

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.

WELCOME TO ST PAUL'S.

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 7th June 2020

Trinity SUNDAY -
The Feast of the Most Glorious And
Undivided Trinity

8.00am - Eucharist

9.30am - Sung Eucharist

Included in this issue ...

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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
Isaiah 6:1-8	The First Reading	Genesis 18:1-15, (21:1-7)
Song of 3YM 29-34	The Psalm	Ps 116:1-2, 12-19
2 Corinthians 13:11-13	The Epistle	Romans 5:1-8
Matthew 28:16-20	The Gospel	Matthew 9:35-10:8, (9-23)

News from around St Paul's

Trinity Sunday

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.

For our worship of God on Trinity Sunday 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. 50 people are allowed to attend each Service:

<https://www.nsw.gov.au/media-releases/changes-for-worship-weddings-and-funerals>

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. 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).
2. 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.
3. The Greeting of Peace will involve bowing reverently to those one is seated close to.
4. Communion will be in one kind.

5. There will be morning tea in the Large Hall after the 9.30 a.m. Service and physical distancing and hygiene protocols will be observed.

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

7. The mid-week Eucharist has resumed on Wednesdays at 10.30 a.m. If the situation changes with reference to the government's directives then we will review matters at that point in time.

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

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

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

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>

To unsubscribe from this list, please click here: <https://stpaulburwood.infoodle.com/f/UnsubscribeFromMailingList>

Raffle

Raffle tickets are available for purchase. \$2 each or 3 for \$5. Another very popular Tiffany lamp is available as the main prize along with many others.

Our worship of God

We cannot imagine St. Paul's existing without there being the opportunity to worship God together. It is our reason for being, along with our love and care for our fellow human beings and for God's beautiful creation. We will not deny people the spiritual comfort that they need at this time of high anxiety and fear.

I think that it is now about two and a half months ago that our worship of God in St. Paul's was disrupted by COVID-19. Despite this disruption, and thanks to the greatly appreciated efforts of those who have prepared our Services including preparing the Intercessions and flowers each week, led our Services, recorded our Services, rung the Bells, and served as welcomers and cleaners, we have been able to ensure that Parishioners and friends of St. Paul's have been able to worship God

over this time either outside, online, or in the Chapel of our Lord's Passion. We are grateful to all of those who have helped us to worship God.

For our worship of God on Trinity Sunday 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 next week and each and every week.

I am most grateful to those who have helped to make our Services worshipful and safe for everyone.

I hold each of you in my prayers every day and I look forward to seeing you again soon.

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.

Care for our buildings and grounds

We have undertaken several capital improvements on our facilities over the past couple of months; including a major re-furbishment of the Small Hall where an entirely new kitchen has been installed and the hall itself has been re-painted. Better use is being made of storage in the hall to ensure that it is no longer so cluttered. We are grateful to those who painted the Small Hall and to those who gave the paint.

Work has been done under the floor of the Main Hall to take the bounce out of the floor. Piers have been re-built under the floor and drainage has been improved. New curtains will soon be made for the hall. We are grateful to those Parishioners who are making and giving the curtains and we are grateful to those Parishioners who have given to the National Trust account to enable the other work to be undertaken.

The Upper Room has been beautifully re-fitted as the new Choir Room in readiness for when the Choir can resume singing in our Services. We are grateful to those Parishioners who have given very

generously to this project.

A dedicated team of people have been ensuring that our grounds and gardens are in beautiful condition. Having the gardens looking cared for and loved is so important as we are an oasis in the hurly-burly of Burwood. Many people have commented to me how much they appreciate how beautifully kept the gardens are. We are grateful to those Parishioners and friends of St. Paul's who are caring for our grounds and gardens.

All of these spaces are looking loved and cared for.

Care for our community

We will continue to care for all in our community. As Jesus was servant of all so we too are called to serve others. Our love for God necessarily behoves us to love our neighbour and many people are suffering as a result of the consequences of the COVID-19 pandemic. The unemployment rate in Australia is spiralling upwards. We are now feeding several hundreds of people every week and the number of those in need grows by the day. Many of our Parishioners are giving their time as volunteers to help at the Parish

Pantry, giving their financial resources so that we can purchase food and other supplies, and giving supplies of food and other staples such as items necessary to maintain good hygiene. We are grateful to those Parishioners and friends of St. Paul's who are caring for those in need and we can be very proud of what St. Paul's is doing to care for those in need in our community.

