

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.

A dynamic preacher, he visited communities located around the Mediterranean Sea and in Asia Minor proclaiming the good news of the death and resurrection of Jesus Christ.

In his first letter to the Church at Corinth, Paul tells how he handed on the tradition of the Last Supper to them and it is this sacred meal that we share which makes us one with Jesus and with the Church, both living and departed, today.

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 26th April 2020
Third Sunday of Easter

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And Much More...

Things you may



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 questions?

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

In case we need to evacuate



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

Getting inside

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

Switch it to silent !



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

Children are welcome at St Paul's



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

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

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

Photos



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

Acknowledgment of Country

Acknowledgement of the Wangal people of the Eora Nation

We acknowledge the traditional custodians of the land upon which we meet. In his wisdom and love, our heavenly Father gave this estate to the Wangal people of the Eora Nation. Upon this land they met for generations until the coming of British settlers. As we continue to learn to live together on these ancestral lands, we acknowledge and pay our respects to their elders, past, present, and emerging, and we pray that God will unite us all in the knowledge of his Son, in whom all things were created, in heaven and on earth, whether visible or invisible — for all things have been created through him and for him.

Recognising those who have been custodians of this land is not a perfunctory gesture, but an acknowledgement that many have gone before us and many will come after us—we are but passing through. As King David stated some 3,000 years ago:

We are foreigners and strangers in your sight, as were all our ancestors; our days on earth are like a shadow, and there is no abiding. (1 Chronicles 29:15)

The first inhabitants of this land were created by God to tend this land as stewards of his common grace. With only general revelation in the created order as their guide, they were allotted this land ‘that they should seek God, in the hope that they might reach out to him and find him’, as the apostle Paul declared to his first century Athenian audience, ‘for in him we live and move and have our being’ (Acts 17:27-28).

God says through the prophet Jeremiah that: “For surely I know the plans I have for you, says the LORD, plans for your welfare and not for harm, to give you a future with hope.” (Jeremiah 29:11)

Because of the Resurrection of Jesus Christ our Lord, Christians are a people of hope and because we are a people of hope we seek to work and pray for peace, justice, and love for all, including God’s

beautiful creation, and to devote ourselves to seeing God's kingdom come on earth as it is in heaven.

We seek to bequeath God's beautiful creation to future custodians in a far better state than what we inherited so that creation itself and all beings may flourish as God intends.

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.

Bible Readings at today's Eucharist	Year A	Bible Readings for next Sunday
Acts 2:14a,36-41	The First Reading	Acts 2:42-47
Ps 116:1-4,12-19	The Psalm	Ps 23
1 Peter 1:17-23	The Epistle	1 Peter 2:19-25
Luke 24:13-35	The Gospel	John 10:1-10

News from around St Paul's

Sunday Services online

My Dear Friends,

I hope that you have been able to gain spiritual comfort from the pre-recorded Services. David, in particular, along with Fr. Michael, Rosemary, Owen, and Neil have done an amazing job to capture the essence of our worship of God and to make this accessible for others. Judith has very kindly prepared flowers for us each week which makes the Sanctuary look much more beautiful. We thank them all for their dedication to serving God and to serving God's people at St. Paul's.

All along, through the COVID-19 pandemic/epidemic, I have wanted to keep everyone safe, calm, connected to God, and connected to each other. The videos play an important role in achieving these aims. We are also mailing out spiritual resources and devotional aids to our many Parishioners who aren't online.

I also want St. Paul's to come through this situation stronger than when we went in. I hold the Parish, our community, and world in prayer.

We most certainly aren't slick (well, I'm not – the others are rather impressive!) and our technology is pretty basic but our worship of God comes from the heart and very fortunately God looks at the heart and not at outward appearances.

Christ is risen! He is risen indeed! Alleluia!

With every blessing to you for a holy Eastertide.

Peace,

James.

Thanks be to God

My Dear Friends,

I hope that you are all well. I hold you all in my prayers every day.

I am fully cognizant of the challenges of ensuring that St. Paul's comes through the COVID-19 pandemic in good shape. But my sense is that our Parishioners and our community want St. Paul's not only to survive but also to flourish.

We are receiving very generous donations of all sizes: widow's mites and sacrificial giving from many – including the donations and offers of donations towards setting up the Choir Room, financial donations and donations in kind to the Parish Pantry, and donations given to the Parish (a second donation of \$10,000.00 was given to me today).

I am most grateful to all Parishioners and friends of St. Paul's who are giving very generously to make sure that we care for everyone and that St. Paul's continues its wonderful tradition of loving, serving, and worshipping God in the beauty of holiness and of loving and serving God's people for centuries to come

The signs of life and vitality in our worship of God, in our life together, in our loving service of our community are amazing and wonderful. More and more Parishioners, along with others in our community, are stepping up and giving their time and financial resources to ensure that we keep everyone safe, calm, connected to God, and connected to each other.

We have so much to be thankful for. Thanks be to God.

With my love and very best wishes.

Peace,

James.

Thank yous

Thank you to the Parishioners who are kindly caring for our beautiful gardens. Many come and sit in our gardens and it is wonderful that, in the hurly burly of Burwood, there is this sanctuary of space, peace, calm, and greenery.

Thank you to the Parishioners who have kindly painted the Small Hall. The Small Hall has now had a wonderful make-over, including having a whole new kitchen fitted along with a fresh coat of paint.

Thank you to the Parishioners who have kindly taken advantage of a Council pick up and who did a massive clean up of our grounds and in the Hall.

Thank you to the Parishioners who have kindly helped to set up the Choir Room in the recently renovated Upper Room. Many Parishioners have given generously to make this happen. The prospect of having a dedicated Choir Room is very exciting.

Thank you to the Parishioners and friends of St. Paul's who have kindly helped maintain the necessary supplies for the Parish Pantry each

week, giving either food or money to purchase the food.

Thank you to the wonderful team who serve our community through their being a part of the volunteers who ensure that all who attend the Parish Pantry are welcomed and cared for respectfully and lovingly.

Thank you to the Parishioner who has kindly purchased new tables for the Large Hall.

Thank you to our wonderful Parish Council and Ministry Team who are do a marvellous job helping to keep the good ship St. Paul's sailing on a steady course through some uncharted and stormy waters.

Thank you to all Parishioners and friends of St. Paul's who are giving very generously to make sure that we care for everyone and that St. Paul's continues its wonderful tradition of loving, serving, and worshipping God in the beauty of holiness and of loving and serving God's people for centuries to come.

Thank you to the Parishioners who have kindly given new mats for the entrance to the Main Hall.

The following group meetings & church activities have been cancelled for the time being

- ≈ Christian Meditation Group at St Paul's
- ≈ Tuesday Study
- ≈ Parish Bus Trip
- ≈ Playgroup
- ≈ Choir
- ≈ Community Choir
- ≈ Artisans Market
- ≈ Lunchtime Recitals

We hope that the situation can improve soon so that we can resume all these activities.

