

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 31st May 2020
The Feast of Pentecost
(Whitsunday Sunday)

Included in this issue ...

- ≈ Acknowledgement of the Wangal of the people Eora Nation p.3
- ≈ Update of Services at St Paul's - Sunday 31st of May p.5
- ≈ What is Whitsunday and why is it celebrated? p.8
- ≈ The importance of connections p.15
- ≈ In a mental health crisis church controls don't pass the pub test p.21

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 2:1-21	The First Reading	Genesis 1:1-2:4a
Ps 104:24-34,35b	The Psalm	Ps 8
1 Corinthians 12:3b-13	The Epistle	2 Corinthians 13:11-13
John 20:1-23	The Gospel	Matthew 28:16-20

News from around St Paul's

My Dear Friends,

I hope that you are all well.

Here at St. Paul's we have sought to keep everyone safe, calm, connected to God, and connected to each other through the COVID-19 pandemic.

No change has yet been made to the number of those allowed to attend Church Services, although this might happen later in the week, so we will remain in the Chapel of Our Lord's Passion for Pentecost. We will continue to observe all of the stringent hygiene protocols that we have in place.

I hope that the limit of 10 people will be raised to 50 people for our worship of God on Trinity Sunday in which case we shall use the High Altar, hopefully have a Cantor and Organ music, have incense at the later Service, fill the Church with flowers, and revert to our 8.00 and 9.30 a.m. Service times. The same stringent hygiene protocols that we have been observing will need to be observed each and every week.

The following measures will be observed to ensure the safety of all who attend these worship Services:

1. The Services for the 31st of May, being Pentecost (otherwise known as Whitsunday), will be held in St. Paul's beginning at 8.00 a.m. with Services being held every half an hour (the last beginning at 10.00 a.m.). Services will be limited to 10 people and will be held in the Chapel of our Lord's Passion. If the weather is fine please enter through the Bell Tower porch. If it is raining please come to the Main Hall to sign in.
2. Depending on what the State Government's legislation permits, we hope that we will return to our normal Service times of 8.00 a.m. and 9.30 a.m. for the high holy day of Trinity Sunday (being the 7th of June) and for all Services thereafter.

This will only happen if the current limit on the number of people allowed to attend a religious service is loosened. Otherwise we will continue to hold Services in the Chapel of our Lord's Passion.

3. People are quite free to decide not to attend Church or any event as I don't want anyone to feel that they must do something against their will (or if they feel that they might compromise another person's health – which is why we have closed down all of our groups).

4. All risk management obligations will be scrupulously attended to, such as observing the need for hand washing and sanitizing, physical distancing, etc. The Holy Water Stoup has been emptied.

5. The Greeting of Peace will involve bowing reverently to those one is seated close to.

6. Communion will be in one kind.

7. At this stage there will be no morning tea or refreshments after the Services.

8. We will fully comply with all government directives and legal requirements.

9. The mid-week Wednesday Eucharist will resume on Wednesday the 3rd of June at 10.30a.m.

If the situation changes with reference to the government's directives then we will review matters at that point in time.

As we observe the seasons changing and the beauty of Autumn unfold with such a gentle, soft light and as the foliage of deciduous trees and shrubs are changing colour and falling, their russet leaves scrunching beneath our feet, we once again enter into the season of Autumn which is a time of reflection and waiting which reminds me of a poem by John O'Donohue:

This is the time to be slow
Lie low to the wall
Until the bitter weather passes.

Try, as best you can, not to let
The wire brush of doubt
Scrape from your heart
All sense of yourself
And your hesitant light.

If you remain generous,
Time will come good;
And you will find your feet
Again on fresh pastures of promise
Where the air will be kind
And blushed with beginning.

I am truly grateful to all who over the past months have helped us to remain connected to God and to each other through this pandemic. Thank you for your loving Service of God and of God's people at St. Paul's and beyond.

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

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

With my love and prayers.

Peace,
James.

