



ST PAUL'S ANGLICAN CHURCH

Burwood

Welcome to worship

Sunday 6th August 2023

The Transfiguration of The Our Lord

8.00am Said Eucharist

9.30am Choral Eucharist with St Paul's choir

10.30am Midweek Communion in the Chapel of Our Lord's Passion 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.



Transfiguration of Our Lord

Included in this issue ...

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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
Daniel 7.9-10,13-14	The First Reading	Genesis 37.1-4,12-28
Ps 97	The Psalm	Ps 105.1-6,16-22
2 Peter 1.16-19 (20-21)	The Epistle	Romans 10.4-15
Mark 9.2-10	The Gospel	Matthew 14.22-36

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.

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

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.

Cleaning Roster

We need to organise a roster to clean the church and the hall. A couple of people have been struggling to keep our place clean but they need help. At the back of the church there is a clipboard where you can volunteer for whatever you are able to do, be it church, bathrooms or hall or any combination there of.

Thank you
Rosemary



Bus Trip Return

The bus trips will return as I have received a lot of interest. The possible date for 2023 will be Friday 6th October. The details of destination etc will be published at a later date.

Contact Pam Brock email pambrock@hotmail.com or 0402547892



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



- 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.

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Trading Table



The Trading Table raised \$145 last Sunday.

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

Butters

Lime, Lemon, Lemon & Lime, Lemon, Lime & Passionfruit

Chutneys/Pickles

Crab Apple Sauce, Pumpkin and Sesame Chutney, Choko Chutney, PawPaw Chutney, Banana & Date Chutney

Jams

Cherry Guava Jelly, Quince Jelly, Apple Jelly, Guava Jelly, Choko & Ginger Jam, Guava and Ginger Jam, Strawberry, Strawberry & Apple, Peach Liqueur Jam, Apricot Jam, Apricot & Passionfruit Jam, Plum Jam, Spiced Plum Jam

Marmalades

Lime, Shredded Lime, Orange, Chunky Orange, Orange/Coriander & Ginger, Orange & Cranberry, Lemon, 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, Seville Orange, Orange, Rum & Raisin Marmalade.

Check out the lovely knitted goods we have. **Books \$2 each, near new \$3**

Fresh Grapefruit available 20c each or 3 for 50c

DVD's \$2

CD's available at \$1 each

Thank you for your support

Pam Brock

NEEDED URGENTLY

Someone to collect bread from Bakers Delight in Westfield on Monday evenings between 5.30pm and 6.00pm and then delivered to the church.

This is an important part of food collection for the Pantry.

If you think you can do this each Monday night or be part of a roster please speak with Rosemary.

***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: \$3,170.61

≈ Parish Pantry: \$365

TOTAL OF GIVING: \$3,535.61

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.

Book Discussion Group

Zoom meeting to discuss Professor Dorothy Lee's book, *The Ministry of Women in the New Testament: Reclaiming the Biblical Vision for Church Leadership* is on Tuesday 15th of August at 7.30pm, once a month until finished.

This is not your ordinary book discussion group! In an environment of openness and curiosity we discuss theological books. All questions about Christianity are welcome – simple, difficult it doesn't matter. In doing so we aim to help each other understand the scriptures more deeply.

If you are interested in joining a book discussion group to discuss Dorothy Lee's new book, then contact me on Mob: 0405 198420 or Email: phillip@pscontracting.com.au, with your email address and I'll send you a Zoom invitation. The book is also available on kindle and is an easy read.

The Rev'd Dr George Garnsey will be leading the discussions.

Phillip Seale

**Don't forget to join us
today at 12.30pm
at St Paul's Parish Lunch**

Please join us at the Parish lunch at **Club Burwood RSL, Shaftesbury Rd, Burwood at 12.30pm today, Sunday 6th of August.**

Contact Phillip Seale on 0405 198420 or at [philip@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.

Knitting wool wanted

Any quantities of knitting wool for Breakfast Point Knitting Club who are knitting blankets, beanies and fingerless gloves for our pantry people would be greatly appreciated. Please leave in the bag at the back of the church.

Thank you.

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

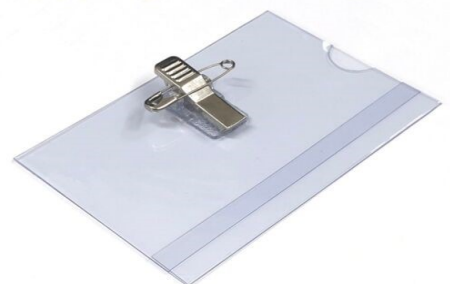
Colour Red — Liturgical colour for Martyrs (Paul); The Holy Spirit (Fire); and the Blood of Christ

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.



Pew
Reflections
REFLECTIONS
BGM

The Transfiguration of our Lord
Sunday 6th August 2023

~ Daniel 7.9-10, 13-14; Psalm 97;
2 Peter 1.16-19 [20-21]; Mark 9.2-10

The Psalmist writes that those who serve idols and glory in mere nothings will be ashamed. Could we justify ourselves before God for all our idol worship – our love of money, status, alcohol, drugs, sex, gambling ... the list goes on, right up to the love of nuclear weapons. May we focus on things that are good and not worship those things that are or can be harmful.

- ~ Help me, Lord, to worship only you.
- ~ Give thanks for those who engage in the hard work of peacebuilding
- ~ Give thanks for the work and witness of the Anglican Church of Japan, the *Nippon Sei Ko Kai*.

Text: Robert McLean © Anglican Board of Mission, 2023

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

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.

Missile strike on Odesa Cathedral leads to angry recriminations - *By Jonathan Luxmoore*

UKRAINIAN and Russian church leaders have traded bitter accusations after missile attacks at the weekend severely damaged the historic Cathedral of the Transfiguration in the port city of Odesa.

“You talk about the unity of ‘Holy Rus’ in your sermons, but completely destroy this with your actions, as the Russian army wreaks havoc and open war on the Ukrainian state’s sovereign territory with your personal blessing,” the Vicar-General of Odesa, Archbishop Viktor (Bykov), told Patriarch Kirill in an open letter, also addressed to the Russian Orthodox Church’s Holy Synod.

“The Ukrainian Orthodox Church [UOC] has had nothing in common with you for a long time, and you have now lost this and other Churches — you are a father who has sacrificed his children to destruction and death.”

The Archbishop was reacting to the overnight raids on Odesa, in which one of 19 Russian cruise missiles hit the Transfiguration Cathedral, a UNESCO World Heritage Site owned by the Moscow-linked UOC, wrecking the late-18th-century building.

A UOC statement said the Transfiguration Cathedral’s roof had collapsed in flames after the missile strikes, which damaged dozens of other city-centre buildings, leaving at least one person dead and 20 injured.

It added that the cathedral, which was destroyed in 1936 under the Soviet dictatorship of Stalin, but rededicated by Kirill himself in 2010, formed the “spiritual heart of Odesa”, and was “in no way connected to military facilities”.

The wave of attacks on the Odesa region, the main Black Sea hub in Ukraine, followed the withdrawal last week by Moscow from a grain-export deal.

Archbishop Viktor said that the UOC had announced its “complete withdrawal” from subordination to the Moscow Patriarchate in May 2022. Many of its bishops now condemned Russia’s “insane aggression”, as well as the “barbaric seizure” of UOC dioceses in Ukraine’s “temporarily occupied territories”.

The Russian Orthodox Church expressed no regret for the destruction of the cathedral. Instead, it reprinted a Defence Ministry statement on its main website, which blamed “illiterate actions” by Ukrainian air defences. In a sermon on Sunday, Patriarch Kirill urged Russian troops to maintain “patience and courage” in their continued assault on the country.

