

Diary dates October and November, 2011

6 th October	10.30 Holy Communion 11.00 Bible Study – Christian Basics 2 12.00 Bring and Share Lunch
3 rd November	All Souls' Day Service of Remembrance 10.30 Holy Communion 11.00 Bible Study – Christian Basics 3 12.00 Bring and Share Lunch
24 th November	10.30 Council Meeting

Prayer of the month

O God,
you know us to be set
in the midst of so many great dangers,
that by reason of the frailty of our nature
we cannot always stand upright:
grant to us such strength and protection
as may support us in all dangers
and carry us through all temptations.

Collect for the 4th Sunday before Lent

Prayer focus

Given the presence of the Holy Spirit in our lives as practising Christians, to reflect on to what extent we have received the seven gifts of the Spirit: counsel; the fear of the Lord; fortitude; piety; understanding; wisdom; knowledge.

Notre Dame de Dinard

We welcome Père Yves-Marie Couët to the post of Curé of our town's Catholic churches and we pray that as he continues the work of God in this place, his ministry may prosper and bear much fruit.

The Newsletter St Bartholomew's, Dinard 1871 - 2011



October, 2011

Services

Sunday 11.00 Holy Communion (with hymns)

Thursday 10.00 Holy Communion (said)

A warm welcome to all who worship with us.
After the service coffee is served.

Priest-in-charge: The Revd Gareth Randall

For further information concerning baptisms,
marriages or funerals:

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Website : www.stbarts-dinard.org.uk



October, 2011

Dear Friends,

Confirmation

On 2nd October, we are fortunate to be visited by The Right Revd Edward Holland. Bishop Holland is no stranger to our church: in fact, he came to Dinard on 4th September, 1994 to confirm 5 candidates when the Revd Canon Roger Gilbert was chaplain.

Confirmation is a Christian rite of passage marking the declaration in public by an individual that they are Christians, that they wish to state openly that they are ready to affirm the vows made for them at their baptism by their parents and God-parents.

Rites of passage mark the milestones in life: birth, death and significant points in between. In Judaism, we have circumcision at which a child is named, Kaddish after death, bar mitzvah to mark a boy's transition to adulthood and marriage to indicate he is ready to assume responsibility for a family of his own. In the Church of England, we practise infant baptism at which a child is named and confirmation when the child is adult enough to speak for himself. Our funeral services mark the transition from this life to the next and our marriage service blesses the union of two people resolving to live as one, affirming their relationship with solemn vows and the giving and receiving of rings.

Confirmation is special in that a Bishop lays his hands on a candidate's head whilst saying, 'Confirm O Lord thy servant with thy Holy Spirit'. In so doing, he bestows the gift of the Holy Spirit on them as the Apostles and their successors have done throughout all ages.

On your behalf, then, let me wish our candidates and those from Christ Church Brittany and All Saints La Vendée well as they continue on their Christian journey.

Father Gareth

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Notices

- **Sunday School** will once again be breaking up for Winter wef 2nd October and will resume again in Spring on Palm Sunday 1st April 2012 – Val Carter
- **Thanks** to Diana Wilson whose English Tea in her garden on St Bartholomew's Day raised 600€.
- **Thanks** to Val Carter for organising a Moule and Frites lunch after the Eucharist on our patronal festival at le Café Anglais.
- **Thanks** to Diana Wilson whose Soup Lunch in her garden in September raised 505€ divided equally between the SPA and church funds.
- **October Connection** – don't forget to buy a copy this month which has an article on St Barts !
- **October Central Brittany Journal** has an article on 'The Cooking School near Moncontour' – possible Christmas present idea – the course of course not the CBJ !
- **Deadline** for submission of material for the November Newsletter is ***midday on Thursday 27th October***
- **Church Finances for August**
Income: 8974€ Expenditure: 3744€



Français et Britanniques Amours et Désamours

A chance to improve your French and to see how the French may see us. 'Français et Britanniques' is a study of the Entente Cordiale, the friendly relations between two nations separated and linked not only by the (English) Channel but by . . . Read the book, a veritable mine of sharply observed fact and opinion by journalist, writer and historian Jean Etèvenaux. Copies priced 23€ are available from him 49 rue du Grand Roule 69350 La Mulatière; 04 78 50 11 66; or etevenaux.jean@voila.fr

