



MESSENGER

A MAGAZINE FOR WESTERN AUSTRALIANS | DECEMBER 2020 - JANUARY 2021



This will be a sign for you: you will find a child wrapped in bands of cloth and lying in a manger

Luke 2:12

MESSENGER

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Once in a
a Stable had some
was bigger than



5 MARKS OF MISSION

- 1 To proclaim the Good News of the Kingdom
- 2 To teach, baptise and nurture new believers
- 3 To respond to human need by loving service
- 4 To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation
- 5 To strive to safeguard the integrity of creation, and sustain and renew the life of the earth

our world,
 something in it that
 our whole world.
 -C.S. Lewis



Dear Readers

December already!! Welcome to the Advent and Christmas 2020 edition of the *Messenger*.

We begin with Advent as the Dean introduces us to the season. You will find a list of Advent resources that could be used individually or with a group (perhaps by zoom) over the weeks of Advent. Some are books that can be sourced through Christian bookstores like St John's Books in Fremantle while others are available as online resources.

The Mission 2020+ article holds challenge and invitation for further study and learning as disciples of Jesus. Our December feature writer is The Revd Tracy Lauersen, Convenor of the National Church's Family Violence Working Group. In the midst of the 16 days of activism against gender-based violence her message is current and important for faith communities everywhere. And, of course we look forward to Christmas with many of our regular contributors.

December is also a time of farewell. Colleagues and students pay tribute to Mr Philip Goldsworthy from the Anglican Schools Commission, and The Revd Dr Gregory Seach of Wollaston Theological College.

There are book reviews to point you to some summer reading, film and TV reviews to inform your holiday viewing and a look ahead at what people will be reading in Lent 2021 to help you get in early!

Anglicare, Amana Living, Parkerville Children and Youth Care and St Bart's all keep working over Christmas. Perhaps they will be on your Christmas gift list as they care for vulnerable West Australians.

In her Advent book *The Meaning is in the Waiting* New Testament scholar Dr Paula Gooder writes on waiting, 'Advent, then, calls us into a state of active waiting: a state that recognizes and embraces the glimmers of God's presence in the world, that recalls and celebrates God's historic yet ever present actions that speaks the truth about the almost-but-not-quite nature of our Christian living, which yearns for but cannot quite achieve divine perfection. Most of all, Advent summons us to the present moment, to a still yet active, a tranquil yet steadfast commitment to the life we live now. It is this to which Advent beckons us, and without it our Christian journey is impoverished'.

There have been many changes through the year and we at the *Messenger* thank you for taking up the online edition. We look forward to bringing you more *Messenger* in 2021 and in the meantime pray that you and your families, your friends, your communities will be safe and well until then.

Mission 2020 prayer

Come, Holy Spirit!

Give us new confidence in your grace,
 new words for the mission we share,
 new strength to go where you send us,
 new spring in our step, as we set out
 to spread our faith in changing times,
 through Jesus Christ our Lord. Amen.

RESOURCES

Advent is a season of expectation and preparation, as the Church prepares to celebrate the coming (*adventus*) of Christ in his incarnation, and also looks ahead to his final advent as judge at the end of time. The readings and liturgies not only direct us towards Christ's birth, they also challenge the modern reluctance to confront the theme of divine judgement:

Every eye shall now behold him
robed in dreadful majesty.
(Charles Wesley)

The Four Last Things – Death, Judgement, Heaven and Hell – have been traditional themes for Advent meditation. The characteristic note of Advent is therefore expectation, rather than penitence, although the character of the season is easily coloured by an analogy with Lent. The anticipation of Christmas under commercial pressure has also made it harder to sustain the appropriate sense of alert watchfulness, but the fundamental Advent prayer remains 'Maranatha' – 'Our Lord, come' (1 Corinthians 16:22).

Church decorations are simple and spare, and purple is the traditional liturgical colour. In the northern hemisphere, the Advent season falls at the darkest time of the year, and the natural symbols of darkness and light are powerfully at work throughout Advent and Christmas. The lighting of candles on an Advent wreath was imported into Britain from northern Europe in the nineteenth century, and is now a common practice. Since medieval times, the Third Sunday of Advent (Gaudete Sunday) has been observed

as a halfway break from the penitential and austere character of Advent (which was originally six weeks long) – on this Sunday, festive pink/rose vestments may be worn, the pink candle on the wreath is lit, and the traditional fast and restrictions on music would be lifted.

The last days of Advent were marked by the sequence of Great 'O' Antiphons, which continue to inspire modern Advent hymns and meditations.

(Adapted from Common Worship: Season Material – 'Advent, Introduction to the Season' Church of England, 2000)

ONLINE

Anglican Board of Mission	Anglican Overseas Aid
Church of England	Common Grace
Loyola Press	Desiring God

BOOKS

The Art of Advent:

A Painting a Day from Advent to Epiphany (Jane Williams)

Advent for Everyone:

A Journey with the Apostles (NT Wright)

The Meaning is in the Waiting:

The Spirit of Advent (Paula Gooder)

The Little Book of Advent:

Daily Wisdom from the World's Greatest Spiritual Teachers (Canon Arthur Howells)

Freedom is Coming:

From Advent to Epiphany with the Prophet Isaiah (Nick Baines)



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live full and fruitful lives**

2020 Advent and Christmas Appeal
abmission.org/Christmas2020



This Advent and Christmas, ABM asks you to consider making a donation in support of Wontul-Bi-Buya College, Nungalinya College, the Kenya Sustainable Livelihoods Program and the Zambian Integrated Gender Program.

Your donation will empower people to live full and fruitful lives.