**A Letter from Fiona Martin MP,
Federal Member for Reid dated**

Father James Collins
St Paul's Anglican Church
205-207 Burwood Road
Burwood NSW 2134

Dear Fr James,

On the 13 May 2020, I spoke in the Australian Parliament about the great work St Paul's Anglican Church is undertaking during the Coronavirus pandemic.

It was an honour to acknowledge the hard work of St Paul's in this way. I look forward to seeing the church continue to serve our community in such a meaningful way.

Sincerely,

Dr Fiona Martin *MP*
Federal Member for Reid

The flowers in the Parish Church
today

are given to the glory of God
and in ever loving memory of

**SIR JOHN LESLIE
CARRICK**

*(Whose 2nd year's mind was
on Monday 18th May)*



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

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

THANK YOU

To everyone who has helped in so many different and various ways over the last week, weeks and months. COVID 19 has been a trying time for us all but so many people have seen a need and just stepped up to fill that need.

People who have generously given Wardens' appeal

Cash donations to purchase food for the pantry food, including fresh fruit and vegetables and prepared and home cooked meals

Cleaning and personal hygiene items have also been in short supply and people have supplied those.

We have many new friends from the community bringing supplies each week. Every week two boxes of bananas just arrive.

Others have sourced wholesalers for us. A special thanks to Sanitarium and to Primo for very generous donations

Each Thursday our team of packers come in and pack enough hampers for the following week.

And others deliver hampers for those who cannot carry them home because they are too heavy.

About 25 hampers are delivered each week.

People have been gardening and cleaning and the precinct is starting to shine.

The small hall has been refurbished with a lovely new kitchen and freshly painted clean walls and ceiling. We are looking forward to having morning tea here this coming Sunday

The old torn curtains in the hall have been removed and the pelmets painted in readiness for the new curtains which are currently being made.

Services for 10 have been a challenge but people have triaged everyone at the door, taken names, cleaned pews in between services, keeping the chapel in tip top condition.

Cleaning has had to continue throughout.

Jane Cordina volunteers for half a day every week now.



St Paul's Anglican Church, Burwood

NATIONAL TRUST ACCOUNT

Our National Trust Account assists the parish to fund the vital upkeep and maintenance of our beautiful heritage-listed buildings.

Recent projects have included repair to the foundations in the parish hall, and re-pointing of the the church stonework.

Donations are tax-deductible and as we approach the end of the financial year you might like to consider making a donation into this important fund which supports our restoration projects.

Donations can be made by Cheque or Direct Bank Transfer.

*National Trust of Australia (NSW)
St Paul's Anglican Church Burwood
BSB: 032-044 Acc Number: 742 926
Branch: 275 George Street Sydney
Please include your name in the description
so a tax-deductible receipt can be forwarded.*



Cheques, payable to *National Trust of Australia (NSW) St Paul's Anglican Church Burwood*, can be sent to the following address:

**St Paul's Anglican Church Burwood National Trust Account
PO Box 530
Burwood NSW 1805**



Pew
Reflections
REFLECTIONS
BGM

≈ Exodus 34.1-8;
For the psalm The Song of the Three Young
Men 29-34;
2 Corinthians 13.11-13; Matthew 28.16-20.

The Holy Trinity shows us that God is a community, three Persons in one God. We need others to love and this time of trial around the globe is one where we find that God has given us many others in the global community to love and care for. As the song says, *We're all in this together.*

≈ Pray that our Christian life may be authentic and grounded in the divine love for others.

≈ Give thanks for all those who radiate God's love to others and pray that we may all become more and more like them.

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 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 25th May-31st May 2020 and
other donations:**

≈ Offertory: \$2009

≈ Parish Pantry: \$645

≈ Donation for upper room: \$1000

TOTAL: \$3645

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



Quote of the Week...

“We must give more in order to get more. It is the generous giving of ourselves that produces the generous harvest.”

Orison Swett Marden (1848–1924)
An American inspirational author

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



Statement from Presiding Bishop Michael B. Curry on President Donald Trump's use of a church building and the Holy Bible

[June 1, 2020] The following is a statement from Episcopal Church Presiding Bishop Michael Curry:

This evening, the President of the United States stood in front of St. John's Episcopal Church, lifted up a bible, and had pictures of himself taken. In so doing, he used a church building and the Holy Bible for partisan political purposes. This was done in a time of deep hurt and pain in our country, and his action did nothing to help us or to heal us.