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Readings in church

October 2nd

15th Sunday after Trinity

Exodus 20 v1 - 4, 7 - 9, 12 - 20

Psalm 19 v7 - end

Philippians 3 v4b - 14

Matthew 21 v33 - end

October 9th

16th Sunday after Trinity

Exodus 32 v1 - 14

Psalm 106 v1 - 6

Philippians 4 v1 - 9

Matthew 22 v1 - 14

October 16th

17th Sunday after Trinity

Exodus 33 v12 - end

Psalm 99

1 Thessalonians 1 v1 - 10

Matthew 22 v15 - 22

October 23rd

Bible Sunday

Nehemiah 8 v1 - 4a, 8 - 12

Psalm 119 v9 - 16

Colossians 3 v12 - 17

Matthew 24 v130 - 35

October 30th

All Saints

Revelation 7 v9 - 17

Psalm 34 v1 - 10

1 John 3 v1 - 3

Matthew 5 v1 - 12



Book Donation

Thanks to the late Father Claude Guilloteau, late priest of a Catholic church in Sheffield, whose books have been kindly donated to our church by Bertrand Vinet of Rennes



The following comment was sent to me by Ron Frankel in response to the article on 'The pearl of great price' in last month's Newsletter.

On reading about 'pearls' my mind immediately went to thoughts I always have when I open the window near the computer before doing anything else. After rainfall, I enjoy looking at the drops of rain left on the leaves under the window. I call them 'pearls from heaven'! They are so very beautiful and shine more than the real thing in the morning light.

Notes from the Council

1st September, 2011

How would you gauge the health of our church? Perhaps a record of the meeting of our Council could be a good indication.

Longevity? St Bartholomew's Dinard is 140-years-old this year. We celebrated our patronal festival with the dedication of a bespoke icon by Karen Blampied, and blessed by our visiting preacher and former chaplain, Roger Gilbert. Copies of Karen's explanation of the icon will be made available for visitors.

Money matters? Financially, we are in a sound position through generous giving; the regular and varied fund-raising events; the income from legacies from the past. The resolution of Moynihan legacy is still being actively pursued.

Cleanliness next to Godliness? The new dishwasher has been installed on the Library by Chris Hughes and there are still some St Bartholomew's tea towels available for purchase (6€ each or 5 for 25€!) – solve your Christmas present problem and support the church at the same time.

Sound organisation? The organ, one of the treasures of our jewel of a church, will presently need restoration. The way ahead is going to be considered by a newly formed organ sub-committee.

Sound teaching? A new ten week Christian Basics course has been devised for our congregation.

Good publicity? A new Publicity Co-ordinator is actively being sought to take over the sterling work by Lynette Jarvis.

So what do you think?

Father Gareth

The St Bartholomew Icon

Father Gareth commissioned the icon as early as 2009 when Corrie Stein brought him to see my studio in Le Lyvet. The following July, some of my work was on display in St Bartholomew's during the Flower and Icon Festival and I was also engaged in writing icons for Anglican churches in Jersey. It was agreed, therefore, that I would research and write an icon for August 2011 to coincide with the feast of St Bartholomew and the church in Dinard's 140th anniversary.

Icons are 'written' not 'painted' because an icon is there to be read, deciphered. An icon is an image and as such provides us, the reader, with a window onto God. The great insight our Jewish brethren had is that God is in fact one God and that any representation of him would necessarily fall far short of our unknowable Creator. The great Christian revelation is that in the incarnation, through Jesus Christ, as the Word made flesh, God is embodied and is making something of his character known to us so that it is now possible to represent something of the numinous in and to Man who is indeed created in His Image.

And so I set to work to research my subject. The icon was to be Armenian in style and colour for it was in Armenia that Bartholomew was ultimately martyred. His robe is the garment worn by a 1st Century Apostle. Its colour determined by the Armenian penchant for mauves and reds.

In his right hand, a cross and a book. The book is the gospel of St Matthew (in Hebrew) which Bartholomew is said (according to the apocryphal gospel of Bartholomew) to have brought to the people of India. The cross is that of a martyr. In his left hand, a skinner's knife symbolising the manner of his death - that of being flayed alive.