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ADVENT

When I was growing up, we listened to the radio, rather than watch television. There was no need to tune the radio as it was only ever tuned to the ABC. Every Saturday, the kitchen radio would be turned up loud. My Father would spend the next 50 minutes, either guffawing or doubled up with laughter. *The Goon Show* was the cause of these paroxysms, and one particular ditty, written by Spike Milligan, comes to my mind every Advent. A nasally high voice, sings:

*I'm walking backwards for Christmas, across the Irish Sea,
I'm walking backwards for Christmas, it's the only thing for me.*

This song could describe how many people approach the season of Advent. They move through Advent looking back to a babe born long ago. But this is not what Advent is. Advent is focussed on the end times, on the future, the day of judgement with the return of Christ. It is focussed on the future, God's future, on the end of time. So why does Advent begin the Christian year?

This question is asked by Victorian theologian, Charles Sherlock in his recently published book *Australian Anglicans Worship: performing APBA*. The book is a commentary on *A Prayer Book for Australia*, now 25 years old. The author tells the history of how the prayer book was written. It aims to help the reader understand why the text is the way it is. *APBA* is not a perfect prayer book, but it is the one we Australian Anglicans have. Sherlock's book is a generous account that honours the years of work and careful negotiation that went into producing *APBA*. He writes with insider knowledge and

authority, as he was intimately involved with its creation as a member of the Liturgical Commission which produced it. It is useful for anyone who has not used *APBA* before, perhaps because they come from overseas, or are new to Anglican Australian worship.

So why does Advent begin the Christian year? Only in the final eight days of Advent do the readings help us prepare for Christmas. Charles Sherlock tells us:

Advent opens the Christian year because it calls us to live from God's future backwards, rather than just from our human past forwards. It involves the disciplined work of re-visioning our living, see everything in the light of the 'reign of Christ the King'... Advent calls us to delight in the 'blessed hope' of the full presence of Christ, our judge and vindicator (Titus 2:13), our advocate with the Father (1 John 2:1). We stand in awe of the age-old prophets, who saw these things from afar, and indicted those who practised oppression and lived unjustly. Only with the return of Christ, "who is coming to call all to account", will we be able to truly celebrate the first 'advent' of our Lord, the amazing gift of God's eternal Word enfleshed in Mary's womb by the Holy Spirit, who "brings all things to their true end", anticipating God's future in our present (cf Corinthians 5:5).¹

May God bless you as you walk into a happy new liturgical year!



1. Charles Sherlock, *Australians Anglicans Worship: Performing APBA* (Mulgrave, Victoria: Broughton Publishing Pty Ltd, 2020), p71.



CHRISTMAS – GOD WITH US

When our children were little, one Christmas tradition was finding a fresh Christmas book to read at bedtime, over and over, until it became part of us. One was a simple story told through illustrations rather than text. By Peter Collington, *A Small Miracle* has since been dramatized, and can be seen on YouTube ([“A Small Miracle” - YouTube](#)).

Collington tells the story of an old woman who lives alone. Her cupboard is bare, so she takes her piano accordion into the town nearby, busking on a busy street. As the day goes by no money lands in her tin, leaving her with no choice but to sell the accordion to an antique dealer. Just when things can't get any worse, soon after she is robbed. At the church where the pastor had been putting up the Christmas crib on her way into town, she sees the thief making off with the collection box beside the manger. She manages to save it, and gets inside the church only to find the nativity figures scattered all over the floor. Carefully, she puts the nativity back together. Frail, and hungry and desperate, the old woman collapses on her way home, and lies unconscious in the snow.

At this point of no hope and no help, the miracles begin. Mary and her baby along with Joseph and the Magi arrive, the nativity figures come to life. Surrounding the old woman, they lift her up, and carry her home, leaving food on the table, a fire in the stove, and a Christmas gift.

As so often, belief in Emmanuel, God-with-us, emerges in action, as the nativity story comes alive not just in the distance of our minds, theoretically, logically, but in the nearness and concrete physicality of the doing. It is precisely when we act as if the story is true, that we discover that it really is true. We discover the truth of the

mystery of the Incarnation; *God with us, God with us, God with us*. Like the repetition of the bedtime story, Christmas becomes part of us, and shapes the ways we care for one another.

This year we are more aware than ever of the weariness so many people are carrying into Christmas. Those who lead us in government and public life, those who have been on the front line of COVID-19 almost without a pause since February, those who have been attempting to rebuild their lives following fires, storms and floods, those who have lost work, those separated from family and friends, those who mourn, all are near at hand as we come once more to a season that is not particularly festive. Even here in what has so far been the safest place on earth, there is deep anxiety about the future.

Better than speculation, better than fretting, and truer to the Good News of God's love, is what we can do – generously and selflessly serving each other, in small acts of thoughtfulness and kindness, as well as contributing to community welfare in every possible way, the care of lonely neighbours, the simple present we have learned about afresh this year of giving care and love and friendship in Jesus' name. God comes near in self-giving, walking alongside us, inviting everyone to do the same.

If your Christmas celebration isn't going to be quite what you might have hoped for remember the gift of God with you, tell others the story of Jesus present in your life.

The Lord himself will give you a sign. Look, a young woman is with child and shall bear a son, and name him Immanuel (Isaiah 7:14).

+ Kay





The Most Revd Geoffrey Smith | Primate of the Anglican Church of Australia and Archbishop of Adelaide

CHRISTMAS MESSAGE

I think it's true to say I am a fairly well organised person. I don't like leaving things until the last minute, so last year I had my Christmas sermon well and truly finished by mid-December. Then on 21 December came a devastating bushfire in the Adelaide Hills, just 25 kilometres from the Adelaide CBD. I thought my original sermon was pretty good, but in the light of the fire I re-wrote my sermon on Christmas eve. Of course I didn't realise it at the time but that was the beginning of a year of change and uncertainty. I, like many people this year, have had to re-write, re-plan, re-schedule, change, cancel, and postpone as I never have before. I am holding off this year's Christmas sermon because I just don't know what will happen in the next month, and I don't really want to have to start from scratch again.

