



# ST PAUL'S ANGLICAN CHURCH

## Burwood

### Welcome to worship

**Sunday 29th October 2023**

**Twenty-Second Sunday after Pentecost - The Feast of St Simone & St Jude**

- 8.00am Said Eucharist
- 9.30am Choral Eucharist with St Paul's choir
- 5.00pm Choral Evensong celebrating the of St Simone & St Jude
- 10.30am Midweek Communion in the Chapel of Our Lord's Passion every Wednesday
- 6.00pm Wednesday 1st November - Choral Eucharist for the Feast of All Saints
- 6.00pm Thursday 2nd November - Eucharist for the Commemoration of all the Faithful Departed

**W**ELCOME 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.



### Included in this issue ...

- ≈ Acknowledgement of the Wangal people of the Eora Nation p. 3
- ≈ Dates for your diary p.5
- ≈ Street Stall p.6
- ≈ From the Wardens p.13
- ≈ Aberdeen Reflections p.18
- ≈ In his new Apostolic Exhortation on the environment, Pope Francis throws caution to the wind p.27
- ≈ Well-being study finds class divide among Church of England clergy p.36
- ≈ Archbishop in Jerusalem: Strike on Anglican hospital in Gaza is 'crime against humanity' p.43

**And Much More...**

## Things you may

### need to know



#### *First Aid*

First aid kits are located on the wall of the kitchen in the Large Hall behind the church and in the choir vestry.

**I am  
who I am**

#### *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.

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.



## Acknowledgement of the Wangal people of the Eora Nation

We acknowledge the traditional custodians of the land upon which we meet, the Wangal People of the Eora Nation, 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.

## 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
Deuteronomy 34.1-12 Ps 90.1-6, 13-17 1 Thessalonians 2.1-13 Matthew 22.34-46	<b>The First Reading</b> <b>The Psalm</b> <b>The Epistle</b> <b>The Gospel</b>	Joshua 3.7-17 Ps 107.1-7, 33-37 1 Thessalonians 3.5-13 or 4.1-8 Matthew 23.1-12 (37-39)

## **Everyone is invited to join us at Communion**

There is a wide diversity in how Anglicans prefer to receive the bread and wine at Holy Communion; some stand, others kneel, most receive the wafer in the hand, a few wish to have it put on the tongue. Most like to guide the Chalice to their lips, others like to take it into their hands, while others prefer not to touch it at all. None of these variations really matter but simply reflect Anglican diversity.

For health reasons and out of concern for other worshippers, we ask you not to dip your bread into the wine. If you are uncomfortable receiving from the Common Cup the practice in our Parish is to receive the bread only.

Judging by the number of people who do it, many must imagine that not receiving the Chalice to the lips but dipping the wafer or bread into the cup (called intinction) is a more hygienic way of receiving the Sacrament. Nothing could be further from the truth.

Apart from the obvious fact that the wine they are dipping into has already been in contact with the lips of others, with all the best intentions

in the world, the fingers of those who dip often come in contact with the wine. Disease can spread more easily through the hands than through the lips, making this method the most unhygienic. In addition, the Prayer Book directs that all consecrated wine must be consumed before it leaves the Church, meaning that someone, usually the Chalice Assistant or the Celebrant, has to drink the left-over wine that has had multiple contacts with hands.

In order to protect others it is perhaps understandable to want to dip if one has sore lips or has a cold, but the consensus of the Church is that taking only the bread is fully participating in Communion.

### **FOOD FOR PARISH PANTRY**

#### **PLEASE HELP**

Any food, perishable, or non-perishable, fruit or vegetables would be welcome. If you can't shop and would like to make a donation we can shop for you.

Please talk to Jane Cordina or Rosemary King.

Thank you.

## News from St Paul's ...

### Parish Prayer List

At St Paul's, we pray by name for people who have either asked for our prayers or for whom someone else has made a request. This list is updated every 3 months or when we receive a new request. Some names are on our list on a long-term basis while others reflect a more immediate need and are short term.

We will only be reading the names on the short-term list in the services but the whole list will still be included in the printed prayers for parishioners to use throughout the week. The full list of names will be read in our mid-week service.

Names can be added to or removed from the lists at any time.

### Please join us at the next Parish Lunch

It will be held at **Club Burwood RSL, Shaftesbury Rd, Burwood at 12.00pm on Sunday 12th of November.**

Contact Phillip Seale on 0405 198420 or at [phillip@pscontracting.com.au](mailto:phillip@pscontracting.com.au) to confirm you will be attending or need a lift.

Please wear your name tag so we can get to know each other better.

You will need a driver's licence or other ID to enter the club.

If you wish to join the club it is a \$2 membership fee per year.

Please note that the Parish Lunch, will be held on the second Sunday of the month.

### All Souls' Day

Our annual commemoration of our loved ones who have finished their earthly journeys, will be on 2nd November. In preparation for this we prepare a list of names to be remembered in the service and entered in our Chantry Book.

If you have given us names in the past and they appear in our year's mind list each week, there is no need to give them to us again as they will automatically be in the list. If you have other names you would like listed, especially those who have passed away since last year's service, there are a number of ways that can be achieved. There will be a sheet at the back of the church but you could also email to [judealaurence@gmail.com](mailto:judealaurence@gmail.com) or contact the parish office with the full name and full date of death.

Many thanks and blessings,  
Jude



## Street Stall - Fundraising

**Saturday 11<sup>th</sup> November 2023 9am -1pm**

Street Stall in the hall

Selling Jams, Marmalades, Butters, Chutneys, plants, cakes, biscuits, bric-a-brac

Devonshire Teas

Help needed with setting up, selling, putting away.

Cooking Cakes/biscuits needed

Please contact Pam on 0402 547 892 to offer help on the day as well as offer to make cakes/biscuits for sale.

Help needed Thursday 2<sup>nd</sup> November to do some sorting/pricing in the morning 9 – 12noon and

Friday 10<sup>th</sup> November to set up the hall.

## Date for your Diary

**Advent Luncheon** - Sunday 10th December in the hall 12 noon



- 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 funeral in advance, you can also Pre-Pay at today's prices.

**9747 4000**

**24 HOURS 7 DAYS**  
**[www.unityfunerals.com.au](http://www.unityfunerals.com.au)**

**INDEPENDENT, AUSTRALIAN OWNED FUNERAL SERVICE**



## Trading Table



The Trading Table raised \$188.35 last Sunday and at the Community Choir concert.

We look forward to serving you with our jams/butters/chutneys (see below for the varieties).

### Butters

Lime, Lemon, Lemon, Lime & Passionfruit

### Chutneys/Pickles

Crab Apple Sauce, Pumpkin and Sesame Chutney, Choko Chutney, PawPaw Chutney, Banana & Date Chutney, Tomato Chutney, Pear Chutney, Spiced Cumquat

### Jams

Cherry Guava Jelly, Apple Cherry Guava Jelly, Apple Jelly, Guava Jelly, Strawberry & Apple, Peach Liqueur Jam, Apricot Jam, Apricot & Passionfruit Jam, Plum Jam, Spiced Plum Jam, Blueberry & Apple Jam

### Marmalades

Lime, Shredded Lime, Orange, Chunky Orange, Orange & Cranberry, Lemon & Ginger, Orange & Passion fruit Jelly, Citrus (various combinations of citrus fruit), Citrus Jelly, Grapefruit, Chai Spiced Grapefruit, Mandarin, Mandarin Whisky Marmalade, Orange/Grapefruit & Ginger, Cumquat, Cumquat Moroccan Style, Cumquat with Whisky, Seville Orange, Orange, Rum & Raisin Marmalade. Orange, Coriander & Ginger marmalade.

Books \$2 each, near new \$3

DVD's \$2

CD's available at \$1 each

I have Canon printer inks available for sale, do you have a compatible printer to use these?

Thank you for your support

Pam Brock

### Thank you

Thank you to all those who are helping with cleaning especially Jenny Shearer who has been cleaning the church in Pat's absence.

We will have a professional cleaner for the bathrooms, foyer and kitchen floor next week.

# **BURWOOD COMMUNITY CHOIR@ ST PAUL'S BURWOOD**

INVITES YOU TO ENJOY OUR

**'WE WISH YOU A MERRY CHRISTMAS CONCERT'**

TIME: FROM 6.30 – 8.00PM on FRIDAY, DECEMBER 1st

AT: ST PAUL'S CHURCH HALL (at rear of Church)

ENTRY: \$10 PER FAMILY OR BY DONATION

PLEASE JOIN OUR CHOIR AND FRIENDS IN LIGHT REFRESH MENTS AFTER  
DO HELP US TO CONTINUE OUR SUPPORT TO THE WIDER  
COMMUNITY BY RAISING FUNDS FOR ST PAUL'S PARISH PANTRY



## THE EPISTLE

## THANK YOU!

Giles would like to thank everyone who has sent contributions for The Epistle. At the moment, his inbox is full and he needs some time to review everything that has come in.

In the meantime, if you have any suggestions or ideas, please contact Giles **BEFORE YOU BEGIN WRITING** in case what you are proposing has already been suggested by someone else or, indeed, a similar article has already been published.

[giles@stpaulsburwood.org.au](mailto:giles@stpaulsburwood.org.au) or (02) 9747 4327



## **Emergency Appeal – Al Ahli Hospital Gaza**

By now you will have probably heard that the Anglican hospital in Gaza, Al-Ahli Hospital, was hit by rockets.

The hospital has been operating in Gaza since 1882. The Diagnostic Cancer Treatment Centre was hit by rocket fire during the offensive to oust Hamas from the Gaza Strip. The cancer diagnoses provided by the centre are a precursor to patients being able to receive treatment at Al-Ahli Hospital or another medical provider. Two upper floors were severely damaged by the strike, affecting the mammography and ultrasound departments the most. Four hospital staff working at the centre were injured by the blast and are receiving treatment for their injuries.

Anglicans around the globe support the hospital. They include Anglicans in Australia through ABM AID. A special appeal was launched for Al-Ahli Hospital last week:

[www.abmission.org/appeals/emergency-appeals/al-ahli-hospital-emergency-appeal](http://www.abmission.org/appeals/emergency-appeals/al-ahli-hospital-emergency-appeal)

Please give generously as the hospital, and the patients that it serves, needs your help.

