

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

WHAT'S ON AT ST PAULS

~ **Monday 20th May at 7.30pm**
- Meditation Group in the
Chapel of our Lady

~ **Tuesday 28 May at 7pm -**
Study Group Resumes in the
Rectory

~ **Sunday 2nd June at 9.30am -**
Confirmation & Admission to
Communion

~ **Sunday 2nd June 2019 at**
11.45am in the Rectory -
Seasonal Fundraiser

~ **Tuesday 4th June 2019 in the**
Large Hall - Community Hub

~ **Tuesday 18th June at 1.15pm**
- Lunchtime Recital -
Conservatorium students

~ **Tuesday 18th June at 1.15pm**
- Lunchtime Recital -
HSC Performance students
from MLC

~ **Sunday 23rd June -**
Artisans' Market

~ **Tuesday 2nd July at 1.15pm**
Lunchtime Recital - Brian Kim
- Flautist

~ **5th July - 7th July - St Paul's**
Burwood Parish Retreat at St
Mary's Towers Retreat
Centre, Douglas Park

~ **Tuesday 23rd July at 1.15pm -**
Lunchtime Recital -Joshua
Ryan, Assistant Organist,
St Mary's Cathedral Sydney

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。

SUNDAY 19th May 2019 **Fifth Sunday of Easter**

Welcome to worship...

* 8.00 am – Sung Eucharist

* 9.30 am – Parish Eucharist

Included in this issue ...

~	Congratulations to the newly baptised	p.3
~	Lunchtime Recital—14th May	p.5
~	Seasonal Fundraiser	p.7
~	Kneelers	p.12
~	Fish & Chip Jumpers & SMD School	p.14
~	What we learned from Jean Vanier	p.23-37

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 statu, 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.

Congratulations to the newly baptised!

Today, we welcome into the family of God, the Church, through the sacrament of Holy Baptism, Leo Michael Yelland and Karin Sofia Stewart.

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

Bible Readings

Year C

Bible Readings

Acts 11.1-18

The First Reading

Acts 16.9-15

Ps 148

The Psalm

Ps 67

Revelation 21.1-6

The Epistle

Revelation 21.10-14,
21.22 - 22.5

John 13.31-35

The Gospel

John 14.23-29

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 if you are able to help. Thank you.

MEETING - Artisans' Market

There will be a meeting after church on Sunday 26th May to discuss jobs for the Artisans' Market. The meeting will start at 11.30am in the Upper Room.

Looking forward to seeing you there.

Thank you

Jane Carrick

Christian Meditation Group

Meditation Group is on every Monday at 7.30pm in the Chapel of Our Lady.

All are welcome to join this newly-formed Christian Meditation group. This opportunity 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 recommence on Tuesday 28th of May.

Bread Roster 2019

≈ 20th May – Gabriel

≈ 27th May – Margaret

≈ 3rd June – Antonia

Lunchtime Recital Tuesday 14th May- Trio Campanaccio

History was made with Trio Campanaccio's debut performance at last Tuesday's Recital. How privileged we were to hear violinist Nguyen Bui, 'cellist Andrew Hines and pianist, Alan Hicks.

Haydn's Piano Trio No.32 in A major, Hob.XV:18 was an excellent choice with which to open the program. Here, Haydn was charming and witty, and the Trio's performance matched the mood with delicacy and meticulous phrasing.

Variations on "Ich bin der Schneider Kakadu" Op.121a, 10 (*I am the tailor *Kakadu*) was the last of Beethoven's trios to be published in 1824. The theme comes from Wenzel Müller's Singspiel "The Sisters of Prague". It is a very simple, folk-like tune. The work opens with a slow and solemn introduction, followed by the set of ten variations in various tempi and moods. The chromaticism of the introduction and some later variations were beautifully played. Exacting technique, artistic expression and superlative ensemble playing made this less familiar work one to here again.

As a final touch, the Trio played a beautiful vignette by Alec Rowley with wonderful musicianship. Trio Campanaccio is a premier ensemble, and we look forward to their return in 2020.

What a joy it was to hear our "new" piano contributing such wonderful tone and colour to the performance.

*German for cockatoo

- Sheryl Southwood

AD MAJOREM DEI GLORIUM

The flower in the Parish Church today are given to the glory of God
and in ever loving memory of

IRIS STEPHENS

(Whose year's mind was last Wednesday 15th May)

*Forever remembered by her loving family and
her dear friends.*

Sadly missed by all who knew her.



*May she rest in peace in the presence of her Lord
and rise in glory with Christ.*



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.

INDOORS...

Confirmation & Admission to Communion

Our Regional Bishop, Bishop Michael Stead, will be with us on **Sunday 2nd of June**. We will have a Confirmation Service that day at the 9.30a.m. Eucharist.

Are you, or anyone that you know interested in being Confirmed, Received into the Anglican Communion, or Baptized?

Please speak with Fr. Michael, or Rosemary if you are, or anyone that you know is interested.

