather our families together every year at this time and tell the story of what it was like to be a slave and what it felt like to go free. Not just tell the story, but act it out as well. We eat matzah, the unleavened "bread of affliction." We sample maror, the bitter herbs, so that we can experience the taste of suffering. And we drink four cups of wine, each one a stage on the road to liberation. We tell the story in such a way that each of us feels as if we had lived through persecution and come out the other side as free human beings — as if history had been lifted off the page to become recent memory. That is how we learn to cherish freedom.

The story of the exodus has inspired not only Jews. When Oliver Cromwell made the first speech of his parliament, when Thomas Jefferson and Benjamin Franklin chose their images for the Great Seal of the United States, when black Americans struggled for civil rights and when South American Catholics shaped their liberation theologies, they

chose the model of Moses leading the Israelites towards the promised land.

The story of the exodus has inspired the search for freedom in many places and times. It does not belong simply to the chronicles of an ancient people. It is a journey each of us must trace and retrace, because freedom is fragile and needs defending. That is why, every year, we taste slavery and suffering, and understand again why God wants us to be free.

The redemption of the world

What has freedom to do with faith or religion or spirituality? Freedom, after all, is about politics and society, not about religion and the soul. Karl Marx used to argue that religion keeps us slaves by allowing us to live with our lack of freedom, seeing it as the will of God. He called it the "opium of the people." But that is not the religion of the Bible. The redemption brought about by Moses was not something that happened in the privacy of the soul. It was a political revolution, an event that changed the history of a people. They had been slaves in Egypt. Now they were free human beings, travelling through the desert on their way to their own land.

A free God wants the free worship of free human beings. That is the message the Bible sounds again and again through its verses. And because freedom is created or destroyed by the political system, God wants us to worship Him at least in part by the kind of society we build and the laws we enact. That is why the books of Moses are not just about miracles and revelation and faith. They contain laws, commandments and rules by which we build a just and free society.

God, as He speaks to us through the words of the Bible, asks us to take special care of the widow, the orphan and the stranger, those who are vulnerable and without power. He tells us to give part of what we produce to those in need and to cancel debts every seventh year so that no one becomes caught in the trap of poverty. These rules, first stated three thousand years ago, are still capable of moving us today even though we sometimes forget their origin in the story of the exodus.

Beyond them, there are laws whose simple purpose is to remind us of what it feels like to be free, none more so than the institution of the Sabbath. One day in every seven, no

one was allowed to work or force anyone else to work. Everyone — servants, employees, even animals — was given a taste of absolute freedom. It is hard to overestimate what this did to keep the spirit of Jews alive.

My grandparents came to the UK a century ago from Poland. They arrived in London's East End with nothing. They knew no English. They had no skills. They found themselves in the heart of London's poorest district, strangers in a strange land. I sometimes wonder how they and their many neighbours kept alive the burning hope that one day things would be different. But in my heart of hearts, I know it was the Sabbath that was their inner strength. However desperate things had been during the week, that day they would set the table with a shining white cloth and light the candles in their silver candlesticks and relax as if they were guests at God's own banquet. The Sabbath preserved their dignity and kept them from being crushed by the burdens life had loaded on their frail shoulders. The Sabbath — and Pesach itself with its declaration, "This year we may be slaves, but next year we will be free." You could taste the hope in those four glasses

of wine, and from hope came energy and determination.

One of Judaism's most powerful messages is that redemption is of this world, and every time we help the poor to escape from poverty, or give the homeless a home, or cause the unheard to be heard, we bring God's kingdom one step closer. The best way never to forget this message is every year to eat the bread of affliction and taste the bitter herbs so that we never forget what it is like to be unfree. "Do not oppress the stranger," says the Bible, "because you know what it feels like to be a stranger. You were once strangers in the land of Egypt."

An education in freedom

Mah nishtanah halaylah hazeh mikol haleylot, "Why is this night different from all other nights?" Those must have been the first words of Hebrew ever said. If I strain my memory, I can still see my grandparents' dining table with all the uncles and aunts and cousins gathered round on those Passover nights in Seven Sisters Road in London many years ago. Pesach was the great family gathering and all very daunting to me, the youngest, three or four years old. But I quickly learned that it is in fact the youngest who has the best

lines: the four questions with which the whole service begins. Why is this night different? Why the unleavened bread and bitter herbs? Why do we dip the vegetables and why lean when we drink the wine?

The answers came much later in the evening. But meanwhile there was much to keep a young child awake. My favourite part came when my grandfather broke the middle matzah in two and gave me one half to hide until the end of the meal. This kept me in a state of pleasant suspense for several hours because I knew that when the time came for us to eat the broken matzah, custom decreed that the adults would put on a show of searching for it, they would fail, and I would then be entitled to a present in return for disclosing its whereabouts. It was an elaborate charade, but it worked.

