



ST PAUL'S ANGLICAN CHURCH

Burwood

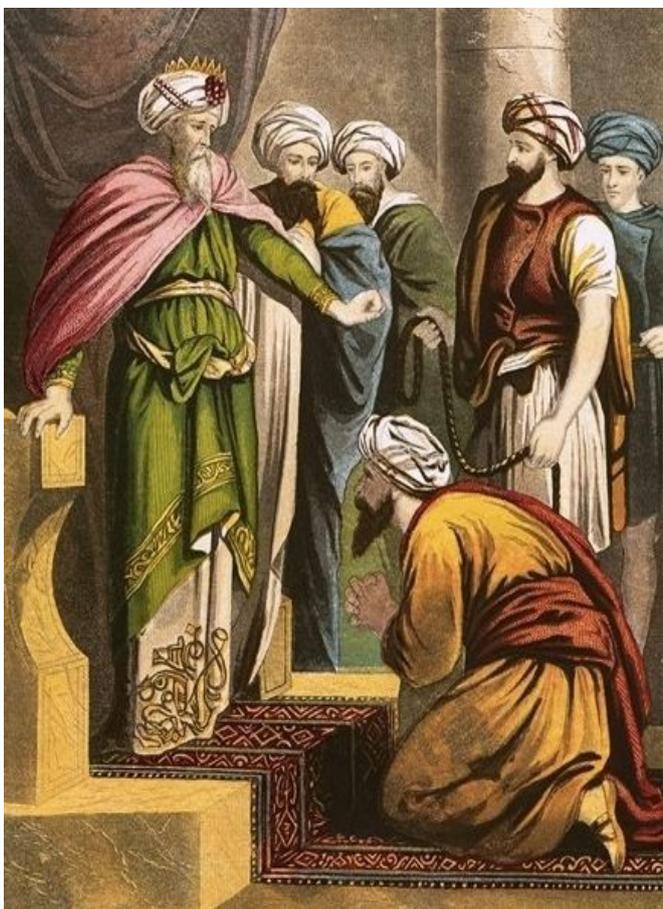
Welcome to worship

Sunday 30th October 2022

Twenty First Sunday after Pentecost

8.00am	Said Eucharist
9.30am	Choral Eucharist (with the St Paul's Choir)
10.30am	Midweek Eucharist on every Wednesday

WELCOME TO ST PAUL'S. We are glad that you have come to worship God with us today. If you are a visitor from another parish, or worshipping with us for the first time, please introduce yourself to our parish priest, Fr James Collins, or to anyone wearing a name badge.



Included in this issue ...

≈	Acknowledgement of the Wangal people of the Eora Nation	p.3
≈	Welcome to St Paul's	p.5
≈	What politicians have in common with priests, or should	p.14
≈	'God does not trickle down his love': Bishop of Durham criticises Government's economic plan	p.17
≈	What makes a martyr? The proclamation of Patriarch Kirill and the question of sacred violence	p.25
≈	Labor reverses decision to recognise West Jerusalem as Israel capital	p.34
≈	Russians 'closing Protestant churches' in Ukraine	p.38

And Much More...

Things you may



First Aid

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



Name badges

Name badges help make St Paul's an inclusive community. If you need a new name badge, fill in the form inside the pew sheet, send it to the parish office, and one will be made and left in church for you.



Toilets

Toilets are available at the entrance to the parish hall, which is located behind the church.

?? Still got questions?

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

In case we need to evacuate



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

Getting inside

People needing wheelchair access can enter St Paul's most conveniently by the south door.

Switch it to silent !



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

Children are welcome at St Paul's



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

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

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

Photos



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

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.

Welcome! We are glad that you have found us!

We affirm that through God's redeeming love for all, we are one in Christ. We respect the inherent and valuable contributions each member makes to the Body of Christ. We celebrate our diversity and recognize the sacred worth and dignity of all persons of any age, gender, gender identity, gender expression, race, ethnic origin, economic reality, family status, sexual orientation, diverse ability, or social status. We believe that through Christ we are being included and welcomed by God and one another. As we journey towards inclusion, we proclaim this welcome to all God's people, especially to those who have known the pain of exclusion and discrimination within the church, affirming that no one is excluded or condemned. We invite all persons to journey with us as we discover the call of God on our lives through the ministries of St. Paul's Anglican Church, Burwood. To that end, St. Paul's Anglican Church commits to the welcome and inclusion of all persons as children of God and declares itself to be a welcoming community of faith.

Bible Readings for Today	Year C	Bible Readings for next Sunday
Habakkuk 1.1-4,2.1-4	The First Reading	Haggai 1.15b-2.9
Ps 119.137-144	The Psalm	Ps 145.1-5,17-21
2 Thessalonians 1.1-4,11-12	The Epistle	2 Thessalonians 2.1-5,13-17
Luke 19.1-10	The Gospel	Luke 20.27-40

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.

Happy Birthday Dear Rector!

Our warmest best wishes to Father James as he celebrates his birthday tomorrow- every blessing and much happiness.



News from St Paul's ...

Welcome to St Paul's!

My Dear Friends,

We are very glad to be able to welcome you to worship with us at St Paul's.

The following services will be offered:

- Sunday 8:00am Said Eucharist
- Sunday 9:30am Choral Eucharist with choir
- Wednesday 10:30am mid-week Eucharist

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

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

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

Fr James

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 or on 0438041726 and contact Caroline in the parish office at office@stpaulsbuwood.org.au to arrange the wording of the memorial notice in the pew bulletin.





Trading Table



The Trading Table made \$128.60 last Sunday. This includes sale of the latest Epistle (Michaelmas – Christ the King). It is available for the very reasonable price of \$7.

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

Butters

Lemon, Lime

Chutneys/Pickles

Crab Apple Sauce, Pear & Apple Chutney, Choko Chutney, Quince & Apple Sauce, Banana & Date Chutney, Pumpkin & Sesame Chutney

Jams

Golden Passionfruit Jam/Sauce, Cherry Guava Jelly, Crab Apple Jelly, Apple Cherry Guava Jelly, Choko & Ginger Jam, Quince & Apple Jam/Sauce, Spiced Peach & Nectarine Jam, Chunky Fig & Vanilla Jam, Pineapple Jam, PawPaw/Pineapple & Ginger Jam, Guava Jam, Guava and Ginger Jam, Blueberry Jam, Strawberry, Strawberry & Apple

Marmalades

Lime, Lemon, Meyer Lemon & Rum, Orange, Orange/ Rum & Raisin, Orange/ Coriander & Ginger, Orange & Cranberry, Lemon & Ginger, Lemon Ginger & Gin, Orange & Passion fruit Jelly, Citrus (various combinations of citrus fruit), Citrus Jelly, Chai Spiced Grapefruit, Mandarin, Mandarin with Drambui, Mandarin with Cardomen & Ginger, Orange/Grapefruit & Ginger, Cumquat Moroccan Style, Cumquat, Whisky Cumquat

Spinach is back in season, lovely and fresh from the garden \$3 a bunch

A wonderful assortment of plants are available

Books, DVD's & CD's available at \$1 each

Thank you for your support

Pam Brock

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, could you please write the names in the sheet at the back of the church or email the full name and full date of death to:

judealaurence@gmail.com

Many thanks and blessings,
Jude

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 midweek service.

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

Red Poppies for sale. \$3 each or 2 for \$5

We have these beautiful poppies knitted by Emily Watkins and Julie Ryan for us, to be worn on Sunday 13 November, when we celebrate Remembrance Day.

Thank you to Emily and Julie.



Fire Protection System in the Church

St Paul's has been awarded a NSW Heritage Grant of \$41,000 for the installation of a fire protection system for the church. This is a dollar for dollar grant which means that we have to raise another \$41,000. To date we have raised \$24,890 meaning that we only have \$16,110. Well done everyone we are nearly there.

Tax deductible donations can be made to the National Trust Account.