The bible teaches us that "God is love." Jesus of Nazareth taught, "You shall love your neighbor as yourself." The prophet Micah taught that the Lord requires us to "do justice, love mercy and walk humbly with our God."

The bible the President held up and the church that he stood in front of represent the values of love, of justice, of compassion, and of a way to heal our hurts.

We need our President, and all who hold office, to be moral leaders who help us to be a people and nation living these values. For the sake of George Floyd, for all who have wrongly suffered, and for the sake of us all, we need leaders to help us to be "one nation, under God, with liberty and justice for all."

The Most Reverend Michael B. Curry

Presiding Bishop and Primate

The Episcopal Church

READ LEARN AND INWARDLY DIGEST...

Love simply has to be shared: that's why we miss each other - *By Hans Christiansen, Senior Chaplain at Melbourne Grammar School.*

Melbourne Grammar School chaplain Hans Christiansen reflects that while school students are coping as well as they can with social distancing and online learning, human beings are "made for relationships": "we thrive when we are together and we crave human connection. We are not made to be alone. We need each other."

The term "social distancing" was something we had never heard of in early January but by May it has quickly become one of the most used terms in the English-speaking world. When we do venture out of our homes to get fresh air, the familiar sight of people walking, standing or sitting a minimum of 1.5 metres from each other is an eerie reminder of the invisible virus causing havoc from Tehran to Hong Kong and from Rio de Janeiro to Melbourne.

While we generally speaking are doing very well in Australia compared to so many other nations, the images of empty city streets and makeshift hospitals across the world is taking its toll on our collective psyche. Apart from the enormous economic cost caused by the current COVID-19 pandemic, many people, both young and old, are feeling isolated and lonely and it is causing many to feel increasingly anxious and worried about the present and the future.

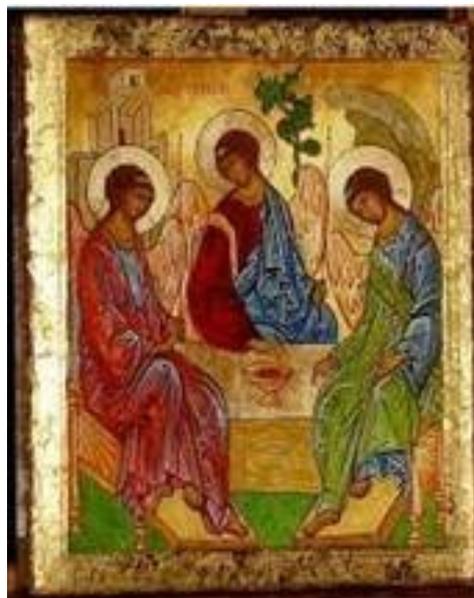
Our students are doing their very best to engage with the online learning environment and together with the teachers, they are to be commended for their tremendous efforts in trying to maintain a normal learning environment. But things are far from normal.

As I think about my seven-year-old niece now going back to school in Denmark having to navigate social distancing in a class room and in the playground, I wonder what kind of world our young children are

growing up in this year. What does it mean for a child when for months on end she is told she can't play with her friends and that she can't come close to her teacher or classmates? If the physical distancing measures, so vital to containing the virus, continue for the entire year and perhaps well into next year, what effect will it have on our young people who crave relationships with their peers?

Human beings are made for relationships. This is a biblical truth cemented in the ancient text from Genesis 2:18 which states that, "it is not good that man [the human being] should be alone". We know this biblical wisdom to be true in our own lives. Human beings have always lived in groups. We naturally seek each other out for love and protection. We thrive when we are together and we crave human connection. We are not made to be alone. We need each other.

In Christian theology relationship is at the heart of who God is envisaged to be. While we are monotheists who believe in one God who we know as love, our understanding which is intuited in the bible and developed in the first centuries AD, speaks of the one God consisting of three beings or "energies" which is known as Father, Son and Holy Spirit. The Cappadocian theologians in the fourth century from today's Turkey spoke of God engaging in an eternal, divine dance of endlessly giving and receiving. This image of the Trinity in whose image and likeness we are created is most beautifully depicted in Andrei Rublev's icon of the Trinity from the 15th century.