A similar verbal assault came from Metropolitan Leonid (Gorbachev), the new Russian Orthodox Exarch in Africa, who accused UOC leaders of betraying the Moscow Patriarchate for a “godless nationalist gang”. He said that Archbishop Viktor’s letter read “as if written by a girl”.

“It is impossible to read this nonsense with goodwill and sound memory, knowing how many of you now dishonour and curse the Patriarch,” Metropolitan Leonid said in an open reply.

“Far from demanding anything from the Patriarch, you can only ask. . . Like miserable mice, you huddle in a corner while your voice is ignored and your leaders spinelessly surrender their flock for fear of Jews.”

The attack was condemned as “another Kremlin war crime” by the high representative of the European Union for Foreign Affairs and Security Policy, Josep Borrell, and deplored by the secretary-general of the United Nations, António Guterres, who described it in a Sunday statement as “yet another attack” on a World Heritage site “in violation of the 1954 Hague Convention”.

The director-general of UNESCO, Audrey Azoulay, whose organisation has verified damage to 116 Ukrainian religious sites, said that a mission would be sent to Odesa for a “preliminary damage assessment”.

She warned, however, that the “brazen attack” had violated Russia’s international obligations to protect “cultural property during armed conflict”, and would be liable to war-crimes charges.

Bishop Vitaliy Kryvytskyi, who chairs the Roman Catholic Church’s church-state commission, said in a Facebook post that he had personally inspected the missile damage while on a home visit to Odesa, and that it would “take a very long time for inhabitants to overcome their hatred of Russians”.

In a social-media message on Monday, the Ukrainian Foreign Minister, Dmytro Kuleba, said that his government would raise Moscow’s actions in “systematically destroying the Orthodox Church in Ukraine” at a forthcoming UN Security Council session.

The Apostolic Nuncio to Ukraine, Archbishop Visvaldas Kulbokas, told a Spanish newspaper that he doubted that the cathedral had been the “target” of Russia’s missile attack, but said that the “continuous risk to everyone and everything” remained “the reality of the war against Ukraine”.

On Sunday, the Russian TASS news agency said that the Pope had asked Patriarch Kirill to meet him in the “neutral transit space” of a Moscow airport at the start or end of his visit to Mongolia (31 August to 4 September), although this had not been confirmed by the Vatican earlier this week.

In a message to his flock, the Orthodox Metropolitan Agafangel (Pashkovsky) of Odesa said that his cathedral’s destruction had “wounded the heart of every citizen”.

He continued: “Whatever the purpose of the shameful so-called ‘special military operation’, it cannot justify the killing and violence, destruction and forced flights — this is a real genocide of the Ukrainian people.

“There is only one answer: the forces of hell have declared open war against Orthodoxy and God’s highest gift, human life. Nothing good will come for those who unleashed this bloody, accursed war.”

More than 300 UOC priests and bishops have signed a petition, due to be presented on Wednesday to Metropolitan Onufriy, demanding a “final break with the Russian Orthodox Church” in the light of the “barbaric destruction” of the cathedral, and the “genocide of Ukrainians by Russian occupiers”.

“Only this will save our Church and give it the moral right to continue existing in the Ukrainian state,” the petition, published by Ukraine’s Glavcom agency, said.

“I only want to be my own woman”: The glorious rage of Sinéad O’Connor - *By Rebecca Sheehan*

I was 14 in 1987 when Sinéad O’Connor burst onto music television with her second single “Mandinka”. It’s hard to communicate to younger people what it felt like, what it meant, to see her for the first time. The singular frisson of witnessing a beautiful woman with a shaved head playing an electric guitar, gazing directly at the viewer, containing her wild energy in a light-on-her-toes bounce, like a boxer at the start of a fight, releasing it into the howling close-eyed chorus lines “I don’t know no shame / I feel no pain / I can’t ...”

In a decade of male gender benders, power suits, and the rise of the supermodel, Annie Lennox and Sinéad were outliers. Both bent gender. But where Lennox was a shape shifter, a drag king and queen, Sinéad was not here to play the gender game. Not only did she refuse to adorn herself with beauty, but she shaved off one of its most luscious markers. The ironic result of her stark and unapologetic self-presentation was that her spectacular beauty was all the more vibrant — a standout in a decade of visual excess, just as her voice was unique in the audioscape.

Her voice had incredible range from a whisper to a choral peak, from tender to blistering, and she could travel this distance in a single phrase or a few verses — like in her debut single “Troy”, which begins barely audible and rises to the scream “I’d kill a dragon for you / Oh I’d die.”

The wonderful American writer and music critic Ann Powers wrote of this song and hearing it for the first time that:

Its title was a slap at the beautiful paternalism of William Butler Yeats' poem "No Second Troy." The dragon-killing line reclaimed the chivalric tradition of St. George, handing that spear to a woman. The sound combined punk's fury with pop melodiousness. I rushed out that day and got the album; that night I discovered all the other ways O'Connor spoke my truth.

That's what Sinéad did. She ventriloquised, as my dear friend Ruth shared by text, our big, unarticulated emotions. She gave shape and voice and power to the wild rages and intense, vast ranges of many girls and women. Even though she styled herself as a protest rather than pop singer, she took her punk style into the mainstream and became a commercial and critical smash hit.

Her undeniable talent was at the centre of her success. But it was always inextricable from her iconoclastic gender performance. Music journalist Amanda Petrusich recalled of seeing Sinéad's "Nothing Compares 2 U" film clip that:

At ten, I didn't know anything at all about romantic love, but the idea of

physical beauty was so elusive and intoxicating to me, the thought that a person might willfully subvert it — challenge its stronghold, deliberately reconfigure it, render it differently — seemed courageous, if not plainly revolutionary. I didn't understand how anybody could be so brazen and cavalier about her own prettiness, a characteristic I'd by then internalized as crucial.

Sinéad gave me cultural permission to cut my hair, to shave my head, to wear a buzz cut, and still be a straight girl, still dream that I might yet be beautiful. In a matter of years, because of her, the reaction to different feminine presentations changed. In 1987 a teacher used to harass my friend and me for our short hair, calling us lesbians and smearing us with his homophobia. By 1991, a nice boss I had called me her "little Sinéad". It was an expression of endearment, a compliment. We have gone backwards since then, such that now, as a 50-year-old woman with short, naturally grey hair, strangers assume I am queer and even people I know tell me I look "like a lesbian".

Faith and courage

From the outset, Sinéad's refusal to play by traditional gender rules had consequences. Her record company was cautious about how to break her in the United States, a market understood to have conservative ideas about how gender should look. Just as the American release of Bowie's *The Man Who Sold the World* removed the British cover which featured Bowie in a dress and replaced it with artwork of a man holding a rifle, the 1987 American release of her debut album *The Lion and the Cobra* replaced the (British and Australian release) image of Sinéad screaming with one of her in a more demure pose, looking down, as though in prayer.

But she prevailed. O'Connor went on to become so big in the United States that she appeared on three *Rolling Stone* magazine covers across three years — 1990, 1991, and 1992. This was a woman who came out of Ireland, a nation riven by conflict between the Protestant British north and the Catholic, independent, south. A woman shaped by the collusion between a patriarchal state and patriarchal religion — Catholic and Protestant — which together established Magdalene laundries, asylums to discipline and control women whose behaviour fell outside expected norms. Sex workers, girls and women pregnant outside marriage, truants and thieves — including Sinéad O'Connor — were sent to Magdalene laundries where their labour was exploited, their children were taken, and they were subject to physical, sexual, and psychological abuse.

The last laundry closed in 1996, just three years after a mass grave was exposed in one, and four years after O'Connor appeared on the supposedly progressive comedy show *Saturday Night Live*, where she sang a cover of "War" and tore up a picture of the pope while saying "fight the real enemy". The denunciations were swift, including from Madonna, who had herself been sanctioned by the Vatican for her "sacrilegious" portrayal of a desirable Black Jesus in her *Like a Prayer* film clip.