## **PRAYER**

**FOR THOSE AFFECTED BY THE CONFLICT IN GAZA AND ISRAEL**

Almighty and Everlasting God:

Our days are in your hands;

we lift up all those in the Holy Land who are victims of violence and injustice, that you might empower your Church to bring healing to the wounded, relief to the suffering, and comfort to those who mourn;

we pray also that you would soften the hearts of all those involved in the recent conflicts, that they would be led to work for justice and lasting peace in the land where your Son, our Lord Jesus Christ, first came to bring hope and abundant life to all people;

these things we ask in his Holy Name.

Amen.

Yours in Christ,

The Rev'd Dr John Deane  
Executive Director  
Anglican Board of Mission and  
Anglicans in Development

## OUTDOORS...

### **KEEP THE DATE: St Luke's Young Organists Series Recital**

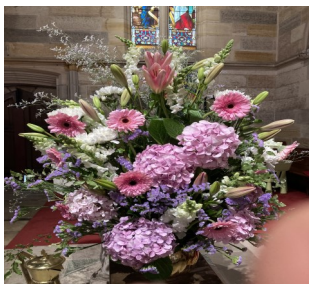
The next St Luke's Young Organists Series Recital to be held on  
**Saturday 18th November 2023** (time to be confirmed)

The recital will be given by Organ Scholar Bailey Yeates, equal First Prize Winner of the Intermediate Section of the 2022 Sydney Organ Competition, performs works by J S Bach, Dietrich Buxtehude, Australian composer Graeme Koehne and others on the rare 1883 Wordsworth & Maskell Pipe Organ at St Luke's Anglican Church Enmore.

No booking required - Seating unreserved

Entry, Programme & Refreshments: \$ note Donation

Donations welcome to contribute to the performer's fees



### **Flowers as a Memorial**

Decorating our church with flowers is one way to remember a loved one or in thanksgiving for a special event. If you would like to give flowers in memory of a loved one, or as an offering of thanksgiving please contact Judith Laurence the week prior to the date at [judealaurence@gmail.com](mailto:judealaurence@gmail.com) or on 0438041726 and contact Caroline in the parish office at [office@stpaulsbuwood.org.au](mailto:office@stpaulsbuwood.org.au) to arrange the wording of the memorial notice in the pew bulletin

### **St Paul's Church Archive Search**

The archives at St Paul's are very comprehensive and we are regularly asked for baptism, wedding and funeral searches. This is can be very time consuming.

We have decided to have a search fee for this information. It will be \$50 per simple search and \$100 per complex search. The fees will include a copy of documents if available.

**\*For General & Offertory  
Donations**

**please use the following  
account details:**

**Account Name: St Pauls  
Anglican Church**

**BSB: 032 062  
Account #: 250028**

**\*For Parish Pantry & For  
Community Choir Donations**

**please use this account  
details:**

**Account Name: Parish Pantry  
BSB: 032 062  
Account #: 812238**

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

Offertory -

**Collection given at St Paul's this  
week and other donations**

≈ Offertory: \$2,733.45  
≈ Parish Pantry: \$660.00

**TOTAL OF GIVING: \$3,393.45**

Thank you for responding to God's  
generous love.



**Official New Logo for NSW Volunteer Referral Service**



## **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 - National Trust Account**

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.



## ST PAUL'S ANGLICAN CHURCH Burwood

### FROM THE WARDENS

Dear Parishioners,

The Wardens thank you for your loyalty and generous support in recent years. This support has allowed us to continue to offer worship every week that is most beautiful and sincere, with music that is second to none. We thank our wonderful staff who sacrificially serve God and our Parish.

Our buildings are in good repair and are maintained regularly although we are aware that the Rectory will need to be upgraded in the next year or two. Our grounds are lovingly tended by volunteers and always look attractive and provide a peaceful oasis in busy Burwood.

The Parish Pantry is very highly regarded by our local Council and by our State and Federal Parliamentary representatives and brings material comfort to many who are in need.

We are one of the very few Parishes in the Diocese that is growing but we need demonstrate the financial viability of the Parish to the Diocese if we are to retain our right of nomination when we are looking for our next Rector. The Diocese will pay particular attention to the three years before Fr James' retirement, so it is imperative that we show a positive return each year.

We are asking for your support by either making a one-off general donation and/or by increasing your regular weekly giving. Your donation (s) can be made either by placing in an envelope marked "**Wardens Appeal**" in the plate on a Sunday morning or by electronic funds transfer:

Account Name: St Paul's Anglican Church  
BSB: 032 062  
Account #: 250028 (Wardens Account)



With thanks for your response towards the well-being of our beautiful Parish. If we all contribute, as we are able, then will ensure the financial security of the Parish and be able to continue to show God's love in Burwood and beyond.

The Wardens



Jane Carrick



Pam Brock



Elizabeth Griffiths



Pew  
Reflections  
REFLECTIONS  
BGM

**Ordinary Sunday 30 A [Pentecost 22] – Sunday 29  
October 2023**

~ Deuteronomy 34.1-12; Psalm 90.1-7, 13-17; 1  
Thessalonians 2.1-13; Matthew 22.34-46

Psalm 90, one of the most poetic in the whole psalter, helps us to see our place as time-bound creations compared to God our creator, of whom the Psalmist writes, 'a thousand years in your sight are like yesterday passing, or like one watch of the night'. The Psalmist knows that God is far beyond us in every way, and so his response is: 'O satisfy us early with your mercy, that all our days we may rejoice and sing'. He knows we need God's mercy because without it there would be no prospect of rejoicing. May God always extend mercy to us, for without it we would perish.

~ Thank you for your mercy, Lord. Let me rejoice and sing of your grace to me.

~ Give thanks for the work and witness of Wontulp-Bi-Buya College in Cairns and Nungalinya College in Darwin.

*Text: Robert McLean © Anglican Board of Mission, 2023*

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

# INDOORS ...



## SYDNEY

Movement for the  
Ordination of Women

## ANNUAL MEETING

You are invited to join the Sydney  
Movement for the Ordination of Women  
at their annual meeting for members and  
friends.

## SYDNEY MOW



### Where

We are gathering in the parish hall of  
St Paul's Anglican Church,  
205-207 Burwood Road, Burwood

### When

2:30 pm on Saturday, 4 November 2023.

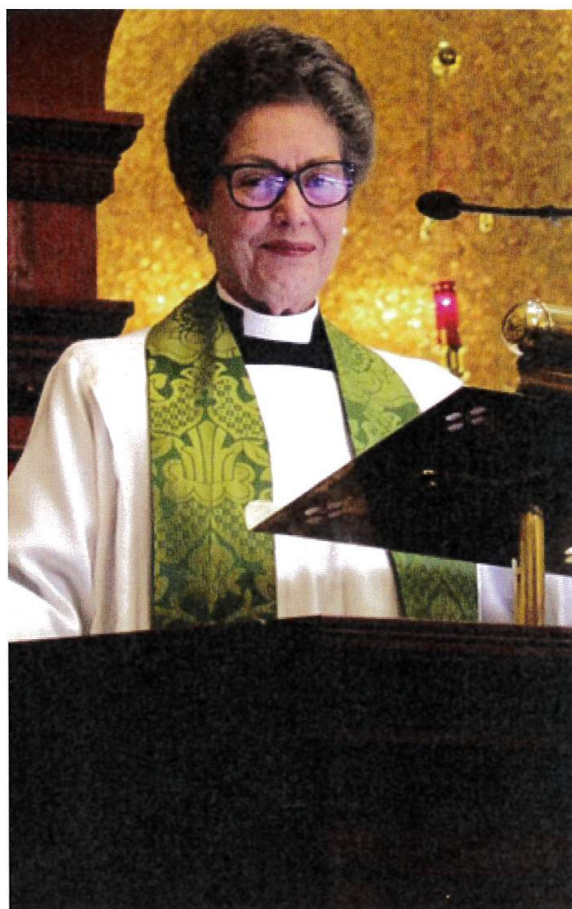
### Agenda

The annual Sydney MOW meeting is an  
opportunity to review our activities, including  
our rally outside Synod and our very successful  
40th anniversary celebration in September 2023.

It is also an opportunity to plan our priorities for  
2024: how might we best work with national  
MOW to support women who are called to  
ordained ministries and women and men who  
cannot find a place within the prevailing  
theology of the Sydney diocese?



**Attendance is free, but you are  
encouraged to bring some afternoon  
tea to share.**



### Guest Speaker

Our guest speaker will be  
The Reverend Elaine Farmer from the Diocese  
of Canberra-Goulburn.

### About The Reverend Elaine Farmer

Elaine was ordained in 1993, among the  
earliest women ordained to the priesthood in  
the Anglican Church of Australia. She has  
served in several parishes, taught homiletics  
and ministry formation, and been Associate  
Editor of *St Mark's Review*, Australia's oldest  
theological journal. She has preached in  
Anglican dioceses around Australia, New  
Zealand and other countries, including at  
Westminster Abbey in 2018 and, since 1997,  
in Episcopal churches in the United States,  
particularly in New York.

Elaine will preach at St Paul's, Burwood  
8:00 am and 9:30 am services on  
Sunday, 5 November 2023.



**The title for the 4 November 2023  
MOW address is 'Foot Soldiers in the  
Monstrous Regiment of Women'.**



Please advise Ruth Champion, Sydney Convenor, by 30 October 2023 if you are able to attend or you wish  
your apologies recorded: [ruthchampion47@gmail.com](mailto:ruthchampion47@gmail.com).



# ST PAUL'S ANGLICAN CHURCH

## Burwood

3 September 2023

### Notification of adjustment to our weekly service schedule

Dear Parishioners of St Paul's,

Our beautiful worship of God, founded on Tractarian/High Church principles, has led to a steady increase in attendance at all our services over the past 12-18 months. We also remain one of the very few Parishes in Sydney that welcomes all for baptisms, weddings, and funerals. In an increasingly secular world, we seem to be swimming against a tide of decline which is impacting Churches around the world, including here in Sydney.