For more information about St Paul's Burwood, please visit our website:
www.stpaulsburwood.org.au

or visit our Facebook page: <https://www.facebook.com/groups/7441384898/>

To update your details, please click here: <https://stpaulburwood.infoodle.com/f/AddUpdateContactDetails>

To update/change the email address that receives communications from us, please click here:

<https://stpaulburwood.infoodle.com/f/UpdateEmailAddress>

What is Whitsunday and why is it celebrated?

The first Pentecost marked the beginning of the Christian church as an official, meaningful movement

While Pentecost may not be as widely known or celebrated as Christmas and Easter, Pentecost is one of the most significant dates of the Christian calendar.

The festival, commemorates the coming of the Holy Spirit to the disciples following the death, resurrection and ascension of Jesus Christ.

The biblical account describes how the apostles, who were gathered to celebrate the Jewish harvest festival of Shavuot, began to talk in foreign tongues, leading the massed onlookers to assume that they were drunk.

However, Saint Peter explained that the disciples were inspired by the Holy Spirit and preached the first Christian sermon, prompting the conversion and baptism of 3,000 people.

This first Pentecost marked the beginning of the Christian church as an official, meaningful movement, so the celebration is widely considered the birthday of Christianity.

Why is the festival called Pentecost? When is it celebrated?

The festival's name comes from the Greek word 'Pentekostos', meaning '50'.

It is celebrated on the seventh Sunday after Easter, which today we refer to as the last Sunday of Easter, marking 50 days since the final Sabbath of Passover, and so falls on a different date each year.



Why is it also known as Whitsun?

While 'Pentecost' is more widely used, in the UK, traditionally the church has referred to the celebration as 'Whitsun', or 'Whit Sunday'. It is only referred to as Pentecost once in the BCP 1662.

It is believed that the name comes from Pentecost being a day for baptisms, when participants would dress in white.

'Whitsun' is also thought to derive from the Anglo-Saxon word 'wit', meaning 'understanding', to celebrate the disciples being filled with the wisdom of the Holy Spirit.

How is it celebrated?

Between 1871 and 1978 the festival was marked by a UK bank holiday on Whit Monday, the day after Whit Sunday, before it was replaced by the current Spring Bank Holiday on the last Monday of May. However, Pentecost Monday is still a public holiday in many European countries, such as France, Germany and Belgium.

Within Christianity the day is still popular for baptisms, while some churches hold Whit Walks. Folk traditions such as cheese rolling and morris dancing also have long-standing associations with Whitsunday in England.

For us today Pentecost is a time for renewal and acknowledgement of the outpouring of the Holy Spirit into our lives, to reflect again on the promises made at our own Baptism and that we confirmed at our Confirmation – to live our lives as the sons and daughters of our loving God. May Pentecost be a time of committing ourselves anew to the service of our Lord Jesus Christ and His kingdom. Praise be to God for the gift of the Holy Spirit.

Plant Pots

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 Pam Brock.

Pentecost– A Poem by John Birch

When was the last time
that we heard the wind of your Spirit
roar through this place?

When was the last time
your fire lit up this room?

When was the last time
we took you at your word
and met together in expectation
of your Spirit filling this place,
and these lives with your Glory and Power?

Lord, you challenge us with Pentecost.
Do we believe that this
was a once in eternity experience,
never to be repeated?

That the Holy Spirit was poured out
on your followers for a single purpose,
and ended His work at that instant?

If so, then maybe that is why the Church
seems so powerless in this age,
helpless when faced with the needs
both spiritual and physical,
that we see in the world.

Lord, as we meet together,
and celebrate once again
the memory of that first Pentecost,
may it be for us as it was then
a moment of empowerment,
an awareness of your Glory in this dark world,
a life-changing experience.

Pew
Reflections
REFLECTIONS
BGM

~ Either Acts 2.1-21 or Numbers 11:24-30;
Psalm 104.26-36; Either 1 Corinthians 12.1-13
or Acts 2.1-21;
Either John 20.19-23 or John 7.37-52.

We hear from St Luke (Acts 2.1-21) of the 'Birth of the Church' where the Holy Spirit descends on the believers who then speak in many of the languages of the then-known world. Today we have many people living in Australia who speak languages other than English, our Aboriginal and Torres Strait Islander peoples and those from overseas who have chosen to call Australia home. At this time of crisis, how can we ensure that all the people living in the country know God's love?