Financial Giving during the COVID-19 Pandemic

To ensure that we emerge from these difficult and uncertain times, we do need your assistance in supporting our ministry through ongoing regular financial contributions. Please prayerfully consider this vital support. Offerings can be made online, cheque, direct debit; we ask you to prayerfully consider this if you are in the habit of making your offering by envelope or by cash in the collection plate.

Here are our account details:

Account Name: St Pauls Anglican Church Burwood

BSB #: 032062

Account #: 250028

Demand for help from the Parish Pantry is increasing daily as more and more people sadly find themselves unemployed. People wishing to donate to the Parish Pantry may do so by giving to the Parish Pantry account:

Account Name: St Pauls Anglican Church Parish Pantry

BSB: 032 062

Account number: 812238

Hope In God by Cindy Wyatt

How wonderful it is to have an unshakable hope
When going through trials and tribulations it is our lifesaving rope
Without hope in God where would our lives be
They would be like a wandering ship lost out at sea

When our heart is aching amidst the darkest night
hope comes shining forth like a bright and glorious light
Without hope we would be lost in an ocean of despair
But God gives us his Word and assures us he is always there

When trouble is all around and our dreams seem to shatter
It is then we find that love, faith, and hope are the things that really matter
God will never fail us no matter what we face
He will always meet our need with his sustaining grace

Our hope comes from God's word, that's where it is found
We can meditate upon it and put our feet on solid ground
Hope is the only thing to cling to when we don't understand
Jesus is always there to take us by the hand

Without hope we would have no place to go
But resting on God's promises, we rejoice in the blessings that flow
How wonderful to rest in the promises in His wonderful book
If you ever get discouraged, just open it up and take a look

Quote of the week...

“Our righteousness is in Him, and our hope depends, not upon the exercise of grace in us, but upon the fullness of grace and love in Him, and upon His obedience unto death.”

John Newton (1725-1807)

English Anglican clergyman and abolitionist

Mother's Day Raffle

Tickets are now available for the Mother's Day Raffle. \$2 each or 3 for \$5. Another very popular Tiffany lamp is available as the main prize along with many others.

Small pots for plants If anyone has any small pots lying around in the garage/garden suitable for potting we would be interested in having them. Thank you. Please see Mary Purnell or Pam Brock.

The raffle might not be drawn specifically on Mother's Day.

Websites for Morning and Evening Prayer

<https://www.scotland.anglican.org/spirituality/prayer/daily-offices/>

<https://dailyprayer.ampers.x10.mx>

<https://www.churchofengland.org/prayer-and-worship/worship-texts-and-resources/book-common-prayer/order-morning-prayer>

<https://www.churchofengland.org/prayer-and-worship/worship-texts-and-resources/book-common-prayer/order-evening-prayer>

Hearing Australia - Your hearing and well being are our number one priority

It is a scary time for our seniors , isolation can be very lonely for some. During this time its critical people can hear the News to hear what is going on in the world, listening out for the doorbell and hearing the phone ring. Hearing Australia is opened and we are here to help, whether that is helping people that have hearing aids that require more batteries we can post out, repair hearing aids we can come and collect the hearing aids from the persons house and bring back to the centre for repair and deliver back to the person when fixed. We are here to help in anyway, we work very closely with a lot of the Community groups within Burwood, we park our Hearing Bus on Burwood road 6 times a year to give Free Hearing checks to the community. You don't need to come into the Centre if you don't want to, we can help in other ways.

You can contact us on 0416 686 251 or visit our website: www.hearing.com.au where we also offer live chat.

St Paul's Anglican Church

WARDENS' APPEAL

MARCH, 2020

Dear parishioners,

We are living in very different times, and must learn to do things differently. However, St Paul's has cared for everyone in our community for almost 150 years and we have weathered the storms of World Wars, the Great Depression, the Spanish Flu and any number of other social and financial upheavals and we will come through COVID-19 as well.

To ensure this happens, the Wardens would like to respectfully ask all parishioners to consider continuing their regular giving, even if not attending church. This may be done in the following ways:

***Online:**

Account Name: St Pauls Anglican Church

BSB number: 032062

Account number: 250028

***Cheque:**

Made out to St Pauls Anglican Church Burwood and posted to

PO Box 530

Burwood NSW 1805

Parishioners might also like to consider making a one-off general donation of any amount, large or small, according to their means.

In these ways, we can ensure that St Paul's will remain a strong and comforting presence in the community both now and in the future.

The Wardens thank all parishioners for their kindness and generosity in the past and we hope for your support in the present.



Jane Woods

Rector's Wardens



Elizabeth Griffiths

People's Wardens



Pam Brock

People's Wardens

Setila's Wonderful Story

Last year, Marg Harris from the choir, ran a computing class for beginners. Its not often that you hear the results of your endeavours but this time we did. Earlier this week there was a knock on the door and there was Setila. She had returned to say thank you and to leave a donation. She went on to tell me how much the class had meant to her and how helpful and warm hearted Marg had been. She had reminded me of times when she had had to rely on help from the pantry. But she kept saying how good Marg had been to her, opening an email account for her and helping her to navigate MyGov and with practice Setila's typing skills improved. Six months later Setila has a government home, a fulltime job and she recently married. Life is good. And she came to give thanks, to St Paul's but especially to Marg and to God her saviour.

Thank you Marg for your willingness to give of your time to help others.

We are very glad that things have worked out so well for you Setila.

Thank you for sharing your joy with us.

We would like to thank all our volunteers, who work hard to help others.

We know you don't do it for the thanks, but it is special when it comes.

Setila is on the right



Pew
Reflections
REFLECTIONS
BGM

~ Acts 2.14a, 36-41; Psalm 116:1-4, 11-18;
1 Peter 1.13-25;
Either Luke 24.13-35 or Matthew 28.8-15a.

St Luke tells us about the walk to Emmaus where two of the disciples meet with the Risen Christ, yet they do not realize who he is until he breaks bread with them.

Many of us have been watching the Eucharist online over the past few weeks. May God bless all those who have made their spiritual communion recently, keeping up their Eucharistic devotion in difficult times.

~ In union, O Lord, with the faithful at every altar of your Church, where the Holy Eucharist is now being celebrated, we desire to offer you praise and thanksgiving. We present to you our souls and bodies with the earnest wish that we may always be united with you. And since we cannot now receive you sacramentally, we pray that you would come spiritually into our hearts. We unite ourselves to you, and embrace you with all the love of our souls. Let nothing ever separate you from us. May we live and die in your love. Amen.

~ Give thanks for the work and witness of the Anglican Church of Japan, the *Nippon Sei Ko Kai*.