The growth in our attendance has meant that the end of the Said Eucharist now invariably runs very close to the beginning of the Choral Eucharist. This not only limits the amount of time for pastoral conversations, which the Ministry Team needs to have following each service, but also affects how parishioners safely and orderly enter and exit the church between services.

The situation has become unsustainable, so, with the concurrence of the Ministry Team and the Parish Council, I have decided to change the start time of the Choral Eucharist to **10:00am**. This change to the service time will begin on **Sunday 28 January 2024** – the Octave of the Feast of the Conversion of Paul.

### Benefits of the change

- By starting the Choral Eucharist at 10:00am each congregation will have time to experience a period of quiet and prayerfulness, both before and after their respective services.
- It would allow the 8:00am congregation to have the opportunity for fellowship over morning tea as well as allowing for both congregations to interact in the hall between services.
- The Welcomers and Serving Team will have more time to prepare the church for the Choral Eucharist following the Said Eucharist. Currently there is insufficient time to do this.
- It will be easier for parishioners to enter and exit the church as there would no longer be a bottleneck at the door following the Said Eucharist and the start of the Choral Eucharist.

In addition to this change to our Sunday Choral Eucharist, I have decided to reintroduce the Office of **Evening Prayer** at 5:30pm, followed by **Holy Communion** at 6:00pm, on Friday evenings. This will commence on the first Friday in Advent, **8 December 2023**, adding to our weekly service schedule.

St Paul's is a beautiful Church not only architecturally, but more importantly because of you, its parishioners, who are the Church. Thank you for shining as lights in the world in so many ways.

I trust that, by God's grace, St Paul's Burwood will continue to flourish in Faith, Hope, and Love and be a beacon of hope, not only locally but also in the wider community.

With every blessing.

Peace,  
James.

**Fr James Collins OAM**  
*Rector*

### ST PAUL'S ANGLICAN CHURCH

205-207 Burwood Road Burwood NSW 2134 | PO Box 530 Burwood NSW 1805  
[www.stpaulsburwood.org.au](http://www.stpaulsburwood.org.au) (02) 9747 4327 [info@stpaulsburwood.org.au](mailto:info@stpaulsburwood.org.au)



## Given events in Ukraine we pray for Peace

A prayer for peace (APBA p 202)

God of the nations,  
whose sovereign rule brings justice and peace, have  
mercy on our broken and divided world. Shed abroad  
your peace in the hearts of all and banish from them the spirit that makes for  
war, that all races and peoples may learn to live as members of one family  
and in obedience to your law, through your Son, Jesus Christ our Lord. Amen.



## St Paul's Coat of Arms

**Shield** — The Shield of Faith which St Paul exhorts us to carry (Ephesians 6:16)

**Pallium** — The shield is in three sections using the heraldic charge of a Pall or Pallium, a symbol traditionally associated with an ecclesiastical vestment.

The three sections represent the Holy Trinity.

**“Faith, Hope, Love”** — These are the three Theological Virtues taken from St Paul's Letter to the Corinthians (1 Corinthians 13:13):

*“And now faith, hope and love abide, these three; and the greatest of these is love.”*

**Dove** — Symbolising the Holy Spirit and Peace

**Cross** — The symbol of our Faith

**Book and Sword** — The symbols of St Paul

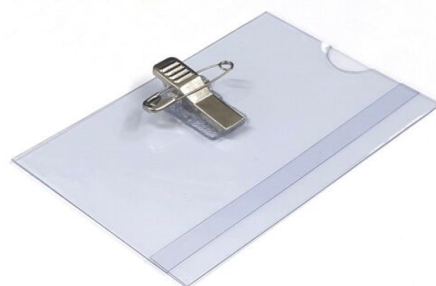
**Colour Red** — Liturgical colour for Martyrs (Paul); The Holy Spirit (Fire); and the Blood of Christ

**Colour Blue** — Representing the Water of Life (Baptism) and the liturgical colour for Mary Mother of our Lord

## Name Badges

Don't forget to wear your name badge so that new comers can get to know you.

If you are a new parishioner and need a name badge, please fill out the form at the back of the church. Thank you.



## Aberdeen Reflections

Edinburgh is a global city in a way that Sydney isn't - it's European, along with people from around the whole world.

I forgot to say previously that the Lectern at St. Mary's Scottish Episcopal Cathedral in Edinburgh is in the form of a Pelican rather than being a traditional Eagle Lectern – the Pelican being a traditional symbol of God's self-giving love – legend has it that the Pelican will feed its young from its breast.

A quirky thing about Scottish Churches is that the Omega in stained glass representations of Alpha and Omega is often upside down.

We caught the tram from near where we were staying in Leith to Waverley Station.

The Scots are great engineers who have a penchant for building railroads. Waverley Station is a huge station that serves the whole of Scotland and England and Wales.

We caught the train from Waverley to Aberdeen. This is a beautiful rail journey passing through delightful countryside and skirting along the rugged coastline.

When we arrived in Scotland there were very few leaves changing colour and dropping. Now there are glorious Autumn colours everywhere.

Our arrival in Aberdeen coincided with a massive storm system bearing huge amounts of rain across the entire North of Scotland causing flooding and disruption across the whole region. Our Gortex jackets and boots came in very handy as we walked around Aberdeen and surrounds in the rain. We visited a museums and art galleries when it rained and walked outside when it wasn't raining.

Our stay in Aberdeen was bookended by severe weather events. Rain and flooding welcomed us at the beginning of our stay and rain and flooding occurred as we left in what was an extremely rare 'Red Alert' weather event. The Red Alert was then issued a second time which is unheard of. Storm Babet, following on from the storm only a week ago, was an extreme weather event with gale force winds, severe flooding, and a high risk to life. It was wild and people were advised to stay at home and trains and buses were cancelled across the North of Scotland. Ferries to Shetland were cancelled too so it is



good that we weren't sailing until the storm abated.

It is unheard of for there to be a Red Alert at this time of year and walks that we have enjoyed along the River Don have been flooded and it was very hard to walk outside as the wind was so strong and the rain was horizontal.

Sadly people have lost their lives in this extreme weather event, there has been a lot of damage to buildings, and many beautiful trees have been blown over.

Climate change is impacting on our world in unprecedented ways as extreme weather events occur more often and at a more intense level.

Aberdeen is a lovely little city, half the size of Edinburgh (in rough terms, 250,000 vs. 500,000). We are staying right in the centre of the city and, as with Edinburgh, the buildings are on a monumental scale. However, as opposed to Edinburgh, the buildings in the city of Aberdeen are all made of grey granite (Aberdeen is nicknamed the Granite City) and, at first, it is hard to distinguish the details of each building but once one becomes accustomed to this it becomes apparent that the buildings are of the highest architectural merit and have a very strong French influence – indeed many buildings resemble French chateaus.

I suspect that the Highlanders remained loyal Jacobites and that the French influence is in part due to the links between Catholic France and the remnants of Catholic Scotland.

We stayed near the Mercat Cross where new monarchs were proclaimed and where the Jacobites assembled in 1715 and 1745 to instigate their 'rebellions.'

Perhaps the grandest building of all in Aberdeen is the Marischal College (pronounced Marshall – when asking locals for directions to where we were staying we got blank expressions when we asked where Mar-is-chal Street was until a young lass realized that we were looking for Marshall Street – Scots is a Germanic language and the dialect in the Northeast is Doric) founded in 1593. The new building that was commenced in the 1830's is the second largest granite building in the world and is designed in the perpendicular gothic style and is a masterpiece of the stonemasons' work.

Marischal College is a building of global significance and the urban myth in Aberdeen is that Hitler considered it to be the finest building in Europe and, if the war had gone otherwise, would have used it for his private residence.

Tucked in near Marischal College is Provost Skene's House which is a wonderfully preserved home representative of the wealthy merchant class of the 1500's and is the oldest surviving townhouse in Aberdeen. Provost Skene's House was home to various people over the centuries and at the time of the Reformation was home to Matthew Lumsden who was a Roman Catholic. Lumsden secretly had a Painted Gallery which is probably the most important cycle of religious paintings in Scotland. This remarkable gallery which resembles a private chapel has a bolt hole suggesting that Mass was probably said in this Gallery, the bolt hole allowing for the safe escape for the Priest if Covenanters came to the house.

The Duke of Cumberland commandeered and looted Provost Skene's House on his way to fight and defeat the Jacobites at Culloden.

The Aberdeen Art Gallery, designed by the same person who designed the Marischal College and St. Andrew's Cathedral, is a beautiful building that houses a wonderful collection of works. The building is in fine condition having only recently undergone a complete renovation the result of which is staggeringly beautiful. The entrance to the gallery has a series of marble Doric columns all of which are quarried from local stone, other than two columns from Norway to highlight the link between the two nations. The Hall of Remembrance is a sombre and fitting tribute to all Scottish service personnel who died serving their country – the Scots honour their dead.

My favourite painting, apart from the wonderful Pre-Raphaelites, is *Maternité* by George Hitchcock. The three characters represent the Holy Family: The Virgin Mary, baby Jesus, and John the Baptist as a child.

Aberdeen has a rich cultural and intellectual history. The founding of King's College by Bishop William Elphinstone in 1495, which later amalgamated with Marischal College in 1860 to form the University of Aberdeen, highlights how advanced this city and region were given that there were very few universities elsewhere in the UK or around the world at that time. The University of Aberdeen is the fifth oldest university in the English-speaking world.

The Enlightenment occurred 100 years earlier in Aberdeen than in Edinburgh.

One of my favourite characters from Aberdeen is George McDonald whose highly original writing influenced the work of C.S. Lewis, J.R.R. Tolkien, and Lewis Carroll.

Of particular interest to Anglicans, the first Episcopal Bishop of America, Samuel Seabury, was Consecrated close to the site of St. Andrew's Cathedral, Aberdeen, in 1784. The Consecration took place in the private chapel in the Co-Adjutor Bishop's household just 500 metres from Cathedral. After the American War of Independence, Americans could not pledge allegiance to the King necessitating that the Consecration took place outside of England.

As with Edinburgh, Aberdeen is bedecked with grand Churches mostly built during the Victorian era. These are large and architecturally significant buildings – all of which have small congregations (and most are now used for other purposes). St. Andrew's Cathedral (Scottish Episcopal Church), like St. Mary's Cathedral in Edinburgh, it is tired and run down on the outside however it has some lovely features within (but still needing lots of maintenance). It has no peal of bells.