Barefoot, as befits an Apostle, Bartholomew stands with his feet planted firmly on the ground in green surrounded by a fig-leaf motif to

Quotation of the Month

From a dear friend in Potters Bar, Lisa Klein, parent and former producer of some of the most spectacular musical theatre at Dame Alice Owen's School:

*"I think I'm losing my mind!"
"I'm not surprised: you've been giving me a piece of it for the past 40 years"*



Church Bulletins

The 10th of a 12 part series from Pam and Chris Rowland

- The pastor would appreciate it if the ladies of the congregation would lend him their electric girdles for the pancake breakfast next Sunday.
- Low Self Esteem Group will meet Thursday at 7.00pm Please use the back door.
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Phrases in French (7/9)

'Il est gonflé. Ça me gonfle' Certains mots, comme 'gonflé' peuvent prendre des sens très différents dans le langage familier.

Some words used in colloquial language, chiefly by youngsters, may have totally different meanings according to the sentence

- a Il est gonflé = he is very self reliant or He is very cheeky.
- b Ça me gonfle = it gets on my nerves; it irritates me, makes me angry.

Film Review of the month
'La Nouvelle Guerres des Boutons' – Christophe Barratier,
14th September 2011

If you saw 'Le Chorus', an earlier film by the same director and enjoyed it, then you will probably be well disposed to this new version of the 1962 film 'La Guerre des Boutons' by Yves Robert. The new adaptation of the novel by Louis Pergaud (published in 1912) is now set in March 1944, the last days of the Vichy government with an unpopular police force and the hunt for and arrest of Jews.

That said, the story is essentially boy-centred, focusing on the ancient rivalry between two villages of Velrans and Longverne. The former are led by Lebrac, a moody adolescent who fails in the classroom but exercises natural qualities of leadership over the Velrans boys. An equally tough Aztec leads the lads from Longverne. Their enmity is nicely captured then ratcheted up. The comic element is present not least in the charming performance by the little Clément Godefroy.

What I loved was the photography – the landscape is bucolic, almost idyllic. The musical score sets the mood. The clothes reflect the austerity of the War. The individual characters are sympathetically realised and the tension between adults and children well portrayed. Of course, my French is not up to the quick-fire quips and I missed the jokes which were not lost on a French audience!

There is a love interest; there is the added dimension of the war; questions about what is acceptable behaviour are neatly posed. The humiliation of having your buttons cut off is effectively uncomfortable especially when you realise the film is set in an age before the zip!

Curiously, a second film of the same book has also just been released and is being shown (21 – 27 Sep) in Dinan! More treats to come.

Gareth Randall

symbolise his Jewish roots. According to John's gospel, it was under a fig tree that Jesus saw him before he was brought by his friend, Philip, to meet Jesus.

Bearded, Bartholomew is surrounded by a halo to indicate he is a saint whose inner light is sufficiently radiant for us to see. Above him to his left, an angel tenders to him his very own skin, symbolising the particular form of martyrdom suffered as a consequence of his proclamation of the gospel of our Risen Lord. A vision of heaven was promised Bartholomew at his call and it is to heaven on his right-hand side to which the angel now points Bartholomew. For he is indeed 'a saint in heaven for the church on earth' and is, as an antiphon suggests, 'a servant of God who esteemed as naught all things earthly and by word and work laid him up treasures in heaven.' (Vespers for the Feast of St Bartholomew)

It has been a privilege to be asked to write this icon for you. It is written on a piece of pine, a nineteenth century pew end from an Anglican church in Jersey. But the representation of St Bartholomew is much older for like all icons, it is rooted in a tradition that developed in the Early Church and suggests the continuity of our 2,000-year-old story.

It has been a privilege to spend a week in your church at the end of August, the week which climaxed in your patronal festival and to pray there each day as I prayerfully wrote your icon. My prayer now is that dedicated and blessed, this icon may form a new but integral part of the prayer and worship which permeates the fabric of your church, a building which the Dinardais themselves consider to be one of their town's little 'bijoux'.

Karen Blampied



Garden Party

The following article was to have appeared in the September Newsletter but it is good to cherish the memories of another successful year and to take on board the lessons that might be learned

The first adjective that comes to mind to describe the 2011 edition of our garden party is WET. There are two ways to look at it: first, rain is GOOD (as we say in French « tout ce qui tombe du ciel est béni »), then, as any hardship, it makes us appreciate even more the last time, or the next time when we are going to have a nice weather, and finally, the rain creates a feeling of togetherness that would not exist in ideal weather conditions.