Text: Robert McLean Partnerships Coordinator, ABM © Anglican Board of Mission, 2020

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

**A prayer to you from the New
Zealand Prayer Book:**

God of the present moment,
God who in Jesus stills the storm
and soothes the frantic heart;
bring hope and courage to us
as we wait in uncertainty.
Bring hope that you

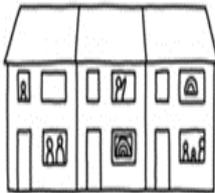
will make us the equal
of whatever lies ahead.
Bring us courage to endure what
cannot be avoided, for your will is
health and wholeness;
you are God, and we need you.
Amen.

Beatitudes for a global pandemic

BEATITUDES

FOR A GLOBAL PANDEMIC

BLESSED ARE THOSE WHO STAY INDOORS



FOR THEY HAVE PROTECTED OTHERS

BLESSED ARE THE UNEMPLOYED AND THE SELF-EMPLOYED



FOR THEIR NEED OF GOD IS GREAT

BLESSED ARE THE CORNER SHOPKEEPERS



FOR THEY ARE THE PURVEYORS OF SCARCE THINGS

BLESSED ARE THE DELIVERY DRIVERS AND THE POSTAL WORKERS



FOR THEY ARE THE BRINGERS OF ESSENTIAL THINGS

BLESSED ARE THE HOSPITAL WORKERS, THE AMBULANCE CREWS, THE DOCTORS, THE NURSES, THE CARE ASSISTANTS, AND THE CLEANERS



FOR THEY STAND BETWEEN US AND THE GRAVE, AND THE KINGDOM OF HEAVEN IS SURELY THEIRS

BLESSED ARE THE CHECKOUT WORKERS



FOR THEY HAVE PATIENCE AND FORTITUDE IN THE FACE OF OVERWORK AND FRUSTRATION

BLESSED ARE THE REFUSE COLLECTORS



FOR THEY WILL SEE GOD DESPITE THE MOUNTAINS OF WASTE

BLESSED ARE THE TEACHERS



FOR THEY REMAIN STEADFAST AND CONSTANT IN DISTURBING TIMES

BLESSED ARE THE CHURCH WORKERS; THE DEACONS, PRIESTS AND BISHOPS



FOR THEY ARE A COMFORTING PRESENCE IN A HURTING WORLD AS THEY CONTINUE TO SIGNPOST TOWARDS GOD

BLESSED ARE THE SINGLE PARENTS,



FOR THEY ARE COPING ALONE WITH THEIR RESPONSIBILITIES AND THERE IS NO RESPITE

BLESSED ARE THOSE WHO ARE ALONE,



FOR THEY ARE CHILDREN OF GOD AND WITH HIM THEY WILL NEVER BE LONELY

BLESSED ARE THE BEREAVED,



FOR WHOM THE WORST HAS ALREADY HAPPENED, THEY SHALL BE COMFORTED

BLESSED ARE THOSE WHO ARE ISOLATED WITH THEIR ABUSERS



FOR ONE DAY - WE PRAY - THEY WILL KNOW SAFETY

BLESSED ARE ALL DURING THIS TIME WHO HAVE PURE HEARTS; ALL WHO STILL HUNGER AND THIRST FOR JUSTICE; ALL WHO WORK FOR PEACE AND WHO MODEL MERCY



MAY YOU KNOW COMFORT. MAY YOU KNOW CALM. AND MAY THE GRACE OF OUR LORD JESUS CHRIST, AND THE LOVE OF GOD, AND THE FELLOWSHIP OF THE HOLY SPIRIT, BE WITH US ALL. AMEN

NOT EVERYTHING IS CANCELLED

sunshine is not cancelled
spring is not cancelled
love is not cancelled
relationships are not cancelled
reading is not cancelled
naps are not cancelled
devotion is not cancelled
music is not cancelled
dancing is not cancelled
imagination is not cancelled
kindness is not cancelled
conversations are not cancelled
hope is not cancelled



#keeplookingup
SimpleStencils.com



Χριστός Ανέστη! Αληθώς Ανέστη!

Христос Воскресе! Воистину Воскресе!

المسيح قام ... حقا قام

قِيَمِلِي مَشِيخًا ... شَوْبَخًا إِلَى

Christ is risen! He is risen indeed!

For General Donations

please use this account
details:

**Account Name: St Pauls Anglican
Church**

BSB: 032 062

Account #: 250028

For Parish Pantry

**AND For Community Choir
Donations**

please use this account
details:

**Account Name: Parish Pantry
Account**

BSB: 032 062

Account #: 812238

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

Thank you for your generosity.

Offertory -

**Collection given at St Paul's
from 13th April 2020 - 19th April
2020 and other donations:**

≈ Offertory: \$2240

≈ Parish Pantry: \$1135

≈ Special Donation: \$10,500

≈ Donation for choir room: \$1000

≈ Building Fund: \$10

TOTAL: \$14,875

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



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.

PARISH PANTRY LIST



Food

- Boxes of Cereals
- Long Life Milk
- Pasta and Pasta Sauce
- Rice and Couscous
- Instant Noodles
- Harvest Meals (Tinned)
- Meals in a Box (Sun Rice)
- Spreads—Peanut Butter, Jam
- Tin Food—Corn Beef, SPAM, Tuna, Sardines, Corn, Fruit, Soup,
- Snacks—Sweet and Savoury Biscuits, Chips, Wafers, Chocolate
- Coffee, Tea, Milo
- Sugar, Salt, Cooking Oil



Health



- Shampoo & Conditioner
- Toilet Paper
- Disposable Razor
- Bars of Soap
- Toothbrush & Toothpaste
- Hand Sanitiser
- Moisturiser
- Sanitary Pads



Clean

- Laundry Powder
- Dishwashing liquid
- Chux / Sponges / Scours



READ LEARN AND INWARDLY DIGEST...

Is this an Apocalypse? We certainly hope so – You should too - *By Catherine Keller and John J. Thatamanil*

The COVID-19 pandemic has many Christian communities wondering if the Apocalypse has finally arrived. We very much hope so.

No, we are not Christian fundamentalists praying to precipitate calamitous world-ending conflict and mass death in order to hasten Jesus's return — a perverse vision by any standard (and not our idea of “end times fun!”). Despite its endless misreading for purposes of vengeful violence or end time fatalism, the metaphor of the apocalypse is back to stay. Even without the pandemic, climate change has reheated its relevance.

Therefore, we suspect that a moment's attention to the actual ancient meaning of apocalypse may make for more responsible uses, secular or spiritual — as a warning, a wake-up call at the edge of time. Of our time.

Contemporaries keep using the term “apocalypse,” but literalist biblical interpretation notwithstanding, the term doesn't mean what many think it means. Deriving from the Greek *apokalypsis*, the word means “unveiling” or “revelation.” Hence, the title given to the final book of the Christian Bible, “The Apocalypse of John,” is accurately translated “Revelation” not “Cataclysm.” Not “The End.” Unfortunately, this root meaning has been forgotten in popular circles.