We currently have 3 candidates to be confirmed and 1 Candidate for Admission to Communion:

The candidates for Confirmation are:

- ≈ Susan Jane Gerber
- ≈ Raquel Ethel Tania Charet
- ≈ Elias Christofi

The candidate for Admission to Communion is:

- ≈ Mila Ljubica Patricia Brown

We pray for all the candidates and their sponsors that they may know God's presence in their lives and be enfolded with God's love.

Seasonal Fundraiser

When: Sunday 2nd June 2019 at 11.45am

Where: The Rectory

Quiche/Salad/Slices

Tickets \$10 or \$12 on the day

Please let Pam know if you can help with quiches, salad or slices.

Bishop Michael will be joining us for lunch do come and meet him.



BURWOOD COMMUNITY HUB

A One Stop Shop providing FREE information and referrals to the community from a number of different services

**Tuesday, 4th June 2019
10am – 12 pm**

Morning Tea Provided

WHERE

**St Paul's Burwood
Anglican Church
205 – 207 Burwood Road,
Burwood, 2134**

For More information Please Contact: 9798 1400

A Ministry of St Paul's Burwood Church with other community partners

St Paul's Parish Pantry will be open from 9.30-11.30

CENTRELINK

HOUSING NSW

LEGAL AID

**COMMUNITY
HEARING AID**

SALVOS

**DISABILITY
SERVICES
AUSTRALIA**

ABILITY LINKS

BARNARDOS

METRO ASSIST

ANGLICARE

ST PAUL'S ANGLICAN CHURCH BURWOOD

LUNCHTIME RECITAL DATES 2019

1.15pm – 1.45pm

June 18	Conservatorium students
June 25	HSC Performance students from MLC
July 2	Brian kim - Flautist
July 23	Joshua Ryan - Assistant Organist, St Mary's Cathedral Sydney
August 20	Conservatorium students
September 10	Sydney Clarinet Choir - Deborah de Graaff
October 15	Conservatorium students
November 5	James McDonald - Guitar
November 19	Christopher Harris - Baritone
December 17	Kathryn Dries - Mezzo Soprano

Blue Illusion Fundraiser

When: Saturday 21st September at 1pm

Where: Blue Illusions, Level 2, Westfield Burwood

Mother's Day Raffle

The Mother's Day Raffle has now been drawn.

We raised \$355 and the Crocheted rug was won by Annette Green.

Thank you to all who bought tickets and made donations.

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.

Please leave a 1cm- 2cm border around stamps so they are not damaged.

Pew
Reflections
REFLECTIONS
BGM

Acts 11.1-18; Psalm 148;
Revelation 21.1-16; John 13.31-35

Love: Today we find Jesus giving us the commandment to love one another just as he has loved us: without any conditions, without any boundaries. As the English poet, Edmund Spenser reminds us: 'Love is the lesson which the Lord us taught'.

~ Pray that each of us today might begin to love a little more in our lives, banishing all hate, prejudice and lethargy and replacing them with love.

~ Give thanks for Wontulp-Bi-Buya College in Cairns, giving thanks for the educational programs provided to Aboriginal and Torres Strait Islander students.

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

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

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.

KNEELERS

Look around you and you will see our beautiful kneelers. There are just under 200 of them now in our church and that's thanks to you our wonderful parishioners who have generously donated them, stitched and assembled them. Many have been donated in memory of someone special, parents, relatives, friends, and companions.

Before we started this project there were a number of very tatty, mismatched kneelers throughout the church that people had tried to stitch back together but sadly had come to the end of their use by date & they left a trail of sawdust wherever they were.

So we set out to replace them with something beautiful that spoke to the love we had for our beautiful church. The care with which they have been made speaks to the beauty of our worship and our love of God.

We searched the world for what we wanted and found them in the UK at a place called Jacksons at Hebden Bridge. (We found others but none of the quality and style that suited St Paul's). So in June 2013 we started stitching.

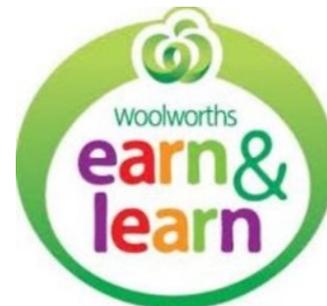
From the outset Fr James set the goal of reaching 250 kneelers by our 150th Anniversary. This is to represent the 250 people that we need in worship each Sunday in order for us to be self-sustaining. With nearly 190 kneelers in the church we are well on the way.

Perhaps you have been thinking about having a kneeler made in memory of someone – well now is the time to do it. Maybe you feel like a creative project. This could be just the thing. Think they are too difficult for you? They are actually very simple just ask those who have already made some. You don't have to put them together.

Donations towards kneelers can be cash, direct debit or cheque to St Paul's Church and marked for kneelers.

Please see Rosemary if you are interested in helping to bring this project to a conclusion.

WOOLWORTHS EARN AND LEARN STICKERS



Please ask for you Earn and Learn stickers when you shop at Woolworths. We are collecting these for Chalmer's Rd Special School. This is a small way that we can help them, at no cost to us, to get more equipment for their children.

We will have a basket for the stickers at the back of the church for you to drop them in either as you come in or as you leave the church.