And then there were the rousing songs with which the evening ended, usually after midnight. The last one was my favourite, the one about the young goat that father bought, which got eaten by a cat, which was eaten by a dog, which got hit by a stick, which got burned by a fire, and so on in a manic crescendo until in the last verse God Himself came and defeated the angel of death. Mortality duly van-

quished, we could go to bed.

Judaism has always had a genius for attracting the interest of a child — never more so than on Passover night. Nor is this accidental, because if you turn to the book of Exodus, you find that on the brink of Israel's liberation Moses repeatedly speaks to the people about children and how, in generations to come, they should be taught the significance of that event. Only slowly did I come to understand why. Freedom is not born overnight; it needs patience and training and carefully acquired skills. It needs an education in freedom. Without it, a society can all too quickly lapse into chaos or conflict, rivalry and war.

The Israelites of Moses's day were unprepared for liberty, and the Bible faithfully records their quarrels and disorders. It took a new generation to be ready to cross the Jordan and enter the promised land. As Menachem Mendel, the Rabbi of Kotzk, put it, "It took one day to get the Israelites out of Egypt. But it took forty years to get Egypt out of the Israelites." That is why on Pesach we begin with the youngest child, as if to say to him or her: this is what affliction tastes like, and here, by contrast, is the wine of our hard-

earned freedom. This is the heritage of our historical experience, and tonight we begin to hand it on to you.

No less importantly, the first lesson we teach our children is how to ask questions. Religious faith is not uncritical. It does not only ask us to take things on trust. It encourages us to look at the world, and ask, why are things as they are? Could they be otherwise? The great prophets took nothing for granted, least of all the injustices of the world. They asked questions of God, deep and searching questions. And God asks questions of us. Why do we allow evil to prosper? Why are we passive in the face of suffering? For God and mankind are partners in the work of redemption, and every step on the way begins with a willingness to question why we are as we are.

As I read the Bible, I sense the link between Moses's two great passions, for justice and for teaching children. What we learn as children shapes the society we make when we become adults. And so on Pesach, we turn to our children and say: here is the freedom God has given us; take it and make it yours.

Together

Judaism tends to be a mystery to

observers. It is a religion of the spirit, but it seems to be about very physical things. There is nothing abstract about Pesach. It is about the hard, dry unleavened bread, and the sharp horseradish of the bitter herbs, and about drinking wine and telling stories and singing songs. Nor is it about solitude, the lonely soul in communion with God. Go to a Pesach meal and the one thing you will not find solitude. You will find a table crammed with grandparents, parents and children, uncles, aunts and cousins. Even those who are lonely at other times are tonight here as guests, sharing in the crowded celebration.

The reason is simple. God created the world as a home for mankind and He wants us to create a world that will be a home for Him. There may be rare saints for whom suffering is spiritual, but for most of us, affliction turns us in upon ourselves. Slavery which begins by imprisoning the body can end by narrowing the soul. We need freedom, a sense of inner spaciousness, to be able to reach out beyond our own immediate needs and breathe the air of a larger reality. So, though it does not end there, the religious journey starts in the here-and-now of daily life, the society we build and the relationships we make.

For many years I was puzzled by the first words we say on Pesach: "This is the bread of affliction which our ancestors ate in Egypt. Let all those who are hungry come and eat it with us." What kind of hospitality is it to offer the hungry the bread of affliction? Finally, though, I think understood. The unleavened bread represents two things. It was the food eaten by slaves, but it was also the food eaten by the Israelites as they left Egypt in too much of a hurry to let the dough rise. It is the bread of affliction, but it is also the bread of freedom. When we eat it alone, we taste in it all the suffering of the human condition. But when we offer to share it, we can taste in it something else: the sense of a freer world that God has promised us we can create.

One who fears tomorrow does not share his bread with others. But one who is willing to divide his food with a stranger is capable of fellowship and hope. Food shared is no longer the bread of affliction. Whenever we reach out and touch other people's lives, giving help to the needy, and hope to those in despair, we bring freedom into the world, and with freedom, God. Chag kasher v'sameach!

INDOORS...

ST PAUL'S ANGLICAN CHURCH BURWOOD

LUNCHTIME RECITAL DATES 2019

1.15pm – 1.45pm

May 21	Alan Hicks Piano Trio
June 18	Conservatorium students
July 23	Joshua Ryan - Assistant Organist, St Mary's Cathedral Sydney
August 20	Conservatorium students
September 10	Artist. Tentatively booked TBC
October 15	Conservatorium students
November 5	James McDonald - Guitar
November 19	Christopher Harris - Baritone
December 17	Kathryn Dries - Mezzo Soprano

~ Acts 5.27-32; Psalm 118.14-29;
Revelation 1.4-8; John 20.19-31

Love: Everyone's different. Thomas was the sort of person that needed proof before he believed anything. He wasn't going to be a victim of fake news. Today we find Jesus meeting Thomas' need for proof literally in a visceral way. Though we still give Thomas the epithet, Doubting, because of his fingers going into wounds, we should remember his doubt fast became faith.

~ Pray that we might cry, 'My Lord and my God!' with St Thomas whenever we encounter Jesus Christ our Lord.