St. Andrew's Cathedral is extremely important in terms of Anglican history given the connection with the Episcopal Church of the USA (ECUSA). Many monuments attest to this connection including the stunningly beautiful Baldachino/Ciborium which is over the High Altar. There is a US flag that Eisenhower gave as well as a plaque in the floor of the Sanctuary commemorating the visit of Joseph Kennedy, JFK's father, who was the then Ambassador to the Court of St. James. It is suggested that JFK's sense of social justice came from this experience of visiting St. Andrew's Cathedral.

The ceiling of the North Aisle was decorated in 1935 with the coats of arms of the 48 States that made up the then United States of America. The ceiling of the South Aisle is decorated with the coats of arms of the 48 families of the North-east who remained loyal Jacobites and Episcopalians.

The Choral Eucharist incorporated a Harvest Festival which was delightful as a reminder of our link to and dependence upon the natural world. The little Choir sang well, with the Induction of the new Head Chorister, and the Organ was splendid.

There was a very small congregation consisting mainly of a few older congregants and several Nigerian families.

The Choral Evensong was a Festival Evensong celebrating the 90th anniversary of St. Andrew's being affiliated with the Royal School of Church Music (RSCM) and also celebrating International Choristers' Day. There was a large combined Choir from the City and the Shire who sang very well and the Organist played with great skill. There was a sumptuous supper afterwards.

The Service on the second Sunday was a Choral Eucharist with a similar number in the congregation.

We were made very welcome at St. Andrew's by the Rector (not known as the Dean), Fr. Isaac, and the congregation on the two Sundays that we attended.

St. Margaret of Scotland, Scottish Episcopal Church, in Gallowgate is the Anglo-Catholic Parish in Aberdeen. It was designed by Ninian Comper who is the Pugin of the Anglican Church (and whose work appears in All Saints, Margaret Street) and whose father was the first Rector at St. Margaret's. Comper also gave many of the fittings in the Church which are very Puginesque and there are also many glorious Communion Vessels including a solid gold Chalice and Paten, Altar Frontals, Chasubles, Copes, Burses, Veils, and a Reredos from the Sisters of St. Margaret whose Convent and Chapel, also designed by Comper, were nearby but closed in 2002.

The High Altar at St. Margaret's is elevated above the Nave by twelve steps – one for each Apostle.

The Sisters of St. Margaret were founded by John Mason Neale and we sing many of his hymns that he translated from Latin. There is a memorial window to Neale in St. Margaret's.

We attended the mid-week Communion Service at St. Margaret's which happened to be a Requiem Mass for the Faithful Departed of the Parish and afterwards we were privileged to be given a tour of the Church by the Rector, The Very Reverend Dr. Emsley Nimmo, who is an expert on Scottish history and culture.

St. Mary's Roman Catholic Cathedral is somewhat better cared for but very plain inside. It is currently hosting a display on the Shroud of Turin.

As a reaction to the Reformation – including the hard-line Covenanters as well as the Episcopalians and Roman Catholics – Quakers were strong in Aberdeen but this is no longer the case.

St. Machar's Cathedral (which technically is no longer a Cathedral) in Old Aberdeen, now belonging to the Church of Scotland, is stunningly beautiful and is a witness to the links that Scotland had with Europe – the coats of arms on the ceiling being the coats of arms of European monarchs, the Pope, and the Holy Roman Emperor. St. Machar's stands on the site of previous Churches that date back to the 500's with the current building probably being built in the 1100's. There is a Pictish Cross that probably dates from the 600's. Legend has

it that a quarter of William Wallace's body is interred in St. Machar's – Wallace's body having been quartered after his execution.

During the Reformation the Transepts, Chancel, and Sanctuary were demolished as were the tombs of Bishops Leighton and Dunbar who, along with Bishop Elphinstone, were responsible for the expansion of the Cathedral.

St. Machar is thought to have been a companion of St. Columba on his journey to Iona.

There does not appear to be any peals of bells in Aberdeen.

The Covenanters dealt out death and destruction on a massive scale including the trial and burning of up to two hundred people accused of being witches – anyone could inform on anyone else that they didn't like and accuse them of being a witch. Witches were subject to trials by ordeal by drowning or fire and entirely innocent people were murdered in the most gruesome ways. Those accused of being witches were kept in the tower of St. Nicholas' Kirk in miserable conditions. The Scottish Parliament has recently made a formal apology for this horrible miscarriage of justice.

'The Great Disruption' of 1843 occurred due to an internal tiff in the Church of Scotland about Parishes wanting to 'call' their own ministers rather than having them appointed by the authorities. Then the 'Wee Frees' broke away from the Kirk in 1900.

Now the Church of Scotland has less people attending its Churches than the Episcopalians and the Roman Catholics who were mercilessly persecuted by the Covenanters and are now the major Christian denomination in Scotland. I guess that it just goes to show that exercising might does not necessarily mean that one is right. Humility endures but might does not.

Just beyond St. Machar's Cathedral is a vast park called Seaton Park that once was the land belonging to the Laird of Seaton but was purchased by the people of Aberdeen when he died. Seaton Park runs beside the River Don which is a wonderful walk.

As one walks beside the River Don through Seaton Park, one comes to the Brig o' Balgownie which is a beautiful bridge built, as legend has it, by Robert the Bruce in 1320. The Brig o' Balgownie is one of the oldest bridges in the UK.

On one of our walks along the River Don we were treated to the unprecedented experience of seeing two white swans on the river. Locals said that they



had never seen swans on the river before.

The University of Aberdeen is near St. Machar's and King's College Chapel is the oldest building in the University. King's College is a beautiful set of buildings with the Chapel at the heart of the College. There is an ornate effigy of Bishop Elphinstone who founded the College in front of the Chapel and his tomb is in the Chapel but his body was removed by the Covenanters and no one knows where his body is. The effigy was supposed to be fitted on the tomb but it was too large and originally was located in the Ante-Chapel but this is now a memorial to those from the College who died during the First and Second World Wars. The original stone Altar is ancient and magnificent. The wood carvings on the Rood Screen and around the Chapel are exquisite. All of the original stained glass was destroyed by the Covenanters and the rather lovely stained glass in the Chapel is from the same era as the stained glass in St. Paul's, Burwood. The organ in the Chapel is modern and was made in France (for 350,000 Pounds) and located on the Rood Screen. The organ is probably a bit too powerful and loud for the Chapel but has a lovely tone. King's College remained an intellectual centre loyal to the Jacobites.

There is an interesting optical illusion in the Chapel of King's College as the central aisle in the Nave is offset by about a foot from the Altar and Bishop Elphinstone's tomb. I took a while to work out what was responsible for this but after a while it became apparent the one wall of the Nave is thicker than the other and this is the reason for the sense of asymmetrical symmetry in the Chapel.

Just over the road from King's College is an ostentatious gateway in memory of a family whose wealth came from the slave trade. The University has a plaque acknowledging this and apologizing to those who were exploited through slavery.

The School of Zoology at the University of Aberdeen has an excellent natural history museum over two floors (including many Australian specimens) and the School of Botany and Plant Sciences has a wonderful botanical garden, the Cruickshank Botanical Garden, that is a secret wonderland that very few people access.

Edinburgh is an international city but, despite being smaller and further North, Aberdeen is connected historically to Europe in an organic and intimate way that involved such spheres as religion, academia, politics, and trade.

The link with trade is highlighted in the excellent Aberdeen Maritime Museum where it is evident that Aberdeen has had trade links with Europe for over a thousand years.

The modern Port of Aberdeen is a busy working port incorporating transport links to Shetland and the Orkneys as well as services for the oil industry in the North Sea.

The beach at Aberdeen is very 'English' – there is a sea wall with multiple groynes to prevent erosion (which, as it happens, is not a good way to prevent erosion). It's not a particularly beach-like beach in Australian terms but it does have a pleasant promenade (if you ignore the food outlets and amusement park) above it upon which one can perambulate in the evening. At the Eastern end of the promenade is a real-life fishing village that dates from the Victorian era.

Again, as with Edinburgh, there are grand statues of monumental proportions in memory of significant characters in Scottish history, such as Robert the Bruce and William Wallace. There is a beautiful memorial dedicated to the Gordon Highlanders – considered by many, including Winston Churchill, to be the finest regiment of all (until their amalgamation with other regiments in 2004).

There are very few very old buildings in both Edinburgh and Aberdeen as

many were destroyed during the Reformation and then again in Victorian times due to the need to house an ever-increasing population in what was considered to be adequate housing as these areas had become slums. These terrace houses replicated the form of housing that existed previously but have since become degraded and are now in need of destruction. Providing adequate social housing is a massive issue in the UK.

So there is history and archaeology beneath one's feet all of the time that is not immediately obvious. For instance, Aberdeen Castle was demolished in the late Middle Ages and the site now has two very ugly and massive blocks of flats over it in an area that is known as Castlegate.

One little piece of history is that the BBC celebrated the centenary of broadcasting in Aberdeen whilst we stayed there. It was fascinating to hear excerpts of radio programmes over this period of time and to reflect on how much life has changed over the past one hundred years.

Scotland has massive offshore wind farms that supply most of the electricity to households. This is the way forward for Australia, along with solar energy.

Smoking is a real health issue in Scotland with at least a third of all people smoking cigarettes or vaping. One could argue that it is people's right to

smoke but it is impossible to walk down any street without being impacted by passive smoking. School children (even those from elite schools) are obviously being targeted with advertising for vaping and the entire country needs a massive health campaign to ween people off smoking. Otherwise the consequences for people's health and for the health system will be dire.

I suspect that there are two main reasons for the high rate of smoking in Scotland:

Firstly, as with most countries around the world, Scotland is experiencing rapid social and economic change and so people, especially those who are feeling left behind by these changes, smoke as a way of gaining some comfort from nicotine (Scotland also has the highest death rate from drug overdoses than any other country in the EU).

Secondly, vaping is being marketed to young people as being cool and safe whereas vapes are more dangerous than cigarettes.