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

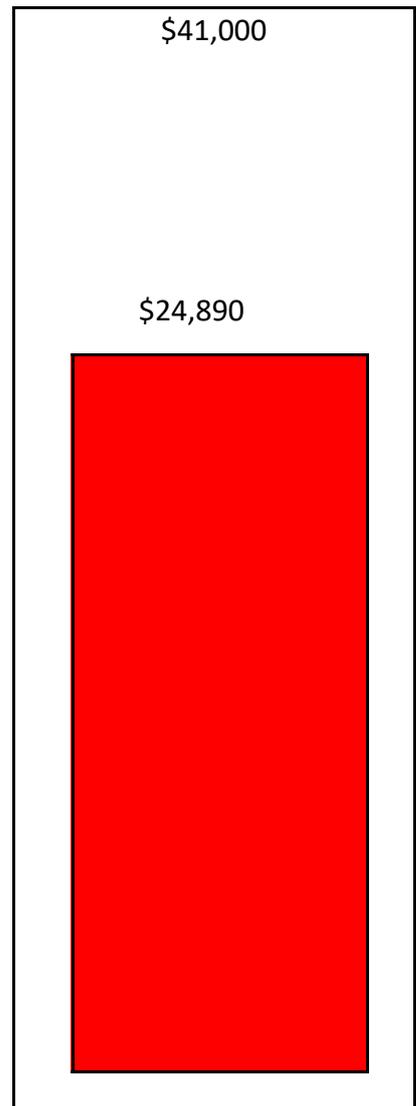
Account number: 742 926

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.

We are seeking to ensure that the entire precinct (that is, the Church, the Rectory, the Hall, and the grounds) is refurbished and maintained to the highest standard and your help is greatly appreciated.

Thank you.



**For General & Offertory
Donations**

please use this account details:

**Account Name: St Pauls Anglican
Church**

BSB: 032 062

Account #: 250028

**For Parish Pantry
AND For Community Choir
Donations**

please use this account details:

Account Name: Parish Pantry

BSB: 032 062

Account #: 812238

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

Thank you for your generosity.

Offertory -

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

≈ Offertory: \$2,735.00

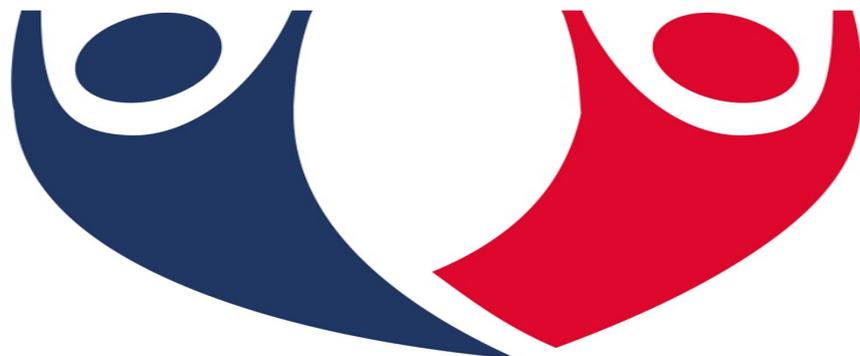
≈ Parish Pantry: \$250

TOTAL OF GIVING: \$2,985.00

Thank you for responding to God's
generous love.



Official Logo for NSW Volunteer Referral Service



**the centre for
volunteering
member 20/21**

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.

PARISH PANTRY

Parish Pantry is open on Tuesdays and Thursdays from 9.00am-11.30am.

With the current cost of living and food shortages, we are now spending in excess of \$700 per week.

Hands and Feet supply us with fruit and vegetables. But this costs us \$200 per week. Our thanks to the Community Choir who are now picking up the tab for this.



ITEMS MOST NEEDED

Plain flour
Breakfast cereal
Long life milk
2 minute noodles
Complete meals in a box or a tin
Spreads
eg honey, jam, peanut butter
Margarine
Sweet and Savoury biscuits
Sugar
Salt
Cooking oil
Margarine
Rice wine
Soy sauce
Large tins of tuna
Rice and pasta
Pasta sauce
Tinned tomatoes
Fresh eggs

WOMEN'S Toiletries

Soaps
Deodorant
Safety razors
Tooth brushes & paste
Shampoo & conditioner

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 Arm

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

St Paul's Church Archive Search

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

We have decided to have a search fee imposed on these. It will be \$150 per search and could include a copy of documents.

SUPPORT THE PEOPLE OF MYANMAR

LUNCH & LEARN

Presented by ABM (Sydney Diocesan Committee) and St Alban's, Epping

Sunday 6 November 2022

Parish Hall, St Alban's Anglican Church

3 Pembroke Street, Epping

12 noon for 12.30pm

First-hand (illustrated) stories from ABM pilgrims to Myanmar in 2020

Enjoy a light lunch of authentic Myanmar food with wine or fruit juice

FREE admission

You will have an opportunity to donate to ABM's tax-deductible Emergency Myanmar Response appeal. If you cannot attend, please consider making a tax-deductible donation to the ABM appeal by visiting www.abmission.org/supportmyanmar

While parking is limited around the church, St Alban's is within very easy walking distance of Epping Station.

For catering purposes please register by 31 October 2022 through TryBooking www.trybooking.com/CCPWU or St Alban's Office via email: office@eppinganglicans.org.au or telephone: 9876 3362

Collect for Defence Sunday

Lord God of Hosts,

We pray for your clergy whom you have called to the ministry of Defence Chaplaincy, and for those who proclaim your love and compassion where Australian military personnel serve

Lord, strengthen their faith as they seek to witness for you in the secular world.

Protect them from all dangers and comfort them in the long separations from their families, and from the close fellowship of church.

Lord who blessed the peacemakers, bless especially those chaplains serving overseas, helping to bring peace to nations which are struggling to find their identity and place in the world.

We ask in the name of our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, on God, now and forever. Amen

What politicians have in common with priests, or should - *By Sean Kelly*

The Paris Review, a literary journal, presently publishes two interviews in each issue. If you scan the list of interviewees, stretching back decades, you find many of the great names of our times: Borges, Sontag, de Beauvoir, Hemingway.

In the most recent edition you will find, appropriately, an interview with Australian writer Helen Garner. All of it is interesting – there is a marvellous moment of stunned realisation about a cello – but because the topic was already on my mind I was particularly struck by her description of where the angels in her novel *Cosmo Cosmolino* had come from.

At a time of great emotional distress “... a strange presence would sometimes manifest itself behind me – I would feel something in the room, hovering behind my back ... I used to call it to myself – the Mighty Force, because I felt that it was tremendously powerful but also benign. I knew that if I turned around

and looked at it, if I acknowledged it, I'd have to go down on my knees and bow to it, and I was too scared to do that, and too proud.”

This recalled for me a passage in some ways its opposite, written by an author very different from Garner, the late Hilary Mantel. When Mantel was seven, she sensed something evil in a garden. How, she was not sure. “There is nothing to see. There is nothing to smell. There is nothing to hear. But its motion, its insolent shift, makes my stomach heave ... It is as high as a child of two. Its depth is a foot, fifteen inches. The air stirs around it, invisibly. I am cold, and rinsed by nausea. I cannot move ... I beg it, stay away, stay away.”

One passage seems to be about good, the other about evil. Both events are described with forceful language; these are experiences that mark a person, that return later in other forms. You can attempt to categorise them – as religious, or supernatural, or as psychological sublimations – but the categories fall short. What binds them together is that they are descriptions of

events and feelings ultimately irreducible.

Australians are not good, mostly, at acknowledging the irreducible. I had coffee, recently, with a man writing something interesting about politics and religion, and he asked me how I thought Australians felt about these issues.

“Embarrassed,” I said, at least in terms of how we speak about them, which in turn is part of a larger reluctance to appear too earnest. We took this from the British, and then (as usual) took it further. I suspect this has something to do with the shabby way in which we treat the arts, too: we are hopelessly sheepish when it comes to the ineffable.

And yet it is part of life and cannot be extinguished. So where does the irreducible go, in politics? Not into religion, which, when it enters political discussion, is these days almost completely reduced to a discussion of rules, specifically who can still discriminate and who can be discriminated against. The most remarkable thing about the Essendon saga, in which Andrew Thorburn was CEO for a day or two before resigning after revelations about a church he chaired, was how tinny it finally felt. There were at-

tempts to make it about big questions of human rights, but as a friend of mine remarked: what, the human right to be a CEO?

It does not surprise me that the above descriptions come from writers. Many say they do not know what they will write until they write it. They step into the dark, believing not only that they will find their path but that this is the only way it can be found. It is an exercise in faith.

For decades now, the way we talk about politics has been heading in the opposite direction. Once, we talked about politicians and their “visions”, a word with unmistakably religious overtones. But when ideology became a dirty word, politicians began to talk about politics as a series of limited technical problems that could be “fixed” by doing what the experts said. Of course, this was nonsense: somebody has to decide what is a problem and what isn’t, and that is always a question of your values. The rhetoric served to disguise the workings of belief, not banish them.

So belief never really went away; it was just that our politicians

stopped talking about it properly. It was inevitable that the full force of feeling associated with belief would eventually erupt. And so it has: in the absence of politicians offering belief structures to explain the world and justify their actions we got fake news, conspiracy theories and polarisation, which offer some of the belonging political movements once did.