The icon is depicted here and the original icon is on display in the Tretyakov Gallery in Moscow Rublev's icon which is considered a masterpiece of iconography depicts the three men who in Genesis 18:1-16 come to visit Abraham and Sarah by the Oaks of Mamre promising them the birth of their son, Isaac. In the icon the three men from Genesis 18 in line with the Christian tradition is interpreted as the Father, Son and Holy Spirit. The three persons are depicted sitting around a table gazing lovingly at each other. In the middle of the icon is a table with the chalice symbolising the Eucharist. Through the empty space in the middle the viewer is invited to the table in order to participate in the divine communion of endless outpouring and receiving of love.

What this icon is saying and indeed what the Christian tradition is saying is that God is not some far away mythical figure in the sky watching over us. Rather God is love (1 John 4:8); a love who is always inviting us into communion, a love that cannot be held back; a love that must be shared. We are created in, through and for that love. Our whole purpose is to enter into the loving communion with God and our fellow human beings and the creatures of the earth and become part of the divine dance where we learn to receive and give. Love simply has to be shared. It is written into the DNA of creation. That's why we need each other. That's why we miss each other when we cannot be together.

The gospel text on the Third Sunday of Easter from Luke 24 about the disciples walking on the road to Emmaus grieving the crucifixion of Jesus reflects similarly on the centrality of loving relationship. As the disciples walk down the road, the resurrected Jesus who they cannot recognise, joins them on their walk. As night falls, they invite him into their home and in the middle of sharing a meal their eyes are opened and they recognise that in their midst is the Risen Christ. At that very moment he vanishes from their sight.

The story reflects powerfully on the importance of human fellowship; of sharing together; of grieving and being joyful together and of breaking bread together; for when we come When we are alone, cut off from each other's company, we find it harder to be joyful and when we do come together so often our hearts are warmed by each other's company and we feel a sense of meaning and purpose to life.

The internet has made our physical isolation so much easier to bear. From Zoom meetings to our students' stories and reflections online, we are blessed with a community that, like the Risen Christ's appearance to the doubting Thomas (John 20), breaks through walls and warms our hearts. There is much we can do to maintain our connection with each other and I have no doubt that one of the fruits emerging from this crisis will be an increased awareness of the immense value of human relationship.

Let's hope that our isolation soon will be over and, in the meantime, let's remember to reach out to our loved ones for we are created in, through and for love.

The Revd Hans Christiansen is Senior Chaplain at Melbourne Grammar School.

Insecurity in a COVID world - *By Andrew Hamilton,* consulting editor of Eureka Street.

The time of recovery from COVID-19 is necessarily a time of insecurity. In the face of financial uncertainty many people have no guaranteed access to income, shelter or work. They find it hard to plan for the future because they do not know what resources and possibilities they will have. Nor will financial security return until there is assurance that the coronavirus can be managed. Eureka Street reflects in a very minor way that insecurity. The change you might have noticed in the publication is a response to the diminishment of financial resources occasioned by COVID-19.

That sort of insecurity is a state of affairs over which we have no control. Looking at it optimistically or pessimistically will not change the reality.

But insecurity breeds insecurity. In the face of insecurity we can feel insecure. Our identity as persons can be shaken by the insecurity of our circumstances. This is not inevitable. Nor is it necessarily lasting. Some people will be temporarily or lastingly paralysed by anxiety; others will be more resilient.

These different responses to insecurity are partly a matter of temperament. But they may also reflect the depth of our personal investment in the things that are put at risk. If our identity is totally tied up with financial security, personal safety, particular relationships, reputation or our position in society, then we shall naturally feel deeply insecure when these things are seriously threatened. If our identity is rooted in a deeper sense of self and a trust that transcend circumstances, we shall be able more easily to overcome our feelings of personal insecurity. The daunting Christian model of this is St Paul who boasted of the shipwrecks, floggings, abuse and other hardships he had suffered, sure that nothing could separate him from the love of Christ.