Our world continues to groan in travail as the war in Ukraine goes on and on, particularly as Winter encroaches. The tragic situation in Gaza and Israel is a weeping sore that is decades, if not centuries, old and will continue to remain unresolved until a two-state solution is enacted. The resounding 'no' vote in the referendum on The Voice is a sad reflection on how negative campaigns now define politics and elections – in 1967 Australians overwhelmingly voted 'yes' to recognize our Indigenous peoples but now we have lost the capacity to work constructively as a nation in general and more particularly for the well-being of our Indigenous peoples.

We pray for peace on earth and goodwill amongst all.

The next instalment of these reflections will be in a week or so based on our stay in Lerwick on the Shetland Islands.

**FOR LAUGHS...**



"If you're generous when the collection plate is passed around, I'll make my sermon ten minutes shorter than usual."

### **In his new Apostolic Exhortation on the environment, Pope Francis throws caution to the wind - *By Miles Pattenden***

In the midst of a busy week, Pope Francis used 4 October, the feast of Saint Francis of Assisi, to publish a new Apostolic Exhortation, titled *Laudate Deum* (“Praise God”). The exhortation, which is not quite an encyclical, nevertheless expresses the Church’s magisterium. Francis regards it as a follow-up to his 2015 encyclical *Laudato si’* (“Praise be to You”), which foregrounded his concern for the planet (“our common home”) and his respect for the beauty of nature.

Melbourne’s own Archbishop Peter Comensoli was among the first to let slip that the Pope had been working on this new text over the European summer.

The new exhortation is much shorter than both *Laudato si’* and the other major text of Francis’s pontificate, *Amoris Laetitia* from 2016. What it lacks in length, however, it more than makes up for in forcefulness. It is not an entirely moderate document. Indeed, the Pope releases both barrels at those who attempt “to deny, conceal, gloss over or relativize the issue, the signs of climate change”. They “have chosen”, he says, “to deride these facts”. And they “ridicule those who speak of global warming”.

“It is no longer possible to doubt the human — ‘anthropic’ — origin of climate change”, he insists. We are approaching “a point of no return” from which “it is certain that the consequences would be disastrous and precipitous measures would have to be taken”.

Francis’s high and specific rhetoric eschews the default strategy of many moral and spiritual leaders to speak with the clarity of a sybil or the Delphic oracle. He clearly sees climate denialism as a grave threat to humanity — grave enough to set aside the typical pontifical caution and also to move far beyond the recognition of “a variety of opinions” on the

issue, as he put it in *Laudato si'*.

A cynic might say that the timing of this document — and indeed, Francis's approach to the issue, which contrasts with a studied ambiguity when pronouncing on questions of, say, sexual ethics — is deliberate. Environmentalism is one of the few causes that unites the Church's progressive left with its more conservative Global South. What better than a barnstorming document to rally the faithful around on the eve of the potentially divisive Synod on Synodality?

Climate change may just be the most serious threat to humanity in the twenty-first century, but the Pope could yet alienate those he would seek to persuade — or, worse, give sceptics reason to sideline him as yet another peddler of millenarian fervour. After all, historically speaking, Christians fretting about “the end of days” are two-a-penny. Catholics might legitimately ask whether the Pope has considered that as he, too, decides to nail his green colours to the cross?

### **Popes and the environment: a brief history**

Francis is not the first pope to raise questions about humanity's stewardship of God's creation, and his efforts in this regard can reasonably be seen as the culmination of a venerable tradition. Medieval popes certainly commented on the beauty of natural landscapes (though they did little to stop their monastic subordinates clearing Europe's forests for farmland). Leo XIII, in his famous 1891 encyclical *Rerum Novarum* (“Of new things”), on the other hand, wrote about a world re-shaped by Industrial Revolution.

Yet Leo was no romantic for a bygone bucolic past. The whole point of *Rerum novarum* was that the Church needed to find a middle position that both acknowledged the benefits of modernity's transformed landscapes but also understood the threat posed to human dignity by excessive concentration of the means of production. That nuanced, reasoned philosophising is why Leo's text has stood the test of time as such a significant document.



Various twentieth-century popes also took an interest in environmental justice in various ways. Pius XI's encyclical 1930 *Casti connubii* ("Of chaste marriages") grounded its opposition to contraception in part in a belief that such practices violate a "natural order". Yet Paul VI's *Populorum progressio* ("The development of peoples") from 1967 argued that human beings have an obligation towards responsible decisions about family size — including through an assessment of the external costs imposed by producing more children.

Perhaps only John Paul II brought papal environmental teaching into sharp focus and also aligned it with the current paradigm. His 1990 World Day of Peace Message framed the human contribution to climate change ("the ecological crisis") as a specifically moral issue. Benedict XVI — not a man whose theology was always in harmony with that of Francis — likewise also used his own pastoral documents, such as his 2010 World Day of Peace Message, to connect the scourge of external environmental degradation to the debilitation of internal human disorder.

### **How persuasive will the Pope's strategy prove to be?**

Francis's two documents, *Laudate Deum* and *Laudato si'*, therefore harness a gathering weight of magisterial concern over several generations. And yet they would appear to take the papal position much further — at least rhetorically, by invoking an urgency that is justified not so much by theology but by circumstance.

As in *Laudato si'*, Francis often seems to see neoliberal bugbears everywhere in *Laudate Deum*. The "mistaken notion" of "meritocracy" is attacked and the United States is, once again, a particular target:

If we consider that emissions per individual in the United States are about two times greater than those of individuals living in China, and about seven times greater than the average of the poorest countries, we can state that a broad change in the irresponsible lifestyle connected with the Western model would have a significant long-term impact.

Many will agree with such arguments and with the sentiments that underpin them. It's very hard to argue that there isn't something wasteful

about Western lifestyles with their throwaway food and fashion or their exuberant consumption of light, fuel, and other natural resources.

But critics will say these are not exclusively Western problems. China, India, and other developing world countries seem determined to match the United States carbon emission for carbon emission if they can. In such circumstances, is it not a bit self-indulgence for the Pope simply to beat the drum of anti-Americanism? Global emissions would probably keep on rising even if every American (and Australian) donned a hair-shirt approach to consumerism tomorrow.

Leadership on these issues ought to be about saying the hard things, crafting the persuasive arguments for everyone who needs to hear them, not merely preaching to the already converted.

Francis's problem here is, in part, that his exhortation must ground its arguments in Judeo-Christian sacred texts and traditional Catholic teachings. Yet, many of those who need persuading are not invested in the sacredness of such texts or the traditional forms of authority derived from them.

For the Pope not to try to persuade such audiences using Christian theology is a legitimate strategy — even if it is one that could be said to be somewhat at odds with the Catholic Church's idealisation of “universal mission”. But such a strategy tests the limits of his persuasiveness and rhetorical skill. After all, much of his document merely restates statistics from scientific publications which the “deniers” dispute.

Even Catholics who accept every assertion in this text are still be entitled to ask: What wisdom is there in it that they or their governments can take to India's Prime Minister Narendra Modi or China's President Xi Jinping? How will this intervention change the paradigm?

An uncharitable reader might say that *Laudate Deum*'s firm tone merely deflects from its unsure message — in which case it isn't really so different from those sibylline pronouncements of other religious leaders after all.

## **Pope Francis and Saint Francis, God and Gaia**

Laudate Deum's final paragraph explains the rationale for its title and composition — and this is where I think the cognitive dissonance between this document and the challenge facing Catholics and their hierarchy in the present moment is starkest.

“‘Praise God’ ... for when human beings claim to take God's place, they become their own worst enemies”, Francis writes. This surely misdiagnoses the situation in which Christians find themselves when debating climate change. Some humans may be claiming to take God's place, but even the Vatican has generally understood those humans to be the sorts of scientists who “play God” with life-forms, riding roughshod over long-established Christian norms about bioethics as they do so.

Such scientists are not generally the sorts of people who deny global warming. On the other hand, increasing numbers of people who do accept the urgency of the climate threat would also seem to be combining Christianity with another, older form of religion —

Gaia worship — as they do so. Hence their concern for the planet and environmental justice bears many of the eschatological hallmarks of the millenarian movements of the past.

Now, to observe this is not to say that current environmental concerns are not justified or legitimate. And Christianity, in all its forms and branches, evolves constantly, incorporating new ideas and movements. Its leaders and followers ask new questions of God and the world around them all the time, precisely in order to reach new understandings about them.

The Pope himself partly recognises this in his Franciscan self-styling. His regular invocation of Francis of Assisi as the “green man” of the Middle Ages implicitly acknowledges an historical truth: that the hordes of saints who came before the author of the *Canticum of the Creatures* were not as grounded in respect for nature as he. Yet Francis of Assisi, like Francis of Buenos Aires, was a man who divided opinion. For every ardent medieval admirer, he and his followers had cold, hard ecclesiastical critics. Francis himself died bitter in 1226,

saddened by papal efforts to change the nature of his teaching and impose structures on his social movement.

Pope Francis's answer to the threat of climate change in *Laudate Deum* seems simple — but it will come with costs attached if it proves as divisive among Catholics as the original Francis's teachings did eight centuries ago.

And the Pope's words will prove divisive if too many of the faithful think him overindulgent of knee-jerk anti-capitalism, rhetorical alarmism, or just to be unreasonably disengaged from plausible arguments for mitigating rather than seeking to reverse climate change and its effects.

The Pope may have considered such costs. He may have formed a view on the effect it would have on the magisterium if too many Catholics ignored his teachings on this issue — as they still do on, for example, the teachings in Paul VI's *Humanae vitae*.

As an historian, what fascinates is this. Francis clearly considers such questions in other spheres, for a (probably very justified) concern about splits and schisms is clearly a major part of what holds him back from taking progressive steps on issues such as the ordination of women or the blessing of same-sex unions.

But, as a Catholic, I wonder why the Pope is willing to compromise his reasonable caution in other areas in this one? Is his position ideological or merely political?

To pose such dubia is not to say that climate change is not real nor that nothing should be done about it. It is simply to identify this as a pressing issue for contemporary Christianity. *Laudate Deum* may not be the answer to that problem that progressive Catholics, or Catholics from the developing world, hope.