It is clear, then, that the meeting of feelings with politics is dangerous. We did not need recent history to tell us this. In a nuanced essay for *The New York Review of Books* in mid-2020, Jon Baskin described the uses fascism made of feelings, and particularly of the appeal of the collective “we”. One response has been an attempt to banish sentiment from the political sphere (our technocracy is part of that). But what if feeling can’t be banished from politics? In that case, isn’t our duty to integrate it in a useful way? Baskin proposes another option: acknowledging “the centrality of symbolism and emotion to political life” while directing it towards the importance of the individual conscience, rather than the collective.

After all, isn’t one of the most important and mysterious features of life the way that most of us seem to know the right thing to do, even when we don’t do it? Too often, technocratic language gives us permission to push such concerns aside. We punish children (refugees, the children of IS fighters) in the interests of “national security”. We refuse to lift people out of poverty because “we can’t afford it”. We find it difficult to talk openly about morality except when we want to give the label “evil” to those we would rather not attempt to understand on any level (terrorists, people smugglers). We ignore the irreducible or deploy it ignobly.

A politician is not a priest or a writer, and I do not expect Anthony Albanese to suddenly begin talking about encounters with spiritual or supernatural presences. But a politician does share with priests and writers a concern with everything that humans do. We live in a time of crisis; meaning eludes us and our trust in politicians and institutions is low. Feelings make their presence known, one way or another. Finding new ways to talk about the full breadth of being human is one of the challenges facing our political leaders, whether they realise it or not.

'God does not trickle down his love': Bishop of Durham criticises Government's economic plan - *By FRANCIS MARTIN*

Bishops join in debate on Chancellor Kwasi Kwarteng's economic strategy

THE Bishop of Durham, the Rt Revd Paul Butler, criticised the Government's economic plan on Monday, during the first House of Lords sitting since the Chancellor, Kwasi Kwarteng, announced his first mini-Budget last month (News, 23 September).

Responding to the Government's defence of its "growth plan", Bishop Butler said: "Poverty is in plain sight. Yet a policy of trickle-down economics renders those in poverty invisible. Like Lazarus waiting to eat what fell from the rich man's table, trickle-down policy does not address urgent needs. These people cannot wait for the benefits of an economic policy to trickle down.

"This is especially the case for children and young people. . . Children do not have time to wait for the pie to grow — they need meaningful investment now. God does not trickle down his love for us, he pours it out extravagantly. Jesus's priority was to lift up the poor, not wait for some small advance to trickle down."

The Conservative peer Lord Lilley said later in the debate that he took Bishop Butler's "biblical injunctions to heart", but that "there is no free market economist who believes in anything called 'trickle-down economics'; that is a fantasy of his [Butler's] imagination."

In his speech, Bishop Butler went on to quote the saying of Jesus that "You cannot serve both God and money," and said: "We must ask ourselves who we serve when developing economic policy. Is it for the benefit of a select few, or is it those who are poor and most vulnerable, those whom God expects us to protect and care for first and foremost?"

Bishop Butler suggested that the focus on economic growth was important, but that "growth must have the most vulnerable in sight. It must not be a growth of greed, but of supply, sufficiency, and contentment."

To this end, he called on the Government to increase social-security payments in line with inflation, and to make “meaningful investment now” for the benefit of children.

The Bishop of Derby, the Rt Revd Libby Lane, also raised the subject of child poverty during the debate. “Some 4.3 million children in the UK are growing up in poverty, and the Children’s Society calculates that not uprating benefits would add another 200,000 to that number,” she told the House.

Bishop Lane concluded her speech: “I trust that, as we take note of the economy and the Government’s growth plan, we will prioritise those who are at the margins of our society to reduce further inequality, especially as it impacts our nation’s most vulnerable children.”

The mini-Budget was defended by Conservative peers, including the Minister of State for the Cabinet Office, Baroness Neville-Rolfe, who opened the debate. “With economic growth, everyone benefits,” she said.

Baroness Neville-Rolfe outlined the Government’s priorities: “Cutting taxes to boost growth, reforming the supply side of the economy, and

maintaining a responsible approach to the public finances.”

A recent policy reversal, in which the Chancellor’s proposed cut of the Additional Rate of tax was scrapped after the pound fell as markets responded to the mini-Budget, was described by Baroness Neville-Rolfe as necessary because the policy had become a “distraction”.

The tax cut had been criticised by, among others, the Children’s Society and the Roman Catholic Church’s Caritas Social Action Network (News, 30 September).

Opposition and cross-bench peers repeated criticisms of Mr Kwarteng’s mini-Budget in the debate on Monday. Baroness Blackstone (Labour) said that she had “never seen such a shocking failure in government policy-making”.

Lord Macpherson, a cross-bench peer and former Permanent Secretary to the Treasury (2005-16), said that there were “some sensible policies in the Government’s growth plan”, but noted that the effect of the proposed tax cuts had been to drive up the cost of borrowing.

“If the Government cannot show how they will cut spending, they will need to revisit their tax proposals,”

he concluded.

The Bishop of Birmingham, the Rt Revd David Urquhart, made his final speech in the Lords, before his retirement (News, 13 May).

Bishop Urquhart, who has been the Convener of the Lords Spiritual for the past seven years, said that he was “glad to see the governing party described by the Prime Minister, after the Chancellor’s Statement, as one of ‘aspiration, enterprise and growth’. I like that phrase because it describes exactly what I have been trying to do in the Church for the last 40 years.”

THE Bishop of Durham, the Rt Revd Paul Butler, criticised the Government’s economic plan on Monday, during the first House of Lords sitting since the Chancellor, Kwasi Kwarteng, announced his first mini-Budget last month (News, 23 September).

Responding to the Government’s defence of its “growth plan”, Bishop Butler said: “Poverty is in plain sight. Yet a policy of trickle-down economics renders those in poverty invisible. Like Lazarus waiting to eat what fell from the rich man’s table, trickle-down policy does not address urgent needs. These

people cannot wait for the benefits of an economic policy to trickle down.

“This is especially the case for children and young people. . . Children do not have time to wait for the pie to grow — they need meaningful investment now. God does not trickle down his love for us, he pours it out extravagantly. Jesus’s priority was to lift up the poor, not wait for some small advance to trickle down.”

The Conservative peer Lord Lilley said later in the debate that he took Bishop Butler’s “biblical injunctions to heart”, but that “there is no free market economist who believes in anything called ‘trickle-down economics’; that is a fantasy of his [Butler’s] imagination.”

In his speech, Bishop Butler went on to quote the saying of Jesus that “You cannot serve both God and money,” and said: “We must ask ourselves who we serve when developing economic policy. Is it for the benefit of a select few, or is it those who are poor and most vulnerable, those whom God expects us to protect and care for first and foremost?”

Bishop Butler suggested that the focus on economic growth was important, but that “growth must have the most vulnerable in sight. It must not be a growth of greed, but of supply, sufficiency, and contentment.”

To this end, he called on the Government to increase social-security payments in line with inflation, and to make “meaningful investment now” for the benefit of children.

The Bishop of Derby, the Rt Revd Libby Lane, also raised the subject of child poverty during the debate. “Some 4.3 million children in the UK are growing up in poverty, and the Children’s Society calculates that not uprating benefits would add another 200,000 to that number,” she told the House.

Bishop Lane concluded her speech: “I trust that, as we take note of the economy and the Government’s growth plan, we will prioritise those who are at the margins of our society to reduce further inequality, especially as it impacts our nation’s most vulnerable children.”

The mini-Budget was defended by Conservative peers, including the Minister of State for the Cabinet Office, Baroness Neville-Rolfe, who opened the debate. “With economic

growth, everyone benefits,” she said.

Baroness Neville-Rolfe outlined the Government’s priorities: “Cutting taxes to boost growth, reforming the supply side of the economy, and maintaining a responsible approach to the public finances.”

A recent policy reversal, in which the Chancellor’s proposed cut of the Additional Rate of tax was scrapped after the pound fell as markets responded to the mini-Budget, was described by Baroness Neville-Rolfe as necessary because the policy had become a “distraction”.

The tax cut had been criticised by, among others, the Children’s Society and the Roman Catholic Church’s Caritas Social Action Network (News, 30 September).

Opposition and cross-bench peers repeated criticisms of Mr Kwarteng’s mini-Budget in the debate on Monday. Baroness Blackstone (Labour) said that she had “never seen such a shocking failure in government policy-making”.

Lord Macpherson, a cross-bench peer and former Permanent Secretary to the Treasury (2005-16), said that there were “some sensible policies in the Government’s growth

plan”, but noted that the effect of the proposed tax cuts had been to drive up the cost of borrowing.