When the term is understood as “unveiling,” we can then ask the right questions: What does this pandemic unveil? What have we refused to see about ourselves and the precarious world we've built, a world that now stands exposed and tottering in the harsh light of this unasked-for revelation? If we permit this crisis to expose the fissures of our failing world, this pandemic will have served as properly apocalyptic. If instead, despite its devastating toll, we return to an obsolete and unsustainable world, nothing meaningful will have been revealed.

As for the Book of Revelation, it too does not contain what popular depictions suggest. To begin with, credible biblical scholarship indicates that the author, John of Patmos, was not writing about the end of our world, but the end of his.

Writing as a member of a marginalised and persecuted religious community of Jesus followers at the end of the first century of the Common Era, John and his community witnessed the destruction of the city of Jerusalem, the fall of its hallowed temple, and the dispersion of its peoples, all instigated by Rome's imperial brutality. Under such circumstances, writing openly and critically about Roman imperialism would have proved deadly for the author and his community. That is why John marshals a baroque and elusive symbolic repertoire for his audience — an audience who could easily decipher its dreamlike code.

If John was writing about his epoch, how are the particular symbols of the apocalypse relevant today, two millennia later?

John was not “predicting” this moment. Prophecy is not prediction of this or any closed future. Rather, prophecy is the poetic unveiling of underlying patterns — patterns of civilization so deep that they may replicate themselves indefinitely, until they bring on some climactic self-destruction. In John's Revelation, destruction takes planetary form. So, for instance, upon the opening of the “seventh seal,” after “half an hour of silence” is held in heaven: “a third of the earth was burned up, and a third of the trees were burned up.” How can one not flash to the Amazon, then Australia, over the past few months?

Then, “a third of the living creatures in the sea died.” Are we there yet? What with current warming, acidification, plastic, dying coral reefs, threatened phytoplankton that produce half the world's oxygen — ask an oceanographer.

No, John was not foreseeing climate change. He was dream-reading a tendency of human systems to bring down the nonhuman ones that support us. On the civilizational system, his code gets very pointed: the

“666” tattooed on the head of the Beast signals in the ancient Hebrew gematria code “NeroCaesar,” encrypting the legacy of imperial violence. On the back of this political power rides the “Whore of Babylon.” What system does she pornographically symbolise? All too literally clear: John lists 29 luxury products of Roman world trade from gold, wine, olive oil — to slaves. If the beast signifies imperialist politics, Babylon signifies not the consuming debauchery of neoliberal capitalism, but of its ancestor, the imperial global economy. He suddenly turns on her, devours her, bringing down the whole system. The “merchants weep” at global economic collapse.

No, John wasn’t predicting our present economic crisis; he was just dream-reading a deep contradiction at the heart of human civilization.

But at this moment, the apocalypse, flashing through the headlines, is about a systemic threat moving at much faster speed. At a gallop, you might say. In John’s narrative it is the fourth horseman of horror, the one riding the pale green horse, who brings “pestilence.” John was not predicting COVID-19. He was dream-reading world systems failure along with the plague, a familiar ancient catastrophe. That horse bears death by famine and wild animals. Its green pallor seems to embody the menace of the inhuman — viral, agricultural, animal.

So what might coronavirus “reveal” to us? Is it at once our inescapable interdependence with an earth-full of humans and nonhumans? Does that entanglement turn deadly when we repress it? When we think we can control, commodify and consume the matter of the world, does it bite back at our own mattering bodies?

In the vision, things don’t get better before they get worse. The collapse of the civilization built on systemic oppression and greed takes innumerable innocents — “including slaves” — down with it. Another figure of the nonhuman flies by: the eagle calling “in a loud voice, woe, woe, woe to the inhabitants of the earth” (Revelation 8:13). All of them. It is a cry of profound grief for all earthlings. Is it not audible now across every “social distance”?

Ancient warnings about ecological, economic and political horrors will continue to haunt our present tense. But as we tense up against what is yet to come, there is a last prophetic glint from the text.

Cataclysm catalyses radical change: it is figured as the city contrary to Rome/Babylon, a city gendered female, “the New Jerusalem.” In this city, contrary to the world of The Wall, the gates are open 24/7. The image is built of the ancient Hebrew hope, rigorously historical and material, of “the new heaven and earth.” In the biblical languages, “heaven” means not something supernatural but earth’s atmosphere as it extends into the mysterious darkness.

Perhaps, if we are able to awaken to what is unveiled in this apocalyptic moment, we will make our way forward into a new world rather than shore up the old one. John dream-read such a shift as sparkingly organic and diverse: the multiplicity of peoples, of nations, are renewed through the flow of clean water “free for all to drink” — and to wash their hands frequently!

And “the leaves of the trees are for the healing of the nations” (Revelation 22:2). If you’ve read Richard Powers’s novel *The Overstory*, the new arboreal botany, or the movement to plant billions of trees, the metaphor matters. Trees extract excess CO₂ from the atmosphere and grant us breathing space and breathing time. Not that trees will “fix” climate change for us, or water heal pandemics.

Neither will the biblical God conduct a rescue operation; for such intervention, we shouldn’t hold our collective breath. Instead, some will seek to breathe in the Divine Spirit who may inspire us to find a way forward into a new world.

But what are the chances for a habitable and hospitably shared future? Close to none, if responsibility for the damage remains concealed. Which is why, even in the midst of flood, fire, or pandemic — a way, a wisdom, can get revealed. Apocalypse after all? May it be so!

COVID-19 shows why we need public architecture like Notre Dame - *By Kamila Soh*

One year ago, the world witnessed the burning of the Notre-Dame de Paris. At the time, the tragedy seemed unthinkable — that a monument of such historical significance for France, the Catholic faith and the world could be destroyed. While there were some who saw this as a symbol of a cultural heritage that was already crumbling, there was never a doubt that the monument would need to be rebuilt. To have settled for a semblance, or a memorial of its ruins would never be enough. The building had to become a real and living entity to the people once more.

Fast forward to our current coronavirus pandemic, and the need for the physical presence of our institutions has now been flipped on its head. With the imposed restrictions of the lockdown, many people are now working from home. Schools and universities have worked tirelessly to transition all courses and student-teacher interactions online. Urban life as we knew it — eating out, watching performances and participating in festivities — has also been reduced to the confines of our screens.

Where I live in Sydney, the once bustling scenes of the city now resemble the deserted streetscapes of de Chirico paintings — with not even the consolation of a shadow to indicate any sign of human life.

This experience reinforces the fact that architecture conditions and frames our way of being in the world in ways that we often take for granted. The philosopher Maurice Merleau-Ponty wrote:

The body is the vehicle of being in the world and having a body is, for a living creature, to be intervolved in a definite environment, to identify oneself with certain projects and be continually committed to them.

Many of us have come to the realisation that simply implementing the same routine and schedule that we would follow at our usual workplace, or continuing our social commitments online, does not always go to plan. We complain about our lack of productivity, or the awkwardness of engaging with people online. We forget that we are psychosomatic beings, who think, live and breathe through our bodies. Our work is not a series

of actions detached from our surroundings — if anything, we often function on the premise that we have places set apart for the different aspects of our lives. Different places we can enter into, where we can commit ourselves to certain tasks and actions within an associated time and space.