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## **“The sure extinction that we travel to”: Kierkegaardian reflections on the meaning of death in life - *By Gordon Marino***

Some of saddest and most frightening words I ever heard were quietly uttered by a friend dying in his late fifties. Laying in the ICU with stage-four lung cancer, he had just received the verdict that he only had a week or so left to live. Shocked and agonised, he cried out, “I can’t believe I am dying at this age. I can’t believe that my life story is over.”

His moans reminded me of Philip Larkin’s poem “Aubade” — and especially the second stanza:

The mind blanks at the glare. Not in remorse  
— The good not done, the love not given, time  
Torn off unused — nor wretchedly because  
An only life can take so long to climb  
Clear of its wrong beginnings, and may never;  
But at the total emptiness for ever,  
The sure extinction that we travel to  
And shall be lost in always. Not to be here,  
Not to be anywhere,  
And soon; nothing more terrible, nothing more true.

In Leo Tolstoy’s novella *The Death of Ivan Ilych*, the protagonist expressed a similar dismay as my friend when Ilych takes a fall hanging curtains, injuring himself, and shortly thereafter mysteriously starts the spiral towards death. Though in agony and rapidly losing weight, not even his doctor will acknowledge that the curtain is coming down on Ilych.

Before writing this book, Tolstoy’s beloved brother died suddenly. His brother’s death sent this giant of a human being and the most famous author on the planet into an immobilising state of depression. Though a



war veteran who had witnessed his share of death, Tolstoy became paralysed by the belief that maybe Shakespeare's *Macbeth* had it right: "life is a tale told by an idiot, full of sound and fury, and signifying nothing". In his lapidary "Confession", Tolstoy acknowledged that he became a devout Christian simply because only Christianity promised the end is not the end — that there is a life after death.

Sages of every stripe and faith, from Socrates to Buddha to the Stoics, have staked out positions on the proper — or should I say, the healthiest — way to relate ourselves to the fact that one day we will disappear and be separated from all those we love.

The Epicureans assured us that there is no reason to tremble about the grave, for "where I am death is not and where death is I am not". In a veritable chuckle, Larkin notes that this is precisely what we fear — namely, the nothingness of no taste, sight, or love. The Stoics went beyond the aim of accepting the fact that we won't get out of here alive. They regarded death as a trapdoor through which we should slip whenever the circumstances of life ren-

der it impossible to live virtuously. As the pre-eminent Stoic Cato preached, "The door is always open". And many of them took it.

### **Taking instruction from death**

In his discourse "At a Graveside", Søren Kierkegaard adumbrates the variety of strategies we deploy to place the idea of our own death outside of ourselves. For a sampler, he observes that those who rest in the notion that death is a rest, need only look at the pallor of the departed to see that the dead man does not have the colour of someone resting to gather energy.

For another dodge: consider the embittered soul who consoles him or herself with the notion that death is the great equaliser and that, in the end, the cruel boss, like the maid he abused, will take up residence in that six-foot house. Concerning this escape route, Kierkegaard observes that thinking about equality in terms of annihilation is basically the projection of a depressed state of mind.

After shooting down a dozen strategies for denying death, the Dane personifies death as a teacher of "earnestness". Judging from the reactions of my students,

“earnestness” is a term alien to most of us today. For Kierkegaard, however, earnestness, more than happiness, is the bull’s eye in life. Though blasphemy to the atheist’s congregation, Kierkegaard thought earnestness requires a consistent mindfulness of your God relation. Those who have put the possibility of faith to bed might, instead, think of earnestness as being passionately concerned with what kind of human being you are becoming, as opposed to constantly worrying about getting in that Alaskan cruise before you croak.

In “At a Graveside”, the author recognises the conundrum of thinking yourself as non-existent, but that is precisely what we need to do to take instruction from death. The message in the bottle is this: when we understand that at any moment a semi-trailer might run a stop sign and take us out of the loop when we grasp the fact of that certain uncertainty, such an understanding will create something akin to a market shortage of time so that we won’t waste time and will be less inclined to be morally and spiritual careless. Those aware of that thief in the night will not recklessly allow a spat with a loved one to fester into a prolonged and icy silence.

### **“It is over”**

But how do I think myself dead? Ordinarily, Kierkegaard places enormous emphasis on the imagination, but when it comes to thinking yourself and your death simultaneously, he suspects the imagination will steer us in the direction of haunting ourselves with horror-movie type images. Instead, Kierkegaard recommends that it would be best to grasp the fact that tortured my dying friend — namely, that there comes a time when there is no more time or space to change your life story. By riveting the reader to this idea, Kierkegaard endlessly yet artfully repeats the simple and terse phrase when death puts its hand on your shoulder: Det er forbid, “It is over”.

I am in the fifth act of life, and not the first scene of it. And a few nights ago, I lacerated myself with the fact that the balloon of my existence was about to pop. I can appreciate now why nearly everyone prays to pass in his or her sleep — that is, to die without knowing they are dying.

On this cursed night, while my wife slept peacefully, I went to the couch for some self-analysis. All I could think of was the people I had hurt — some of them dead, but all of them out of reach. I tried turning on the television to turn off my steroid infected super-ego. That didn't work. I tried inebriation and stupefaction: anything to bring about forgetfulness. I reminded myself of the positive effects I've had on a few lives; however, those deeds seemed incommensurable with harms I had visited — harms a half-century past that I could never undo. It was enough to prompt me to pray for the faith to pray, and to pray for the possibility of repentance.

During this solitary therapy session, I fully fathomed my friend's disappointment, dread, and sobbing about the fact that, for him, "it is over". Existence had slammed the door on his face. He would never hold the granddaughter who arrived just two days after his demise.

Kierkegaard, as well as Tolstoy, believed a personal awareness of your own death will give a retroactive fillip to your life. But if these virtuosi of the inner world are correct, perhaps it is better to cultivate this awareness sooner rather than later.

**Gordon Marino** is Professor Emeritus of Philosophy and Director of the Hong Kierkegaard Library at St. Olaf College, Minnesota. He is the author of *The Existentialist's Survival Guide: How to Live Authentically in an Inauthentic Age* and *Kierkegaard in the Present Age*, and co-editor of *The Cambridge Companion to Kierkegaard*.

### **Well-being study finds class divide among Church of England clergy - *By Madeleine Davies***

'Culture of privilege' alienates and affects well-being, it says

WORKING-CLASS clergy are "deeply alienated from a church culture that favours and naturalises middle-class ways", a report commissioned by the Church's National Ministry Team concludes.

Informed by 50 interviews and four focus groups, the study heard from clergy who felt "ground down" over the course of their ministry in a Church with an "upper-middle-class culture", in which they encountered

“disapproval, judgementalism, and lack of sensitivity towards cultural difference”.

Participants described being judged on their accent and labelled as “gobby”. One knew of an advertisement in which the parish profile initially stated a preference for no regional accent. One woman had been told by her bishop: “You need to learn to speak middle-class.”

Many were concerned about the precariousness of church finances, and spoke of the assumption that clergy owned property. Among the report’s recommendations are that senior leaders undergo “reverse coaching” to avoid a “narrow cultural perspective”.

The report — “Let Justice Roll Down Like Waters’’: Exploring the wellbeing of working-class clergy in the Church of England: a rally cry for change — is the fourth qualitative focused study carried out as part of the Living Ministry study, launched by the Ministry Division in 2017, and tracking four cohorts over a ten-year period in order to explore “the factors that enable ordained ministers to flourish in ministry” (News, 15 September 2017).

The authors of the report are Dr Sharon Jagger, senior lecturer in religion and philosophy at York St John University, with Dr Alex Fry, senior lecturer in the sociology of health and illness at the University of Bournemouth, and a research assistant, Rebecca Tyndall. They were given the task of exploring how participants’ experience of class affected their well-being.

They acknowledge the challenge of definitions. Participants “recognised the awkwardness of defining class identity because they have high-level education and are in an occupation defined as middle-class [according to ONS classifications]”.

Nevertheless, there were “significant similarities” in the way in which participants defined “working-class”: many referred to their parents’ occupations and housing tenure. Others highlighted their jobs before ordination as working-class. “Values of honesty and social justice were highlighted as part of working-class culture, along with authenticity and

a dislike for pretence.” Participants had “complex” feelings about social mobility, “with loss and dislocation existing alongside gratitude for improved material circumstance”.

IN RECENT years, the National Ministry Team has paid greater attention to questions of social class (Features, 25 June 2021). In 2021, a new selection framework was launched, after reports that the existing framework favoured middle-class candidates (News, 27 April 2018; 25 June 2021). The social background of candidates entering the discernment process is now being recorded.

A survey of two years of participants in the first stage of discernment (2021-23) found that 64 per cent grew up in households where the main earner had a professional job, compared with a national average of 37 per cent. All those who had finished school after 1980 were asked whether they had been eligible for free school meals at any point. Twenty-one per cent said that they had been, compared with a national average of 15 per cent.

The report describes the Church of England as a “predominantly elite Church”. There is, it says, “a culture of privilege amongst many of its ordained representatives who often benefit from elite educations and come from highly respected professions prior to their ordination. . . Our research reveals that clergy identifying as working-class often find themselves socially and culturally at odds with the Church environment, and that this negatively affects wellbeing. . .

“Whilst there was an abundance of joy, pride, fun, and generosity within the storytelling, we also heard a great deal about the harms caused by class bias and inequality, leading to feelings of frustration, anger, fear, grief, and sadness.”

THE most common topics raised by participants concerned working conditions and financial constraints. The report acknowledges that financial concerns are not limited to working-class clergy. A Living Ministry survey carried out in the spring (and due to be published shortly) found that 70 per cent of stipendiary clergy respondents



“required some form of financial assistance from the diocese, Clergy Support Trust, government, family or elsewhere”.

But the report highlights that working-class families are less likely to have savings or own property: “Many are not in a position to absorb financial shocks.”

Many participants were fearful about retirement, and some noted “assumptions made that clergy are renting out family property”. One participant observed: “Unless you’re already middle-class or have housing somewhere . . . this is where the rhetoric that comes from the leadership can become toxic, because they’ll talk about, oh, the calling to be a priest as a life of sacrifice. . . But of course, the life of sacrifice is very different if you’re middle-class.”

Some participants felt that seeking charitable assistance had “significant classed dimensions which are potentially stigmatising”.