“If the Government cannot show how they will cut spending, they will need to revisit their tax proposals,” he concluded.

The Bishop of Birmingham, the Rt Revd David Urquhart, made his final speech in the Lords, before his retirement (News, 13 May).

Bishop Urquhart, who has been the Convener of the Lords Spiritual for the past seven years, said that he was “glad to see the governing party described by the Prime Minister, after the Chancellor’s Statement, as one of ‘aspiration, enterprise and growth’. I like that phrase because it describes exactly what I have been trying to do in the Church for the last 40 years.”

He said, however, that the Government had to answer the “difficult questions faced by all of us” about for whom wealth was created “in an unequal society”.

The Bishop welcomed the proposal of deregulated “investment zones” around the country, and called for further economic devolution to regions.

Baroness Noakes (Conservative) suggested that “there is no moral high ground in redistribution.” But there was, she said, a “moral duty to support those in need. . . The best route to that is a successful economy. On the flip side, it is morally wrong to impoverish everyone by holding back people with potential for success.”

The Bishop of St Edmundsbury & Ipswich, the Rt Revd Martin Seeley, focused on the environmental impact of the growth plan, articulating “concerns about ending the pause on extracting reserves of shale gas, and a new round of licences for oil and gas extraction.

“These are retrogressive steps that will harm not only our progress in attaining vital environmental targets but our credibility in encouraging other nations to respond to the climate crisis.”

The phenomenon of violent Buddhism should alert us to the true nature of religious extremism — and its cure

Shyalpa - By Tenzin Rinpoche

Through the rose-tinted Western filter of mindfulness and meditation, Buddhism is often portrayed as being wholly pacifist and peaceful. Yet behind this veil of serenity lie some uncomfortable truths about extremism, which Buddhism struggles with just as much as any religion.

In Sri Lanka, Myanmar and Thailand, we see terrifying examples of Buddhist fundamentalism. Nonetheless, we must avoid the temptation of seeking to inflict punishment, which will only further inflame the situation; rather, we must pursue a strategy of peaceful deradicalisation.

“Buddhist extremism” should be an oxymoron. At the heart of the tradition is a belief in the “middle-way”, with Buddhists expected to avoid all extremes — such as eternalism and nihilism, over-indulgence and emaciation, and relaxation and laziness.

The misplaced curtain that some try to draw between the “violent West” and the “pacifist East” has been violently torn apart by events across southern Asia. In Buddhist-majority countries such as Myanmar and Sri Lanka, we have seen the widespread persecution of religious minorities. In the former, the UN has condemned what it terms “a textbook example of ethnic cleansing”, with Buddhist extremists spearheading horrific violence against Muslim Rohingya minorities. An independent investigation found that these events were state-sponsored, underlining how deep-seated such genocidal attitudes appear to be.

In Sri Lanka, a similarly unnerving picture has been painted. Nationalistic attitudes have fuelled Sinhala Buddhist conflict with Muslim minorities, with many using Buddhist texts to justify the brutality. Various nationalistic songs used by Sinhala Buddhists frame the fighters as being created in the Buddha’s image, with claims that Buddhism “is made by a warrior spirit for warriors”.

These attitudes towards violence are in direct opposition to the core Buddhist principle of non-harm. Extremists try to use the fact that, in one

of his past lives, the Buddha was a war minister, as flimsy justification for their behaviour.

The extremist understanding of Buddhism is rooted in ignorance. But many commentators on these tragedies have also succumbed to a level of ignorance that must be acknowledged. We have assumed that, because of its overarching focus on removing suffering and its peaceful teachings, Buddhism must therefore be immune to extremist attitudes. We must accept that, just like every other religion, Buddhism can be a reluctant home to fundamentalist views.

If even the most “peaceful” and “pacifist” religion of all can inspire extremist attitudes, then this underlines how fundamentalism has nothing to do with religious dogma. Extremism does not arise due to any fault in specific religious teachings — the fault lies in the misrepresentation of texts and beliefs as a means of justifying abhorrent violence.

Islam is a religion of peace, yet its teachings are exploited by extremists. Violence has been committed in the name of Christianity, yet its texts are glued together by a message of universal peace, love and generosity. Similarly, Buddhism revolves around the principle of compassion, but is still somehow manipulated as a means to destructive ends.

Once we accept that any religion is susceptible to fundamentalist distortion, then we can acknowledge that extremist attitudes are grounded in ignorance rather than doctrinal flaws. If we can see these fundamentalists as victims of this ignorance, then we can start to see through the inevitable haze of disgust and fury that descends in front of our eyes whenever we see shocking instances of extremist violence.

With this approach, it becomes clear that inflicting punishment on fundamentalists will only propel them further towards extremes. Peaceful deradicalisation is the only successful pathway towards eliminating extremist attitudes within any religion. This may take more effort than simply punishing extremists, but it is by far the most constructive option. We must educate them as to why their understanding of the religion is misguided and doctrinally unfounded.

Reports have emphasised that deradicalisation, which instigates ideological change, is a significantly more successful approach than disengagement, which pays more attention to behavioural change. In an analysis of thirty cases of attempted deradicalisation, it was found that there were a handful of common denominators in the successful instances — these included: the creation of a sense of hope, purpose and community; showing due attention to each person; and displaying a long-term commitment to that individual following the conclusion of the program.

Could any of these possibly be achieved through punishment and retribution? This would only exacerbate the isolation and deterioration of self-esteem that puts individuals at an even higher risk of radicalisation. After we have shown them the ignorance that underpins their worldview, and they can see the lives that their actions have destroyed, the remorse and guilt they will feel will be punishment enough.

If we put aside all the doctrinal discrepancies, cultural incongruity and geographical divisions that set our world religions apart from one another, we can see that every single tradition is motivated by one simple aim: to help their followers to live a happier and more fulfilled life. Extremism cultivates the exact antithesis of this. But if we fight extreme views with extreme punishment, then we will not make any progress. Compassionate deradicalisation is the answer to religious extremism. Surely, if peace is the destination, then peace must be the path.

The world's elites must also make peace a priority. Just as the World Economic Forum prioritises global economic growth, we must create a similar body to focus on universal peace. An inclusive peace destination for all of humanity is needed, to make peace more fashionable than war, and inspire everyone to become peace ambassadors in their own right.

His Eminence Shyalpa Tenzin Rinpoche is a preeminent Buddhist Dzogchen master, teacher, scholar, and author.

What makes a martyr? The proclamation of Patriarch Kirill and the question of sacred violence - *By Jonathan Zecher*

What makes a martyr? I ask this question because the answer is far from obvious, even just within the Christian tradition, and because rhetoric around those killed in Ukraine plays on language of martyrdom in troubling ways.

I want to reflect on why, within Eastern Orthodox Christianity, someone would invest the battlefield dead with the status of “martyr”, and to suggest that, against such moves, it is possible to recover a sense that victims of systemic and state violence, rather than perpetrators, are the true martyrs.

The give-and-take of martyrdom

The word “martyr” has covered a wide range of meanings over time, from a witness in legal proceedings to a someone whinging about being unappreciated. These senses are connected through the long Christian tradition of treating people who have been violently killed for their faith as witness of that faith.

From early in the second century, Christian communities applied the word “martyr” to women and men who died at the hands of Roman authorities, rather than renounce Christ. While the authorities saw these people as obstinate, treasonous, maybe even bafflingly suicidal, Christian communities treated them as heroes and witnesses (martyres) both to the truth of the Christian message and to their own good character. These individuals were commemorated first by local communities and, later, by the churches more generally, and became the first group of people venerated as saints. The memory of persecution and martyrdom — whether or not it was ever as ubiquitous and relentless as presented — would decisively shape Christian self-identity.

This brief account doesn’t really answer the question, though. What makes a martyr? What qualifies a person for this privileged status as hero and saint, with all the rewards presumed to go with that status?

As early as people were being called martyrs, there was debate about who counted as one. One issue especially was the problem of voluntariness. If someone sought out death, even if in dying they could proclaim their faith in Christ, then for many theologians they were not a martyr. They testified to their own pride and boldness, rather than to Christ and his Gospel. And yet popular accounts, including those regularly read in churches on the commemorations of martyrs, continued to praise even the most wilful sufferers as martyrs and saints in graphic descriptions of their confident speech, gruesome tortures, and ultimate victories in death.

There has always been some tension between a theological impulse to define and regulate martyrdom, and the impulse to celebrate bold figures and enjoy the lurid violence they courted.