Thank you.

**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 on
Sunday 12th May:**

≈ Offertory: \$1863

≈ New Life Centre Nepal: \$50

≈ Parish Pantry: \$60

≈ Building Fund: \$10

Total: \$1983

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



FISH and CHIP JUMPERS and SMD SCHOOL



Do you know the story of the fish and chip jumpers?

Many new born babies in Africa were being sent home from hospital wrapped up in newspaper to keep them warm, just like packets of fish and chips.

Then someone came up with the idea to Knit a small very simple jumper that a baby could be put in to go home from the hospital. Soon people all over the world started knitting and now they are being sent to many different areas in the world.

Here at St Paul's we have already sent 19 jumpers to the HIV Clinic in Nepal and now we are knitting jumpers for the small children in SMD School in Kathmandu. Our team of knitters consists of Pat, Julie, Emily and Susan. If you are interested in joining them please speak to Julie Ryan (9.30am service)

If you would like to support this project you can see the jumpers at the base of the font. You can buy one for an SMD youngster by giving a donation of (\$2-5) which will then enable the team to knit more.

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
- ~ 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

- Soap
- Shampoo & Conditioner
- Toothpaste

EACH WEEK WE RUN OUT OF :

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



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.

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 retreatants 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

There will be day registrations at a cost of \$50 per person.

This includes lunch, morning/afternoon teas/talk.

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

Uniting against terrorism:

Pope Francis & Muslim leaders in Abu Dhabi

- *By Bruce Duncan*

Pope Francis has made dialogue with Islam a high priority, as he is acutely aware that the scourge of war and displacement of peoples will not stop until these great religious traditions can consolidate effective norms of peace, justice, toleration, and cooperation.

As the leader of the Catholic Church and a spokesman for much of the Christian world, Pope Francis sees his duty as defending all persecuted peoples, but especially Christians targeted by terrorists or oppressive regimes. Wars and jihadist violence have reduced the proportion of Christians in the Middle East from 20 percent before World War I to just four percent today.

Islam lacks a central authority structure like the Catholic Church, so it is more difficult for Muslim leaders to reach a definitive consensus than for Catholic leaders. Religious scholars win prestige for their understanding of the Quran and its implications today. Hence, Francis has tried to build bridges with Muslim scholars and civil leaders to help clarify relations on the basis of the universal wellbeing willed by God.

The spread of terrorism is causing alarm everywhere, and many countries are resorting to expanded arms spending, increasing the risks of regional and global conflicts. The threat is made particularly severe not just because increasing numbers of states have nuclear weapons, but also because it diverts global efforts to achieve the targets of the Sustainable Development Goals, including tackling rapidly advancing climate change, with Francis warning of 'catastrophic' consequences.

Joint Document on Human Fraternity

Francis's two-day trip 3-5 February to Abu Dhabi, capital of the United Arab Emirates, was especially significant, as he signed a document Human Fraternity for World Peace & Living Together with the Grand Imam of the prestigious Al-Azhar mosque in Cairo, Dr Ahmad Al-Tayyib, a leading scholar in Sunni Islam. Together with the Emirati authorities, they also agreed to build a new church in Abu Dhabi named after Saint Francis, and a new Mosque of the Grand Imam.

The rulers of the UAE have strongly promoted tolerance and cooperation among their ten million people from 200 nationalities, with more than 40 churches. Sikh, Buddhist, and Hindu communities can worship, as well as Jewish people, though it would hardly be possible for a Muslim to become a Christian.

At a meeting organised by the international Muslim Council of Elders at the Sheikh Zayed Grand Mosque on 4 February to promote the UAE's Year of Tolerance, Sheikh Al-Tayyib welcomed the Pope, noting how the Quran recognised special bonds between Christians and Muslims. He said "the name of God must not be used to justify violence. God did not create us to cause suffering". The Grand Imam said those who used religious texts to justify violence should be denounced as "murderers".

The Pope's address at the Founder's Memorial

At the Founder's Memorial in Abu Dhabi later that day, Francis addressed civil leaders, diplomats, and representatives from Muslim, Christian, Jewish, and other religious traditions.

The Pope noted that he came to UAE on the eighth centenary of St Francis's visit to Sultan al-Malik al Kamil of Egypt. He came "as a believer, thirsting for peace ... to be instruments of peace". In the name of God, he said, we "need to enter together as one family into an ark which can sail the stormy seas of the world: the ark of fraternity".

He said, "Each belief system is called to overcome the divide between friends and enemies, in order to take up the perspective of heaven" ...

Each person is equally precious in the eyes of God, who does not look upon the human family with a preferential gaze that excludes, but with a benevolent gaze that includes”.

To recognise the same rights in everyone was “to glorify the name of God”, and consequently “every form of violence must be condemned without hesitation, because we gravely profane God’s name when we use it to justify hatred and violence against a brother or sister ... No violence can be justified in the name of religion”.

“There is no alternative: we will either build the future together, or there will not be a future. Religions, in particular, cannot renounce the urgent task of building bridges between peoples and cultures.”