Among the report’s recommendations is that dioceses promote membership of the Faith Workers branch of Unite trade union (News, 21 January 2022).

One man observed: “If you’re from a working-class background [. . .] you’re used to an employment structure where there’s rights and obligations on both sides and unionisation. There is no unionisation in the clergy, and the rights and obligations on either side are exceedingly vague.”

The study highlights issues that go beyond social class, including “the culture of overwork” in the Church. One participant in a leadership position reported that 19 of the clergy in the same area had reported being either on antidepressants or having had time off for stress.

WHILE the report recommends that theological education institutions (TEIs) adopt an approach that “values a wider variation of learning styles, rather than privileging particular forms of academic achievement”, it is careful to avoid the implication that working-class clergy cannot thrive in academic environments (News, 25 June 2021).

Participants argued that “needing to adjust to the rarefied atmosphere of

higher education, with its specialist language and skills, is not about intelligence or ability but about the need to culturally adapt.”

The authors write: “On the one hand, making theological training accessible and less narrowly focused on academia answers the need to loosen the dominance of elite education culture. On the other hand, as participants point out, this must not be underpinned by the assumption that working-class people who have not had higher education opportunities cannot flourish, enjoy, and excel in academia.”

One woman observed: “People are surprised that I’m clever. . . Because of the way I talk and because the minute you open your mouth and these vowels come out, people think you’re thick. . . And I feel like when I’m in rooms full of bishops . . . I feel like a novelty like ‘oh, she’s a hoot’ . . . like the party trick. She’s Northern, and she’s quite bright.”

Access to full-time residential training also emerged as a topic. Several participants felt that they had missed out on this route — one that offered “networking benefits” — by being diverted into part-time courses. One participant recalled being advised by her tutor to obtain an M.Phil, while at Cambridge: “anything that wasn’t Oxbridge was just thought of as kind of worthless.”

The authors write: “The privileging of elite education reaches far back into childhood and access to the resources that will secure such a trajectory. In terms of what educational attainment is most prized and rewarded by the Church, the dice are loaded against working-class clergy.”

They report hearing “many positive stories that highlight the support and encouragement offered by mentors, including DDOs and bishops”, but warn that too much depends on individuals’ acting as “culturally aware guide and champions”. Working-class ways of expression (“vernacular, volume, and straightforwardness”) can be “framed as a deficiency in character”, they warn.

One woman not recommended on the first occasion recalled being told that “I was very chatty and very friendly. . . They thought that this was a sign that I was deeply insecure and not robust. . . Every single one of my

selectors was southern, well-spoken, and male.”

Several women felt “that they attracted the labels of ‘gobby’ and ‘too much’”. One participant revealed that their TEI cohort had named the ideal ordinand as “Toby”: somebody white, male, and middle-class.

THE report recommends that analysis be conducted to ascertain “whether working-class people are being over-represented in either part-time, non-stipendiary or associate roles”. Some SSM participants in the study “felt strongly that their vocation was not being fulfilled and talked about financial burdens”.

Some felt that they were well-suited for ministry on estates, but others felt that this was not their calling, and that “they had to resist the assumptions that working-class clergy are always inclined to minister in working-class communities.”

One woman who applied for a cathedral post described the feedback from the dean: “You’re our number one on paper, but you were too self-effacing at interview. You were up against four boys who all sold themselves.” She observed: “There are certain kind of ways of presenting yourself, which, I think, don’t come easily to working-class people. It’s everything you’re taught not to be.”

There was a feeling that “certain doors are perceived to be closed to anyone without a privileged and elite educational background,” and the “tap-on-the-shoulder” approach to appointments was discussed.

One woman commented: “Church structures still look like something either out of the Cabinet or Eton. So, if I have an interview . . . I have to be the one that feels uncomfortable and difficult and speak in a certain way and learn how to combat that. Rather than it being incumbent on a bishop, for example. . . there was nothing incumbent on them to make me feel at ease or to have some manners, actually.”

One recalled being offered snuff after a meal: “It was a camel and then you lifted up the camel’s behind and there was snuff inside. And they were all on the snuff. I was like, oh, this is all very alien to me.”

Several mentioned gentlemen's clubs, croquet tournaments, and attending meetings at a bishop's palace.

THE report emphasises that participants had positive accounts of working-class culture as “powerful, rich, and edifying . . . something the Church is currently not allowing into its cultural bloodstream, leaving it anaemic in parts”.

Several mentioned “vernacular approaches to communication that, in their view, could help the Church's conversation be more productive”. Participants felt that they had “an understanding of working-class experiences, and an affinity that helps in relationships with working-class parishioners, such as being able to support more effectively and being able to establish healthier boundaries”. They expressed “deep love for and commitment to the Church. Joy and wellbeing come from fulfilling a vocation in ministry.”

But the report sounds a note of caution on notions of resilience: the authors argue that “experiencing difficulties in life because of class inequality, which generates ‘resilience’, should be understood as a symptom of injustice and not as a discourse that can be leveraged to encourage continued acquiescence to oppressive environments.”

The authors themselves write that they “resist the neoliberal understanding of wellbeing as purely self-care, and so focus here on social structures and institutional cultures and processes beyond the control of the individual”.

Among their recommendations are that dioceses “examine the provision for retirement and ensure clergy who are wholly reliant on Church-provided housing are given clear information and guidance about accessing housing after retirement, regardless of how close they are to retirement age”. Dioceses should “make use of self-supporting ministries only where this is the active choice of individual clergy, and that the process of such agreement includes a financial risk-assessment to ensure individuals are not placed in financial precarity”.

They should also fund “regular spiritual direction/accompaniment, types of therapy and retreat days” for all clergy.

It asks the Archbishops’ Council to make a commitment to “engaging with the issue of classism within its structures and culture and makes this an explicit part of its strategic priorities for the decade”.

The report is bookended with the Song of Hannah (1 Samuel 2.1-10) and the Magnificat, which were regularly referred by participants “as a representative example of the need for class-based justice advocated for throughout the pages of scripture”. One incumbent observed: “The social order that we have is a historical accident. A product of the Fall and all sorts of sins.”

In a foreword, the Archbishop of York — who is unusual among the bishops in having been educated at a secondary modern school and polytechnic — writes that social class is “not an easy topic to address”, but that tackling it is “vital if we want to achieve a Christ-shaped Church. Jesus was born into the humblest of circumstances, working with his hands as a carpenter. The Church will only ever be fully centred on and fully shaped by Jesus when there is genuinely room and space for everyone.”

### **Archbishop in Jerusalem: Strike on Anglican hospital in Gaza is ‘crime against humanity’ - *By Francis Martin***

ALAMYPalestinians evacuate patients from the Al-Ahli Arabi Hospital on Wednesday morning

THE Archbishop in Jerusalem, Dr Hosam Naoum, has described a blast at the Anglican-run Al-Ahli Arab Hospital in Gaza City as a “dreadful and devastating massacre”.

Speaking at a press conference in East Jerusalem on Wednesday afternoon, Dr Naoum said: “We stand, as Heads of Churches, united together, in condemning this dreadful and devastating massacre. We regard this as a crime against humanity, and we call upon all sides: this war must come to an end,” Dr Naoum said, as, alongside other church



leaders, he opened the press conference, which was live-streamed on the diocese's Facebook page.

Later on Wednesday afternoon, the Archbishop of Canterbury said in a statement: "I join my Anglican brothers and sisters in Gaza, Israel and the West Bank in their profound mourning after the atrocious attack on the Anglican-run Al-Ahli Hospital yesterday, which follows so closely on from an attack on the same hospital on Saturday. This is a hospital I have visited, and whose staff I have prayed with."

He continued: "This atrocity violates the sanctity and dignity of human life. It is a violation of humanitarian law, which is clear that hospitals, doctors and patients must be protected." He urged "restraint" in "apportioning responsibility before all the facts are clear".

Reports suggest, and Dr Naoum confirmed, that the blast occurred in a packed car park beside the hospital buildings. He described the scene: "A few hours before the strike, the people who were gathered in the courtyard, the people were singing for peace and the children were playing."

He announced that the hospital would remain open, despite indications the day before that it would be closed. "We are determined, not only as the Anglican Church but as all Churches, to keep our institutions open, to keep our places of worship, our churches, open as places of sanctuary, especially for those who are disadvantaged, especially for those who are vulnerable," he said.

Dr Naoum was asked by a journalist whom he blamed for the incident. Competing reports emerged after the incident on Tuesday evening. Israeli officials said that the devastation was a result of a misfiring rocket that had been launched towards Israel, while local officials in Gaza attributed the damage to an Israeli air strike.

"What we know is what we saw on the TV. We are people of the cloth, we are people of the Church . . . we are not military experts," he said. "Who did this is not for us to determine, or to give judgement, but let people see what is happening on the ground, and we hope that people will come

to the conclusion: enough with this war.”

Sitting between the Greek Orthodox Patriarch of Jerusalem, Theophilus III, and the Latin Patriarch, Cardinal Pierbattista Pizzaballa, Dr Naoum said that the Heads of Churches were asking “all people of goodwill to intervene to stop what is going on in our land”.

He expressed hope that a humanitarian corridor to Gaza, and a ceasefire, could be established, and thanked those who had “stood in solidarity”.

Dr Naoum confirmed that the hospital had previously received instructions to evacuate, in common with other hospitals in northern Gaza, and that this had been passed on to staff and those who were sheltering in the building.

As many were, however, unable or unwilling to move to south Gaza, which had also been targeted by Israeli strikes, the hospital had remained a “sanctuary”.

“Every time there is bombing, every time there is an air strike, people flee to the hospital, because this is sanctuary to them,” he said;

there were “thousands” coming through the hospital.

Dr Naoum also confirmed that an attack on the hospital last Saturday had damaged two floors of one of the buildings.

On Wednesday afternoon, BBC News reported that the Palestinian Health Ministry had announced that 471 people had been killed in the blast, and 314 injured.

### **King Charles stresses importance of understanding in religious faiths**

Tolerance ‘never more vital than at times of international turmoil’, king says

King Charles has stressed the importance of mutual understanding in religious faiths and the space to think and speak freely, saying it is “never more vital than at times of international turmoil and heart-breaking loss of life”.