The uncertainty about the future shape of life after the immediate threat of COVID-19 and the certainty that it will involve loss will surely generate strong feelings of insecurity in public life. Such feelings can be destructive, leading people to blame particular social groups for the situation. Even in the less troubled recent past politicians have tried to deflect blame from themselves by directing it at unemployed people, racial, religious and other minority groups, refugees or other convenient targets. Their shaming is the sacrifice that takes insecurity away. The current hostility to Chinese people living in Australia, fanned by those who see China as the enemy we need to have, is a straw in the wind.

Times of insecurity bring out confident people who offer strong and decisive leadership that will restore security. In closed institutions like detention centres, reform schools and institutions for children the sacrifice to public anxiety has often been the establishment of a punitive regime under an inflexible head, in which both staff and inmates feel insecure, rules are draconian and arbitrarily enforced. The regime corrupts both staff and inmates by fear and lack of transparency.

The same dynamic can be seen on a cosmic scale in the totalitarian regimes of Hitler, Stalin and Mussolini. They offered security through a strong regime that identified persons and groups considered disloyal, hunted them out and dealt with them by removing the protection of law, presumption of innocence and other human rights. In the name of security the population was made massively insecure, awaiting the breaking down of their door at 3am and the disappearance of family and friends.

But when the present euphoria at having so far dodged the bullet of COVID-19 gives way to the harsh grind of economic pressures that afflict people differently, the cries of social unrest and the siren call of security may be heard in our land.'

Security regimes are often led by people who are personally insecure and seek unconstrained power to ensure security. But because the war against insecurity can never be fully won, it demands ever more weapons to fight with and more and more secrecy within which to operate. Its organs become a state within the state.

In classical security states, the task of organising security was given first to people who were not themselves personally insecure, hard men relishing power and prepared to make others pay any price in order to guarantee security. One might think of Felix Dzerzhinski in Russia and Reinhard Heydrich in Germany. But because the system corrupted those who worked in it, it became an institution for intensifying the insecurity that spawned it. It attracted people who wanted power outside any framework of law and morality. Its public face became men like Beria, Yagoda and Yezhov whose brutality was matched only by their greed and lust, and finally by their insecurity.

The experience of Germany, Russia and Italy after the 1914-18 war remains a cautionary tale of what can happen in times of acute insecurity. The conditions in those nations, of course, were very different from those in Australia today. In small ways, however, we have already seen the same dynamic at work in Australia. The insecurity occasioned by the arrival of many boats with asylum seekers led to an election campaign based on

stopping the boats, the stripping from people seeking asylum of protection under the rule of law, their dumping on Manus Island, the regime described by Behrouz Bouchani and the militarisation of the Immigration Department. The moral corruption entailed in this history was represented in the TV series *Stateless*.

We should assess the recent attempts to extend the powers, secrecy and impunity of the security apparatus in Australia against this cultural background. In other nations such institutions have been a cancer that corrupts its way through society. Australia, of course, is different. But when the present euphoria at having so far dodged the bullet of COVID-19 gives way to the harsh grind of economic pressures that afflict people differently, the cries of social unrest and the siren call of security may be heard in our land. The wisdom of our response to them will depend on the respect for human dignity that we have insisted on in our laws today.

Clergy up in arms as pressure mounts on bishops to reopen churches - *by Harriet Sherwood*

Calls for places of worship to be unlocked earlier than 4 July, in line with retail sector

The government is facing mounting calls to reopen places of worship, which have been closed for more than two months, as lockdown restrictions ease.

Churches, mosques, synagogues and temples are due to open under step three of the government's recovery plan on 4 July at the earliest, along with hairdressers, cinemas and pubs.

When congregational worship resumes, faith leaders and officials will be required to enforce social distancing and ensure frequent cleaning of buildings. The sharing of items such as hymn books or prayer mats will not be permitted.

Some clergy say Church of England leaders should be pressing the government to bring places of worship from mid-June, places of worship should be permitted to unlock their doors.

The government, which is consulting with faith leaders, may adopt a staged approach, with places of worship initially being allowed to open for private prayer and contemplation – possibly this week – before services are allowed to resume.

Almost half the British public say churches and chapels should be allowed to open earlier than July as long as they maintain social distancing, with almost a third disagreeing, according to a survey for the National Churches Trust.

In a separate online survey by the trust, 75% of clergy and church officials said the closing of the places of worship during lockdown has had a negative effect on the local community.

Cardinal Vincent Nichols, the archbishop of Westminster and most senior Catholic in England and Wales, said at the weekend that churches should be allowed to open in

into step two of the recovery plan, in place from 1 June. They argue that if shops are allowed to reopen in phases.