The problem of soldier-martyrs

In a recent sermon, Kirill, Patriarch of Moscow and leader of the Russian Orthodox Church, has taken this latter impulse further. He said in a sermon that Russian soldiers who die fighting in Ukraine will have all their sins forgiven. In effect, he has proclaimed death in battle as qualification for martyrs' status. It would not be surprising if, in time, he or his successor calls for their veneration as saints in the Russian Church.

Kirill's statement boldly amplifies the rhetoric he has long been employing, and which one can see displayed so garishly in the Russian Armed Forces Cathedral: Russian war is holy war. Thus, Kirill describes Russia's invasion of Ukraine as a battle for the soul of Russia, for the future of the Orthodox Church, against a "West" aligned with cultural decadence, anti-Christian politics, and demonic forces. In that context, it probably isn't surprising that he would treat Russian fighters as would-be martyrs. After all, the argument goes, they're fighting for Holy Russia reconstituted as a glorious Christian empire against political entities aligned with the diabolical forces of "Western" secularism. Death in that fight makes martyrs.

There is much to be criticised, both socially and theologically, in Kirill's rhetoric, which is shared by Russian politicians and some other Orthodox clerics. Others have discussed at length his homophobic ideology, his subjection of the Church to an arm of the State, his toadying to a violent, repressive, and authoritarian regime, and so on. For now, I want only to focus in on this characterisation of soldiers as martyrs.

The first question is whether Kirill's rhetoric is even in line with Orthodox Christian traditions. In this regard, as distasteful as it seems, there is a long history of treating soldiers as martyrs, under the right conditions. Sometimes a martyr could be re-depicted as a warrior. Demetrios of Thessaloniki, originally remembered as a young man killed during the persecutions under Diocletian (circa 306), eventually came to be depicted as a soldier in full battle regalia. In the Western Middle Ages, there is Pope Urban II's offer of forgiveness of sins to those who would take up the cross and retake Jerusalem from the Muslim Seljuks.

But in Greece, too, the New Martyrs include not just Christians who refused to convert to Islam but, eventually, revolutionary fighters in the War of Independence, beginning in 1821. The rebels represented Greece, united in desire for political freedom and Christian faith. For them, and in other situations where nationalism and religious commitment coincide, the heroic warrior, dying valiantly in battle, is easily and all too quickly assimilated to the martyr. Russia has appropriated this aspect of tradition with soldiers like Yevgeny Rodionov, who was killed after being taken prisoner during the First Chechen War in 1996. Images depicting Rodionov as martyr and saint adorn not only Russian, but some Greek churches.

When Kirill promises forgiveness of sins and the status of martyr to Russian soldiers dying in Ukraine, he is drawing on one strand of thinking about martyrdom in Orthodox Christianity. His claims cannot be easily dismissed, but they can — and, I think, should — be countered.

The testimony of human frailty

I want to begin by recovering the early sense of martyr as a victim of state violence, and expand a bit on what it meant to early Christians. In accounts of martyrs, the Roman authorities are frequently the unwitting puppets of diabolical forces bent on attacking Christians. There is a war, to be sure, but it is being waged between Christ and the Devil. It is simply acted out through violence inflicted on human bodies. But, in this war, the way to victory is not through killing but through dying, because the martyr's death exposes the state-based violence performing the Devil's will. To fight and kill, in this kind of war, means joining the Devil's side, because in doing so one participates in his attack on humanity made in the image of God. Language of "warfare" serves to invert the roles of martial prowess and human frailty, and the "witness" of martyrdom reveals at once the value of human lives — made in the image of God and redeemed by Christ — and the evil of state violence, which, like the Devil, merely seeks to destroy them.

Today, this sense of martyrdom is to be found not in Kirill's praise for Russian soldiers, nor in Volodymyr Zelenskyy's rhetoric about Ukrainian soldiers. Neither of these are martyrs in the early Christian sense. Rather, to find that sense of martyrdom as revelation of value and violence, I turn to Houston, Texas, and to Joni Zavitsanos's massive art project, "Living Icons".

Joni Zavitsanos is herself Greek Orthodox, and draws on its iconographic traditions in her art. "Living Icons" is built of thousands of photographs of people of whatever age, ethnicity, or social status, who died from COVID-19 between 2020 and 2021. Zavitsanos has added a nimbus — the "halo" of icons, showing a figure's sainthood — to each photograph. In effect, she has claimed that these people, who have died of disease and the social conditions of the pandemic, are saints.

It is a bold claim, especially if one asks, "What have these people done to be called holy?" The answer can only be that they have suffered, and they have died. For Zavitsanos, one purpose of the installation is to proclaim to viewers that these deaths mattered, because these lives

mattered. In a time when the numbers of dead top six million worldwide, and cases in Australia surpass ten million, Zavitsanos picks out individuals and reminds us that each one is an image of God, created, loved, and cherished. None of them can be reduced to statistics — which, after all, only mask the processes that led to their deaths. As she confronts us with each life lost and reminds us why they died, Zavitsanos recovers a sense of martyrdom as revelation. Each portrait in “Living Icons” demands that we remember the person portrayed, and condemn the violence of apathy and individualism.

Zavitsanos’s subjects are not soldiers or warriors. They are ordinary people. But their deaths expose systemic violence just as early Christian martyrs did. They offer, I think, a better vision of martyrdom than lionised Russian or Ukrainian soldiers, and one even more deeply rooted in Orthodox Christian tradition. Martyrdom, in this tradition, is revelation through violence. It reveals and reminds that the values of this world are inverted, and that what truly matters is not victory for this nation or that, but rather the precious frailty of human lives loved by God.

Jonathan Zecher is a Senior Research Fellow in the Institute for Religion and Critical Inquiry at the Australian Catholic University.

Archbishop of Canterbury Justin Welby visits Far North Queensland to ordain Indigenous women

ABC Far North / By Kristy Sexton-McGrath

The world's most powerful Anglican has ordained three Indigenous women in the Aboriginal community of Yarrabah in Far North Queensland.

Archbishop Justin Welby, who delivered the sermon at Queen Elizabeth's funeral, wed Prince Harry and Meghan Markle and will crown King Charles III next year, travelled to the seaside township near Cairns on Monday.

There, in a small church a world away from London's Westminster Abbey, he ordained Petronella Connolly and Valma Connolly as priests and Ainsley Dangar as a deacon.

Archbishop Welby has been touring Australia for a fortnight and said he wanted to meet with Indigenous Australians.

So when the opportunity to ordain the three women presented itself, he jumped at the chance.

"It's such a treat to do an ordination, let alone do it in such an extraordinary atmosphere," Archbishop Welby said.

"I felt very unworthy of it, very overwhelmed by the whole experience.

"This is such a remarkable thing to find myself doing, and how generous of them to allow me to do this."

Valmai Connolly, who was ordained as a priest by Archbishop Welby, said it was a "historic" moment, not only for Indigenous women but the entire Yarrabah community.

"I am just so honoured, and I appreciate him coming all this way to ordain us, local women, here," Ms Connolly said.

"It is so important for First Nations women to be in the clergy because our people need a voice.

"We're stepping up to be a voice for our people, to lift them up in all areas of life."

Petronella Connelly was also ordained as a priest, something that she said took years of hard study.

"There's been bible studies, teaching, hospital visits, working with the community, so having the archbishop here is the icing on the cake."

The Anglican Church said there were about 50 Aboriginal members of the clergy in Australia, and a handful of those were women.

Archbishop Welby has been in Australia on a two-week tour, visiting Thursday Island in the Torres Strait over the weekend, where he spoke with islanders struggling with rising sea levels.

He also visited flood-affected communities on the New South Wales North Coast as well as Adelaide, Melbourne and Sydney.

Plans scrapped to use 'disrespectful' reading at St Mary's College graduation mass - *By investigative reporter Loretta Lohberger'*

Tasmania's Catholic Archbishop Julian Porteous has agreed to change a reading to be included in a graduation mass next week after backlash on social media and concerns it would be inappropriate.

St Mary's College, an all-girls' school in Hobart, had been told the first reading would be from Ephesians 5: 21-33, which includes:

"Wives should regard their husbands as they regard the Lord, since as Christ is head of the Church and saves the whole body, so is a husband the head of his wife; and as the Church submits to Christ, so should wives submit to their husbands, in everything."

After the planned use of the reading was posted on social media by Hobart woman Sarah Ferguson, it attracted hundreds of comments and re-tweets.

The ABC understands there was a feeling amongst at least some of the students and staff that the reading was inappropriate, and could cause offence to students and their families.

St Mary's College principal Damian Messer declined to comment.

In the Catholic Church, a set of readings is stipulated for each day, and the Ephesians verses is part of the set readings for October 25, the day the graduation mass will be held.