Francis added, “peace, in order to fly, needs the wings that uphold it: the wings of education and justice ... Peace dies when it is divorced from justice, but justice is false if it is not universal”.

“Religions should be the voice of the least... and stand on the side of the poor. They should keep watch as sentinels of fraternity in the night of conflict.” He warned about “indifference” to the fate of so many. We must “not close our eyes in the face of injustice, and never resign ourselves to the many tragedies in the world”.

He asked that, in prayerful dialogue, we “commit ourselves against the logic of armed power, against the monetisation of relations, the arming of borders, the raising of walls, the gagging of the poor”. He declared that the arms race and aggression would never bring stability. “War cannot create anything but misery; weapons bring nothing but death.”

Francis said, “Human fraternity requires of us, as representatives of the world’s religions, the duty to reject every nuance of approval from the word ‘war’”. He referred specifically to the consequences of war in Yemen, Syria, Iraq, and Libya. This was a sensitive matter, since the UAE is involved in the coalition supporting Saudi Arabia in the savage conflict against Houthi forces in Yemen.

Knowing that citizenship is highly unlikely for about 80 percent of the UAE population – the eight million migrant workers, a million of whom are Catholics from the Philippines, India and elsewhere – Francis delicately appealed for people of different faiths to have “the same right of citizenship”.

Francis concluded his visit with an open-air Mass celebrated before 130,000 people in Abu Dhabi, possibly the first such public Mass for many centuries.

On his flight back to Rome, Francis said that the document on Human Fraternity was “highly thought-out” between Rome and Cairo. He affirmed it was in the spirit of Vatican II, but he recognised that implementing it would be difficult.

Indeed so. But as the great majority of Muslims know only too well, jihadist violence and intolerance have resulted in immense devastation in many countries, and inflicted terrible suffering on Muslim populations, as well as on other groups. Let everyone agree: it is blasphemous to kill innocent people in the name of God.



What we learned from Jean Vanier: On the politics of gentleness - *By Stanley Hauerwas*

EDITOR'S NOTE: Jean Vanier, the founder of the international L'Arche movement, died this week, on 7 May 2019. Theologian Stanley Hauerwas is a long-time friend of Vanier, and the two of them collaborated on a book titled *Living Gently in a Violent World*.

Both Vanier and Hauerwas participated in a 2010 episode of *Encounter*, during which Vanier recounted how L'Arche came to be:

The story begins when I joined the Royal Naval College in England in 1942 during the war. And then I left the Navy to follow Jesus, but not quite knowing where and how and on that journey I met a priest who was a holy man and also a good theologian, and it was actually because

of this priest that I began L'Arche, because he was named as the Chaplain of a small institution for people with disabilities. This was in 1963.

So I discovered a world that I didn't know anything about. I began looking into the question; I visited psychiatric hospitals, I visited other institutions, and then I discovered that people with disabilities were amongst the people who are the most oppressed in our world. Actually the story, or the history, of people with disabilities is a horrible story of rejection, of being seen as of no value. Even the names they were given, "imbeciles" and people treated them as mad and so on. They've been in so many ways seen as the lepers of humanity. And I discovered this whole world, and yet I discovered also that they were beautiful people, that they were people, and they were important, and that each person has a value, and each one has a gift.

So all I did was I discovered in a rather terrible institution, a few people really locked up and in a bad way, so in a way it was very simple. I got a house and I took two people from this institution and we just started living together. Of course there were all the, what I'd call the legal things that I had to go through, and create an association and so on. But it just began because I just felt that people with disabilities were being cruelly treated and not listened to, not seen as having a gift to give to society, and the weak were just being crushed.

Hauerwas, in turn, argued that the gentleness and patience embodied in and practiced by L'Arche is perhaps the most powerful protest against the habits of a world that thinks it hasn't the time to live gently:

If you want to know what speed is, it's war. War is made necessary by presumption that we don't have the time to come to reconciliation, or to discover who the other is, that seems to be threatening us because we need to kill. What L'Arche represents is the time necessary, and how patience creates the time necessary, for people to come to reconciliation and knowledge of one another in a way that we're not threatened to eliminate the other because they frighten us so deeply. We

have all the time we need in a world that doesn't think it's got much time at all to draw on God's love, to enact that love, that the world might see what it means to be chosen by God.

The gentleness of Jean Vanier

"Love doesn't mean doing extraordinary or heroic things. It means knowing how to do ordinary things with tenderness." So writes Jean Vanier. Tenderness and gentleness characterise the life and work of Vanier, as well as that of L'Arche movement. Vanier observed that:

community is made of the gentle concern that people show each other every day. It is made up of the small gestures, of services and sacrifices which say "I love you" and "I am happy to be with you." It is letting the other go in front of you, not trying to prove that you are in the right in a discussion; it is taking the small burdens from the other.

Gentle, the world of L'Arche is gentle, and I want to explore here the politics of gentleness — that is, why gentleness is constitutive of any politics that would be just.