“This week’s announcements by the prime minister that some indoor sales premises can open tomorrow and that most shops can open on 15 June, questions directly the reasons why our churches remain closed. We are told that these openings, which are to be carefully managed, are based on the need to encourage key activities to start up again. Why are churches excluded from this decision?” he said in in homily for Pentecost Sunday.

“What is the risk to a person who sits quietly in a church which is being thoroughly cleaned, properly supervised and in which social distancing is maintained? The benefits of being able to access places of prayer is profound, on individual and family stability and, significantly, on their willingness to help others in their need.”

Earlier this month, Church of England bishops bowed to pressure to allow clergy to enter their churches to stream services or to pray privately. The archbishops of Canterbury and York banned vicars from churches when the country went into lockdown, a move which went beyond government guidance and provoked furious clergy protests. Now some vicars want C of E leaders to argue more forcefully that the government should accelerate the reopening of churches.

“They should have fought for us to be designated as essential workers, that we must be allowed to minister to people in this crisis,” said one vicar. “But rather than letting us get on with our pastoral role, the bishops have been constantly dishing out instructions.”

Another said: “There is a strong sense that the bishops aren’t really on the side of parish priests. The physical presence of a priest in his or her parish has been devalued just at the time when we are needed more than ever. We are so frustrated.”

A third member of the clergy said there was also disappointment that Justin Welby, the archbishop of Canterbury, had used “an enormous amount of time and energy in managing what churches can and can’t do in the pandemic, rather than providing moral leadership to the country. He has said absolutely nothing memorable in the past three months. He is more akin to a health and safety official than a spiritual leader.”

On Sunday, the Bishop of London, Sarah Mullally, said: “With shops reopening and some people appearing to be returning to a degree of normality, it is understandable that questions are being raised as to how and where the lockdown is being relaxed. Churchgoers are among those feeling real disappointment and hurt, as places of worship remain closed to the public.

“While we have developed detailed advice to help local churches plan to open for individual prayer as well as weddings and then, in due course, a resumption of public worship services – for now, the government does not deem it safe for us to take these steps.”

Two dozen church leaders, many from black majority churches, have called for a judicial review of the “blanket ‘lockdown’ imposed on all churches ... and the failure to prioritise the re-opening of churches as part of the government’s ‘exit strategy’.”

They argue that the “forced closure of all churches” is disproportionate and interferes with Article 9 of the European Declaration of Human Rights.

Pastor Ade Omooba said: “It cannot be right that at present it is lawful to go to a bike shop, B&Q, visit a chiropractor or dry cleaner, and not be allowed to receive holy communion or engage in silent prayer in a church.”

Nearly 50% are of no religion – but has UK hit ‘peak secular’? - *by Harriet Sherwood*

Study shows overall decline in faith while immigration keeps numbers higher in London

The secularisation of Britain has been thrown into sharp focus by new research showing that for every person brought up in a non-religious household who becomes a churchgoer, 26 people raised as Christians now identify as non-believers.

The study also shows that inner London is the most religious area of the country, mainly because of its large Muslim and migrant communities. The least religious areas are the south-east of England, Scotland and Wales. People identifying as non-religious are typically young, white and male – and increasingly working class.

Analysis of data from the annual British Social Attitudes survey and the biennial European Social Survey was carried out by Stephen Bullivant, professor of theology and the sociology of religion at St Mary’s University, Twickenham. “The rise of the non-religious is arguably the story of British religious history over the past half-century or so,” he says in the introduction to his report, *The ‘No Religion’ Population of Britain*.

It paints a picture of a Britain in which Christianity has seen a dramatic decline – although figures suggest a recent bottoming out in recent years. The avowedly non-religious – sometimes known as “nones” – now make up 48.6% of the British population. Anglicans account for 17.1%, Catholics 8.7%, other Christian denominations 17.2% and non-Christian religions 8.4%.

Between 1983 and 2015, the proportion of Britons who identify as Christian fell from 55% to 43%, while members of non-Christian religions – principally Muslims and Hindus – quadrupled.

Bullivant identifies a marked growth in “nonverts” – a person who was brought up to practise a religion, but who now identifies as having no religion. More than six in 10 “nones” were brought up as Christians, mainly Anglican or Catholic.