The second one is how FRIENDLY and TOGETHER the whole gang was on which the setting up and taking down relied. We had the ones who baked so many cakes, served so many cups of tea, the ones who gave out so many flyers and put up so many posters, the ones who worked so hard at finding the pieces and putting up the tents and our beautiful 'Sistine' toilets together, the ones manning the stands, playing with the children, painting faces,... This is real giving, and the rewards are here, money for our Church, yes, but giving and sharing friendship.

The third one is MUSICAL, our party now has a tradition of playing those beautiful hymns that are part of our religious culture and that our French guests enjoyed especially.

The fourth one is FUNNY, written on the children's faces excited by their games and activities. My grandchildren loved it and absolutely want to come back next year and I heard it also by other families outside of our congregation.

- Place a couple of tablespoons of oil in a frying pan
- Cook the meat balls gently for about 15 mins until brown and cooked through
- Serve with the cooked pasta and broccoli
- Spoon over the lemon sauce and serve with lemon wedges

(a good place to purchase your turkey is from Aldi they do wonderful bags of Turkey Breasts.)

Victor Pumfrett



Paraprosdokian (3/5)

You may recall that a Paraprosdokian is a figure of speech which the latter part of a sentence or phrase is surprising or unexpected in a way that causes the reader or listener to reframe or reinterpret the first part.

A clear conscience is the sign of a fuzzy memory.

I asked God for a bike, but I know God doesn't work that way. So I stole a bike and asked for forgiveness.

You do not need a parachute to skydive. You only need a parachute to skydive more than once.

Money can't buy happiness, but it sure makes misery easier to live with.

There's a fine line between cuddling and holding someone down so they can't get away.

Ron Frankel

Recipe of the month
Lemon Turkey Meatballs with Broccoli and Tagliatelle

- ✓ Half a small onion chopped finely
- ✓ 1 small clove of garlic crushed
- ✓ 4 tbs vegetable oil
- ✓ 500g Turkey Mince
- ✓ Finely grated zest of one lemon
- ✓ 1 tbs olive oil
- ✓ 8 fluid ozs whipping cream
- ✓ 3 tbs bread crumbs
- ✓ Salt and Pepper to taste
- ✓ 2 heads of broccoli cut into small florets (cooked lightly)
- ✓ 300g cooked pasta ribbons

For the sauce

- ✓ 200ml chicken stock
- ✓ Juice of large lemon



- Cook onion and garlic in a little oil to soften (about 10 mins)
- Place the mince, cooked onion, garlic, lemon zest, olive oil, breadcrumbs and one tablespoon of whipping cream, into a bowl and mix well
- Season then form into 20 small balls
- Chill in fridge
- To make the sauce, boil the stock and lemon juice together and reduce by about two thirds
- Add the remaining cream and reboil
- (the sauce will quickly thicken but you may need to add more stock if it's too thick)
- Season and keep warm

Finally, it is becoming FAMOUS, an 'unavoidable event' in the area, with press coverage. Interesting to note that two reporters called me before I called them to have details.

Self satisfaction will get us nowhere however, especially if we do not learn our lessons:

- we should try to have more people involved in the hard work to make that event a full parish event;
- try harder to 'feature the Church', promoting for instance Sunday school, our organ fund, flower festival;
- maybe have some typical live music, our own choir, playback sequences of our own services (like Easter and Christmas carols for instance);
- maybe rationalize the set-up, buying a few solid and easy-to-put-up tents, store items away neatly (a huge progress was made this year actually).

In any case, it was a definite success and not only a fund-raising event for our Anglican Church that people feel they have to attend, but something people in our congregation but also outside look forward to take part in from year to year, rain or shine.

Claude François



Personal Column

Congratulations to:

Samantha Abrahams; Phyl Deekes; Juliette Henry (Dinard); Polly Ward (La Vendée); Brian Lean; and Miranda Owens (Christ Church Brittany) confirmed here on 2nd October;

Andrew and Maud Briscoe married in church on 9th September; Robin Kenyon, Reader at All Saints La Vendée, who last weekend marked 50 years in Reader ministry.

Saint of the Month
St Méloir – 2nd October

Travelling east on the old Dol road from Saint Jouan des Guérets then taking the third turning on the left past Les Trauchandières, the home of Claude and Agnes François, will take you to St Méloir des Ondes.