This is why trying to work from our bedrooms, when it is the place where we would usually be unwinding from work, involves a fundamental reorientation of our bodies and our minds. Likewise, we have realised that organising social activities over Zoom requires an adjustment as we are forced to detach ourselves from the places where we would usually encounter these same people. Those who are religious will testify that participating in religious services online is a bizarre experience, for the act of worship presumes that one acknowledges their own life as only a small part of something greater than oneself. This is something difficult to participate in as a concrete reality when one is trying to live this out within the confines of one's home.

The need for distinct spaces that help us to navigate our lives and the world at large has only been confirmed during this lockdown. This is felt most acutely in the uneasiness we feel in relating to others when the usual distinctions between our lives at home and our lives in public are blurred. Working from home, our living rooms and bedrooms are now privy to the eyes of our employers and, in my case, students, as we navigate online meetings and classes. We can try to mask this discomfort with an exotic beach getaway as our background, but this only reinforces the violation of being forced to share an intimate part of our lives with those whom we would not grant that privilege to otherwise.

While our private lives seem compromised, what do we make of our public lives? It seems for the most part, that being online allows us to engage with our work and social commitments with greater accessibility and convenience. The complete transition to living our public and private lives from within our homes then raises the further issue of whether we really need public buildings and spaces after all. In some cases, the lockdown has only served to implement a complete transition of these

interactions online.

As someone who works at a university, I know that this transition to online teaching had already been debated long before the circumstances demanded the change. Campuses cannot accommodate the rising numbers of students that universities promises to cater for. The keyword here is accessibility — do away with physical space, make everything online, and you can cast your net to capture a wider-reaching audience. Here the question is not so much when things will become normal, but if they will ever become normal again.

But nothing could, and ever should, replace the primacy of learning on campus. Taking away the physical presence of the institution would be to deny the experience of learning through our physical encounters with others, enriched by spaces that could nurture those relationships. The architect Louis Kahn once described the institution as the collective agreement upon what are considered to be fundamental human relationships within society. Kahn demonstrated this idea by stating that institutions such as houses, schools, libraries and churches grow out of the sense of order that arises from a need — such as that between the teacher and a student — and the recognition of the need for this relationship. This human agreement then takes form in what Kahn termed realms of spaces, which in the instance of a university, would take the form of spaces sympathetic to learning.

While the educative aspect is obviously the main reason why people sign up for university courses, what makes it a truly formative experience is being able to live that life with others in a tangible way, through interactions with professors and fellow peers in the classroom, cafe and library lawn. Our memories and experiences are not simply of the people we remember in blank, vacuous space. Instead, we remember our lectures from a sea of fold-out tables and the confines of tightly-spaced seating. Escapes from the most boring lecture was rewarded by sunshine and greenery, as we stepped out into the quadrangle for a brief respite of air and conversation before tutorial. We remember our vain attempts to study, not just from our long nights of solitude, but by

recalling our friends sitting across from us in our favourite café, and wanting very much to socialise instead of collectively stare at our weekly readings for the umpteenth time.

While the link may seem strange and tenuous, both the burning of Notre-Dame and the bizarre circumstances of this lockdown reveal how much we experience our relationships through architecture. It is not enough simply to recognise institutions as reminders of the fundamental relationships that we have collectively committed to upholding in society, and presume that we can live this out fully online. These institutions then need to be physically embodied through realms of spaces that will nourish those relationships and facilitate those encounters with others. The destruction of a monument such as Notre-Dame, and the prevention of engaging with others physically in public space, are both traumatic because they are disruptions to the worldly reality to which our bodies are united. In losing public architecture, we lose the physical means by which we are formed to become aware of the other, impeding our ability to become fully human.

As surreal as this new “reality” is, it is more disarming to come to terms with the fact that it is here to stay for an indefinite future. But we should not feel discouraged if we cannot get used to this way of living. We should not get used to this, because this is not what we are made for. All we can do is acknowledge that we are stuck in an uncomfortable place where we will have to accept this reality for now and cope as much as we can, while holding on to the conviction that this should never become the norm.

Kamila Soh is a postgraduate student and tutor in architectural history at the University of New South Wales, and a tutor in theology at the University of Notre Dame. Her research topic examines the Sydney Opera House as a post-war monument in the public realm.

Europe's cathedrals as enduring sacred spaces: Reflections after the Notre Dame fire - *By Daniel Coyne*

When the Notre-Dame fire began, I was up at the Sacré Coeur in the eighteenth arrondissement. It was a sunny afternoon, and crowds were sat on the green in front of the church making the most of the fine weather. Dance music was being played to a medium volume while a man with a football performed tricks at the top of the hill. It was a festival-like scene. This was Sacré Coeur as one of many tourist hot-spots. Busy, vibrant, unremarkable.

We joined some of our fellow tourists in queuing to enter the church. Once inside, we realised mass was being celebrated while tourists milled around taking photos. As far as I could tell those walking around were quiet, interested, respectful, but their presence — our presence — felt inappropriate at that time. Worshippers and tourists are equally welcome in a church, but it felt wrong to be there as a tourist during mass. We quickly left.

Taking in the view a final time before descending into the city, we saw the plume of smoke coming from Notre-Dame and the fireball inside at the base of the spire. Later that evening we joined the crowds by the Seine, looking on at the great cathedral in silent shock.

Through my recent work I have thought a lot about the nature of Christianity, secularism and cultural identity, and my experiences on that strange day in Paris have brought the interaction of these three areas into greater relief, with cathedrals as the focal point.

The individual

As exemplified by the congregation and the photo-taking tourists in the Sacré Coeur, historic churches are two places at once. They are a place of worship and a tourist attraction. Their history and beauty demand you to enter (the 13 million annual visitors to Notre-Dame attests to that).

The attraction for a Christian to a great church speaks for itself. Whether a local or a visitor, it is a chance to worship in a historic location with profound spiritual resonance. There is a reason why cathedrals are so impressive. They are themselves an immense prayer, a religious event — and for a Christian this is likely to be a charged atmosphere, and a personally moving experience.

For the non-Christian visitor, it is a place of secular wonder. Wonder in that the architecture of the building and the events it hosts are inescapably religious in register, transcendent and oriented to the heavens. Now, non-Christian of course means many things. It can include lapsed Christians, atheists and people of other faiths with varying levels of religiosity. Indeed, the range of possible responses to a beautiful cathedral is as varied as the people who enter it. What they will have in common, I suggest, is that aforementioned sense of wonder, however unique to the individual that may be.

The collective

Watching the fire rage in Notre-Dame that evening was one of those rare historic events that unites those physically in attendance to each other, and beyond to those following the news elsewhere. A true, profound unity, not the unity of political-speak but something far more primitive and instinctive.