~ Give thanks for the Church of North India, remembering especially today their ministry in a predominantly non-Christian context.

Text: Robert McLean, © Anglican Board of Mission, 2019

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Working for Love, Hope & Justice

Prayer cards

In Romans 6: 26-27 we read:

Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words. And God, who searches the heart, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God. (NRSV)

Please take time to pray, either before, during, or after the Service to allow the Spirit to intercede for the saints according to the will of God. If you pray for someone, you might like to send them a card. These beautiful cards are on the table in front of the Icon of St. Paul in the South Transept, where you might light a candle for those for whom you have prayed, and we are grateful to the Parishioners who designed and made them for us.

OUTDOORS...

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DOB _____ Occupation _____

I'm new to St Paul's

I'm already on the roll – my details have changed

I'm already on the roll – I just need a new name badge

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this form to the
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Pray throughout the week

Pray for the Anglican Church –

for Justin, Archbishop of Canterbury; Philip Freier of Melbourne, Primate of Australia; Glenn, Archbishop of Sydney; Michael Stead, our Regional Bishop; and for all the bishops, priests, deacons and Religious of the Anglican Communion.

In the Anglican Cycle of Prayer

we are asked to pray for Pray for the the Nippon Sei Ko Kai (The Anglican Communion in Japan); for its Bishop, The Most Revd Nathaniel Makoto Uematsu and for all his clergy and people.

Pray for Fr James and for Fr

Michael as well as for Helen and Antonia. May God bless them and their ministries and may we support them as they work among us in Christ's name.

Pray for St Paul's: God of mercy, strengthen us to help shape a parish where diversity is a source of enrichment, compassion is common, life's poetry realized, suffering lightened through sharing, justice attended, joy pervasive, hope lived, the hum of the universe heard, and together with you and each other we build what is beautiful, true, worthy of your generosity to us, an echo of

your kingdom. Amen. (Ted Loder)

Pray for, St Matthew's, Zababdeh, (West Bank, Palestinian Territories), our Anglican Communion Partner:

We remember especially their Parish Priest, Fr Saleem Dawani, and his ministry in the parish. We remember also Jameel Maher, who acts as the St Matthew's partnership link person with us. May both our parishes be blessed by the link we are establishing.

Pray for the Church's mission:

Lord Jesus Christ, you stretched out your arms of love on the hard wood of the cross that everyone might come within the reach of your saving embrace: So clothe us in your Spirit that we, reaching forth our hands in love, may bring those who do not know you to the knowledge and love of you; for the honour of your name. Amen. (Author unknown)

Pray for our Children's Church:

The Lord said, 'Let the little children come to me and do not forbid them for such is the kingdom of heaven'. Bless, Lord, your children who now stand before you in prayer. Help them to understand the depth of your love.

O Lord, bless our Children's Church and all its future endeavours, that through it we may glorify you with

your Father and the Holy Spirit, now, always and forever. **Amen.**

Pray for peace: Lead me from death to life, from falsehood to truth; lead me from despair to hope, from fear to trust; lead me from hate to love, from war to peace.

Let peace fill our hearts, our world, our universe.

Pray for all in need, we pray especially this week for Sri Lanka over the recent atrocities which killed and injured a lot of innocent people. May the Lord give comfort and peace to those who are grieving and may He heals those injured.

Pray for the sick and their carers: Andrew; Joyce Bannister; Margaret Baseley; Jenny Bounds; John Burns; John Carey; Jan Cowan, Hilary Davies; Dave Ernst; Jim Foster; Florence; Stephen Griffin; Juliette Harris; Anna

Laurence; Shirley Lowe; Melissa; Fr Reg Mills; Jan Morgan; Alister & Sally Palmer; Mark Palmer; Jean Storey; Margaret Wheatley; Bob Woods

In love and charity please remember the recently departed especially Diana Braun; Ronald Ennis & Dawn Holland that God may grant them a place of refreshment, light and peace.

Pray, too, for, Janice Lynette Farrow; Valerie Mavis Hollis; Beatrice Jean Watson; Margaret Bampton; Margaret Cecilia Bennett; Cyril Stanley Grumitt; Paul Anag; Ronald Neville Kirkland; William Charles Lane; Fr Ronald Arthur O'Brien; Sarah Louisa Roever and for any others whose year's mind falls around this time.

Rest eternal grant unto them O Lord, and let light perpetual shine upon them!

Services during this week at St Paul's

A mid-week Eucharist will be held in the Chapel of our Lord's Passion on Wednesday at 10.30am.

Commemorations noted by the lectionary this week –

- Monday 29th April – Catherine of Siena, spiritual teacher (d.1380)
- Tuesday 30th April – Mark, Evangelist and Martyr
- Wednesday 1st May – Philip and James, Apostles and Martyrs
- Thursday 2nd May – Athanasius, Bishop of Alexandria, Teacher (d.373)

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Honorary Priest Fr Jim Pettigrew

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Organist

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 to 2.30pm, Tuesday to Friday)
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