My sense is Australians are really looking forward to Christmas this year. We are looking forward to some fun, some celebration, some rest, and some distraction. Maybe we are looking forward to the 'normal' traditions of Christmas at the end of a year that has been anything but normal.

I am looking forward to Christmas this year for those reasons too, but also because I need the Christmas reminder that in Jesus, God is with us. We might be conscious we are living in uncertain times, but the context of Jesus birth was full of uncertainty. Palestine was oppressed by the occupying Roman empire. Various parties within Judaism were jockeying for influence and enthusiastically trying to recruit people to their cause. Rather than a situation of peace and goodwill, Bethlehem at the time of the birth

of Jesus was a place of hardship, confusion and tension. Christmas card designs (and some Christmas carols) might give us the impression that all was peaceful and calm, but the reality was the opposite.

Into that situation of uncertainty and suffering came Jesus: God among us. Jesus didn't come to 'fix' the situation of the first century, nor distract people from it. Jesus came to point to some really important truths. Truths like: God had not abandoned his people or his promises to them and, God's vision for the future of the world - the reign of God, was moving to completion. Not only did Jesus point to these things, but his life death and resurrection was fundamental in their fulfilment; a fulfilment we continue to pray for and work towards.

Jesus' life began in a community marked by uncertainty, fear, change and suffering. God among us came not in a time of peace and prosperity but a time of difficulty. This year seems perfectly placed to welcome him again and be reminded that in Jesus God is with us. God has not abandoned this world but loves it deeply and is faithful to his promises.

In a time of uncertainty, God is one we can be certain of. That of course doesn't 'fix' COVID in the same way that it doesn't 'fix' any difficulty we are enduring. But God's love and faithfulness, exemplified in the events of Christmas, can help us to have hope and peace and even joy.

I wish you a Christmas celebration blessed by the presence of Christ.



Adapted from an article originally published as 'When Christmas carols were banned' by Clemency Burton-Hill (19 December 2014): <https://www.bbc.com/culture/article/20141219-when-christmas-carols-were-banned>

WHEN CHRISTMAS WAS OUTLAWED IN ENGLAND



When it comes to revolutionary protest songs, what springs to mind? Billie Holliday's *Strange Fruit*? Bob Dylan's *Blowin' In The Wind*? Sam Cooke's *A Change is Gonna Come*? I'm guessing the humble Christmas carol is probably low on your list of contenders, but in mid-17th Century England, during the English Civil War, the singing of such things as *The Holly and the Ivy* would have landed you in serious trouble. Oliver Cromwell, the statesman responsible for leading the parliamentary army (and later Lord Protector of England, Scotland and Ireland), was on a mission to cleanse the nation of its most decadent excesses. On the top of the list was Christmas and all its festive trappings.

Since the Middle Ages, Christmas had been celebrated in much the same way as today: 25 December was the high holy day on which the birth of Christ was commemorated, and it kicked off an extended period of merriment, lasting until Twelfth Night on 5 January. Churches held special services; businesses kept shorter hours; people decorated their homes with holly, ivy and mistletoe; acting troupes put on comedic stage plays (prefiguring the modern pantomime); taverns and taphouses were brimming with merrymakers; and families and friends came together to gorge themselves on special food and drink including turkey, mince pies, plum porridge and

specialty-brewed Christmas ale. And communal singing about the season was all the rage.

The first 'carols' had been heard in Europe thousands of years before, the word probably deriving from the French *carole*, a dance accompanied by singing. These tended to be pagan songs for events such as the Winter Solstice, until the early Christians appropriated them: a Roman bishop in AD129, for example, decreed that a carol called *Angel's Hymn* be sung at a Christmas service in Rome. By the Middle Ages, groups of 'wassailers', who went from house to house singing during the Twelve Days of Christmas, had at their disposal many hundreds of English carols featuring nativity themes and festive tropes such as holly and ivy. Even King Henry VIII (1491-1547) wrote a carol called *Green Groweth the Holly*, whose beautiful manuscript can be seen in the British Library.

To Cromwell and his fellow Puritans, though, singing and related Christmas festivities were not only abhorrent but sinful. According to historical sources, they viewed the celebration of Christ's birth (commonly called 'Christ's Mass') as a 'popish' and wasteful tradition that derived – with no biblical justification – from the Roman Catholic Church. Nowhere, they argued, had God called upon humankind to celebrate Christ's nativity in such fashion. In 1644, an Act of Parliament effectively banned the

festival and in June 1647, the Long Parliament passed an ordinance confirming the abolition of the feast of Christmas.

But the voices and festive spirits of English men, women and children were not to be so easily silenced. For the nearly two decades that the ban on Christmas was in place, semi-clandestine religious services marking Christ's nativity continued to be held on 25 December, and people continued to sing in secret. Christmas carols essentially went underground – although some of those rebellious types determined to keep carols alive did so more loudly than others. On 25 December 1656, a member of parliament in the House of Commons made clear his anger at getting little sleep the previous night because of the noise of their neighbours' 'preparations for this foolish day...' Come the Restoration of the English monarchy in 1660, when legislation between 1642-60 was declared null and void, both the religious and the secular elements of the Twelve Days of Christmas were allowed to be celebrated freely. And not only had the popular Christmas carols of previous eras survived triumphant but interest in them was renewed with passion and exuberance: both the 18th Century and Victorian periods were golden eras in carol-writing, producing many of the treasures that we know and love today – including *O Come All Ye Faithful* and *God Rest Ye, Merry Gentlemen*.