Even though she was brave and right, and the coming decades brought forth sickening and repeated revelations about the abuse of children by the Catholic church, O'Connor's career never recovered. The talk of her

divine gifts disappeared. She was no fallen angel, only a fallen woman.

“Breathe”

But Sinéad O’Connor kept making music. And she remained a touchstone for me. In 2000, after I’d left a marriage, I listened to her album *Faith and Courage* on repeat. The remote controls were entirely mine. I could listen to and watch whatever I wanted, whenever I wanted. Again, she sang for me, of her youthful appetite and its power, of her new self-knowledge from the confidence of having entered her prime: “wasn’t born for no marrying”, “I only want to be my own woman”.

I saw her live at the Opera House in 2015. In her typical way, she refused to sing any of her hits or the songs the audience most wanted to hear. I was angry she wouldn’t perform for me, even as I understood her resistance was entirely in keeping with what I loved about her. The saddest part was that from my seat at the rear side of the stage I could see that she had two notes she’d written to herself stuck to the floor at the feet of her microphone stand. One of them said “have fun” and the other said “breathe”. She needed these reminders just to get through the performance.

Sinéad has been pilloried and pitied in public, for her righteous protests, for her perceived failures to perform a particular version of sisterhood, for speaking out as an older woman, and for not being able to contain or control her pain and madness as she once could within the frame of a music video or the phrasing of her musical expression. But she still kept trying, she kept turning up, she kept seeking.

“The phoenix from the flame”

Which brings me to talk about madness, and pain, and what we expect of women, and women who are artists and public figures, and of how we present, represent, and remember them.

I was angry with her because she wouldn’t perform for me. This woman who told us repeatedly that she felt sick. Who wrote a memoir about the layers of abuse she was subjected to from birth, and the ongoing battle she fought every day just to turn up. This woman who needed to

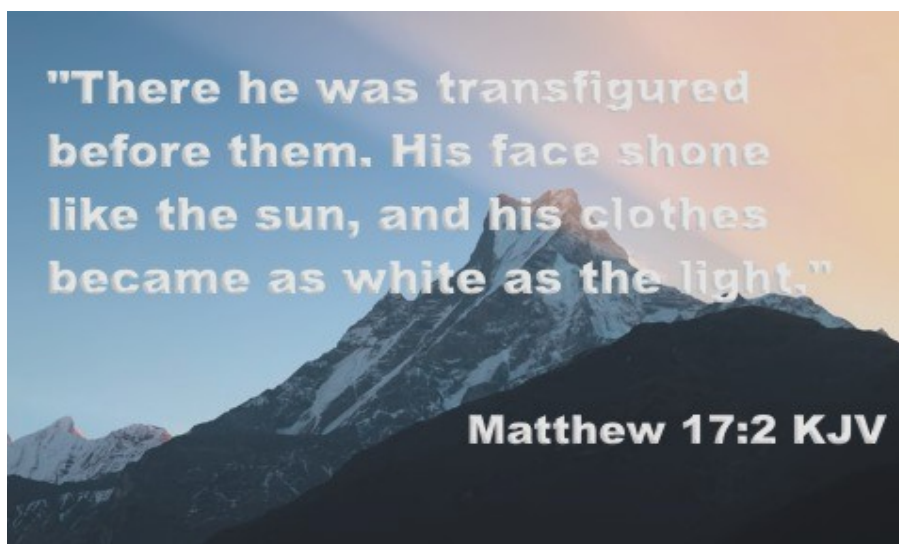
remind herself to breathe. This ageing, post-hysterectomy and menopausal woman who was once so relevant but was no longer, who'd fought for years with terrible medical advice and whose hormonal fluctuations intensified the swings she already lived with. Whose son died by suicide a year ago.

We, as a culture, were angry with her, like we're angry with Madonna, because she wouldn't go quietly, or age "gracefully". Because she stayed a firebrand and paid the price. Which is what we first loved her for, but what so many came to disregard her for. We need to have a conversation about women's lives, and the costs of being female and a star who is out of time and ahead of her time, and the potent results of mixing those factors with trauma and age.

Sinéad O'Connor's death is a massive deal. In their remembrances, we're going to see people move to resurrect her from a patriarchal and paternalistic master narrative that typically relegates women to the victim margins of pop, even as they struggle to find the words to talk about her in a language that has been reserved for tragic male artists. Even as they distance themselves from their role in her demise.

Her death won't be in vain if we can start to shift the way we think and talk about women artists. Perhaps in this way Sinéad will lead us prophetically back to "Troy", when she sang to us "I will rise, I will return, the phoenix from the flame".

Rebecca Sheehan is Lecturer in History and Gender Studies at Macquarie University.



Ashura is the largest annual pilgrimage in the world. So what does it commemorate? - By ABC RN / By Zena Chamas

When Zainab Albadri first set foot in Karbala in Iraq, she was overcome with peace and contentment.

But the feeling was followed by a sense of overwhelming grief.

As a young girl, she'd always dreamt of how it would feel to visit this city, and its shrines of Imam Hussein, the grandson of the Prophet Muhammad, and his family.

Millions of Shiite Muslims — one of the two major sects of Islam — take part in the annual pilgrimage to these shrines, which attracts more visitors than the Hajj pilgrimage in Mecca.

And though Zainab had thought about going to Karbala for years, nothing prepared her for the intensity of the experience.

"It's nothing like anything you've ever been to in your life," Zainab says.

She was 21 years old when she completed the spiritual pilgrimage. Now, three years later, she still gets goosebumps thinking about it.

"It's not Italy, it's not France ... it's not as visually attractive, [but] if you know the backstory, you know this is where it all happened," she says.

Here's why the largest pilgrimage in the world is so sacred to Zainab and millions of others, and why weeping is an important part of the journey.

The sacrifice for truth and justice

This year, millions will gather in the city of Karbala to mark Ashura, the tenth day of the Islamic month of Muharram. It's a day that Shiite Muslims see as the occasion to commemorate and mourn the death of Imam Hussein, who was brutally beheaded centuries ago, along with dozens of his family and friends.

Then, 40 days later, as many as 30 million people are expected to return to Karbala and the shrines for the Arbaeen pilgrimage on foot.

These are record numbers. No other annual pilgrimage in the world attracts this many people

So, why are so many people make this journey?

Known to many Muslims simply as Hussein ibn Ali, he is remembered as the grandson of the Prophet Muhammad.

But to the Shiite Muslims, Imam Hussein is also revered as a holy figure and one of 12 appointed imams from the family of the Prophet Muhammad.

Both major sects believe he was martyred in the battle of Karbala in 680 CE on the day of Ashura, but there are differing views about how this should be remembered.

And, unlike many Sunni Muslims, Shiites place special religious significance on mourning Imam Hussein and his family's deaths.

Shiites congregate yearly at their graves, which have shrines built around them covered by golden domes and adorned with lights and lanterns.

Beneath the domes, the streets are lined with black, red and gold flags, under which millions of devout followers gather to retell the tragedy of how the slain saint was beheaded.

They consider his sacrifice a symbol of justice and truth, and a protest against tyranny and oppression.

Shrouded in black, with tears running down their face, many sing sorrowful chants, while retelling the story.

Zainab says the whole experience at the shrines feels otherworldly.

"There's a Hadith [saying of the Prophet Muhammad] about the land [Karbala] itself, saying it's like a part of heaven on Earth."

"You really do feel that when you are there. From the scent, the people, the way people carry themselves, everybody essentially in their own zone."

Saying no to oppression

Sheikh Ali Mehdi Al-Ameli comes from a long line of Shiite scholars. He explains that in the Shiite view, Imam Hussein's death is seen as martyrdom and is central to their faith.