In a speech at Mansion House in the City of London, against the backdrop of the Hamas-Israel conflict, Charles stressed that tolerance and civility were among the virtues that Britain could draw on.

Reflecting on what made Britain “so special”, he said the nation could draw on “deep wells” including “the breathing space we afford one another.”

Though he did not directly mention the Gaza conflict, he told guests: “This well carries the politeness and respect we owe to one another; our willingness to put others first and treat them as we would wish them to treat us. To listen to their views and, if we do not agree, to remind ourselves to engage in a way which is passionate, but not pugnacious. This includes the practice of our religious faiths, in freedom and mutual understanding.”

He continued: “Such understanding, both at home and overseas, is never more vital than at times of international turmoil and heartbreaking loss of life.”

The king and queen were attending a reception and dinner to recognise the work of the City of London civic institutions and Livery Companies – the city’s ancient and modern trade guilds.

In his first visit as monarch to the City of London, he told guests that Britain was a “community of communities” bound by shared values and that “there is far, far more that unites us than divides us”.

He said through the nation’s “deep wells”, it could “raise hope, shared purpose and, above all, a genuine togetherness that will see us through good times and bad”.

He added: “The instinct to cooperate wherever and whenever possible is deep within us. Even in the most fractious times – when disagreements are polished, paraded and asserted – there is in our land a kind of muscle memory that it does not have to be like this; that the temptation to turn ourselves into a shouting or recriminatory society must be resisted, or at least heavily mitigated whenever possible, especially in the digital sphere, where civilised debate too often gives way to rancour and acrimony.”

During the visit, in a ceremony dating back to 1689 and King William III that traditionally takes place on the first visit of a new Sovereign, he was presented with the Pearl Sword, which is thought to have been presented to the City of London by Queen Elizabeth I in 1571. He then returned the sword, confirming the Lord Mayor's authority in the Square Mile when the monarch is not present.

## **Gaza hospital where hundreds were killed is owned by Anglican Communion branch**

**The al-Ahli Hospital in Gaza City was also struck on Saturday and had braced to be a key support in the war**

**- *By Michelle Boorstein and Ben Brasch***

The al-Ahli Hospital in Gaza City — where authorities suspect an air-strike killed hundreds of people Tuesday — is owned and operated by a branch of the Anglican Communion, one of the largest Christian groups in the world.

The 80-bed hospital normally sees about 3,500 outpatient visits a month, according to the website of the Diocese of Jerusalem, the local branch of the Anglican Communion that runs al-Ahli. It handles about 300 surgeries and roughly 600 radiological visits a month.

Eileen Spencer, head of the American fundraising arm for the diocese, told The Washington Post that after the strike Tuesday, “we don’t know if the hospital will still be standing.”

Al-Ahli is Gaza’s only independent, Christian-led medical facility, Spencer said. “I don’t understand what the point of all this is. There are so many casualties, and it seems like it is just going to get worse.”

Tuesday had been a day of fasting and prayer for peace in the Holy Land, called for by Pope Francis, the Anglican Communion and other Christian denominations. After the hospital strike, the Diocese of Jerusalem called for a day of mourning Wednesday.

In a written statement, the diocese said, “The devastation witnessed, coupled with the sacrilegious targeting of the church, strikes at the very

core of human decency. We assert unequivocally that this is deserving international condemnation and retribution. An urgent appeal resonates for the international community to fulfil its duty in protecting civilians and ensuring that such inhumane horrific acts are not replicated.”

Israel, Palestinian officials trade blame for deadly strike on Gaza hospital

The hospital was founded in 1882, according to the Jerusalem diocese’s website. It runs a free program for breast cancer detection and provides free medical care and food to people in nearby towns and villages.

“With well-tended grounds, it is a haven of peace in the middle of one of the world’s most troubled places,” the website says.

On Oct. 8, in the hours after the Hamas attack on Israel, the hospital launched a fundraising appeal, saying it was urgent to get medicine and other supplies for emergencies that the staff predicted would come.

“The situation is severely critical, and the consequences for people

in Gaza are very bad, particularly in the health sector. The Ministry of Health has triggered an emergency situation and asked all health-service providers to increase their emergency response capacity. Life in Gaza is paralyzed, with all institutions and private sectors closed, affecting the people’s access to basic needs, particularly health,” hospital director Suhaila Tarazi wrote in the appeal. “AAH is committed to continuing to provide 24/7 health services for all people in need of medical care.”

Why are Israel and Hamas at war?  
A basic explainer.

An Israeli rocket hit al-Ahli on Saturday, according to the Anglican Communion’s news service. It landed on the cancer treatment center, severely damaging two floors where the ultrasound and mammography wards are. Four hospital staff were injured.

“The Diagnostic Centre is the Crown Jewel of Ahli Hospital, providing cancer diagnosis as a prelude to various treatment options both at Ahli and in other facilities,” the Anglican archbishop of Jerusalem, Hosam Naoum, said in a story about the Saturday strike.



The hospital was due to open a new chemotherapy center there next month, Naoum said.

The hospital is one of the 20 medical facilities in northern Gaza facing evacuation orders from the Israeli military, according to the World Health Organization.

Hundreds are believed dead after what Palestinian officials say was an Israeli airstrike Tuesday on the hospital courtyard where displaced Gazans were taking shelter. The Israel Defense Forces blamed the Palestinian Islamic Jihad militant group, saying “a barrage of rockets” was passing near the hospital when it was hit.

Violence and protests broke out in many Arab cities following the hospital strike, and within hours, Jordan’s foreign minister said his country would not host a summit that had been planned for Wednesday with President Biden, Jordanian King Abdullah II, Egyptian President Abdel Fatah El-Sisi and Palestinian Authority President Mahmoud Abbas.

A spokesperson for the London-based Anglican Communion declined to comment on details of

the strike, saying information was still being gathered.

“We grieve at the continuing loss of innocent lives. The latest news from Gaza is distressing and comes on top of what has been an appalling 10 days for Israelis and Palestinians alike,” Gavin Drake wrote to The Post. “At the moment, we are monitoring the situation closely and continuing to gather information in this fast moving situation.”

Presiding Bishop Michael Curry, leader of the Episcopal Church, which is the U.S. branch of the Anglican Communion, said in a statement Tuesday that he had visited the hospital in 2018 and saw how “they were passionately committed to anyone who had need.”

“I ask you to pray fervently for the birthplace of the Abrahamic faiths and for all its people. Pray for those who have been hurt, harmed, or killed — regardless of who they are or who did it,” he continued. “Pray also for the leaders and people of the entire region, that they will find the way to a just peace where all may live in safety and security as God intends.”

## INTERCESSIONS – Sunday 29th October

### Twenty– Second Sunday after Pentecost

**(CELEBRANT)** Let us pray for God's world and for his church as we look for the coming of his kingdom on earth.

Almighty God, your Son Jesus Christ has promised that you will hear us when we ask in faith: receive the prayers we offer.

Through your Church on Earth, send out the light and truth of your gospel and bring all people to know and love you. Inspire and enable all those who lead us; for Archbishops Justin, Geoffrey and Kanishka, for Michael our regional Bishop, and especially this day for the Anglican Church of Melanesia and Leonard its Archbishop. And we pray for safety, refreshment and renewal for Fr James and Helen in Scotland.

Father, hear our prayer,  
**through Jesus Christ our Lord.**

Guide with your wisdom all world leaders and the leaders of our own nation, that all may live in peace and trust, sharing with justice the resources of the earth. Have mercy on your people of Palestine and Israel, Ukraine and Russia and all countries in conflict and unrest. We pray that your kingdom may come on earth, as it is in heaven.

Father, hear our prayer,  
**through Jesus Christ our Lord.**

We commend to your fatherly care, merciful God, all who are in sorrow or sickness, despair or discouragement; those who are dying, all prisoners and captives, those who live in fear and suffer from phobias, those in abusive situations and those who have no one to love or care for them. May they come to know your presence and your peace. Sustain and strengthen all carers, doctors, nurses, chaplains and pastoral workers.

On our parish prayer list, we bring to you: Vanessa Brandy, Baby Isabelle, Belinda, Greg, Shirley Gregory, Barbara Hawkins, Kathleen Hare, Terry Kelly, Saskia, Fran Sellers, Joyce Bannister, Baby Benjamin, Barry Brandy, Geoff Brown, John Burns, June Cameron, Debbie, Elsie Dunnam, Chris Grantham, Malcolm Green, Ray Holfeld, Enid Kell, Helen Kingsley, Yolande Phillips, Melissa Moore, Graham Norman, Sally Palmer, Winnie Pang, Michelle Phillips, Sally Rippingale, Robert, Diane Smith, John Sorensen, Peter Sorensen,

Sylvia, Martin de Vries, Bill Whittle, Bob Woods and others known to us.

Father, hear our prayer,  
**through Jesus Christ our Lord.**

We praise you for all your servants whose lives have honoured Christ. We remember before you in grateful thanks those who have died in faith, those whose faith is known only to you, and for those who have died unknown, unloved and alone. Enfold them all in the ocean of your love where sorrow and sighing shall be no more.

We trust to your merciful keeping Lynne Hove, George Garai and those whose year's mind occurs at this time: Donald McKinley, Owen Blackwell, Lucille Denney, Jeanie Cranley, Ray Holland, Rev'd Clive Norton, David St John, Patricia Jackson, Beryl Jefferson, Neil Crawford, Claus Lilje, Doreen McKinley, Alan Davidson, Keith Jenkins, Naomi Rickersey and John Lynch

Father, hear our prayer,  
**through Jesus Christ our Lord.**

PAUSE FOR SILENT PRAYER

**[CELEBRANT]** Almighty God, you have promised to hear our prayers.

Grant that what we have asked in faith we may by your grace receive, through Jesus Christ our Lord. Amen.

## The Week Ahead...

**Midweek communion** is on every Wednesday at 10.30am in the Chapel of Our Lord's Passion.

**Commemorations** noted this week

- ~ Tuesday 31st October - Martin Luther (d.1546) and other Continental Reformers
- ~ Wednesday 1st November - All Saints
- ~ Friday 3rd November - Richard Hooker, priest and teacher (d.1600)

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