So why did people continue to sing carols, against the odds and with such high stakes? After all, many 'purists' in the classical world might argue that they are a rather lowly art form – musical kitsch, certainly not 'real' music. But this is mere cultural snobbery. Some of the greatest composers in the canon, including Felix Mendelssohn

and Gustav Holst, have turned their hand to writing Christmas carols (*Hark! The Herald Angels Sing* and *In The Bleak Midwinter*, respectively). Carols can be deeply touching and affecting, containing plenty of complex musical ideas even if they lack the scale of an orchestral symphony. Distilled little gems, they share a quality with film soundtracks, being another wonderful way into classical music for people who might otherwise be scared off by the idea they need a degree in musicology before they are 'allowed' to listen to classical music.

So why are Christmas carols so powerful? Graham Ross, Director of Music at Clare College, Cambridge, points out that Christmas offers a golden opportunity to reconnect through music: 'A Christmas carol brings people together. It's one of the few times in the year that people stop what they're doing, spend time with one another, and sing together to celebrate. Communal singing of well-known carols offers an immediate connection across cultures and languages, putting aside any political backgrounds and bringing together a group of people for sheer enjoyment. Nowadays, there aren't many things that can do that.'

Indeed, for many people around the world, the festive season is often the only time they regularly hear music of a non-pop variety. Today, almost four centuries after they were banned, people still sing and enjoy carols at this time of the year; and even though COVID-19 restrictions in some parts of the world have temporarily suspended group singing in church or in other large gatherings, the joyful carols of Christmas can still be sung and enjoyed in the heart and in the home.



PERSONAL REFLECTIONS - FAREWELL TO THE WARDEN OF WOLLASTON THEOLOGICAL COLLEGE, THE REVD DR GREGORY SEACH

Ms Joanna Colgan

It has been a privilege and a pleasure to be part of the Formation Program in 2019-20, in what we now know were Gregory's final two years at the helm!

From day one, Gregory makes a formidable impression. From his compassionate and caring pastoral manner to the wealth of his theological knowledge, it is clear that Gregory has an incredible dedication and passion for teaching that all Formation students can only have benefitted from in some way along their individual journeys. One area where Gregory stands out is his ability to lead students in theological reflections. It is quite a skill to learn how to reflect theologically and even more so to lead a group of people through these reflections, getting to the heart of the issue, rather than trying to solve someone's issue. Having witnessed Gregory in action in these reflections will inevitably strengthen all the students in their own ability as they move beyond the Formation Program.

Gregory's most impressive skill in his role as Warden is by far his patience. There were many times that Gregory showed grace and patience as we made mistakes whether in the liturgy, in reflections or in our sermons! His presence as Warden will be keenly missed. I am very grateful for the time I had as a student during Gregory's tenure. There is no doubt that wherever he goes, through Gregory's gift for teaching whether through academic study, Formation Programs or parish ministry, people will be touched by who Gregory is and I wish him every blessing on this new beginning.

The Revd Peter Hotchkin

The Revd Dr Gregory Seach and I started in the same year at Wollaston. I was on the cusp of entering the Formation Programme (but not quite 'on the bookmark'). I attended Wednesdays as a guest, at the kindness of the Warden.

In allowing me to attend, Gregory said: 'Nothing is wasted in the economy of God'. The next year I was formally accepted as a candidate and work began in earnest.

When life got busy, or I had an appointment, or a crisis, or even a car crash on a Wednesday, Gregory would assure me: 'Come when you can; but leave when you must'. Not that attendance at Wollaston was optional; it was always expected we were there and participating. But Gregory knows life and self-care are not optional either.

Gregory is wise, generous and forgiving. His positive impact on forming me as a priest for this Diocese could never be measured. Gregory Seach will be greatly missed. I wish him well in his journey into parish ministry in Melbourne.



The Revd Sarah Stapleton

I have an old, dog-eared piece of paper in my study, it gives detailed directions on how to exegete a Pauline passage. It has seen better days, but I cannot bring myself to throw it out. This slightly crumpled, much graffitied piece of paper has seen me safely and successfully through many units of study, and I am sure it will come in useful again someday. It came into my life during my very first foray into the Pauline world, and it was given to me by The Revd Dr Gregory Seach.

Whilst Gregory never claimed this exegetical guide as his own work, (in fact I think he saved it from his own study of Paul) Gregory thought it good enough to share, and so he did. In looking back at my time at Wollaston Theological College, Gregory's passion for sharing his knowledge and love of Theology stands out as a highlight. Through his sharing I have learned in turn, to share my love of the Gospel and the Church with enthusiasm and confidence.

I join with the Diocese of Perth in wishing The Revd Dr Gregory Seach all the best for his future endeavours. I am sure that the people of Malvern will love him just as much as we have. I think I can speak for all the students he taught, mentored, and helped to form in Perth when I say that his efforts will not be forgotten.

To Gregory and his lovely mother Rita I say with love and gratitude: Goodbye Possums!

PERSONAL REFLECTIONS - FAREWELL TO THE WARDEN OF WOLLASTON THEOLOGICAL COLLEGE, THE REVD DR GREGORY SEACH

The Reverend Mark Grobicki

'I would like you to turn to your syllabus,' the Warden said to our cohort of nervous new Formation students, and – as we worried where we had misplaced such an important document – he continued with a mischievous grin, 'you can find it on page 779 of APBA. The Ordinal'. This little anecdote not only highlights the good humour and warm demeanour Gregory brought to the Formation Program, but, more importantly, that his goal for Formation students was indeed formation for ministry. Not simply imparting theological knowledge, nor liturgical finesse, nor practical skills – vital of course as Gregory emphasised and modelled these to be! – but preparation to serve our Triune God and the Church through word, prayer and sacrament. And that all else would be a mere 'clanging symbol' if not attended by the more difficult, deeper, work of personal formation by the Spirit. 'We are really here,' he would sometimes remind us, 'to do business with God.'