According to Islamic history, Imam Hussein and 72 members of his family and companions were outnumbered in a battle against an army of soldiers lead by Umar ibn Sa'ad. It was their attempt to preserve the true teachings of Islam, Sheikh Al-Ameli explains.

The Shiite view is that Imam Hussein was the rightful leader of the time and his position was usurped, Sheikh Al-Ameli says.

"We have in Islam a man that was oppressed 1,384 years ago and our resistance to oppression has made us, from that day, [to] create these gatherings to say, 'We say no to oppression'."

His martyrdom is seen as a message to humanity to stand up to injustice.

"We'll have these 'mourning ceremonies' until the end of time to send this message and we want the world to know that [oppression] is something that we don't accept," Sheikh Al-Ameli says.

Putting things in perspective

Many pilgrims often cry to express their sadness when the story is retold as a way of empathising, says Sheikh Mohammed Mehdi, also a Shiite scholar.

"One of the best things about [crying] is that it makes all your problems irrelevant. It gives you empathy for what happened [during the battle]."

"It really relieves you."

"If I'm having a bad day, I'll put on a majlis [Islamic lecture], I'll cry, and I'll forget my issues."

During congregations around the world, Shiite Muslims lament Imam Hussein's death through the recitation of poetry and *latum*, the rhythmic beating of the chest. This tradition was first started by Imam Hussein's sister Zainab, after she heard of the death of her brother.

Sheikh Mehdi says Imam Hussein was the embodiment of goodness and everything that was right.

And he says every character who played a role in the tragedy "personified a certain role."

"[Imam Hussein's sister] Sayidna Zainab for example, personified strength in calamity, leadership, eloquence in speech, and standing in the face of the tyrant while keeping her belief in God," he says.

A spiritual awakening

Melbourne man Aymen Al-Said has also visited the shrines of Karbala and he says the experience felt like a "spiritual awakening".

Aymen has been losing his eyesight gradually from birth, so the opportunity to visit the shrines before he lost most of his sight was medicine for his soul.

He says the gradual loss of his sight was "very confronting" and he became "frustrated, angry, resentful and reserved as a person."

"That was a difficult time in my life. It was a grieving process."

But he looked to Imam Hussein as a symbol of strength.

"Imam Hussein is a symbol of revolution, of upheaval of resistance. He means to me, to stand up for what's right," he says.

"Imam Hussein resonates with me because he had to overcome adversity to the highest degree, so perhaps the adversity that I faced in my life pales in comparison because nothing is greater than the sacrifice of Imam Hussein, of himself [and] members of his family."

Aymen believes Imam Hussein is an inspiring figure for all. He says it's "remarkable" that so many, particularly young people, remember him

each year during the pilgrimage.

"The future of Shiite Islam is bright," he says.

The next generation

In Australia, the Shiite community makes up less than 10 per cent of the Muslim population but they are active.

Commemorations of the day of Ashura are held across the country, with processions attracting thousands in Sydney, Melbourne and Canberra.

Worshippers from all different age groups come together.

For example, Melbourne youth organisation One Light uses social media and holds English lectures to retell the history of Ashura.

Zainab, who is the president of the women's division of One Light, says many of the young people who attend the lectures learn about customs that have been practised for hundreds of years. This includes the shedding of tears as a form of spiritual rejuvenation.

"Crying in itself relieves you and refreshes the soul. It softens the heart – and every human being needs that," she says.

"You can't go through your life with a hard heart. Bringing people to tears shows how human they are."

There is no end in sight — which is why life in a climate-changed world requires a new logic - *By Anik Waldow*

This Australian winter has been pleasantly dry and sunny, and it is all too easy to join in with the many sighs of relief that the long-awaited break from catastrophe is finally here. And yet, any hope that the worst may lie behind us is immediately crushed when looking north. The northern hemisphere is in deep trouble, foreshadowing in graphic terms what next summer might look like with the onset of a new El Niño weather phenomenon, known for bringing dryer and hotter conditions to Australia.

Wildfires have been raging in Canada for months, turning the skies into the apocalyptic red-orange now well-known to Australians, suffocating

people as far away as New York City. In Greece, large parts of Corfu and Rhodes are burning, bringing hellish conditions to the paradise islands, with tourist businesses destroyed and visitors being evacuated by their troubled governments that sent empty planes for their citizens to be brought back to the safety of their cooler homelands. For locals, of course, there is no way out — only the will to rebuild until the next fire hits. In the south of France, water has run out leading to a ban on the construction of swimming pools, causing heated debates over water usage by public and private agents.

Summertime has turned into a trap. It brings us face-to-face with the consequences of a churning world, where temperatures soar to unprecedented heights, while smoke and heat turn the usual outdoor activities into a health risk. Summertime now means moving from outdoors into air-conditioned indoor facilities, uprooting a longstanding logic of how to live and benefit from the seasons. With this change of logic comes a new set of conditions determining how we can negotiate leisure time, day-to-day business and, in the most extreme cases, survival.

T.C. Boyle's short-story "You Don't Miss Your Water ('Til the Well Runs Dry)" illustrates what it means to live with such a new logic. It describes the struggles of a family coping with prolonged draught in California:

It was that third year that broke our backs. We began to obsess over water, where it came from, where it was going, why there wasn't enough of it. It got to the point where everything that wasn't water related, whether it was the presidential election, the latest bombing, or the imminent extinction of the polar bear, receded into irrelevance. The third year was when it got personal.

Climate anxiety is endemic among young people, revealing how personal climate change has already become. However, while some progress has been made, policy makers continue to operate with an atomistic conception of economic interest with a more integrated understanding of the challenges posed by a changing climate. Resonating with this atomistic picture, a recent study found that many people "consider climate change a serious issue", but nonetheless "rank other problems as more important" — including economic security,

health, safety, immigration, and education.

Ranking concerns for climate change against other fears reveals a fundamental misconception concerning the scale and consequences of climate change. Climate change is not just one problem among others that we can solve once we have addressed more highly ranked concerns. What this concretely means is that we need to begin treating climate change as the framework in which desires for financial security, economic flourishing, safety, and health become meaningful. And this requires us to stop thinking of climate change as creating fears and anxieties that compete with other non-environmental concerns in a zero-sum game of cares.

Dropping the illusion of stability

The events of the last three years have left us in no doubt that the effects of climate change can hit fast, often unexpectedly, and with fierce and destructive force. They can destroy the lives and livelihoods of hundreds of people in a matter of minutes — as we've witnessed during the floods of 2022. And yet, no matter how dramatic these events appear when reported in the news, all too easily we slip back into our daily routines and focus on concerns that are closer to home: how to pay rent, or keep one's job, or support our children in their education.

It is precisely when we attend to the future of our children, however, that the fallacy of this logic becomes most apparent. Thinking about their future often involves the assumption that there is some kind of stability regarding the course of the events governing our personal and collective lives. Which is to say, we expect the future more or less to mimic the past and do so because there are regularities and natural laws that make us expect that the sun will go up tomorrow, just as it has in the past, and that investments in particular areas of concern will pay off later, as they always have. So, we know that having an education is crucial to finding a job, earning enough to satisfy central needs, and having a fulfilling life. Knowing this provides a strong reason for mobilising resources for education — at both the personal and collective level.

Climate change disrupts this illusion of stability and confronts us with the confronting thought that normalcy will not be attainable in the foreseeable future. It upends our expectations about what we can reasonably desire for ourselves and others — including our children. For instance, climate change raises fundamental questions about what types of employment will be available in five or ten years' time, and what kind of investment in education is worth pursuing. After all, what sense does it make to invest in training for jobs that have already begun to change and disappear due to international pressure on certain industries? And what good can be expected from investments in housing and infrastructure if it uses the same old technology that fails to protect from extreme heat, so that huge amounts of energy and enormous air conditioning cost are required to stay cool?