- ~ Pray that this week – and in all others – we might be able to befriend someone from a new culture and show them God's love through our love for them.
- ~ Give thanks for the work of those who translate the Scriptures into languages that have not yet had a version of the Bible.

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

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

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>

For General Donations

please use this account
details:

**Account Name: St Pauls Angli-
can 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 18th May 2020 - 24th May
2020 and other donations:**

≈ Offertory: \$2765

≈ Parish Pantry: \$90

≈ Building Fund: \$10

TOTAL: \$2865

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



PARISH INTERCESSIONS

Every June and December we begin a new parish prayer list.

Therefore, during the months of May and November we ask that you let us know which names should remain and any names to be added or subtracted.

So this month, please contact Michael at mdeasey47@hotmail.com 0412 929 227 or the parish office.

Thank you.

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



The importance of connections - *By Andrew Hamilton*

There has been much recent concern that many people will suicide as the devastation wrought by COVID plays out. Accordingly, the government has pledged \$48,000,000 to mental health programs. The commitment, though small relative to the need, is to be welcomed. It also raises wider questions about the recovery from the crisis and the role of government in it.

After the Pol Pot era it was commonly said that about a third of the people who were traumatised benefited from therapy, a third came through the experience without intervention, and another third remained traumatised. After similar barbarism in the Balkans, local shoe-string projects proved particularly helpful, including enabling women to come together in church choirs. Culturally women were restricted in leaving their homes, Church activities were acceptable. The coming together and all the social activities that went with the singing had an extraordinary effect.

This story suggests that in recovering from catastrophic events we need to look beyond the simple defining of problems, finding solutions that match them and naming agencies responsible to fix them. We need to be curious about the persons involved, their interlocking relationships which have contributed to the trauma and the possibilities for healing within those relationships. This may prove to be more effective and even less economically costly.

Although this is common sense, it is not readily received in a culture with a digitalised understanding of people in society, which sees human beings as irreducible individuals, like single pieces of information. In such a view the most important human relationships are economic. The focus of government must be to foster them.

How thin this view is was shown in the response to COVID-19, when governments rightly accepted their responsibility to protect people's lives, including supporting their relationships to shelter, family, income and food. They took control of economic relationships in order to preserve lives and prevent illness, taking on debt to keep people alive and businesses to survive. Governance, human well-being and personal initiative for a while seemed connected to a goal larger than the unfettered freedom of individuals or enterprises.

As we enter the time of recovery, we risk returning to lazy ways of looking at human life, including the economy. Really, apart from considering the detail of each problem, we need to consider all the relationships that shape the persons involved. Mental illness in real people is not separable from their relationships to family, to their past, to food and drink, to reputation, to work and to shelter and home. These relationships, too, are inseparable from those between businesses, government departments and media.

'If local relationships wither, society will wither with them. This is to say nothing of relationships to the natural world on which the future of any immediate recovery will depend.'

Disturbance in any of these relationships can trigger mental illness, the desire to be rid of life and despair and withdrawal from all relationships with friends. Suicide is not a phenomenon that can be treated separately from the social relationships and economic settings that contribute to it.

Similarly, when considering the recovery from isolation we must look broadly at its effect on human beings and all the relationships that shape the quality of their lives. Certainly, the economic relationships between sellers and buyers, suppliers and sellers, proprietors, owners and workers, banks and clients, the many people in the production chain and communities and local shops are certainly vital for a recovery that will benefit all people in society.

But equally important are the relationships that form communities and give people hope — the council workers on golf courses, football grounds, coaches, volunteers, the people who sing, dance and read poetry in pubs, musical groups, entertainers, managers of venues and so on. The deeper sense of belonging to a multiplicity of local communities, whether churches, choirs, sporting clubs, pubs, music societies, galleries or school committees, the richer people are and the more committed they will be to the common good. If local relationships wither, society will wither with them. This is to say nothing of relationships to the natural world on which the future of any immediate recovery will depend.