As Gregory leaves our Diocese, he leaves us with many fond 'Gregory-isms' – for example, 'the most important thing in liturgy is to know why you're doing it', or 'preach to your people - half of your sermon preparation is

pastoral visiting', or 'it's the present presence of God's future kingdom' – and, I should add, innumerable quotes from his favourites Bonhoeffer and D H Lawrence!

There is much we can give God thanks for in Gregory's ministry as Warden – not only for Formation students, but the whole Diocese – and he will be greatly missed. But as Gregory would remind us that ministry is service (diakonia) after the likeness of our Lord who came to serve us, I thought it might be fitting to end with a few lines from one of Gregory's favourite hymns which we sang many a Wednesday Eucharist and I shall now forever associate with him:

Alleluya, sing to Jesus,
His the sceptre, his the throne;
Alleluya, his the triumph,

His the victory alone:
Hark the songs of peaceful Sion
Thunder like a mighty flood;

Jesus out of every nation,
Hath redeemed us by his blood.

(From Alleluya, Sing to Jesus by W Chatterton Dix)



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FAREWELL TO MR PHILIP GOLDSWORTHY - THE NEXT CHAPTER

In 2010 Philip Goldsworthy made the trek to Perth to take a job with the Anglican Schools Commission as the Director, Policy and Planning, never dreaming the opportunity would last for more than 10 years.

It was a natural move for the career educator who had worked as an English, Geography and History teacher in both government and faith-inspired schools, before becoming the foundation Principal of Bishop Tyrrell Anglican College in Newcastle.

Philip was Principal for 11 years and, when recovering after he broke his neck and back in an accident, began to think about a career change. He and wife Deb made the move to WA.

'I became a teacher because of the inspiring teachers I had as a student at Ballarat Grammar,' Philip said.

'The ASC role was an exciting opportunity to continue to work in Anglican education and encounter new challenges.

'When I arrived, I was driving a review of the religious studies curriculum and working alongside those in School chaplaincy. I was looking at policy development and review and focussing on new opportunities to establish ASC schools.'

As the ASC grew, Philip's role has evolved to focus more on the ASC's Anglican mission and purpose, and he became the ASC's Director, Mission and Planning. He also serves as the Executive Officer to WAASA, the WA Anglican Schools Association, bringing together all WA Anglican schools.

ASC Chief Executive Officer, The Revd Peter Laurence OAM, said the breadth of Philip's work in his 10 years at the ASC was long and varied.

'Philip has convened committees, been a member of councils, supervised staff, organised the religious studies curriculum, planned events, explored new school opportunities, and more,' he said.

'Unquestionably, Philip has always held the ASC's mission and purpose at the heart of his ministry and work and he will be deeply missed.'

Philip describes himself as a 'cradle Anglican', immersed in his faith from an early age and following in his family's footsteps in his connection and involvement with the Church.

'It was natural for me to be within a Church school, or what is now called a faith-inspired school,' Philip says.

'Part of my role is organising opportunities to bring people together in our Anglican identity, and to provide a platform to learn and share the story with students and staff.'



Philip has worked with many groups and committees over the years and relished the opportunities to work with both staff and students, organising professional development and student leader days, as well as key ASC events such as Christian Purposes Day and the biennial Combined Schools concert.

After more than 10 years of dedicated service, Philip retires from the ASC this month, although he will continue as the Chair of Council at Peter Carnley Anglican Community School (PCACS), helping drive the direction of the school, along with the new School Chapel project.

'I'm looking forward to the ability to safely travel and being able to relax a bit, spend time with Deb and not be as bound by office hours, while still continuing involvement with PCACS and a short-term role at Wollaston,' Philip said.

'I've really enjoyed the camaraderie and working environment and although I'm retiring, I'm unlikely to leave it all behind. I'll still be interested.'



The Revd Tracy Lauersen | Convenor, Family Violence Working Group | Anglican Church of Australia

DOES THE CHURCH CARE ABOUT THE VICTIMS OF FAMILY VIOLENCE IN ITS OWN PARISHES?

In Australia, a recent survey conducted by the Australian Bureau of Statistics found that 17% of women (1.6 million) and 6% of men (547,600) had experienced violence by a partner since the age of 15. 1 in 4 women (23% or 2.2 million) and 1 in 6 men (16% or 1.4 million) had experienced emotional abuse by a partner since the age of 15ⁱ. The 2017 National Homicide Monitoring Program report by the Australian Institute of Criminology showed that over a 2-year period from 2012/13 to 2013/14, an average of 1 woman died as a result of Family Violence each week. Women continue to be over-represented as victims of intimate partner homicide, accounting for 79% of all intimate partner homicidesⁱⁱ.

We know that this terrible problem is widespread. We also know that domestic and family violence is experienced and triggered differently in different communities. But we don't know much about how it happens in faith communities, church communities, parishes. There simply hasn't been enough research. The Australian Institute of Health and Welfare (AIHW) 2019 report on family violence drew attention to the fact that if you are an Australian Indigenous person, a young person, an LGBTQI person, a person with disability or living in a remote community – in each of these situations and communities, family violence has a different prevalence rate, nuanced drivers, stress factors and nature. But we don't know much about the nuanced characteristics of violence for those in Christian communities. How many victims of family violence are within our churches? Are there things to do with being a church community that are significant in leading to or in preventing violence? How can we best prevent and address violence when it affects people within our own parishes?