However, there is scope to change readings depending on the occasion and pastoral need.

An Archdiocese of Hobart spokesman said: "It has been the practice of the archbishop to encourage schools and colleges to in as much as possible observe the readings of the day for their liturgies, mindful of the universality of worship in the Catholic Church across the world.

Tasmanian Catholic Archbishop Julian Porteous sits in his office.

Catholic Archbishop Julian Porteous has agreed to change the readings.
(ABC News: Annah Fromberg)

"On return from the term break, St Mary's College sought advice and guidance with regard to the readings of the day for the forthcoming graduation mass.

"The archbishop offered readings from the Feast of St John Paul II [the immediately preceding Saturday], which the college accepted."

'Provocative, extreme choice'

ABC Religion and Ethics unit specialist producer Noel Debien, who is also a former head of religious education at a Catholic school, said the Ephesians reading would have been an "extreme" and "provocative" choice.

"Anybody with any knowledge of scripture would go, 'why would you choose that reading for the graduation of girls'," Mr Debien said.

"If I'd been still a religious education coordinator and that had been the reading for the day that I saw coming, I would have immediately said, 'well, that won't work'.

"It's a graduation mass for girls and it will look like we're trying to make a point' ... there are just so many different readings you could use which were not what you call a submission reading."

Mr Debien said while there might be some Catholics who believed in male headship, "it's not what the church pushes as the primary doctrine of marriage".

"The Catholic Church teaches equality and it teaches that men and women are equal in God's eyes, except when it comes to the ordination of women — that is, in fact, a problem for Catholics.

New Testament scholar Sister Margaret Beirne, who was principal of a Catholic girls school in Sydney for 10 years, said she did not understand why the school or the Archdiocese would feel obligated to use the reading of the day for a special occasion like a graduation mass.

"When I was principal at a school, the religious education team would normally have worked with the Year 12 girls themselves," Sr Margaret said.

"It just seems extraordinary that they [the students] wouldn't have been included in the first place."

Ms Ferguson said she was surprised by how far her tweet reached.

"I'm just glad that people have stepped up and shown support for those girls," Ms Ferguson said.

"I'm a little bit disappointed that it's taken media interest for the archbishop to respond to them [the students' concerns]."

Ms Ferguson said when she heard of the plan to use the Ephesians reading it "lit a fire in my belly".

"It just seems so disrespectful."

This is not the first time graduation masses in Tasmania have been controversial.

In 2015, there were reports of Guilford Young College students chalking a rainbow outside the school in response to comments the archbishop made against same-sex marriage.

This is the full text of the reading that was originally planned for the graduation mass:

Ephesians 5: 21-33

Give way to one another in obedience to Christ. Wives should regard their husbands as they regard the Lord, since as Christ is head of the Church and saves the whole body, so is a husband the head of his wife; and as the Church submits to Christ, so should wives to their husbands, in everything.

Husbands should love their wives just as Christ loved the Church and sacrificed himself for her to make her holy. He made her clean by washing her in water with a form of words, so that when he took her to himself she would be glorious, with no speck or wrinkle or anything like that, but holy

and faultless. In the same way, husbands must love their wives as they love their own bodies; for a man to love his wife is for him to love himself. A man never hates his own body, but he feeds it and looks after it; and that is the way Christ treats the Church, because it is the body — and we are its living parts.

For this reason, a man just leave his father and mother and be joined to his wife, and the two will become one body. This mystery has many implications; but I am saying it applies to Christ and the Church. To sum up; you too, each one of you, must love his wife as he loves himself; and let every wife respect her husband.

Labor reverses decision to recognise West Jerusalem as Israel capital - *By foreign affairs reporter Stephen Dziedzic*

Israel's government has criticised Australia's decision to withdraw recognition of West Jerusalem as the country's capital, summoning Australia's ambassador to lodge a complaint and suggesting the federal government's announcement was rushed and unprofessional.

Foreign Minister Penny Wong said on Tuesday morning that the government would reverse the former Coalition government's decision to recognise West Jerusalem, calling it a "cynical" ploy to win electoral support.

The Department of Foreign Affairs and Trade had already deleted references to the Morrison Government's decision online, although Cabinet only made a formal decision on the issue on Tuesday morning.

Several media outlets reported on the change on Monday night, forcing the federal government to clarify that no decision had yet been made.

The Prime Minister of Israel, Yair Lapid, criticised the move in a statement issued on Tuesday.

"In light of the way in which this decision was made, as a hasty response to an incorrect report in the media, we can only hope that the Australian government manages other matters more seriously and professionally," he said.

"Jerusalem is the eternal and united capital of Israel and nothing will ever change that.

Senator Wong, speaking after a cabinet meeting on Tuesday, said Australia remained a steadfast friend of Israel, and an unwavering supporter of the Palestinian people.

"Today, the government has reaffirmed Australia's previous and long-standing position that Jerusalem is a final status issue, a final status issue that should be resolved as part of any peace negotiations between Israel and the Palestinian people," she said.

"Australia's embassy has always been, and remains, in Tel Aviv."

In late 2018, the then-Morrison government moved to recognise West Jerusalem as Israel's capital, following the former Trump Administration's decision to move its embassy from Tel Aviv to West Jerusalem.

Senator Wong accused Scott Morrison of playing politics over the decision.

"I think we all know when we saw some of it publicly that the 2018 decision put Australia out of step with the majority of the international community," she said.

"It was received with great concern by members of the international community.

"You know what this was? This was a cynical, unsuccessful, play to win the seat of Wentworth and a by-election."

Mr Morrison denied at the time that the decision was aimed at winning over Jewish voters in the seat, which the government ultimately lost to independent Kerryn Phelps.

Opposition Leader Peter Dutton has left the door open to what city Australia should recognise as the capital of Israel.

"We took a policy to the last election. We will make an announcement about our policy in the run-up to the next election," he said.

"Penny Wong is looking for a distraction away from what, I think, increasingly is looking like a budget that doesn't have a plan that they promised for cost-of-living pressures that families are facing now."

Shadow Attorney-General Julian Leeser described the decision as "shambolic".

"In the Jewish press before the election, Mark Dreyfus and Josh Burns said there was no difference between the Morrison government's policy on Israel and the Albanese opposition," he said.

"This shows that this is just not true. West Jerusalem has been a part of Israel since the establishment of the state of Israel in 1948.

"The parliament is there, the supreme court is there, the PM lives there, the president lives there. It looks like the capital of Israel to me, I don't know what it is the Labor party can't see".

Labor had long vowed to reverse the move if elected to office and, in recent days, the Department of Foreign Affairs and Trade (DFAT), without fanfare, deleted online references to the decision.

"The updating of the website occurred ahead of government processes. That happens sometimes," Senator Wong said.

"I am not going to blame anybody for that. That happens. That is why I am also here, today, making sure we are clear about our position and I want to make sure that the website did reflect the position I articulated."

Indonesia's government — which criticised the Morrison government's decision in 2018 — issued a statement through its foreign ministry praising the move.

"Indonesia welcomes the decision by Australia under PM Albanese to reverse the recognition of West Jerusalem as the capital of Israel," it said.

"This policy would hopefully contribute positively to Palestinian-Israeli peace negotiations.

"Indonesia appreciates Australia's reaffirmation of its commitment to support a peaceful resolution to the conflict based on a two-state

solution, within internationally recognised borders."

But the Director of the Australia/Israel & Jewish Affairs Council Dr Colin Rubenstein slammed the move, saying it was "frankly bizarre" to "withdraw recognition of Israel's right to choose its own capital on its own sovereign territory."

"This decision by the Government is not only deeply disappointing, but appears a pointless own goal, undermining the Government's self-declared policy of seeking to encourage a negotiated two-state Israeli-Palestinian peace," he said.

"The reversal also risks denting Australia's credibility with some of our closest allies."

'Whole streets wiped out': Welby witnesses flood damage in Lismore, NSW - *By MURIEL PORTER*

THE Archbishop of Canterbury and his wife, Caroline Welby, visited homes and businesses on Friday that are still recovering from the record-breaking flood that hit Lismore, in the diocese of Grafton, in northern New South Wales in February.

Extensive flooding is again taking place in the country, after record amounts of rain in the past days.

The Archbishop and Mrs Welby are on a two-week visit to Australia, which has included visits to Indigenous ministries in Sydney and preaching in cathedrals in Perth and Melbourne.