Méloir, (sometimes spelt Melair or Melars) was martyred at the age of 15 by his uncle, Rivode, who having been made regent on the death of the Méloir's father, sought the boy's death to become king in his own right.

The life of this boy saint reads more like a mediaeval fabliau than a hagiography. After his father's death when Méloir was still a baby, his mother Aurélie tried to cherish and protect their son despite attempts by his wicked uncle to have him killed. First his food was poisoned but by the grace of God the boy was unharmed. Then soldiers were dispatched to assassinate him but the boy's innocence and his mother's pleas so charmed them that they did not have the heart to kill him and contented themselves with cutting off his right hand so he could not rule and his left foot so he could not ride a horse!

Surprisingly Méloir survived. His education was entrusted to the Bishop of Quimper and Count Constantin and he was given a hand of silver and a foot of bronze. Méloir grew in wisdom and virtue but his uncle still sought to have him killed. For this purpose, he bribed Constantin who lured the young prince to a private chamber where assassins lay in wait. Even as he lay dying, the lad pardoned his killers.

Not the usual story of a saint nor the usual happy ending but perhaps somehow from reading St Méloir's story we may all be the better (?).

Gareth Randall

Words from the King James Bible (8)

*And God shall wipe away all tears from their eyes;
and there shall be no more death, neither sorrow nor crying*
Revelation 21 v4

Am I getting old? I didn't used to be like this. Nowadays, I find myself bursting into tears. This was not the way when I was younger. Then boys did not cry. We were brought up not to. We were expected to maintain a stiff-upper-lip, unmoved in the face of adversity. That was what it was to be British. On this principle, along with the three Cs - Cricket, Christianity and Cold baths - our Empire was built.

But now things affect me more. Words can move me to tears. Films can unman me. A funeral can undermine my equilibrium. Last October, I took the funeral of a colleague from Dame Alice Owen's. Fran had been suffering from motor neurone disease for 15 years. In the front pew sat her husband, Alan, with her sons, James, Jonathan and 'little' Adam, her 'lamb'! All had gone well till the end when I said the prayer:

'Alleluia. May flights of angels sing her to her rest.

Remember Fran, O Lord, when you come into your kingdom.

Give rest to her, your servant, who has fallen asleep.'

And then, to my horror, I found myself trying to choke back my tears!

We are all aware of the passage of time and awake to our own mortality. No surprise, then, when we are moved to tears. No surprise either that the great consolation of our faith is in the life of the world to come, depicted here in Revelation. The New Jerusalem is place free from tears (δακρυ, 'dakru'). There, there will be no death (θανατος, 'thanatos'): death itself will have died. There will be no need for tears or for sorrow (πενθος 'penthos') for we will be united with those we love in the presence of the God we love: Father, Son and Holy Spirit.

Father Gareth

from receiving a service to which they are legally entitled. While this dilemma may be resolvable in urban areas where there is a diversity of health care providers, it is not readily resolvable in some areas. This example makes the point. Many others could be adduced, but the issue remains one of finding a solution where one person's freedoms of religion and belief deprive another of a needed service. Given that Australia channels a very large proportion of its budgets through faith based organisations, this issue arises frequently. When the service my tax dollar is supposed to be making available to all Australians who need it, is prevented from being delivered by the organisation (or persons within the organisation) to whom the tax dollar is given to provide the service we have in my mind a serious problem. I respect the rights to freedom of religion and belief on the one hand and I respect the right of the person in need to be served on the other.

Interreligious dialogue can and does lead to understanding and mutual respect. It also often leads to a realisation that the differences that divide us are real and are not resolvable. In a highly diverse society we are challenged with the protection of important rights on the one hand and the provision of services on the other. The limitation of the services available to some, especially services funded by our tax dollars, are limited by the religious (or other) beliefs of others is not acceptable in a multicultural, multifaith society. Saying that is the easy part, the hard part is working to establish structures and policies that ensure that rights are protected and services are delivered. My latest book, *Being Faithful in Diversity: Religions and Social Policy in MultiFaith Societies* (Australasian Theological Foundation) addresses these issues.