In 2017 I presented a motion to the General Synod of the Anglican Church of Australia, calling on research into family violence in our Anglican church communities. It was supported unanimously by members of the Synod and referred on to its Standing Committee, which asked me to convene a family violence working group for the Anglican Church. The working group has members which represent the diversity and giftedness of our church. Over the next year we approached a number of research institutions as part of a scoping exercise, and the standing committee then found the funding required, approving NCLS Research to conduct a national study of our

church. We anticipate the results of the study will be reported to our next national Anglican Church General Synod.

The research has three parts: one which invites those who have been affected by family violence and who have some current or past association with any of our Anglican churches to share their experiences, particularly in regard to how the church featured in it, one which tries to discern the prevalence of family violence in our church communities and one which researches the attitudes of leaders within the church and their assessment of how equipped they are to respond to family violence. We hope to learn much from the research which will help us to understand the nature of this problem in the church, and more importantly, to be equipped to prevent and respond to it well.

For those Anglicans that have been or are affected by family violence, I hope you will be encouraged that our churches **do** want to face what has been a 'taboo' subject for far too long. Perhaps we also thought for too long that family violence was something that happened 'out there' in broader society, but not in our church families. You can help us to understand family violence in our church communities and contribute to our work of prevention and healing for victims by anonymously sharing your experience as part of the National Anglican Family Violence Research Project, linked below:

<https://surveys.ncls.org.au/nafvp/experience/>



i. <https://www.abs.gov.au/ausstats/abs@.nsf/mf/4906.0> Accessed 24022020

ii. Reported in <https://www.ourwatch.org.au/Understanding-Violence/Facts-and-figures> Accessed 24022020.



REASONS TO BE JOYFUL

2020 has been an undeniably tough year. Lives have been lost, families have been kept apart, and livelihoods affected. Who could have predicted the entire globe would be battling a virus we had never even heard of 12 months ago?

It would be easy to wish this year had never happened, but I think it's important to remember what has given us joy. If being grateful can improve your mental health, then feeling joy is surely an antidote to the stresses and strains of 2020.

At Amana Living, I've found many reasons to be joyful. I've found joy in being surrounded by staff whose compassion and commitment to the people we serve is stronger than ever before. Celebrating staff achievements through our annual 3R awards has proven yet again that the best thing about Amana Living is its people.

This is evident in the way we responded to the pandemic with resilience and innovation. We relocated more than 100 office based staff to home working at warp speed, we quickly set up technology to keep residents in touch with families, and we ramped up infection control procedures to keep residents, clients and staff safe. We did all this

while continuing to provide high quality care and support every day.

These efforts have not gone unnoticed. Residents and clients are thankful for our work, and praise the kindness and professionalism of our staff. We can take joy in the comfort we have provided to residents and clients this year, and the reassurance we provide to their families that their loved ones are receiving the very best in Christian care.

I've taken joy in the role we play in the community and the connections we've formed with people of all ages and backgrounds. Our chaplains are integral to this but I'm also thankful for the involvement of Anglican schools. The thoughtfulness of the school children who wrote notes and sang songs to our residents while visiting restrictions were in place made my heart sing.

Finally, my faith has also given me joy and comfort this past year. As we approach Christmas, reflecting on the birth of Jesus is a reminder that we have much to be happy for despite the challenges the year has presented.

Blessings to you all this Christmas and a happy New Year.



One of the many joyous moments at Amana Living

“Like most people, Joan found getting care for her husband at home really complicated. Until she called me.”

Leonie Demunk, *Amana Living Customer Care*



“Joan was finding it harder to care for her husband Arthur, as his needs increased. She was also finding it overwhelmingly complicated to get the added support he needed to continue living at home.

My professional training and hands-on experience at Amana Living meant I was able to explain things in plain language and help her through each of the steps, just like we’ve done for thousands of other people.

If you’re also finding all this a bit complicated, just call me, and we’ll sort it out together.”

Professionally trained. Naturally kind.



part of the Anglican community

1300 26 26 26 | amanaliving.com.au





Anglican Community Fund

Helping Anglicans be Financially Stronger
Giving back to the Anglican Community since 1966

Wishing you a wonderful Christmas and peaceful festive season
Thank you for your kind support from your team at the Anglican Community Fund

The ACF has had a very busy year helping our customers through this challenging time. In particular the ACF responded to the impact of the COVID-19 pandemic by assisting our customers with:

- Providing loan assistance to parishes where needed
- When parishes were closed we processed many new direct debit requests for giving
- Upgrading our Online Giving portal to make it easier for giving
- We remained opened and provide all services as usual

During this challenging year:

- We remained financially strong
- Continued to provide significant distributions back to the Anglican community
- Continued to make loans
- Processed record levels of deposits and investments

We look forward to 2021 and finalising the change from Westpac to Bank@Post

If you have any questions about Bank@Post please contact the ACF Team



Stained glass window at St Nicholas Anglican parish of Carine-Duncraig

We advise our Christmas Holiday hours for 2020

Normal hours until Christmas except for **Friday 18 December**, 9.00am – 12.00noon

Christmas Closure **Friday 25 December to Friday 1 January 2021** (inclusive)

From **Monday 4 January 2021** we resume our normal hours 9.00am – 4.00pm

Disclosure

Anglican Community Fund (Inc) is not prudentially supervised by APRA; and any investment in the Anglican Community Fund (Inc) will not be covered by depositor protection provisions of the Banking Act 1959 or the Financial Claims Scheme

All financial services and products are designed for investors who wish to promote the charitable purposes of the Fund
All investments in the Anglican Community Fund (Inc) are guaranteed by the Anglican Diocese of Perth



OH, WHAT A YEAR!