In a time of recovery these local groups and the people who animate them will be at risk. That is why the recovery cannot be business led. Businesses, small and large, will have a central part to play in creating the conditions for recovery, but initially

government will have a more important role. It will be responsible for ensuring that in the recovery all can live a decent life and that the economic recovery serves all the people and is felt to do so. Part of that remit will be to enable the flourishing of small groups that help form communities. The recovery should be encouraged at the smallest level of society possible and the highest level necessary. In a connected society vulnerable people are more likely to find alternatives to taking their own lives.

Andrew Hamilton is consulting editor of Eureka Street.

Getting to know the stranger: what theology can teach us

- By Dr Scott Kirkland

One of the lecturers in our Theological School, Dr Scott Kirkland, shares his thoughts on why theology is about refusing mastery of the world, and what embracing this concept can teach us.

I'm convinced author and screenwriter Douglas Adams must have taken a theology course. In *The Hitchhiker's Guide to the Galaxy* he writes, 'There is a theory which states that if ever anyone discovers exactly what the universe is for and why it is here, it will instantly disappear and be replaced by something even more bizarre and inexplicable'.

This experience of the universe changing before our eyes is a bit like what happens when we consider theology. A God who plunges into death on a cross – an ancient instrument of torture – is held to be the one in whom everything holds together. Not only that, he's resurrected and can do all kinds of strange things, like walk through walls and disguise himself in plain sight as he wanders with his friends on a journey to Emmaus.

What makes Christian theology so important right now is the way it asks us to see Christ as and in the stranger. Strangers are often cast as frightening, monstrous others. We have institutionalised practices that keep us alienated from those who are different; from those who might disrupt our way of framing the world.

What Christian theology asks us to do is move towards our neighbor. To love them. In doing this, thoughtfully and attentively, we are given new questions and new ways of seeing. We become strangers to ourselves, and the universe itself becomes that little bit different.

Any theology that comforts you by telling you that you already see things the way they really are – that you have the whole picture – is one to be suspicious of. The kind of vision offered there isn't interesting. It doesn't drive you towards your neighbour, instead, it reconfirms you as the centre and master of your universe.

This is the value of theology in the present moment.

The world is framed by walls, by exclusions. At the same time, we are acutely aware of our fragility in the face of a pandemic. This fragility can drive us further into ourselves, or it can be a moment of opening to the neighbour. Theological practices of attention mean de-centering

yourself, being destabilised, and coming to terms with this shared fragility and contingency.

If you study theology, you're taking a risk. The walls surrounding your inner castle might start to crack. But this experience of being destabilised is the heart of what we are doing when we are doing theology. God comes to us again and again, in the person of Christ, as the stranger. Again and again we see that so much of what we thought we believed needs to be disbelieved.

This doesn't mean we abandon the heart of Christian faith. This is Christian faith.

Theology is a practice of refusing mastery of the world, even though its history is often tragically the opposite. But, it might just be that in this refusal we find some interesting questions.

A time of lament, and a time of awakening

- *By Roland Ashby*

Former TMA editor Roland Ashby reflects on how "falling in love with nature" can help lift spirits during the COVID-19 pandemic, and hopes that once the current crisis is over, people will take urgent steps to save the natural world that they love

This is a time of lament. Many have lost lives and livelihoods. Jesus gave voice to such despair most poignantly on the cross when he cried out: "My God, my God, why hast thou forsaken me?", the opening words of Psalm 22.

But for many others it also has the potential to be a time of joyful awakening. I have been greatly encouraged by the large numbers of people connecting with nature again through walking. On my two regular walks along Dandenong Creek and the Yarra River at Warrandyte people of all ages are discovering, perhaps in some cases for the first time, the simple joy of walking among trees, contemplating the beauty of bark and leaves bathed in golden autumn light, and listening to the timeless sounds of bird song and gently flowing water.

American Anglican priest Matthew Fox urges us “to fall in love at least three times per day”, not in an anthropocentric kind of way, but with “creation itself and its many expressions of beauty, of the Divine”.

Jesus, too, told us to contemplate the lily (Matthew 6:28), and once compared the Kingdom of God to a mustard seed which grew into a tree (Luke 13:18-19).