The Rector of St Andrew's, Lismore, the Revd Christian Ford, introduced the Archbishop and Mrs Welby to parishioners still unable to return to their homes. Among those that they met were a family who are living in a caravan in the backyard of their damaged home, and a parishioner awaiting a lung transplant who is now living with other parishioners. Mr Ford said that the parishioner was deeply moved that Archbishop Welby had prayed with him.

Lismore City News reported that Archbishop Welby was surprised by the extent of the damage. "I mean, just whole streets [were] completely

wiped out,” he said. “And [there were] very, very few people in particular streets who had gone back into their own home at all.” He was impressed by the “intense courage” that he had witnessed, and the “let’s get on with it” attitude.

The Archdeacon of Grafton, the Ven. Tiffany Sparks, said that Archbishop Welby’s visit had been “a really heartening and uplifting time for the diocese”.

During his visit, Archbishop Welby attended a midday prayer service at the city’s Roman Catholic Cathedral, which had been damaged during the flood. Both the Archbishop and the RR Bishop of Lismore, the Rt Revd Greg Homeming, gave brief homilies.

From Lismore, Archbishop Welby moved on to North Queensland for the last stage of his Australian visit.

On Thursday evening, he gave a lecture on peace and reconciliation at Emmanuel Anglican College in Ballina, a town in the Northern Rivers region of New South Wales.

Russians ‘closing Protestant churches’ in Ukraine

- By FRANCIS MARTIN

PROTESTANT churches in occupied areas of Ukraine have reportedly been closed by pro-Russian forces.

Release International, which campaigns against the persecution of Christians, and a partner organisation, Voice of the Martyrs Korea, report that three Evangelical Protestant churches in Melitopol have been shut down in the past month, together with a Baptist church in Mariupol in the south-east of the country.

In the village of Chkalovo, on the coast of the Azov Sea, witnesses report that Russian soldiers who entered a Baptist church during an evening service and ordered it to be closed said: “We have only one faith: Orthodoxy.”

Russian missile strikes on Kyiv and other cities in the unoccupied parts of the country on Monday morning left at least 14 dead and almost 100

wounded, The Times reports. The strikes were in apparent retaliation for a blast that damaged a bridge in Russian-held Crimea last week.

An international homelessness charity, Depaul International, has warned that people in Ukraine face additional peril from the elements this winter. It is launching an urgent appeal for funds towards heat-proofing homes and providing warm clothing, fuel, and temporary shelter, where required.

Winter temperatures in Ukraine are, on average, below freezing and can fall as low as -20°C .

The Russian bombardment of residential areas of Ukraine has left many buildings without heating. The destruction of windows by blast means that insulation is poor.

Fr Vitaliy Novak, who chairs Depaul Ukraine's trustees, said last week that, while "everyone here is worried about winter," the weather wasn't the only concern, but also Ukraine's continued reliance on Russian energy. "Russia could hit the electricity supply at any time, and we will be paralysed. Nobody trusts how much energy we will receive from Russia as we were still dependent on them for gas and oil," he said.

It is estimated that thousands of homeless people in Ukraine die each year from the cold. With millions of people internally displaced by the war, the problem is expected to be even worse this winter.

"Last year, our volunteers in Odesa found homeless people who had frozen to death, and Odesa is one of Ukraine's warmer cities," Fr Novak said. "The situation will be even worse in Kyiv in the north, and Kharkiv in the north-east. Even if people don't freeze to death, there are a lot of amputations of fingers, toes, and limbs, as after only two or three hours you can lose your feet; so this is a very dangerous situation."

The group CEO of Depaul International, Matthew Carter, said "What we are seeing in Ukraine is completely shocking, and our team have been astonishing in helping people in the hardest-hit areas. In the years ahead, we anticipate widespread homelessness across Ukraine, with particularly vulnerable people, such as the elderly and disabled, the worst hit."

'Each life is precarious': Nick Cave's harrowingly open book is essential

- *By Michael Dwyer*

Nick Cave doesn't do social media. He spent a year lurking on Twitter, he reveals in these 40 hours of interviews with his friend, Irish journalist Sean O'Hagan, only to learn it was "really just a factory that churns out arseholes".

One turned up in my socials recently. Cave had lost the plot, was the gist of the old fan's rant, "using his grief to sell records". It was a thought so obscene, so faithless, that it's hard even to repeat here but there it is, out in the world, ironically speaking for everything that makes Cave's ongoing work, this book included, so essential.

"We are all, at some point in our lives, obliterated by loss. If you haven't been by now, you will be in time – that's for sure," the artist tells his friend early in this year of phone conversations. They were conducted as the COVID ice age thawed to yield his latest album with Warren Ellis, *Carnage*, and, as it turns out, a great deal more.

It's a theme he returns to often. The death of his son, Arthur, seven years ago, was the devastating impetus for what Cave sees as an entirely separate act of his life. Since that terrible

day in 2015, creation has been an act of "defiance", he says, "in the face of the world's indifference and apparent casual cruelty".

Cave's personal/artistic transformation is this defiance manifest. His soul-bearing *In Conversation* tour; his open-letter exchange with fans, *The Red Hand Files*; the visceral processes of his new work; and the often-harrowing openness of this book all stand in utter rejection of indifference, cruelty and cynicism.

Put simply, in his darkest hours, Cave and his wife Susie Bick — a presence of almost preternatural strength and influence in these pages — chose love. His favoured metaphors of the suffering Christ and divine redemption might upset the anarchists and trolls but only the truly faithless could fail to be moved by his complete surrender and allegiance to the message.

"Each life is precarious," he tells O'Hagan as the months pass. "And because of that, I feel a kind of empathy with people that I never felt before. It feels urgent and new and fundamental. For the predicament we have all found ourselves in – the predicament of an imperilled life."

The stark Q&A form of the book, agreed to despite its subject's page-one reiteration of his loathing for interviews, naturally prioritises information above the personality

cult that he finds so wearying. O'Hagan was thinking of The Paris Review of Books, Cave of the podcast forum, but their commitment to mining for truth of an audacious, transcendent kind is mutual and intense.

Their easy friendship is the catalyst for some gossipy moments. We get to snicker over his unlikely friendship with Coldplay's Chris Martin; see Lou Reed weep in a New York recording studio; relive a famous meeting with Shane McGowan and Mark E. Smith; witness an eerie somatic healing session in Los Angeles. There are revealing asides about his relationships with Ellis, Mick Harvey, Blixa Bargeld and the late Anita Lane, one of too many loved ones who pass even as these pages turn.

But it's Cave's insistence on an afterlife, as tangible as the otherworldly atmosphere of his remarkable Ghosteen album, that places all of this into mind-spinning context. "Arthur's presence within Susie is as real and existent as her blood and bones," he says at one point. Invisible but physical: it's another theme the pair return to repeatedly, as if pushing against a veil that might actually yield the hidden kingdom.

"Sean, this idea is as fragile and as open to question as an idea can be," Cave says in an especially vulnerable moment, "but for me, personally, I think his spirit inhabits [Ghosteen].

And I don't even mean that in a metaphorical way, I mean that quite literally ... I feel him roaming around the songs."

Arthur was roaming the yet-unsung songs of Skeleton Tree, as any observant fan would concede, even before he died: a premonition of mortality that sets neck hairs on end. Today he's cast in solid clay in the ceramic figurines depicting the life and death of the devil that Cave begins obsessively creating, in a satisfying return to his abandoned art school past, midway through the book.

There's much talk about art as inspiration, creative process, and the synergy between faith and doubt. The pair's conversation is sometimes vertiginously elevated by their shared passions for literature, painting and religion as a concept. And while there's enough about past addictions and band dynamics to ensure an honest footing, fan forums are unlikely to wax atwitter with revelations about the good old days.

Fair enough if you just liked his old stuff. But in the end, the leap of faith awaits us all. When he's taking his last breath with Susie beside him, Cave predicts of his own demise, "I don't think I'll be saying, 'Darling, lean closer, I have something to tell you.' And she'll whisper, 'Yes, my love,' and I'll say, 'I wrote The Mercy Seat'."

Anglicans Together Annual Dinner - 17 November 2022

Our Annual Dinner returns **for 7pm, 17 November 2022** at the Castlereagh Boutique Hotel, 169–171 Castlereagh St Sydney (just around the corner from Park St).

The Rt Rev'd Michael Stead, Bishop of South Sydney and Professor Peter Sherlock, Vice-Chancellor of the University of Divinity, Melbourne will engage in a conversation and discussion on the theme "Anglicans Together - is it possible or a pipe dream?" The conversation will be moderated by the Rt. Rev'd Genieve Blackwell, Assistant Bishop, Diocese of Melbourne.