Gary D Bouma
Ascension 2011

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A Sometime Chaplain Promoting Healthy Interreligious Relations

Professor, the Revd Gary D Bouma
UNESCO Chair in Interreligious and Intercultural Relations – Asia Pacific
Monash University
Associate Priest, St John's East Malvern Anglican Parish
Chaplain at St Bartholomew's October 1992- January 1993, June 1994

St Bartholomew's, Dinard, has had a long-standing commitment to promoting respectful ecumenical relations among the Christians of West France. Elizabeth Hannay was a founder and stalwart advocate of the work of the Groupe Oecuménique. I was very pleased to participate in several moving ecumenical events including Christmas 1992 when St Bartholomew's hosted the Christmas Carol Service attended by many Roman Catholics after which we all adjourned to Notre Dame for the first mass of Christmas where I was invited to concelebrate. My ministry has and part of my calling is to work to promote harmony among the religions of the world. It was a particular honour and very hard work to be the Chair of the Board of the Parliament of the World's Religions 2009 which attracted about 5,000 people to Melbourne and included the widest diversity of religious groups ever gathered. You may be interested in the Australian context where I work and in some of the issues we face.

A great deal of genuine effort has been invested in promoting interreligious relations in Australia. We are globally outstanding both for the degree of religious diversity found in our country and in the programs, activities and policies devised to promote understanding and mutual respect. When European nations seem exasperated by diversity and claim multicultural societies cannot work, they simply have not

made any where the same level of effort to achieve this as we have in Australia. We need to remember this when some here cite European cases as evidence that what in fact is working in Australia, cannot.

Australian religious diversity is a product primarily of migration and the increase in the numbers of those who have 'no religion'. We have come a long way since 1947 when 88% of Australians identified with some 'Christian' group, 'nones' were 0.3% and religious groups like Buddhists, Hindus, Muslims and pagans were invisible. In 2006 the largest Christian group were Catholics, Anglicans were tied with 'nones' at 18.7%, and if you lumped Presbyterians, Methodists, Uniting and Reformed you still only got 8.7% of the population. Moreover British Protestants are comparatively elderly. Meanwhile there were more Buddhists than Baptists, more Muslims than Lutherans and Hindus look like overtaking Pentecostals in the next census which may well see Christians at less than 60%.

In Australia, with 25% of the population born overseas and nearly 50% either born overseas or the child of at least one migrant parent, we have ample opportunity to practice the skills of interreligious dialogue. We are very likely to encounter those who are religiously 'other' in the course of our daily lives. We encounter those who wear different clothing or other visible symbols of their religious belief and practice. We make provision for those who have religiously grounded dietary restrictions. We are mindful that some people mark different festivals, fast at certain times; people whose hearts beat to a different calendar. In the way we make these accommodations Australians are outstanding in the world and can serve as an example to others.

It is in the area of religion and social policy that the differences that divide us become more difficult. Some believe the society should put limits on freedoms of religion and belief – e.g. not to allow facial

covering, not to permit religious groups to discriminate in hiring, to ban groups that seem to strange or new, to test the loyalty of some groups, etc. Meanwhile groups seek to re-make Australian society according to their religious values – e.g. banning abortion, banning gambling, restricting marriage to heterosexual couples, making divorce more difficult, privileging mother and father families, privileging stay at home mothers, etc. Some Christian groups lobby governments seeking to enshrine, maintain or restore the kinds of privileges they had in the 19th Century in terms of government support for church building/restoration, tax benefits, symbolic exclusivity in civic places – like prayers in Parliament. My point is that religious groups often disagree with each other on these issues.

In this context, it is important to realise that internal diversity within Christian and other religious groups is often as great as differences among them and other religious groups. There is internal dissention over the roles of women, the acceptability of gay men and lesbians, forms of worship and a host of other issues. Those who see interreligious relations as primarily being between homolithic blocks of religion – Christian and Buddhist, or even Anglican and Muslim, fail to attend to the internal divisions of all religious groups. One of the hardest tasks of interreligious dialogue is actually intrareligious dialogue. We often find it harder to treat with respect and understanding those within our group with whom we have unresolvable religious differences.

Moreover, these inter- and intra-religious differences are not easily resolved. If I am religiously opposed to abortion it is a serious violation of my freedom of religion and belief to force me to have anything to do with providing abortions. However, if I am a citizen who does not share this belief and am seeking an abortion, but the only medical facility within 1,000kms does not provide this service, the religious beliefs of some Australians are preventing other Australians