Actual or artificial? As the difference becomes harder to discern, will we eventually give up trying? - *By Emma Wilkins*

If you were walking past a car on a hot day and saw an infant strapped within, the windows closed, what would you do? Assume a parent was nearby? Maybe scan to see?

What if nobody was in sight? Would you stop to tap the window, peer inside?

And if the child seemed motionless — eyes glazed or closed, no sign of breath — what then? Would you smash a window? Call for help?

It's a dilemma people face from time to time, but looks can be deceiving. Especially in more recent years, some have intervened — only to discover that the child who wasn't breathing wasn't real. It was a doll.

Life-size, life-like infants — their features hand-painted, hairs separately implanted, bodies weighted to feel real — have been around for more than two decades now. The not-for-children collectors' items, sometimes made to resemble a living — or dead — child, were once prohibitively expensive. But as cheaper versions of Reborn dolls

become more popular, are used as toys by kids, we might find it more and more difficult to know which of the infants seen in public — strapped in car seats and in prams, cradled in arms — are real?

A telling sign is just how still and silently they sit and lie. But you can get ones that have heartbeats and feel warm, ones with voice boxes that make them laugh and cry and snore. And surely some will soon, if they don't already, incorporate Artificial Intelligence (AI). They won't be programmed to say "mum", or "dad"; they will listen; they will "learn". If these dolls become more common, maybe stories of bystanders, seeing "kids" neglected or mistreated, stepping in to help, will become more common too. Or perhaps we'll learn to assume our eyes deceive us and turn away.

Distinguishing what's living from what's not, discerning origins, is a dilemma we already face; and have faced increasingly this year. We face it when we see an illustration, hear a song, and can't tell who — or what — created it; when we're getting help online and don't know who — or what — we're talking to.

Is it human? Or machine?

As we ask this more and more, as the answer becomes harder to discern, it makes me wonder: will we keep making the effort, or give up? And what of future generations? Will they ask: real or artificial, human or machine? And if they do, will there be a way for them to tell?

Trying to run before we can crawl

I can't be sure, but I think Google's chief scientist Jeff Dean was trying to reassure people of the company's "responsible" approach to AI when, earlier this year, he released a statement about how the company is "continually learning to understand emerging risks while also innovating boldly".

The statement followed Geoffrey Hinton's decision to resign from Google over ethical concerns. Around the same time, more than 1,000 experts in the field warned that AI posed "profound risks to society and humanity" and called for a six-month pause so protective protocols could be developed. Within weeks, Hinton was among the signatories to another warning: a statement that said mitigating the

risk of human extinction from AI should be a global priority.

It seems Connor Leahy — himself an expert in generative AI — wasn't exaggerating when he said no one in the field really understands the technology: "It's like we're trying to do biology before we know what a cell is", Leahy said. "We don't know what DNA is. We don't even have good microscopes."

If those training generative AI don't know how it learns, how it works, surely a pause, some regulations, are in order. But when have humans ever "paused"?

Speaking of biology, a report in the Guardian says scientists have created a "model" human embryo with a heartbeat and traces of blood. The synthetic model "was specifically designed to lack the tissues that go on to form the placenta and yolk sac in a natural embryo, meaning that it did not have the theoretical potential of developing into a foetus". Dr Jitesh Neupane from the University of Cambridge stressed "that these are neither embryos nor are we trying to make embryos". And yet, when he first saw the heartbeat, Neupane said he felt scared.

I wonder if he felt any regret, or if he ever will. I wonder how many others, beholding their creations in the lab, or seeing them let loose, feel uncomfortable — but proceed anyway. If they don't innovate, someone else will.

Do people think of history as they seek to make it? Do past cultures, events, allegories, often come to mind? I think of an ancient yet enduring tale of a luscious garden, where humans walk with God, unclothed and unashamed — until they disobey his only rule, stop trusting the one who made them, start judging for themselves, and are cast out. Later on, outside that place, people seek to build a tower that will reach beyond the earth, that will make them feel like gods — until God himself hits pause.

These tales reflect our nature. Since they were set down, the world has changed dramatically, but still we choose what challenges, frightens and excites, in place of safety and restraint; still we deceive each other, and ourselves, even if deep down, we know we'll pay a devastating price.

Hearing that Google is "learning to understand emerging risks while

also innovating boldly” — as opposed to, say, managing emerging risks, or understanding the risks before innovating, or innovating cautiously — though unsettling, is unsurprising.

Even as I write this, that statement and those letters are old news. But old news, even ancient stories, can still warrant our attention.

Concealment and consent

For years now, Professor Toby Walsh has been drawing attention to Alan Turing’s work on whether machine intelligence could ever be indistinguishable from human intelligence, and calling for a way to ensure that when it’s not, people can tell.

All the way back in 2015, Walsh argued that technologies such as driverless cars necessitated some kind of “red flag” legislation to ensure autonomous systems wouldn’t be mistaken for systems controlled by humans. In Walsh’s words, they should be designed this way. Today he is still making his case: the difference between human and machine must not be concealed; proposed laws against AI impersonating humans are vital, and already overdue. Even with such laws, Walsh says, it will be easy to ignore or overlook the difference; to be deceived.

Returning to those lifelike dolls, the more closely one resembles a real child, the more practical and ethical problems arise. The risk of deceiving others, whether deliberately or inadvertently, increases. In the case of children, less imagination is required for “play” with these dolls, but more emotion, more attachment, are in play — emotion and attachment that might do more harm than good. Meanwhile some adults, perhaps grieving children they have lost or been unable to conceive, also “adopt” the dolls, and mother them.

Photographer Rebecca Martinez, driven by a fascination with “whom — or what” people choose to love, has spent hours documenting this phenomenon. Some of her photographs depict the dolls being treated as the objects they are. But because the infants look so real, this is disturbing; it’s as if something that is sacred, has been profaned. Meanwhile photos of the dolls being treated as real children, mothered by grown women,

cradled tenderly, break my heart.

I'm reminded of Kazuo Ishiguro's novel *Klara and the Sun*, which depicts a woman bracing for her daughter's death by training up a robot to replace her. I've since heard talk of training generative AI to mimic loved ones when they're gone. The line between fiction and fact is shifting every day.

It's a fact that when his seven-year relationship broke down, 38-year-old Alexander Stokes ended up pursuing a synthetic one. Stokes created an artificial "wife" — part chatbot, part life-size sex doll — and started telling her he loved her, every day. The report that tells his story also notes that since generative AI has gone mainstream, deep fakes have become easier than ever to create. Further, the overwhelming majority of deep fakes are pornographic, and the people they feature have not given consent. In the case of (non-pornographic) film cameos, such as the one a Christopher Reeves representation makes in *The Flash*, consent couldn't be obtained from the subject; Reeves is dead.

It's one thing for people to "choose" to love a proxy, to want to believe it's real despite knowing on some level it is not. It's one thing for people to choose to interact with AI-generated text. It's another for people to be deprived of choice, to be exploited, or deceived.

There's a sense in which all these dilemmas are quite new; and there's a sense in which they are not new at all. An inability to discern replica from real, fiction from fact, truth from lies, is one that we've faced from "the beginning". But the unprecedented scale and sophistication of technology in our time makes for a new and urgent problem. Today we are repeatedly comparing actual and artificial. But will future generations have this luxury? This impulse? This ability? I wonder what will happen if they don't?

Differences matter

In May this year, a teacher invited poet Joseph Fasano to go "head-to-head" with ChatGPT in a poetry class. Fasano and the chatbot would be given the same three topics, and five minutes per topic to pen a poem.