Tickets for a 2 course meal, speakers and tea and coffee are \$75 each for members, and \$90 each for non-members. Seating is limited to 78 people; bookings are already being made. Make a group and book a table together, while this option is available.

To register, go to https://www.anglicanstogether.org/files/page_events.html

If you have special dietary requirements, please separately advise admin@anglicanstogether.org



- 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

INDEPENDENT, AUSTRALIAN OWNED FUNERAL SERVICE

Burwood Community Choir

The Burwood Community Choir has started working on their Christmas concert.

New members are welcome. Please contact Barbara Stone, Director, on barbarastoneam@gmail.com if you would like to join the choir.

Christmas and January Services times

Our Christmas Eve Service ('Midnight Mass') will be at 9.30 p.m. and our Christmas Day Service will be at 9.00 a.m. After Christmas there will be just the one Service on Sundays in January at 9.00 a.m. with refreshments available after the Service. This will be the pattern until the Choir returns on Sunday the 29th of January when we will revert to our 8.00 a.m. Said Eucharist and our 9.30 a.m. Choral Eucharist. There will be NO Wednesday Services.



Pew
Reflections
REFLECTIONS
BGM

~ Habakkuk 1.1-4, 2.1-4; Psalm 119.137-144;
2 Thessalonians 1.1-4, 11-12; Luke 19.1-10

Today Luke tells us about the encounter between Jesus and Zacchaeus, a rich tax collector, a despised collaborator with the Roman occupiers of the province. People took the opportunity to grumble about

Jesus going to Zacchaeus' house. Do we ever grumble about the good things that God is doing in the world?

~ Give praise for all the wonderful things happening in God's name around the world.

~ Give thanks for the work and witness of the Episcopal Church of Jerusalem and the Middle East.

Text: Robert McLean© Anglican Board of Mission, 2022

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

INDOORS

Lunchtime Recitals for 2022

Tuesday 15th November - Judith Rough & Michael Deasey

Entry by Donation.

David Russell
Director of Music

Sheryl Southwood
Recital Convenor



Advent Luncheon



An Advent luncheon is being booked for **Sunday 27th November at 12noon in the Parish Hall.**

The last Advent luncheon was in 2019 and we had the smallest number of parishioners attending (57). Let's hope we can have more attending this year.

Please keep the date free. More details will be published shortly.
All enquiries to Pam Brock

QUOTE OF THE WEEK...

Give, and it will be given to you. Good measure, pressed down, shaken together, running over, will be put into your lap. For with the measure you use it will be measured back to you."

- Luke 6:38

GALA EVENT

Special showing of:

**Highlights of the Orchestral Mass and the Festal Evensong
from our Sesquicentenary**

Video Production by Lyndon Roberts

And John Taggart

And Mark Squire

Photos by Des Chu

Sunday 6th November 2022

11.45 after morning tea

In the hall

DONATION: min. \$10. Pay on the day

Will include: Finger food will be available for lunch for you to nibble on whilst viewing the film along with an alcoholic tippie for those inclined, or soft drink, tea or coffee.

Please collect your food from the tables before the film starts

Then take your seats and be prepared to be wowed!

All moneys raised will go towards the cost of the orchestra for these two events.

Please address all enquiries to: c.blanden@gmail.com

Or see Carolyn after the 8 o'clock service

INTERCESSIONS – Sunday 30th October 2022

Pentecost 21 Year C

[Celebrant] We pray for God's world and for his church, as we look for his Kingdom which is to come.

Lord God, inspire through your spirit all bishops, priests, deacons, religious and all in lay ministry, that they may be faithful to the teaching of Christ so that the church will reflect his likeness. We uphold before you Justin of Canterbury and Geoffrey our Primate and in our Anglican cycle of prayer, the archbishop and diocesan bishops of Iglesia Anglicana de Chile. Strengthen and guide them, O Lord, and make their ministries fruitful. We ask your blessing on Fr James and our parish ministry team. Visit with your grace all who seek reconciliation with God through the sacraments of the Church. Strengthen in each of us the desire to serve you faithfully.

Lord in your mercy: **hear our prayer.**

Lord God, we uphold before you all who have political power in our world. Guide them by your holy spirit, so that they may strive to create a peaceful world where suffering, want, repression and fear are unknown. Bring peace in Ukraine and other areas where there is conflict. We give thanks for all peacemakers and their missions and all aid workers and those who bring

hope to people in despair. In our own country, grant wisdom to those who represent us in government. May they be men and women of integrity, with a desire to serve and a determination to be just and compassionate in all their decision making.

Lord in your mercy: **hear our prayer.**

Lord God, our wonderful environment is groaning as a result of the actions of humanity. We pray for those who work to preserve all the creatures of your creation and to maintain the balance of nature. We pray for farmers who have worked the land responsibly throughout the years and give thanks for their stewardship of your bounty. Guide and protect them as they and their communities go through difficult times.

Lord in your mercy: **hear our prayer.**

Lord God, you shared our earthly life and felt the pain of those suffering illness and loss. You sought out the lost, healed the sick, wept with those who mourned, conquered fear with love and overcame the power of death. Lord we bring before you all who are suffering especially those who have asked for our prayers and for those who care for them professionally and personally:

Marianne Dorman, Margery Foss, Warwick and Jan Roden, Martin de Vries, Peter Ying, Joyce Bannister, Barry Brandy, John Burns, June Cameron, Elsie Dunnam, Malcolm Green, Enid Kell, David Morgan, Graham Norman, Sally Palmer, Michelle Phillips, Diane Smith, Peter Sorensen, Sylvia, Daphne Storey, Bob Woods and Bill Whittle. Lord, may your love be the key that releases them and us from suffering and fear.

Lord in your mercy: **hear our prayer.**

Lord God, keep alive in us the memory of those dear to us whom you have called to yourself. We give thanks for the lives of William Missingham and Jean Storey and for Lucile 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, John Lynch, Ellen-Emma Barnsley, Robert McKenzie, June Bayly and others whose years' minds fall around this time. Rest eternal grant unto them, O Lord, **and let light perpetual shine upon them.**

[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.

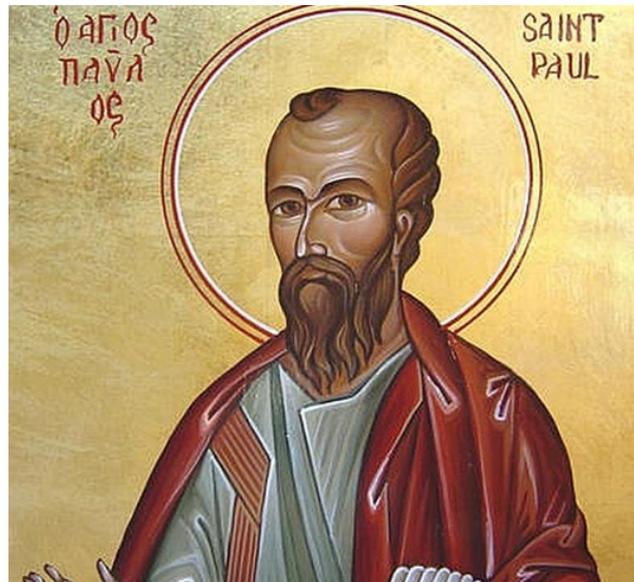
The Week Ahead...

Midweek communion - It is held every **Wednesday at 10.30am** in the Chapel of our Lord's Passion.

Commemorations noted in the Lectionary this week

- ≈ Monday 31st October - Martin Luther (d.1546) and other Continental Reformers
- ≈ Tuesday 1st November - All Saints
- ≈ Wednesday 2nd November - All Souls
- ≈ Thursday 3rd November - Richard Hooker, priest and teacher (d.1600)
- ≈ Friday 4th November - Day for Anglicans and Roman Catholics to pray for one another (Synod 2001)

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



Phone 9747 4327

Post PO Box 530, Burwood, NSW 1805

Website www.stpaulsburwood.org.au

Rector Fr James Collins OAM
rector@stpaulsburwood.org.au

Senior Assistant Priest Fr Michael Deasey OAM

Honorary Priest Fr Jim Pettigrew

Lay Minister Ms Rosemary King

Director of Music Mr David Russell

Parish Organist Michael Deasey FRSCM

Organ Scholar Bailey Yeates

Captain of the Bell Tower Mrs Pam Brock

Sacristan Mr Brian Luhr OAM OGS

Rector's Warden Dr Jane Carrick – 0418 399 664

People's Wardens Mrs Elizabeth Griffiths – 8033 3113
Mrs Pam Brock – 9747 3619

Office Secretary Mrs Caroline Badra (9.30am –2.30pm Tues- Frid)
Office@stpaulsburwood.org.au