Gentleness is usually the last thing most of us would associate with the rough and tumble world of politics. Politics, we assume, is about conflict and/or getting your interests satisfied. Gentleness is a characteristic of personal relationships having little to do with questions of power or rule. That is, of course, exactly the dichotomy I want to challenge by calling attention to the role of gentleness in L'Arche.

To focus on gentleness does create a rhetorical problem. My style is polemical and many, I suspect, would not characterise my work as gentle or tender. Accordingly, I worry that my attempt to argue for the significance of gentleness for Vanier and L'Arche may betray what L'Arche is about. My only defence is that God has given us different tasks. My task has been to put Vanier's wisdom into conversation with philosophical and political positions I fear are antithetical if not outright threats to those we call intellectually disabled. That has meant, however, that my writing style is aggressive and confrontational.

However, I do not want the way I argue to belie the significance of gentleness. Which means I hope I will prove to be an adequate listener because learning to listen is basic to the gentle character of life in L'Arche. But I am an academic and academics are notoriously bad listeners. We always think we know what someone is going to say before they say anything and we have a response to what we thought they would say in spite of what they may have actually said. To learn to listen well it turns out may require learning to be a gentle person.

That is particularly true if Vanier is right that to learn to listen can be quite painful. For example, Vanier observes:

Communities which start by serving the poor must gradually discover the gifts that those poor people bring. The communities start in generosity; they must grow to listen. In the end, the most important thing is not to do things for people who are poor and in distress, but to help them to have confidence in themselves ... Some communities grow by listening to their members' needs for formation and well-being. This growth is usually material: the communities go for the best and most comfortable buildings, where everyone has their own room. These communities will die fairly quickly. Other communities will grow by listening to the cry of the poor. Most of the time, this leads them to become poorer themselves, so that they can be closer to the poor people.

"Most of the time this leads them to become poorer themselves." What might that mean if I am to listen to Vanier? I do not want to become poorer. I want to remain the academic who can pretend to defend those with mental disability by being more articulate than those I am criticising. In short, I do not want to learn to be gentle. I want to be a warrior on behalf of Vanier doing battle against the politics that threaten to destroy his gentle communities. Vanier, of course, is no less a warrior, but where I see an enemy to be defeated he sees a wound that needs healing.

According to Vanier we all carry a deep wound — that is, the wound of our loneliness. That is why we find it hard to be alone trying to heal our aloneness by joining a community. But to belong cannot help but lead to disappointment. What we must realise, Vanier insists, is that:

this wound is inherent in the human condition and that what we have to do is walk with it instead of fleeing from it. We cannot accept it until we discover that we are loved by God just as we are, and that the Holy Spirit, in a mysterious way, is living at the centre of the wound.

This is the radical insight I take to be at the heart of Vanier and L'Arche, making possible the gentleness that heals. The stories Vanier tells of the handicapped are often stories of loneliness not easily overcome. For example, he tells the story of Daniel whose disabilities were so severe his parents did not want him, which meant after being put in one institution after another he ended up in a psychiatric hospital. Vanier acknowledges even at L'Arche he would now and again flip out of reality, "hiding his anguish and himself behind hallucinations. He had constructed thick walls around his heart that prevented him from being who he was. He felt guilty for existing, because nobody wanted him as he was." Vanier observes that the heart of a child is so easily hurt, and the hurt becomes a wound around which we build walls of protection. Walls so constructed can only be breached by gentleness.

The politics of gentleness

But what does this have to do with politics. I think it helps illumine why, as Hans Reinders has argued, liberal political theory has found it difficult to provide moral standing for people with mental disabilities. According to Reinders, at the heart of liberal political arrangements is the assumption that "individuals are free to live their own lives as they prefer, provided that they allow other people equal freedom to do the same, and provided that they accept and receive a fair share in the burden and benefits of the social cooperation." But people with mental disabilities from a liberal perspective are judged to lack to a greater or lesser extent the powers of reasons and free will. Since these are powers

that bring substance to the core values of the liberal view of public morality, mentally disabled people never acquire full moral standing in this view. This is because its moral community is constituted by "persons" and these, in turn, are constituted by the powers of reason and free will. This conception of the person is particularly problematic with respect to the inclusion of severely mentally disabled citizens, since on the liberal view only persons in the sense of rational moral agents can be recipients of equal concern and respect.

I fear it may sound overly dramatic, but what Reinders describes is what I take to be the wound that animates liberal political theory and practice — a wound, moreover, that is well protected by walls not easily breached because they seem so reasonable. It is to Martha Nussbaum's great credit that she has acknowledged that liberal political theory, as exemplified in the work of John Rawls, has difficulty recognising the status of the mentally disabled. In her book *Frontiers of Justice: Disability, Nationality, Species Membership*, Nussbaum observes, as Reinders argued, that the parties assumed to have the status necessary to negotiate the conditions of a just society "are human beings possessed of no serious mental or physical impairments."