Some crowds are comprised of many individuals doing their own thing — think Oxford Circus, or tourists inside Notre-Dame on a normal day — and then there are crowds with a singular focus. It is powerful being in such a crowd, whether at a gig, or a game, or in the aftermath of a major event. You become conscious of the crowd as something you are connected to and truly a part of. You know that you are all, roughly, thinking about the same thing.

This was the unity provoked by the Notre-Dame fire, and it is the locus of a third sense of the sacred that our cathedrals represent which combines religious and secular characteristics.

Notre-Dame is so old as to seem permanent. For 850 years, through a turbulent history and with damage and modification along the way, it has been a world-famous landmark, an icon of France and Catholicism and Gothic architecture. When something permanent is threatened, something with a grand, formal importance but which is nevertheless abstract in our daily lives, it is jarring to us. If something so old and enduring is vulnerable, how much more vulnerable are we?

There are ongoing critical conversations about religion and the public sphere in Europe, the contested spaces and limitations of each domain, the politicisation of religion. This is the realm of everyday human life. But just as being inside Notre-Dame can silence noise and provoke simple reflection, distracting from daily worries, so too did its fire still the diverse crowd outside.

Enduring civil religion

Europe's cathedrals are delicately balanced in more ways than one. Many are old and crumbling, many are being preserved and renovated. They are our inheritance from a Christian age and they continue to be cherished. By Christian and non-Christian Europeans and others further afield.

In this most secular corner of the world, cathedrals continue to pose religious questions to those who visit. In France, the home of secularism, Notre-Dame, the greatest of all the cathedrals, will pose those questions again shortly. An enduring civil religion permeates the public sphere and moves us.

Daniel Coyne is the Managing Editor of LSE Religion and Global Society.

Good Friday was Lifeline's busiest day ever as coronavirus puts strain on mental health - *By Matt Neal*

In its 57-year history, crisis support and suicide prevention service Lifeline has never experienced demand like this.

The Australia-wide hotline has just smashed some unenviable records — March was its busiest month ever, and Good Friday was its busiest day ever.

Lifeline chairman John Brogden said the records had been tumbling since the start of summer.

"In recent years, we've been answering about 2,500 calls a day," he said.

"That went up to 2,900 calls a day when the bushfires became very severe back in December.

"Now we've had the coronavirus [shutdown], we've seen our calls get as high as 3,200 a day — that's the highest we've ever seen."

Mr Brogden said about half of the calls came from people talking about the COVID-19 crisis.

"These are extraordinary numbers and it demonstrates the stress on people's mental health that we're seeing with the coronavirus."

All the lonely people

He said while social distancing and self-isolation were helping win the war against the virus, one of the accidental casualties was mental health.

"We're seeing significant growth in anxiety and we're seeing real loneliness.

"[The Government] is effectively saying don't socialise, don't leave home — it can be a very, very confronting message for some people ... for those who already have issues with loneliness.

"We receive a lot of calls every day from people who are lonely; as bad as this sounds, Lifeline is often the only person that some people speak to every day."

The shutdown is also triggering anxiety in people, even in those who may never have experienced it before," Mr Brogden said.

He said additional funding from state and federal governments had allowed Lifeline to answer more calls.

"We have more paid staff, we have more volunteer hours," he said.

"We're receiving more calls than ever before and our volunteers are saying, 'Listen, I'll do another shift because we know this is a difficult time for people'."

Not a good Friday for some

For many people, things came to a head on Good Friday.

Mr Brogden said the coronavirus restrictions on churches, travel, socialising and other typical Easter activities hit some people hard.

"People who would have been on the road or arriving at a campsite or whatever they do for their annual holiday, and might have done for 20 or 30 years, all of a sudden you're not doing it.

"You're sitting at home and you're concentrating on what you're not doing more than what you are doing.

"We saw a 500-call increase [on Good Friday] — we've never seen anything like that. Never."

Mr Brogden said the day-to-day number of calls also seemed to mirror the flow of coronavirus news.

"We think that if there's a couple of days of no big changes or announcements, then the numbers seem to drop.

"And if the Prime Minister or the premiers or the chief medical staff come out, or there's significant news that comes out, all of a sudden we see a jump up."

Tips for your mental health

Mr Brogden said it was alright not to feel all right and encouraged people to call Lifeline.

He offered four tips to help people at this time.

1. Keep a routine

"Don't spend seven days a week in your pyjamas. Get up in the morning, shower, eat breakfast, have a routine."

2. Exercise

"There's absolutely no doubt that exercise is important, so if you can get out for half an hour and go for a walk, that's very important."

3. Don't spend too much time following the news

"Don't absorb too much negative news. If you want to spend a day listening, reading and watching negative news at the moment, you can spend your entire day doing that, but that's not really good for you long term."

4. Stay in touch

"If you're feeling lonely and unwell, pick up the phone. Picking up the phone can make an enormous difference to someone's day."

Grounded

- *By Catherine Marshall*

This morning I awoke to the distant sound of an aircraft skimming across the city. It jolted me into wakefulness, this noise pollution seeping slowly into my consciousness. Where is this beast headed, I wondered, and what is it carrying within its cold metal belly?

So rapidly have I adapted to this surreal existence in which we now find ourselves, the sound which was once an inseparable part of my morning routine — jets announcing the dawn as they droned overhead — has now become disturbingly anachronistic. It was me who once occupied the belly of those now mostly grounded beasts as they flew

low over leafy suburbs, the former me who spent my life leaving home and returning, leaving home and returning from journeys in which I crisscrossed the globe many times over.

Sinking low over Sydney, I'd peer out of the plane window at the emerald cloud arising to meet me (it was no good at night, of course, for the city is transformed into an unintelligible disco spangle of light and dark once the sun goes down). From this fleeting perspective, I'd try to map my position according to my memory of this city: here is the artery coursing through its suburbs and piercing the CBD's heart like an arrow; there are the ovals on which my children once played and the office clusters and concrete parking lots and the beachside shabby chic shacks splashed by the Pacific Ocean; and here are the creeks meandering like green-bellied snakes through suburban neighbourhoods and that ceaseless bushland — so menacingly close to the suburbs at any moment now it will open its maw and swallow them whole.

Thrilling though my travel to foreign lands had been, it was my

own city which inspired in me the deepest sense of longing and connection — reconnection — each time I sunk back down into it. Every landing was soft, every welcome warm and familiar. I was seeing this place with newly appreciative eyes: the people's expressions were explicable, the currency logical, the coffee shops easy to locate and the public transport a breeze to navigate.

Perhaps this is why I find myself — in these early days of lockdown, at least — surprisingly bereft of wanderlust, though I've made a career from it. Serendipitously, I had decided at the end of last year to voluntarily ground myself for the first quarter of 2020, to give myself an opportunity to regroup after driving myself to the point of burnout.