The late American poet Mary Oliver also fell in love with nature. She wrote that her work as a poet “is loving the world... [and] mostly standing still and learning to be astonished”. Her work is also, she said, “gratitude, to be given a mind and a heart... [and] and a mouth with which to give shouts of joy”.

In her poem “The Summer Day”, in which she tries to wake us all up with the startling question “Tell me, what is it you plan to do with your one wild and precious life?” she says, “I don’t know exactly what a prayer is/I know how to pay attention, how to fall down/into the grass, how to kneel down in the grass/how to be idle and blessed.”

Another word for paying attention is mindfulness, and the Vietnamese Zen Buddhist Thich Nhat Hahn has written beautifully about how to walk mindfully: “Walking meditation is really to enjoy the walking – walking not in order to arrive, but just to walk ... Walk as if you are kissing the earth with your feet. We have caused a lot of damage to the earth. Now it is time to take good care of her.”

I am encouraged by seeing more people walk because only in such a way will enough people fall in love with the natural world to want to save it. Once the COVID-19 pandemic is over, a much greater threat to the future of civilisation and the whole earth is soon to engulf us – global warming. Australia’s recent unprecedented bushfire season is not just a clarion call to Australia, but to the whole world.

In a mental health crisis church controls don't pass the pub test - *By Mark Powell*



In New South Wales, pubs and clubs will soon be allowed to open for 50 people but churches will still be restricted to 10. I guess that's because having a beer and playing the pokies is an "essential" service, whereas worshipping God and having a cup of tea or coffee with a small group of people is just too dangerous? At least churchgoers don't need to be breathalysed after they leave.

But to comprehend just how ridiculous this particular policy is, let's put it to a literal pub test: only 10 people can attend a funeral, or up to 30 if it's held outdoors. And yet, 50 of them can go down to their local pub or club for the wake. At this point, I'm thinking that maybe more churches should start meeting in their local RSL, or at least hold their funerals there.

COVID-19 has not only destroyed the economy, but is also having a devastating effect upon the psychological health and emotional well-being of millions of Australians. Why would the government then not want churches to re-open?

One of the most basic and practical opportunities this would provide, is to be able to ask each other, RUOK?, a public health strategy which has already proven to be highly effective. And this is all the more pertinent when one considers that in northern California there have been more attempted suicides in the past four weeks than would normally occur over the course of an entire year.

As a Christian pastor, I would argue that at the heart of Christian worship is the acknowledgement that we are not OK. And because of that, it's a cry to God for wisdom and strength. Ultimately, that's at the very heart of the Gospel. To provide hope in the midst of our despair, especially with the threat of sickness and death.

In short, there are needs in the community that are just as important as rebuilding the economy. It could even be argued that by offering people the opportunity to gamble and consume alcohol, especially when they are emotionally vulnerable could actually create more social problems than it solves.

I'm not suggesting that we throw out the window all forms of social distancing, or that we don't care for those whose immune systems are severely compromised. But surely this is a moment for the governing authorities to do what's best for the health and well-being of its people.

I mean, if it's safe for people to gamble and consume alcohol in a public setting, then surely churches can be trusted to operate in a safe and responsible way.

Mark Powell is Associate Pastor of Cornerstone Presbyterian Church, Strathfield.

Offering hope, and a hearty meal, in midst of 'heartbreaking' suffering - By Rachael Lopez

Its doors may have closed, but St Peter's Eastern Hill is busier than ever. The inner-city parish normally has thousands of people walking past each day due to its proximity to Parliament Station, and now it is working with the Parliament House kitchens to deliver hundreds of pre-packaged meals every day to people in need during the coronavirus pandemic.

The church's coffee cart Heaven at the Hill recently expanded from coffee to catering, giving valuable job training for those wanting to enter the hospitality industry.

While the coffee cart is still open, staff and volunteers are now also busy preparing and packing nutritious cooked meals, as well as packs of staples such as eggs, bread and milk, after the Vicar, the Revd Dr Hugh Kempster – who is also Chaplain to State Parliament – was asked by the President of the Legislative Council, Mr Shaun Leane, if Heaven at the Hill could help distribute meals to people in need during this pandemic.