Fasano shared the request, and a poem entitled “For Someone Who Used AI to Write a Poem”, on social media:

*Now I let it fall back
in the grasses
I hear you. I know
this life is hard now.
I know your days are precious
on this earth.
But what are you trying
to be free of?
The living? The miraculous
task of it?*

Love is for the ones who love the work.

I have no way of knowing whether Fasano really wrote this poem, but I like to think he did. If I were told it had been generated, I'd like it much less. If that seems biased, it's because it is.

It's not so hard, these days, to imagine a world where AI is considered “sentient”, where robots have rights; where seeking to tell who's human and who's not is frowned upon. But bias isn't always bad. It is right to treat a human as a human, a doll as a doll, a robot as a robot. Even if they all look and sound human, they're not. To behave as if they are is to entertain a fiction, to perpetuate a lie. To deem the difference an irrelevance is problematic too. We risk treating humans as less than human and machines as more than human.

As with store-bought food, or clothing, consumers have a right to see — and makers have a duty to reveal — the materials, ingredients, from which a thing is made. Fasano notes that, even if AI and a human created the same poem, the meaning would be different. How I feel about the poem above depends on whether it was a product of Fasano's experience: his encounter with the teacher, his feelings about AI, who knows what else; or the product of a machine: a database, an algorithm, who knows what else. One would be inspired, the other generated. They might produce the same end, but means matter too.

I want red flags for all the times I might mistake a machine for a human (or worse, a human for a machine), so I can judge their output accordingly, and interact with them appropriately. I want future generations to understand the difference between imitation and original. And to care. If the difference between fiction and non-fiction matters, and it does — it changes how we write, and how we read — this matters too.

Our days are precious on this earth. Unlike machines we can die, and live, and love. And our loves can be disordered. We can love that which won't ever love us back; we can worship idols that we've made with our own hands; we can be deceived by accident, or choice.

One kind of infant, strapped in a car alone, warrants attention; another kind does not. One needs love, the other has no needs at all. We need to know the difference, and to care. What's more, we shouldn't have to ask; we should be told. We have a right to know.

Emma Wilkins is a Tasmanian journalist and freelance writer, and a Fellow of the Centre for Public Christianity.

Bishop of Newcastle does 'not feel able' to grant Lord Sentamu permission to officiate - By HATTIE WILLIA

THE Bishop of Newcastle, Dr Helen-Ann Hartley, has — with “extreme disappointment” and “sadness” — declined to grant Lord Sentamu permission to officiate (PTO) in her diocese, because he refuses to apologise for his written response to a church safeguarding review in which he was criticised.

In May, Dr Hartley suspended the former Archbishop of York, Lord Sentamu, from active ministry in the diocese of Newcastle, where he is an honorary assistant bishop, after he rejected a review that found that he had failed to act on a non-recent disclosure of abuse while he was at Bishopthorpe (News, 19 May). The review concerned the abuse perpetrated by a priest, the late Trevor Devamanikkam (News, 11 May).

Lord Sentamu wrote at the time that the review “demonstrated a lack of necessary understanding regarding the operation of dispersed authority

in the Church of England” and that “Safeguarding is very important but it does not trump Church Law.”

In a statement on Thursday, Dr Hartley said that the diocesan safeguarding adviser and the National Safeguarding Team (NCT) had since met Lord Sentamu and had “concluded that he would respond appropriately today to any disclosures made to him in the diocese of Newcastle and in his wider ministry”.

Dr Hartley, however, met him on Tuesday, after which, she writes, “my concern remains that his public statement, following the Learning Lessons Review, is inconsistent with the tone and culture I expect around safeguarding in Newcastle Diocese, and has had a significant impact on survivors and undermined public confidence. It is for these reasons that I have asked Lord Sentamu to reflect on his words, and in particular the impact of them, and to offer an apology.”

One month after his original suspension from ministry, Lord Sentamu resigned as the chair of Christian Aid.

Priest and partner buy country pub - By Pat Ashworth

Villagers welcome the Revd Carl Melville and Steve Smart to the Falcon in Pulham Market

VILLAGERS and regular drinkers at the Falcon pub, in Pulham Market, a village in south Norfolk, have welcomed its new owners: the Revd Carl Melville and his partner, Steve Smart. Mr Melville, currently Rector of Bacton with Wyverstone, Cotton and Old Newton, and Wickham Skeith, in the diocese of St Edmundsbury & Ipswich, takes up a new post as Rector of Pulham Market at the end of September.

Mr Smart has worked in hospitality for 17 years. When the pub that he managed changed landlords, the couple decided to look at vacant pubs to see whether owning one themselves was feasible. On a return visit to the Falcon, they noticed that, in the church opposite, the benefice was in vacancy. Mr Melville applied for and was offered the post.

“I don’t think a vacant pub and a vacant church was a coincidence; rather, a blessing,” he said. “For Steve, it is a place of business,

which he does incredibly well to the best of his abilities; and, for me, it is a place of mission.”

Pub and church marry well together, he observes: they have common challenges, and people are at the heart of both. “People who are looking for drink and refreshment, people who are looking for truth and salvation. Jesus’s ministry used drink and refreshment. . . Jesus met people at watering wells, with the message that he was the water of life.”

He will be helping to run the pub in his spare time and on his day off. Both have completed extensive training: “An everyday experience for Steve, but an eye-opener for me.” The opening night was well attended, and they managed to serve a “mind-blowing” 150 people.

“The conversations have flowed, and, although talking about religion, politics, and money in a pub usually never really works, talking about what I do as a priest has been quite natural. People have been really interested in why I’m supporting Steve here. Some of the church folk in the area have popped in to see their new vicar, too. We have been made so wel-

come by everyone,” Mr Melville said.

“We are not a Christian pub, and that will never be the case. But I hope, even if we don’t talk to people about Jesus, they see some warmth and love in the welcome and hospitality we provide to those who come seeking refreshment. I pray that for the Falcon, and I pray that for my new benefice, too.”

What Christianity can offer to those struggling with body image - *By Hannah Craven*

In an everyday act of insidious double speak, the average Australian woman’s size of 16-18 is labelled “plus sized”. Diet drugs like Ozempic are taking off. The fitness and wellness industries are booming.

Eating disorder symptoms rose dramatically during the COVID-19 pandemic, with a high risk of relapse, worsening symptoms, more new diagnoses, and presentations in children younger than ever, according to research recently published in the Journal of Eating Disorders. Presentations increased by 63 per cent during 2020 at the Eating Disorder Service of

Melbourne Royal Children's Hospital.

It's true that realistic, normal, healthy body sizes and shapes are becoming slightly more visible in stores, advertising, and on TV, but they are barely a drop in the ocean. There are some stand out exceptions, but we all know they are exceptions. Ultimately, thin still wins. My son learns about body-shaming at his high-school. My nine-year-old daughter worries at night that she's fat.

We justify it by trying to believe in a straight line between size and health: thin is healthy, fat is unhealthy, thin is good, fat is bad. But in truth the relationship between size and health is much more complex than we make out. And as the statistics cited above reveal, our obsession with thinness is not making us healthier, it is making many of us unwell. The ultra-thin ideal is not about health. It is unrealistic – even impossible – for most people. It damages self-esteem, it reduces our ability to enjoy our own lives, and it promotes unhealthy patterns of diet and exercise. But healthy or not, we're meant to want to be thin. Or at least – we're not meant to be OK with being "fat".

So, what can Christian theology offer to young Australians who find it so hard to feel at home in their bodies?

Unfortunately, the answer is that we've often done more harm than good. Christian dieting movements are big business in both the United Kingdom and the United States, with programs such as "Slim for Him", "Weigh Down Ministries", the "3D plan" and more.