I'd existed for several years within a whirlwind of back-to-back travel assignments interspersed with truncated periods at home which I'd spend chained to my desk chasing ever-encroaching deadlines. Stories take time to write, and yet time had become meaningless; an incessant fug of work and jetlag had long since sent my circadian rhythms into a death spiral. I wrote

on planes and trains, in departure lounges and in hotel rooms at three o' clock in the morning. I arrived at my destination after a long-haul flight spent rigidly upright and immediately set about gathering material; when I returned home people asked how my holiday had been.

But the start of the new decade presented a fresh opportunity. I hadn't taken a day off in well over a year. I would ground myself for three months, I decided; tackle my backlog — so monstrous now its proportions were intruding into my already broken sleep and shaking me awake in a terrified sweat.

I would cohabit for these long months with my neglected family and with my sweet little dogs, so wary of my comings and goings the very sight of my suitcase would cause them to crumple with disappointment. I would awake when the sun raised me and would earth myself in my walled garden, with its towering eucalypts and kookaburras machine-gunning their early morning arguments and asparagus fern taking ownership in my absence. I'd reclaim a place which I held sacred yet which I inhabited more like an occasional interloper than an adoring mistress.

Now COVID-19 has sent the world into lockdown, and it feels like the universe is colluding with me. I'm fortunate, yes, to have not suffered (so far) the potentially fatal effects of this pandemic.

As are the other fortunate of the world's residents: they're spending their days healthy yet restrained, pacing the confines of their bedrooms and balconies and gardens and home offices. Or they're slowing down, taking the measure of their lives, allowing themselves long moments in which they might retreat from a world that has bent them into a static, brittle shape; a world that demands far too much of them and delivers far too little.

In my own isolation, I'm slowly digesting the extraordinary experiences I've been privileged to have, yet which I've seldom had the time to adequately contemplate. Connected though I am with friends I've made

all over the world, I find myself questioning, not for the first time, those laden planes that lumber heavenwards and lace our skies with jet-streams, Morse code from people who fear being tethered to one place for too long. As I fold compost into my garden, I envisage the ships churning our oceans, the plastic blooming on uninhabited beaches I've visited in the world's remotest parts, the economy we're told will wither unless we fatten it with our material desires.

I haven't an answer to the dilemmas we face — humanitarian disaster, economic ruin, ecological collapse. But I have all the time in the world in which to formulate one.

Catherine Marshall is a Sydney-based journalist and travel writer.

Practices of resistance: How not to respond to the lockdown - *By Samuel Wells and Maureen Knudsen Langdoc*

We are in a time of resistance. The virus is at large: indiscriminate, infectious, and insatiable; and we are engaging in practices of isolation to resist its spread. We're rationing fresh air, regulating our human interactions, and requiring confinement. We've let go of the familiar routines of our lives. And we don't know how long it will be so. We're facing new challenges, establishing new habits, and encountering new temptations. How do we sustain life in a season of involuntary isolation? So conscious of what is prohibited, how do we cultivate what is possible? How do we resist the pathologies of this new time, and live lives of resurrection? What does it look like for Christians to live faithfully in the midst of confinement?

With almost no warning, we face an unprecedented threat. Its effects are grief and powerlessness. These effects are, in some cases, more damaging than the virus itself. They deplete and dismantle. They require more sophisticated responses than distancing or isolation. As Harvard leadership guru Ronald Heifetz points out, when all is well, you can rely on conventional structures and follow established procedures. In normal times, little thought or intentional resistance is required. But

in a crisis a new pattern of resistance is required, because a crisis by definition is when the conventional habits and practices have failed.

Heifetz illustrates this by pointing to the silverback gorilla. With a silver streak of hair to mark his maturity, the elder gorilla organizes the life of his community. He governs food sources, devises plans to withstand leopards, and sorts out the hierarchy among the other gorillas. In other words, the silverback provides direction, protection and order. For generation upon generation, such organising structures have given gorilla societies stability. But suddenly and without warning the threat from the leopard is replaced by the threat from a machine gun. This is a crisis. A crisis is a time when new patterns of resistance are required. If the community is to survive, it must assess what's essential, let go of what can be discarded, and imagine where and how to innovate. This is to engage in what Heifetz calls adaptive work.

The pandemic of 2020 is indisputably a crisis. What worked with the leopard doesn't help with the machine gun. Everyone is in the midst of adaptive work. Now is the time to take an inventory of what's essential, what needs to be discarded, and where and how to innovate. Inundated by guidance, predictions and experts, weighed down with grief and depleted by powerlessness, we need a rhythm and pattern of life that can sustain us through this lockdown season. It's not just a question of resisting the virus: it's about resisting urgent yet counterproductive voices, natural yet impoverished impulses, and plausible yet hasty reactions within and without.

There are a variety of ways Christians might faithfully live in this new season, and a host of ways in which individual and collective acts of goodness from beyond the church humble and educate us all. We want to suggest ten practices that can help us be fully alive through this time of isolation and disempowerment.

1. Resist denial: practise truthfulness.

Recognise, name and accept the disempowerment of your situation. The challenges of life have changed. We're dealing not with a leopard, but a

machine gun. Accept that many of the old habits and rhythms don't work right now. Acknowledge the depth of grief; the extinguishing of dreams. Both avoidance and hyperactivity can be forms of denial. Ask yourself: What is the truth of my situation? What feels most confining? Where am I longing for transformation? Recall the transformations that happen in prison: Joseph is summoned to interpret Pharaoh's dream; Paul converts his jailer; Edith Cavell witnesses to unwavering faith in the face of execution; Martin Luther King, Jr. writes to the pastors of Birmingham. From behind locked doors, truth finds a voice. In lament, say, "This is what I find most difficult: ..."

2. Resist assuming control: develop patience.

Often the quest for certain outcomes and clear futures is an illusion. Remember Gethsemane: even Jesus had to come to terms with things not turning out the way he wanted. Learn to live with heightened ambiguity, suspended clarity, and delayed conclusions. Be gentle with yourself when patience is not your first, second, or even third response. Whether restlessness exhibits as anger or fretfulness, let prayer become your steadying response. Slowly, find words to intercede, "Give me grace to wait."

3. Resist the impulse to be right: discover humility.

Even if you're not possessed by the desire to fix all this today, you may be impelled to become an expert — to predict what will happen, which authority to trust, what the latest news reveals, which conspiracy theory to adopt. Jesus warned we would know neither the day nor the hour. Truth isn't the same as an answer. Peace isn't the same as certainty. Inhabit the lingering silence that follows your words. Ponder what it would be like for you to "keep awake," not on account of an exhausting search but in a spirit of humble attention. In confession, say, perhaps out loud, "I don't know."

4. Resist anxiety: find courage.

Panic in the face of the unknown tempts us to hoard temporary goods or invest in what is least secure. The Letter to the Hebrews says we don't yet

see the powers that oppress us subdued, but we do see Jesus. Dwell in the present tense. Let go of the future for now. Best-laid plans are having a lean season. Courage isn't denying danger: it's knowing danger and finding strength and trust to keep going. Ask yourself: today, what constitutes my daily bread? What's one simple thing I can do to make things better for myself or another? In supplication, say, "Give me the courage to pursue it."