It is Dr Ree Boddé who is the driving force behind Heaven at the Hill. She volunteers full-time as its Operations Manager, overseeing the full-time barista as well as volunteers. She was eager to take on this next challenge and is now supervising 13 volunteers, including students from four universities.

Since the program started on 26 March, meal distribution has grown from 60 to 350 meals per day, and more than 7000 meals have been distributed. Volunteer drivers are going as far as Corio and Sunbury to deliver meals.

“We are hearing so many heartbreaking stories of job losses, poverty and fear,” Dr Kempster said. Through its chaplaincy program to RMIT University, St Peter's has discovered Australia's new poor. There are many students who used to rely on casual work to survive but are now jobless and not eligible for Centrelink support.

“One young woman who comes to pick up meals told us that she is in a flat with five other students. When the restrictions broke, all six lost their jobs in one day,” he said.

He also spoke about a man who came to pick up food. “‘I have never been out of work in 40 years,’ the man told us, ‘but last week, in one day, my wife and I both lost our jobs. We don’t have much in the way of savings. I don’t know what we are going to do. These meals are a life saver! Thank you!’”

Saying our 'Amen': The role of faithful people at a time of crisis and opportunity - *By Philip Huggins*

The huge potential in our human family must be realised fully as we now confront both the pandemic and the climate crisis.

There are some 7.5 billion people on the planet.

Imagine if all their thoughts were purely loving and directed towards a just peace in a sustainable universe!

That is the huge potential in our one human family.

Huge potential, now needing to be realised more fully.

This “Amen” has been on our horizon and is now coming more fully into view.

What do I mean? Let me elaborate by reference to our three kinds of “Amens”.

A first “Amen” we know well from daily life. It is the things to which we say “Yes”, easily and happily:

For example, our giving and receiving from loved ones, near and far; our gratitude for the gift of each new day; our attentiveness to what we know gives us health as we exercise and as we take our nutrition in food and drink.

A second “Amen” is to those decisions we have taken or must take that are more demanding.

Our second kind of “Amen” does not come as quickly .We have to convince ourselves or be convinced because we can see how much demanding change it might involve.

But, in the end, being true to ourselves, we say our “Yes”.

This might be a response to a request made of us: “Would you consider this position, please?” “Can we ask you to do this?”

Or it might be that we see something that needs to be done and just know that the responsibility has come our way. Like happened to the Good Samaritan as he came upon someone vulnerable in Jesus’ famous parable.

There is a wisdom in the saying: “We live our lives forward and understand them backwards.”

When we look back, can we not see how our “yes”, at various times has shaped who we are and what we have done? Events that, at the time, might have seemed quite insignificant but, looking back, have been life-shaping.

For me, one such moment was when our first child was a baby. We were living on our little farm and endeavouring to give our family all the nurture of a country childhood with home-grown vegetables and milk from the cow I milked. All that kind of thing.

My practice was to pray over our sleeping child before going to bed myself .This was a prayer for God’s presence and for the holy angels to watch over our child as guardians of the divine peace.

One night, when praying thus, I was given to realise that to be a good parent I had to do more than try to make sure our home was safe, with clean water and good nutrition. The external environment beyond home also needed my contribution.

Saying my “Yes” to this realisation set me off into a life of peace-making work, nationally and internationally over the next decades.

That “Yes” over our sleeping child in our small farm house became very demanding but also very fulfilling, as being true to oneself always is.

What then of the third “Amen”?

Those “Amens” that we can see on the horizon and which we know are coming towards us.

Over the life cycle they can take various forms.

For example, preparing to marry; being ready to have children; transitioning from study to work; from work to retirement ... from this life to death and eternity (however understood).

Seeing them on the horizon gives us time, if we are wise, to make our best preparations.

Thinking about the recent 50th anniversary of World Earth Day on 22 April, I re-imagined those folk who were the initiators. They could see, on the horizon, the consequences for the environment of pesticides, oil spills, toxic waste dumps and other pollution.

Their response birthed the modern environmental movement.

In our day, what we have seen on the horizon and coming rapidly towards us has been the consequences of carbon emissions- climate change, as global temperatures rise.