Nussbaum takes as her task to remedy the failure of liberal political theory and practice to include the disabled without abandoning the fundamental insights of liberalism. She does so in the name of three mentally disabled people: Sesha, the daughter of philosopher Eva Kittay and her husband Jeffrey, who will never walk, talk or read because of her cerebral palsy and mental retardation; Nussbaum's nephew Arthur, who is without any social skills (Asperger's syndrome) and unable to learn in school but is mechanically adept; and Jamie Bérubé, who was born with Down syndrome, and is the son of Michael Bérubé and Janet Lyon, both literary critics. That Nussbaum names real people I take to be an indication that this is not just a theoretical exercise for her.

According to Nussbaum at the heart of liberal political theory is the attempt to secure social cooperation on the basis of mutual advantage for the contracting parties. A "strong rationalism" informs the liberal project in the hope that an account of political life can be justified that avoids as much as possible appeals to intuitions and prejudices. Therefore liberalism seeks to provide an account of justice that does not depend on the presumption of altruism, but rather assumes an admittedly fictive bargaining process that establishes fundamental principles of mutual advantage.

Nussbaum does not call into question these fundamental presuppositions of the liberal political project. Yet she acknowledges that to so understand the character of justice has resulted in people of disability being omitted from consideration. This is at least partly the result of conflating the question, "By whom are society's basic principles designed?" with the question, "For whom are society's basic principles designed?" Nussbaum thinks because these questions are conflated liberal political theory ends with a counter-intuitive result, because those with mental disability are excluded. Such a result is counter-intuitive because, at least in our time:

the issue of justice for people with disabilities is prominent on the agenda of every decent society, the omission of all of them from participation in the situation of basic political choice looks problematic, given the evident capacity of many if not all of them for choice; and their omission from the group of persons for whom society's most basic principles are chosen is more problematic still.

It would seem that all Rawls or other like-minded liberal theorists need to do to respond to Nussbaum's concern for the disabled is to let the parties that participate in the original bargaining game know that some of them may have disabilities for which provision will need to be made. But Rawls is unable to accept this suggestion, Nussbaum argues, because if he did so he "would lose a simple and straightforward way of measuring who is the least well-off in society, a determination that he needs to make for purposes of thinking about material distribution and

redistribution, and which he makes with reference to income and wealth alone." It is also the case that Rawls, like the social contract tradition in general, simply does not take into consideration impairments that are relatively rare.

Nussbaum argues, therefore, that rather than focusing on income and wealth, as Rawls does, a capabilities approach is necessary if the mentally handicapped are not to be unfairly excluded. According to Nussbaum, to focus on capabilities means that we are fundamentally bodily beings whose rationality is but one aspect of our animality. Therefore our "bodily need, including our need for care, is a feature of our rationality and our sociability." To focus on capabilities means the variation of needs can be respected making possible discriminations such as why children need more protein than adults or, more generally, that it is often the case that some need more care than others and why that care must be individualised. Nussbaum thinks, moreover, such care is rightly understood to be a matter of justice.

One cannot help but be sympathetic with Nussbaum's attempt to help us better appreciate the needs of the disabled. However, as Alan Ryan points out, it is not clear that the concept of capabilities advances the concept of justice. For the very notion of capabilities depends on close analysis of practices that allow correlations to be made between needs of a particular person and what will satisfy those needs. But that kind of concreteness is not available as long as Nussbaum is determined to maintain Rawls's liberal framework.

Ryan quite rightly observes that it is not as if Nussbaum is not persuasive about the needs and capacities of the disabled, but it is not clear why our, by which I assume he means those of us who are not disabled, relation to the disabled is a matter of injustice. What, Ryan asks:

would be lost by saying that the duties are stringent, inescapable, and urgent, but not duties of justice? Nussbaum shows — over and over — that no theory that explains justice as a contract for mutual advantage will show that these duties toward the disabled are a matter of justice. There may be little mutual advantage for the person who helps Arthur.

Do we need a different theory of justice or should we say that many duties are grounded directly in the needs of beings to whom duties are owed, but are not a matter of justice? What difference does it make which we say?

Nussbaum might well say in response it makes all the difference what we say because if we do not understand what is done in the care of Sesha, Arthur and Jamie, we may abandon them to a world that cannot be trusted to care for them. They are lucky because they had parents that cared, but what happens if you do not have parents that care? Yet the problem with Nussbaum's attempt to provide a theory to ensure that Sesha, Arthur and Jamie be cared for is that it is just that — a theory. It is a theory, moreover, in which the wound of loneliness is made a necessity in order that we might be protected from one another.

In contrast, Reinders argues that there is no point trying to argue with someone who is a sceptical spectator that they should care about the disabled. Rather, it is crucial for a liberal society that people exist who are willing to be engaged in the practice of caring for the disabled. According to Reinders, no public policy or theory can resolve the problem of what appears to be the burden of the lives of the disabled unless "it can tap resources that motivate citizens to value the commitment that it requires." For whatever significance can be found in sharing one's life with another person, a significance that will usually come as a surprise, cannot be found outside the activity itself.