These movements are less visible in Australian Christian culture, but if all Australian women are swimming in diet-culture then Christian Australian women must be making theological connections and assumptions whether they know it or not. Does God care how much you weigh? What size you are? Is weight and size a Christian moral issue? Have you ever heard a Christian teacher or preacher even approach these questions, apart from a passing reference to his "smokin' hot wife"?

The Evangelical Women in Academia conference in July tackled such questions – along with many other topics often sidelined from mainstream theological reflection. This conference aims to

create space for current and aspiring Christian women academics to present, to learn, to ask questions, and to see what's possible. One benefit of platforming different voices in theology is the inclusion of different experiences and topics historically ignored by the male-dominant tradition. We took part in sessions on architecture, fashion, art, hospitality, medical ethics, disability, climate, global poverty, and creative writing, alongside papers in biblical studies and theology. Throughout, conference interrogated the topic of beauty – its potential and its pitfalls, its place in a world of struggle and need.

Clinical psychologist Dr Jessica Green presented a workshop on the Health at Every Size approach to body image and eating disorder recovery. The Health at Every Size movement recognises that you cannot tell someone's health by looking at them, or by their weight. HAES is a non-diet approach to body image that promotes health behaviours above weight loss.

Dr Green also reflected on elements of Christian theology and teaching which intersect with women's experience of disordered eating and body image struggles.

While some feminist theologians have done good work on this topic, not much of this has made it to your average Australian churchgoer. The Christian tradition has associated women's bodies with sin, uncleanness and temptation, while at same time associating women themselves more closely with their bodies, reserving the "rational" – the "life of the mind" – for men. Sexist readings of Genesis 1 and the figure of Eve in particular are the source of many distortions. Eve-Mary typology reinforces the moral dichotomy between "good" women and "bad", strengthening the association between women's bodies and sin. For many women, dieting and weight loss are forms of control and self-discipline, and have moral overtones. Theologian Hannah Bacon points out the religious language so often attached to food – temptation, sacrifice, guilt and transgression, "good" foods and "bad" foods, in her work *Feminist Theology and Contemporary Dieting Culture*.

For me, the notion of my body as "an instrument not an ornament" has been powerful, helping me to shift my focus and to learn to appreciate my body for things other than its appearance. It's a phrase

that comes from the work of US clinical psychologists Lexie and Lindsay Kite.

Fostering gratitude for all the things my body allows me to experience has helped me to “be in it” differently: climbing a hill and taking in the view, running by the river in the early morning light, growing and birthing two babies. During the pandemic I started to exercise outdoors regularly, mostly for the mental health benefits. A bonus has been that now, in my 40s, I am more at ease in my body than ever before. I feel it literally carrying me through each day.

But I also worry that this strategy prioritises function, and marginalises disabled bodies in further ways. It relies on my being able-bodied, which – as John Swinton so helpfully reminds us – is for all of us only temporary. My husband recently had an accident in which he broke both of his collarbones. Suddenly he was severely limited. He could no longer do the things he could previously do. What then?

Graduate student and Melbourne diocese Access and Inclusion Working Group member Elizabeth Culhane presented a workshop at the conference on the topic of

disability inclusion. The slogans of the body positivity movement might not just be insufficient, they might also be destructive – only reinforcing the idea that being and feeling beautiful is what counts. Still focused on the external, many versions of body-positivity simply seek to expand the range of bodies which might be objectified.

Dr Green suggests body neutrality as a healthier way forward. Lifting the pressure to feel great about our bodies can help us to feel less bad about them too. So rather than beauty being tied to how you look or what you can do, Ms Culhane proposes an alternate concept of beauty grounded in the inherent worth and dignity of all. This moves beyond a “use based” valuing of bodies altogether, even though some use-based ways of valuing our bodies may be positive for some.

For something that so intimately and fundamentally affects us all, it is strange that theology has only so lately come to reflect on these kinds of questions. I am thankful for the space that Evangelical Women in Academia has given to these topics, and to women’s experience.

Medieval seal returns to its original home, after 500 years - By Paul Wilkinson

A RARE mould for the seal of a medieval document thought to have been used to authenticate indulgences is back where it was first used, 500 years ago.

The metal matrix was unearthed in a field not far from the Augustinian priory of Mottisfont, in Hampshire, where monks would dispense indulgences to rich donors, pardoning their sinful behaviour and reducing the time spent in purgatory.

It was found in 2021 by metal-detectorists on the site of an ancient market in the village of Lockerley, two miles away, where clerics from the priory would offer their wares. The National Trust, which owns the 18th-century house built on the priory site, bought the cast copper-alloy mould at auction last year (2022) for £3640, and it goes on display there this weekend.

The matrix, which dates from between 1470 and 1520, measures just 60mm by 40mm, and is inscribed in Latin: “Sigillu[m] officii prioris p[ri]oretas sce trinitat[is] de Motesfont” (“Seal of the Official of the Prior of the Priory of Mottisfont”). It bears a depiction of the Trinity, and a figure of a praying cleric. Matrices such as this were not regarded as precious by their users, as they were made from softer metals and were not intended to last long. As a consequence, few have survived to the present day.

Mottisfont benefited financially from selling indulgences, as it stood on the busy pilgrimage route to Winchester and Salisbury. But its income was dramatically reduced when the Black Death devastated Europe in the 1340s. To compensate, the Pope granted the priory permission to sell pardons to support its work. The indulgences could, it was said, remove one year and 40 days off the purchaser’s time in purgatory, while they waited to gain entrance to heaven.

George Roberts, a curator with the National Trust, said that the pardons effectively “fast-tracked” people to heaven. “This, of course, came with a price, which was then used to support the priory’s finances.”

It is believed that the matrix is the only one of its kind in the UK to be reunited with its original home. James Brown, the Trust's archaeologist in the south-east, said: "It's so wonderful to see this special find returned home. Archaeology can be rather like trying to complete a jigsaw puzzle without the box showing the final image, and with most of the pieces missing.

"This is a story where a missing piece of the puzzle has been found, allowing us to see more of the picture, aiding our understanding of the early history of Mottisfont, and, importantly, sharing that with our visitors."

Ukraine moves Christmas holiday, distancing itself from Russian tradition - By Nelli Saarinen and wires

Ukraine has moved its official Christmas holiday to December 25 in a break with the Russian Orthodox Church which celebrates it on January 7, according to new legislation.

The bill, signed by Ukrainian President Volodymyr Zelenskyy, highlights the deepening rift between churches in Kyiv and Moscow since Russia's invasion of

its pro-Western neighbour.

"The relentless and successful struggle for their identity contributes to ... the desire of every Ukrainian to live their own life with their own traditions and holidays," an explanatory note for the bill on the parliament's website says.

The purpose of the law is to "abandon the Russian heritage of imposing Christmas celebrations on January 7", the note says.

Ukraine had been under Moscow's spiritual leadership since at least the 17th century, alongside many other former Soviet countries.

However, part of the Ukrainian Orthodox Church broke with Moscow in 2019 over Russia's annexation of Crimea and support for separatists in the east of their country, forming the smaller, independent Orthodox Church of Ukraine.

The Russia-backed branch of Ukraine's Orthodox Church also said it had severed ties with Moscow in May 2022.

The decision to move Christmas is the latest in a series of steps taken by Ukraine in recent years to distance itself from Moscow.

Other steps have included renaming streets and towns named after Soviet figures.

Religious rift unfolds alongside war

Practised by about three-quarters of the population, Eastern Orthodoxy is the predominant religion in Ukraine.

It consists of 17 self-governing churches around the world, each run by its own patriarch, but the Ecumenical Patriarch of Constantinople in Istanbul is seen as the spiritual hub by many.

The leader of the Russian Orthodox Church, Patriarch Kirill, has been a vocal supporter of Russian President Vladimir Putin and his invasion of Ukraine.