Hence, we have been drawn into advocacy in support of the Paris Agreement – an international agreement to prevent temperatures from rising more than 1.5 degrees above pre-industrial levels.

Therefore, we have become engaged in the framework through which this can be delivered globally – the United Nations Framework Convention on Climate Change (UNFCCC) and the Conference of the Parties, UNCOP 26 (the UN Climate Change Conference) as the next important opportunity.

With the delay of the 2020 UNCOP 26 in Glasgow because of COVID19, there has been some disorientation, even while we might be discerning linkages because of how climate change both compounds the problems that lead to disease outbreaks and then limits effective responses.

Here in Australia, for example, the predicted consequences of climate change are hotter, dryer summers and therefore bushfires of the devastating ferocity we saw earlier this year. The necessary response to this has then been somewhat overwhelmed by the crisis of COVID19.

Whenever the COVID19 crisis is more resolved, we know it is going to leave Australia with a level of depletion and debt for some years to come.

Of itself, even for a country of relative affluence, that will be sufficiently problematic. But what if next summer there are more bushfires of like devastation and further outbreaks of unparalleled disease?

At the moment, the efficient management of these matters is helping to keep community anxiety about the future somewhat contained.

Here is where I come back to my original statement and make a link to the role of faithful people.

The relatively untapped potential in the human family is in the nature of those thoughts in each of the 7.5 billion minds.

What if all those thoughts became purely loving?

We know, from each spiritual tradition, that we become what we think.

Our thoughts shape our words and then our actions .The pattern, over time, shapes our character and our destiny.

Our various traditions of prayer and meditation give us the means by which we can offer thoughts, words and actions that are purely loving.

We are beyond the time where it is at all helpful to debate which tradition is best or who is most in possession of the found truth.

My tradition is the Jesus Prayer of the Heart – “Jesus have mercy”. This is what helps me to better offer thoughts, words and actions that are purely loving.

Whilst being true to myself and therefore practising my Jesus Prayer, I see how others find help in different traditions.

The point now is not to argue over such matters.

Rather, it is to stay focused on the great need for us to be offering thoughts that are purely loving and lead to the words and actions that bring about a just peace in a sustainable universe.

Through this unexpected kind of global retreat forced on many in the human family by the shutdowns of COVID19, this potential contribution has come more fully into focus.

At the moment, the global discussion is about when the shutdown can safely end. Governments and communities are trying to manage both freedom from disease and a recovery of some economic well-being.

In a time of heightened anxiety, grief and fear, the more we can influence the atmosphere with thoughts, words and actions that are purely loving, the better the future will be.

That is the crucial role of people of faith. Many of our contributions may be somewhat hidden from public view but they are essential.

Imagine how beautiful our world will be when all the thoughts of 7.5 billion people are purely loving!

That is our potential and, for people of faith, it is our responsibility to bring this potential into being.

That third “Amen” is no longer on the horizon.

Bishop Philip Huggins, a former assistant Anglican bishop of Melbourne, is President of the National Council of Churches in Australia.

Are you a new parishioner?

Have your details changed recently?

Office use

- PR**
- NB**
- WL**
- PV**
- NSE**

Please return
this form to the
Parish Office.

Surname _____ First Name(s) _____

Address _____

Suburb _____ Postcode _____

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 Anglican Church of Melanesia, for The Most Revd Leonard Dawea - Archbishop of the Anglican Church of Melanesia and Bishop of Temotu 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 an end to this pandemic. We hope that the medical teams and researchers may soon find a cure or a vaccine for it.

Pray for : Alf; Joyce Bannister; Margaret Baseley; Isobel Brandy; 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; Jean Storey; David Thompson; Ken Turner; Dora Whikway; Bob Woods.

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

Pray, too, for, Vera Buckingham; Valerie Elorn Tuchin; Ying Pan; Alan Richard Sydney Bayly; Dorothy Florence Poon; Sobina D'Souza; Narelle Esma Tibbey 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 him!



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



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

9747 4000

24 HOURS 7 DAYS

www.unityfunerals.com.au

INDEPENDENT, AUSTRALIAN OWNED FUNERAL SERVICE