Which finally brings me back to the gentleness that characterises the work of L'Arche. In an early essay entitled "L'Arche: Its History and Vision," Vanier provides an account of how he became Jean Vanier. He first met people with mental handicaps in 1963. Father Thomas Phillippe, a Dominican priest, was a chaplain for a home of 30 men in a small village called Trosly-Breuil. Vanier was teaching philosophy at St. Michael's College at the University of Toronto, but through Father Thomas he met and began to live with Philippe and Raphael in a Trosly. Vanier reports:

We began living together, buying food, cooking, cleaning, working in the garden, etc. I knew really nothing about the needs of handicapped people. All I wanted to do was to create community with them. Of course, I did have a tendency to tell them what to do; I organised and planned the day without asking what their opinion or desire. I suppose this was necessary in some ways for we did not know each other and they came from a very structured situation. But I had a lot to learn about listening to the needs of handicapped people; I had a lot to discover about their capacity to grow.

In short, Vanier had to be taught how to be gentle. For it is not easy to learn to be gentle with the mentally disabled for they also suffer from the wound of loneliness. Which means they too can ask for too much, which means gentleness requires the slow and patient work necessary to create trust. Crucial for the development of trust is that assistants discover the darkness, brokenness and selfishness shaped by their loneliness. According to Vanier, through the struggle required for us to discover that we are like the mentally handicapped — wounded — we discover how much "we need Jesus, and his Paraclete. For without them we cannot enter into this life of compassion and communion with our weaker brothers and sisters."

In case anyone wonders if Vanier recognised the political implications of what he was learning, he tells us that through his contact with men and women with intellectual disabilities:

I discovered then how divided and fragmented our societies are. On the one hand are those who are healthy and well-integrated into society; on the other are those who are excluded, on its margins. As in Aristotle's day, there are still masters and slaves. I realised that peace could not prevail while no attempt was made to span the gulf separating different cultures, different religions, and even different individuals.

Jean Vanier wrote his dissertation on Aristotle. He knows well that Aristotle thought the test of any good polity was revealed by its ability to sustain friendship between people of virtue. Aristotle, however,

would not have thought it possible for a friendship to exist between those that are mentally handicapped and those that are not. Yet Vanier believes that friendship is what L'Arche is about. That he does so is not only a challenge to Aristotle's understanding of friendship, but to the presupposition of liberal political theory and practice which tries to envision a politics in which friendship is an afterthought.

That is why I am bold to suggest that the gentle character of the practices that constitute the work of L'Arche are not peculiar to that work, but rather necessary for any polity that would be good. For gentleness is a virtue that depends on, as Hans Reinders observes, that we learn to see:

the other person is "given" to us in the sense that, prior to rules and principles of social morality, the presence of the other in our lives constitutes our responsibility. Moral responsibility arises neither from contractual relationships nor from the cooperative exchange between independent individuals. Instead it arises from the nature of the moral self that discovers itself within a network of social relationships ... The benefits bestowed by love and friendship are consequential rather than conditional, which explains why human life that is constituted by these relationships is appropriately experienced as a gift. A society that accepts responsibility for dependent others such as the mentally disabled will do so because there are sufficient people who accept something like this account as true.

These are not small matters. Sharon Snyder and David Mitchell, in their book *Cultural Location of Disability*, advocate a cultural model of disability in the hope that "to theorise a political act of renaming that designates disability as a site of resistance and a source of cultural agency previously suppressed — at least to the extent that groups can successfully rewrite their own definition in view of a damaging material and linguistic heritage." Such resistance is necessary because, they argue, the very designation of disability in modernity represented a scourge and a promise: "its very presence signalled a debauched present of cultural degeneration that was tending to regress toward a prior state of primitivism, while at the same time it seemed to promise

that its absence would mark the completion of modernity as a cultural project."

But I confess I am not convinced that a cultural studies model of disability will provide the resistance they so desire. Rather I think Jean Vanier has given us through the witness of L'Arche the kind of gift we need to help us overwhelm the wound of loneliness that grips our lives in the name of freedom. Such a gift Vanier rightly thinks to be political. For without examples like L'Arche we will assume there is no alternative to the politics of distrust that derives from the wound of our loneliness.

For I fear many of us, like Daniel, feel guilty for existing and as a result seek to protect ourselves with walls thickened by our refusal to acknowledge our vulnerability. Vanier exemplifies a way to be with one another, to overcome our walls of protection, we could not "think up." We do well, therefore, to attend to the lessons of L'Arche on how to be, even in the most difficult relationships, gentle.

God and gentleness

To try to suggest the political significance of gentleness seems quite enough a task for any paper, but I cannot conclude without exploring what may be an even greater challenge. Put simply: I wonder if the kind of gentleness constitutive of L'Arche is possible without God. Vanier's written work is suffused with his unmistakable Catholic convictions and piety. Indeed, in many of the quotations from his work already cited, he makes clear that without Jesus and the Holy Spirit the work of L'Arche would be impossible.