Non-Christian religions have significantly higher retention levels; overall, only 2% of “nones” were raised in religious homes other than Christian. The “nonversion” rate was 14% for Jews, 10% for Muslims and Sikhs and 6% for Hindus. The picture is very different for people brought up as non-religious – 92% continue to identify as “nones” as adults. Conversely, the proportions of the non-religious who convert to a faith are small: 3% of “cradle nones” now identify as Anglicans, less than 0.5% convert to Catholicism, 2% join other Christian denominations and 2% convert to non-Christian faiths.

“Looking at the long-term pattern, the non-religious share of the population has shown strong growth over our whole period,” says the report. “The year 2009 was the first in which nones outnumbered all Christians put together. With the single exception of 2011, this pattern has held ever after. In two years, 2009 and 2013, nones formed a majority of the adult British population.”

But, Bullivant told the Observer that the “growth of no religion may have stalled”. After consistent decline, in the past few years the proportion of nones appears to have stabilised. “Younger people tend to be more non-religious, so you’d expect it to keep going – but it hasn’t. The steady

growth of non-Christian religions is a contributing factor, but I wonder if everyone who is going to give up their Anglican affiliation has done so by now? We've seen a vast shedding of nominal Christianity, and perhaps it's now down to its hardcore."

Catholics, he said, had stayed "pretty steady", thanks largely to immigration from countries with strong Catholic traditions. Immigration has also contributed to regional variations in faith affiliation, with a religious "micro-climate" in inner London. Bullivant said "Christian, no denomination" was the biggest group in inner London at 14%, followed by Muslims at 13%, Catholics at 12%, Hindus at 8% and Church of England at 7.8%.

The south-east of England has the highest non-religious population, at 58%, followed by Wales at 56% and Scotland at 55%. More men than women identify as non-religious, with a 55:45 gender split. Younger people are also more likely to reject organised religion, and nones are "significantly whiter than the British average", says the report.

Bullivant identifies a generational shift in terms of education and religious affiliation. Among older nones, a high proportion had degree-level education. But the nones' above-average levels of higher education fade further down the age groups. Thus the non-religious have the lowest levels of degree-level education among 25- to 34-year-olds and 35- to 44-year-olds. (The proportion of graduates is highest among Catholics and the non-Christian religions, he notes.)

He said: "It used to be middle-class people who had gone to university who were more likely to step out of their parents' religiosity. As having no religion has become the norm, vast swathes of working-class people are now also identifying as nones."

Although religious affiliation is declining in western Europe and north America, there is significant growth in other parts of the world. Islam is expected to become the world's largest religion by 2075, and Christianity is booming in sub-Saharan Africa, Latin America and China.

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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 La Iglesia Anglicana de Mexico, for The Most Revd Francisco Moreno - Presiding Bishop of La Iglesia Anglicana de Mexico & Bishop of Northern Mexico 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 all those who are feeling lonely and desperate especially at this time of uncertainty. May they know that God care for them and love them

Pray for : Alf; Joyce Bannister; Margaret Baseley; Jenny Bounds; John Burns; Rosemary B. ; June Cameron; Eddy; Simeon Felt; Anna Felt; Margaret Hayes; Graeme; Greg; Enid Kell;

Jessie Langenegger; Lily; Margaret; Kay McKinnon; David Morgan; Clive Norton; Alister & Sally Palmer; Mark Palmer; Sophie Palmer; Michelle Phillips; Geoff Riccord; Diane Smith; Elsa Sorensen; Peter Sorensen; Jean Storey; David Thompson; Dora Whikway; Bob Woods.

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

Pray, too, for, Sarah Bullock; Lyla Leslie Hyde; Leslie Norman Macleod-Miller; Marjorie Megan Diamond OAM; Robyn Geer; Catherine Laurel Ledsam; Olga Joan Little; Colin Frederick Pearce; 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!

Services during this week at St Paul's

Midweek communion is now back held on Wednesdays at 10.30am in the Chapel of our Lord's Passion.

Commemorations noted by the lectionary this week –

≈ Tuesday 9th June – Columba of Lona, abbot and missionary (d.597)

≈ Thursday 11th June - Barnabas, Apostle & Martyr

≈ Saturday 13th June - Antony of Padua, missionary and preacher (d.1231)

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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

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