Patriarch Kirill has also made it clear that he sees Russia, home to about half the world's Orthodox population, as the highest authority over Constantinople.

Mr Putin has argued that Ukrainians and Russians are "one people", tied to each other culturally, economically and spiritually.

While the division between Ukraine's Orthodox bodies has

existed for decades, it has intensified since the Russian invasion, according to Nihal Saad, the director of United Nations Alliance of Civilisations office.

Speaking to the council following Russian air strikes damaging a historic cathedral in Ukraine's Odesa, she said the safety of members of religious communities in both Ukraine and Russian-controlled areas was "a matter of grave concern".

While the division between Ukraine's Orthodox bodies "has existed for decades", it has intensified since the Russian invasion and has "reverberated worldwide as Orthodox churches have struggled with how and whether to take sides", she said.

Thank You

Thank you to Strathfield Council for donating food to the Parish Pantry.

Thank You

Advertisement

General Secretary of the NSW Ecumenical Council

Applications are invited for this multi-faceted 3 day a week position, located in the CBD of Sydney. The applicant is responsible for the day-to-day functioning of the Council, working closely with Board members. The Council has a membership of 18 Christian Churches.


The applicant is a person of integrity with a lived understanding of the Christian faith, interested in the history and current thinking about ecumenism and has an openness to working with Christian and non-Christian faith communities and secular organisations to build positive community relationships.

The position of general secretary is supported by an administration support worker.

The full position description and requirements for the position as well as further information about the NSW Ecumenical Council is on the website: www.nswec.org.au

Application to be forwarded to wschuiringa@nswec.org.au by cob Thursday 17 August 2023.

Quote of the week...



may the Lord bless
you and keep you
may He make his face
shine upon you
and be gracious to you;
may He lift up
His countenance
upon you
and give you peace.

numbers 6:24-26

INDOORS ...



CONSORT 8

presents

The English Nightingale

Guest artist:

Hans-Dieter Michatz
Recorder

With music of

Brade, Dowland, Henry VIII,
Kogler, Lane, Van Eyck
& Scottish Airs from Geminiani's
Treatise of Good Taste in the Art of Music

Saturday 12 August 2023 6pm

St Paul's Anglican Church, 205-207 Burwood Rd, Burwood

Tickets available online or at the door \$45 (concession \$40)

The church is a 10 minute walk from Burwood station and there are regular buses along Burwood Rd. Parking is not available in the church grounds but is available on Burwood Rd (unlimited) and also at the Woodstock Community Centre (enter from Fitzroy St). Walk 100 metres down Duff St to the church.

Please join us for a glass of bubbly and supper after the concert

CONSORT 8

Susan Christie recorder, viol **Susan Foulcher** recorder, viol **Jane Grimm** viol
Judith Huxtable recorder **Annabelle McIver** viol **Dan Murphy** recorder
Robert Small recorder **Cathy Upex** viol **Bernard Williams** recorder, lute
Tim Chung countertenor

consort.eight@gmail.com

www.consort8.org

Purchase tickets



Movement for the Ordination of Women
40TH ANNIVERSARY

Celebrating 40 years of activism on behalf of women's ordination in the Anglican Church.

When: Sunday 17th September 2023.

Where: Christ Church St Laurence,
814 George Street, Sydney.

Guest preacher at the 9:00am and 10:30am services:

The Archbishop of Perth, The Most Reverend Kay Goldsworthy, AO. 10:30am Livestream:

<https://ccsl.org.au/>

12:30pm Lunch and Lecture:

The Venerable Dr Colleen O'Reilly, AM will deliver the Dr Patricia Brennan AM Lecture, in honour of the founding National President.

Book By: 1st September 2023.

Cost: \$30

Book at: <https://mowatch.com.au>

Further info: Ruth Champion, Sydney Convenor,
ruthchampion47@gmail.com

INTERCESSIONS – Sunday 6th August

The Transfiguration of Our Lord

[PRIEST] Let us pray for God's world and for his Church, looking for Christ's Kingdom which is to come.

Lord, give us grace and strength this day to build up your church in love for the world, especially the Anglican communion. We bring before you the Province de L'Eglise Anglicane Du Congo, its primate, clergy and people. Plant your hope deep within each of us and open our eyes afresh to the vision of your kingdom. Grant Fr James and the ministry team wisdom to draw us all deeper into your love that we may work together for your glory. We give thanks for the music which beautifies our worship each week and ask your blessing on David our Director of Music, Bailey our organist and the members of our choir. May all we do be to your greater glory.

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

Lord, our world is being battered by disasters, conflict and famine, leaving us feeling powerless. Give us strength to build understanding and harmony in our own community and grant the leaders of the nations compassion and wisdom so that they will strive to resolve crises, not incite

them. Bind politically motivated rhetoric and encourage a deep desire to work for the good of all people, especially in areas of conflict, need and oppression. Give peace in our time, good lord. May all we do be to your greater glory.

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

Lord, as we see the effects of climate extremes on vulnerable communities, we pray that our eyes may be opened to the needs of the natural world and the ways we can work to protect it. Give wisdom to our governments, to Anthony, our Prime Minister, Chris, our Premier and John, our Mayor and all our elected representatives that they may work together to build a more just society. May all we do be to your greater glory.

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

Lord, pain, suffering and loss are part of all our lives, yet we know that you are present with us in all aspects of our being. We trust in your care for the sick, for those nearing the end of their earthly journey and for those who mourn the loss of loved ones. We remember especially those who

have asked for our prayers: Anjali, Dale Berry, Christopher and Ksenia, Andrew Davies, Debbie, George Garai, Chris Grantham, Barbara Hawkins, Kathleen Hare, Terry Kelly, Judy McIntyre, Yolande Phillips, Fran Sellers, David Wheatley, Joyce Bannister, Barry Brandy, John Burns, June Cameron, Elsie Dunnam, Malcolm Green, Ray Holfeld, Enid Kell, Paul Kilpatrick, Helen Kingsley, Melissa Moore, David Morgan, Graham Norman, Sally Palmer, Winnie Pang, Michelle Phillips, Sally Rippingale, Robert, Jill Sharwood, Diane Smith, John Sorensen, Peter Sorensen, Daphne Storey, Sylvia, Martin de Vries, Bill Whittle, Bob Woods and others known to us. Lord, uphold us in the challenges life brings. May all we do be to your greater glory.

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

Lord, grant us trust in your unfailing promise of salvation. We give thanks for all who have passed beyond death and been transformed in your glorious kingdom, especially those whom we love and others who have their year's mind at this time: Noel Poon, Charles Chambers, Barry Debus, Phyllis Hendry, Linda Eckstein, Joyce Lee, Shirley Benn, Milton Swan, Peter Kroger, Margaret Luhr and Joyce Harvey. May we, with them, come to the fullness of your presence.

[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 10.0am in the Chapel of Our Lord's Passion.

Commemorations noted this week

~ Tuesday 8th August - Dominic, Priest and Friar (d.1221)

~ Wednesday 9th August - Mary Sumner, Founder of the Mother's Union (d.1921)

~ Thursday 10th August - Laurence, Deacon and Martyr at Rome (d.258)

~ Friday 11th August - Clare of Assisi (d.1252)
- John Henry Newman, Cardinal and Theologian (d.1890)

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



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

Senior Assistant Priest Fr Michael Deasey OAM

Honorary Priests Fr Jim Pettigrew
Fr Mark Battison

Lay Minister Ms Rosemary King

Director of Music Mr David Russell

Parish Organist Bailey Yeates

Lay Assistant Ms Natalie McDonald

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 OAM - 9747 3619

Captain of the Bell Tower Mrs Pam Brock OAM

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

Phone 9747 4327

Post PO Box 530, Burwood, NSW 1805

Website www.stpaulsburwood.org.au