5. Resist fleeing from yourself: become your own friend.

Jesus spent forty days in the wilderness. Be with yourself. Make acquaintance with parts you've neglected, avoided, forgotten, or rejected for a long time. Treat yourself as a stranger you're intrigued to get to know. Query what you've always done. Accompany yourself as you discover a cultural, culinary or literary genre you've never tried before. Create a rhythm and routine that nourishes gladness and generosity. Get to know what makes you flourish and what gets you down. Reward yourself as you would a pet — with incentives, adventures and challenges. Practice an activity that's always felt like home. Remember what brought you joy as a child. Allow yourself to play in ways that don't require a specific outcome; where a thing's worth doing for its own sake. Create space to hear and feel God's desire to be with you. In thanksgiving, allow yourself to enjoy God enjoying you.

6. Resist the suffocation of technology: embrace joy.

Elijah experienced wind, earthquake and fire before hearing God in the still small voice. Be with creation. Limited as your freedom may be, make the most of the liberty you have. Treasure the glimpses of spring. Open a window. Put your hands in dirt and your feet on grass. Cherish such fresh air as you get to breathe. The birds and the flowers don't know there's a virus. Enjoy creation through them. In prayer, say, "Let my soul grow."

7. Resist the assumption of scarcity: celebrate abundance.

After Pentecost the first disciples developed daily practices of hope and found joy in seemingly ordinary activities. They ate food with glad and

generous hearts. In the midst of present difficulties, discern signs of wonder. Remember, only when 5,000 people were hungry did the crowd realise the little boy with loaves and fishes had everything they needed. Enjoy the surprising people and neglected skills that come to the fore at such a time as this. Resist dwelling on the familiar things that have stagnated, and celebrate the many good shoots that are springing up. In silence, name what day-by-day God has been adding.

8. Resist self-centredness: embody charity.

Standing at a distance, Miriam conceives a plan to care for her baby brother Moses; which in turn blesses their mother, Pharaoh's daughter, and the Hebrew people. In the face of limitations and loneliness, resist focusing on yourself. When care cannot be experienced through physical presence, how might you place a basket on the bank of the River Nile? Who would welcome the sound of a ringing phone? Is there a message you could write that might cost you little but bring great encouragement? Is there a local business you could support? Pray for others. Turn those prayers into gestures of kindness.

9. Resist greed: realise simplicity.

Paul found that nothing could separate him from the love of God — not persecution, famine, or sword. Resist equating the loss of goods, productivity, and pay with a loss of identity, purpose or worth. Who you are is not determined by what you have. Remember your baptism. Make the sign of the cross on your forehead. You are a child of God. Welcome the gifts in you that rise to the surface and see in yourself plenty, not deficiency. Give yourself permission to let go of some things, especially if it frees you to receive what God is currently giving you. "You are enough." In meditation, hear God speaking these words to you.

10. Resist despair: choose hope.

Jeremiah bought a field when he knew Jerusalem was about to be invaded by the Babylonians. Like the prophet, resist living as though this is the last page of the book. The present crisis is intense and agonising: but it is not the end of the story. Believe in a future that's bigger than the

past. In prayer, hear Jesus speaking the words of St. Julian's vision: "All shall be well. And all shall be well. And all manner of things shall be well."

We must resist the spread of the virus by practicing physical isolation; but through these ten practices we must meanwhile resist isolating ourselves from sources of renewal. We are deprived of many familiar structures, patterns, habits, skills, resources and rhythms that organise life. But the secret of being fully alive is to learn to enjoy the things God gives us in plenty. Many of those things are just as present to us in this distressing season as they were in normal times — though discerning how best to see and receive such gifts may require new acts of resistance. But joy lies in devoting attention to such things — not in trying to make these times as normal as possible. Thus, these acts of resistance are acts of liberation; they work to free us from investing in the things that run out.

Our best response to setback, disappointment and loss is to assess which things last a limited time, and which last forever — and to transfer our energies from the former to the latter. This is the real adaptive work. What we must not do, in isolating ourselves from the virus, is isolate ourselves from the Holy Spirit. The work of the Spirit cannot be locked down. Through it we find springs in the desert. With it we witness epiphanies of resurrection.

Rev. Dr Samuel Wells is the vicar of St. Martin-in-the-Fields, Trafalgar Square, and Visiting Professor of Christian Ethics at King's College London. His most recent book is *A Future That's Bigger Than the Past: Towards the Renewal of the Church*. Rev. Dr Maureen Knudsen Langdoc is University Chaplain and Associate Dean at DePauw University, Indiana.

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Postal address (if different from above) _____

Service(s) you normally attend _____

Phone (h) _____ Phone (w) _____

Phone (m) _____ E-mail _____

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

Pray throughout the week

Pray for the Anglican Church –

for Justin, Archbishop of Canterbury; Archbishop Geoffrey Smith, newly elected 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 the Episcopal Church in Jerusalem & The Middle East, for its Archbishop, The Most Revd Michael Lewis 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 for all those people who have died from COVID-19 without their family members being by their side saying their final goodbyes.

Pray for : Alf; Joyce Bannister; Margaret Baseley; Jenny Bounds; John Burns, June Cameron; Eddy; Simeon Felt; Anna Felt; Margaret Hayes; Graeme; Greg; Enid Kell; Jessie Langenegger; Lily; Margaret; David Morgan; Clive Norton; Alister & Sally Palmer; Mark Palmer; Sophie

Palmer; Michelle Phillips; Geoff Riccord; Diane Smith; Elsa & Peter Sorensen; Jean Storey; David Thompson; Ken Turner; Dora Whikway; Bob Woods.

In love and charity please remember the recently departed, especially Barry John Tormey & Anne Marie Murphy that God may grant them a place of refreshment, light and peace.

Pray, too, for, Edwin William Cornish; Darren Tremaine; Janice Lynette Farrow; Valerie Mavis Hollis; Beatrice Jean Watson; Margaret Bampton; Margaret Cecilia Bennett; Cyril Stanley Grumitt 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!

Quote the week

You are in my prayers:

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

We will continue to care for all in our community. As Jesus was servant of all so we too are called to serve others.

We are all facing some extraordinary challenges.

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

*May the God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit.
(Romans 15: 13)*

Peace,
Fr James

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

Phone 9747 4327

Post PO Box 530, Burwood, NSW 1805

Website www.stpaulsburwood.org.au

Rector Fr James Collins
rector@stpaulsburwood.anglican.asn.au

Senior Assistant Priest Fr Michael Deasey OAM

Honorary Priest Fr Jim Pettigrew

Lay Minister Ms Rosemary King

Director of Music Mr David Russell

Organ Scholar Aleksander Mitsios (Organ Scholar)
Bailey Yeates (Junior Organ Scholar)

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)
office@stpaulsburwood.anglican.asn.au



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