Christmas comes but once a year as the saying goes. My goodness, what a year it has been. From catastrophic bushfires to a devastating and world-changing pandemic. There has been civil unrest and the rise of the Black Lives Matter movement, civil disobedience and demonstrations in some of our capital cities over alleged human rights issues such as lockdowns and mask wearing. And in the USA, an election to end all elections, unquestionably the most divisive in recent history, in a sadly divided and COVID-19 riddled country.

2020 will be remembered for decades to come, for all the wrong reasons.

The ASC has 14 schools in our 'family'. Eleven are here in WA, with one in the NSW/Victoria border city of Albury, and two in North-East Victoria (Wangaratta and Cobram). Our WA schools to date have been relatively unscathed from the global pandemic, yet our three eastern states schools have lived with the ramifications of COVID-19 in one way or another for most of this year. Through 'thick and thin', our schools have remained strong. It is extraordinary to think that our two Victorian schools have spent over half of the 2020 academic year locked down in home learning. Who could ever have dreamt of such a situation only 12 months ago?

The certainty through this uncertain year has been our teachers and support staff, Principals and leadership

teams. In times of crisis, good people shine. ASC schools are communities made up of great people. It is because of their commitment to the students in their care, this year more than ever, that we have provided our families with a high quality, inclusive, caring Christian education every day through the COVID-19 pandemic. That is the ASC's Core Purpose and is why we exist. Our schools didn't miss a beat!

So as Christmas approaches, I want to thank each staff member across Anglican schools, together with the team in the ASC Office who support our schools year-in year-out.

Those of us in the West may not be able to venture far this Christmas. We may be separated by distance and closed borders, with Zoom being our only connection with family and friends over east or in other parts of the world. Yet as we spend time with those we love, it is good and right to look back with thankful hearts and the satisfaction of a job well done in this extraordinary (dare I say 'unprecedented') year that was 2020.

The Christ-child was born into our world to bring hope to those without it, peace where it did not exist, love where hatred dwelt, comfort to those uncertain, and life and light. Each of us is called to live our life in ways that exude these things. That is the great promise Jesus brings and the challenge before us this Christmas. May God bless all in our school communities this Christmas season. We look forward to 2021 with hope for our state, nation and world.





Bec Stott | Manager Philanthropy

A VERY DIFFERENT CHRISTMAS

Can you believe Christmas is just around the corner? With the summer weather heating up, carols and Christmas decorations in shopping centres, Advent in churches. All signaling the start of the festive season, I have been reflecting on the whirlwind year that 2020 has been for us all. We are so fortunate here in Western Australia. Fortunate to be able to celebrate Christmas with loved ones - and able to enjoy being in the great outdoors.

For many, this festive period will be a time to get together and celebrate love, health and happiness. For children, it's a time of excitement: Christmas lights are magical, presents are wrapped and under the tree, we're all rehearsing our lines for the Christmas play or assembly and snacks are a must for Father Christmas and his reindeers!

Sadly, for many Western Australian children like five-year-old Daisy*, there will be no lights. No presents. No joy. Christmas will be very different - and can be a time filled with fear as family and domestic violence hits families and communities hard across our state, at alarming rates.

Last year, WA Police reported that domestic violence had increased by 10%. COVID-19 exacerbated these dire figures and this year saw a record high number of reported incidents. The financial and other pressures of Christmas can have major impacts on women and children's wellbeing and as a result, our family and domestic violence and other support services are bracing for a spike in calls for support.

Our *Young Hearts* program was such a crucial support for Daisy. Anglicare WA's *Young Hearts* is a unique counselling service that works exclusively with families to help children and young people experience safety in relationships, regain trust and heal from trauma. *Young Hearts* ensures children feel valued, cared for and understand that violence is not their fault.

When children, like Daisy, receive counselling from *Young Hearts* they engage with counselling support they need to work through the traumas they've experienced – using play and art therapy. Children get the tools to help them build healthy relationships and the skills to help them thrive in the future.

When Daisy first came to us at *Young Hearts*, she drew a picture depicting the time when she still lived with Mum. The picture showed Daisy's mum and stepdad fighting. Daisy drew a wall to show the fighting in one room, and her in the other room – scared and clinging to her brother. Daisy also drew her neighbour coming and rescuing her and her brother. She told us that her neighbour was nice, and they would watch TV at their house and often stay there to escape the violence at home.

No child should have to experience violence. No child should have to go through so much trauma. Daisy has seen more violence in her five years than most will see in a lifetime.



Because of *Young Hearts* there is hope for Daisy. Her drawings have changed, and her nightmares have turned into dreams. She drew a picture of her Mum and the house they would live in together. It would be quiet, warm and very sparkly. There would be a garden filled with flowers and you could 'eat lots of chocolate and lollies in the house and the whole house would feel happy', she told us. Daisy said this would be a safe and happy house. There would be no fighting and there was a rule that meant her stepdad couldn't come to the house because he was naughty.

Daisy's mum was also supported with counselling through our Family and Relationship Services. This was really important to help rebuild her bond with Daisy. Mum attended joint sessions with Daisy and engaged in activities to strengthen their relationship. Daisy's mum helped to create a special box for Daisy that contained items to help her feel safe and calm.

With Anglicare WA's help, Daisy and Mum were supported to reunite and live together again. Daisy continues to use her special box and she now feels safe and has a support network around her.

Young Hearts receives no government funding and relies entirely on the generosity of donations to continue. Your urgent gift will ensure that children can get the help they need - as soon as possible.

If you are in a position to contribute this Christmas, we'd greatly appreciate your support. We invite you, as part of our Anglican Community, to join us in this important work. To shape Christmas, and every day that follows as they were intended to be. Full of joy and peace.