Yet in *Made for Happiness*, Vanier observes that many people today have no religious faith yet it remains important for us to be able to communicate with them at a rational level in order to reflect upon things human. He rightly says that many of Aristotle's insights are valid for any ethics. For, according to Vanier, being human does not consist in obeying laws, but rather to be human:

means becoming as perfectly accomplished as possible. If we do not

become fully accomplished, something is lost to the whole of humanity. For Aristotle this accomplishment derives from the exercise of the most perfect activity: that of seeking the truth in all things, shunning lies and illusions, acting in accordance with justice, transcending oneself to act for the good of others in society

I have no reason to question Vanier's use of Aristotle as a way to sustain a conversation with those that do not share his Christian convictions. Indeed, with Charles Pinches I have explored some of the same resources that Aristotle provides for helping Christians understand what it means to be Christian. With Vanier, I believe we were created for happiness which turns out, as Aquinas suggests, to be nothing less than to be befriended by God. But to be befriended by God is surely to require a transformation of self not unlike learning to be gentled into being by being befriended by a person as unlike me as the mentally disabled. Accordingly, Aristotle can help us make connections with those that do not share our faith, but it remains the case that what we believe as Christians may finally "explode" Aristotle's categories.

Which means, I think, that if gentleness is a virtue constitutive of politics, then Christians cannot help but be in tension with the liberal political arrangements. For one of the reasons Nussbaum finds a Rawlsian account attractive in spite of the exclusion of the disabled is that such an account:

is articulated in terms of free-standing ethical ideas only, without reliance on metaphysical and epistemological doctrines (such as those of the soul, or revelation, or the denial of either of these) that would divide citizens along lines of religion or comprehensive ethical doctrine. It is therefore hoped that this conception can be the object of an overlapping consensus among citizens who otherwise have different comprehensive views.

Which makes it all the more important that L'Arche not hide its lamp under a bushel basket. If L'Arche loses its theological voice I think it will not only be a loss for L'Arche, but for any politics, and in particular those determined by liberal political arrangements, in which L'Arche exists.

All I am asking is for Vanier to be willing to wash the feet of those who do not share his faith. In his commentary on the Gospel of John, Vanier reflects on the problem of power by commenting on Jesus's washing of the feet of his disciples (John 13:1-17). He notes that all societies are built on the model of a pyramid with the powerful, the rich, and the intelligent at the top. Yet Jesus takes the place of the slave by washing his disciples' feet. Vanier confesses that he is deeply moved when someone with disabilities washes his feet. That someone with disabilities should wash the feet of Vanier is why the politics of the gospel is, as Vanier puts it, of a "world upside down."

Vanier observes that it is tempting for those that would wash the feet of the disabled to assume the model of the pyramid of power in the name of the service they perform. For example, he suggests after the conversion of Constantine in 313, church and state became intertwined with the result that many bishops and abbots acted as if they were princes and lords. The dominant habits of the society became the habits of the church corrupting the church. Yet Francis of Assisi came refusing to attack the institution of the church, which included many good people, but chose the other way by his commitment to the poor. Reflecting on Francis's Admonitions to the heads of his fraternities, Vanier notes:

Followers of Jesus will continually be caught up in the paradox. Shepherds, teachers and leaders are necessary. They have power, but how should they exercise that power in the spirit of the gospels? How should they give a clear message about the truth of Jesus's message? How should they speak out against the powers of wealth? How should they be servant-leaders who humbly give their lives?

Vanier answers: "When the poor and weak are present, they prevent us from falling into the trap of power — even the power to do good — of thinking that it is we who are the good ones, who must save the Saviour and his church." Which means the politics of gentleness cannot be a triumphalistic politics, but that is why it is all the more important that the theological voice of L'Arche not be silenced.

It is not for us as Christians to regret the loss of Christendom, but it means it is all the more important that the care, the gentle care exemplified by Jesus in washing his disciples' feet, that gentleness exemplified in L'Arche, be unapologetically a witness to the One who would save us through the cross. Otherwise how would the world know, the world as described by John Rawls and Martha Nussbaum, that our loneliness has been overwhelmed.

Stanley Hauerwas is Gilbert T. Rowe Professor Emeritus of Divinity and Law at Duke University. His most recent books are The Work of Theology, Approaching the End: Eschatological Reflections on Church, Politics, and Life and The Character of Virtue: Letters to a Godson.



Jean Vanier (1928-2019) exemplified a way to be with one another, to overcome our walls of protection, we could never just 'think up'.

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In the Anglican Cycle of Prayer

we are asked to pray for the the Anglican Church of Melanesia, for its Bishop, The Most Revd George Takeli 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, remembering especially this week all those who have lost their jobs or are unemployed. May God give them strength during this difficult time.

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; Geraldine Rees; Brian Riordan; Jean Storey; Margaret Wheatley; Bob Woods

In love and charity please remember the recently departed that God may grant them a place of refreshment, light and peace.

Pray, too, for, Edward Livsey Taylor; Sir John Leslie Carrick; Reginald Clive Pollard; Shirley Ruth Ferneley; Garry Dent; John Fogdon Hogan; Peter Allan Wright; Ronald George Lane; John Sutton 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 –

≈ Friday 24th May – John (d.1791) and Charles (d.1788) Wesley, evangelists

≈ Saturday 25th May - Bede of Jarrow, priest and teacher (d.735)

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(9.30am to 2.30pm, Tuesday to Friday)
office@stpaulsburwood.anglican.asn.au



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