Please consider contributing to Anglicare WA's Christmas Appeal so we can urgently help children like Daisy.

<https://donate.anglicarewa.org.au/>

Thank you for your incredible support of our work in 2020. Together, we have and will continue to make a remarkable impact in the lives of so many Western Australians.



ALBANY
Anglicare WA
Wills Day

Book a FREE information session in Albany on planning a Will followed by a Will Writing Day

Date: 3 February from 10am

Cost: The information session is free.

Option to write a legal Will afterwards, only \$70

▶ To register or for more information:
Contact Romm on 9263 2076 or
anglicarewa.org.au/get-involved/events



A CHILD'S JOURNEY TO RECOVERY

Last year more than 1000 children and young people attended one of our Child Advocacy Centres to report their experience of sexual abuse and seek support from the Multiagency Investigation and Support Team (MIST). The MIST is a joint collaboration between Western Australian Police Child Abuse Squad, Department of Communities, Child Protection and Family Support, and Parkerville Children and Youth Care. The joint collaboration brings together forensic, child protection, advocacy, and therapeutic processes in the one location to provide wrap around services to a child and their family following a disclosure of child sexual abuse.

Located within our George Jones Child Advocacy Centre and the Stan and Jean Perron Child Advocacy Centres, each space has been specially designed with the child and family in mind to help create a sense of safety and comfort in what can be a very distressing time for many. They are welcomed by one of the team from the moment they enter the building and are supported throughout the process by one of our Child and Family Advocates. Child abuse creates a ripple effect through a family and can impact their wider support network, including extended family members, grandparents and the broader community. Supporting a child after abuse is a long, and at times challenging journey. We can't change what has happened to a child or family prior to this point, but we can support them and ensure that they receive specialist advocacy, therapeutic and forensic responses that are trauma informed and child centred.

The role of the Child and Family Advocate is unique in that they remain involved with the family for as long as needed, they are the ongoing point of contact for updates, information and referrals to other relevant

supports long after police and child protection have finished. Often, families are feeling quite anxious and overwhelmed when they come in for forensic interview, so having a support person by their side ensures they feel supported and heard throughout the process.

Police detectives and specialist interviewers work tirelessly to ensure that they capture the child's story in a way that can be used later as their evidence in court during any potential criminal trial. The Child Advocacy Centre allows the interview to be conducted in a safe, comfortable and confidential way to ensure the child is able to recall their terrible experience to their best ability. They work to identify, interview and charge the person responsible for these horrible crimes and ensure that other children at risk of harm are kept safe.

Child Protection and Family Support also play a key role in ensuring that children are kept safe from potential ongoing harm and that the family has access to supports. Whilst connection with police and child protection may be brief, the child and family's journey with our Advocates and the Child Advocacy Centre may be long term; they have access to specialist psychologists that can provide ongoing assessment and treatment to help them overcome the harmful impacts of abuse.

Our WA team have designed one of the world's best multiagency response models for children who have experienced sexual abuse. But we haven't done it alone. We've had help from our many partners and across the public and private sector. Ongoing support from businesses and our new partnership with Westpac via their *Safer Children, Safer Communities* program is vital to ensure we are able to continue to provide these much-needed supports.



It's Almost time!

PARKERVILLE CHILDREN AND YOUTH CARE (INC)

Help us grow hope here this Christmas

The magic of Christmas is something we all treasure and none more so than the children we serve.

This Christmas we ask you, our supporter and community to help us ensure no child in need goes without a little bit of magic this Christmas.

If you would like to find out how you can help us support these wonderful kids either by purchasing a gift from their wish list or by donating please visit www.parkerville.org.au

Thank you for your continued support



READY TO SERVE AND CELEBRATE THIS CHRISTMAS

If there has ever been a year in our recent history to celebrate the blessings in our lives, it's this one. While 2020 has certainly been tumultuous, the beauty of it has come in being forced to slow down and appreciate the small "wins" in our lives, in witnessing wonderful acts of kindness across the globe in times of unrest, and in spending more quality time with our loved ones.

Here at St Bart's, we have truly appreciated the unwavering support of many in our community throughout the year, particularly those from our Anglican family. The steady flow of financial contributions and donated goods – from blankets, food and clothing to handmade items made out of pure goodness of heart – served to strengthen our resolve to provide the best level of care and support to the people in our services.

Christmas can be a difficult time for many of those we assist as it often brings to the surface past experiences of trauma and separation from family. For this reason, each year we work towards lifting the spirits of our residents in a number of gatherings across each of our sites.

The first celebration to kick it all off is particularly heart-warming as we share a meal and gifts with the women, men and children in our Family Service. A visit from Santa is always a treat for the little ones, while the parents and carers

are able to relax and enjoy the experience of watching their children's faces light up as they open their presents.

These celebrations are a wonderful opportunity for St Bart's Chair and Board members to engage directly with the residents of our services, and all nine members have committed to visiting at least one site over the course of the month. Whether they're cooking on the barbecue, serving lunch, playing games or simply chatting with the residents, it is always a valuable experience for all.

Thanks to the wonderful efforts behind our Christmas Hamper Appeal, all residents of St Bart's will be receiving a hamper packed full of handy food items, delicious treats and small gifts that are always a welcome surprise for the 550 people we support.

Keep an ear and eye out throughout December for our *Spirit of Christmas* Campaign on the radio and in local papers. We are extremely grateful that a mother and her 12-year-old daughter who are residing at St Bart's Family Service have bravely shared their experience of trauma and homelessness to help raise funds for our annual Christmas campaign.

From all of us at St Bart's, we wish you a blessed Christmas and festive season and look forward to sharing more with you in 2021.

St Bart's

Christmas Hamper Appeal

This Christmas 350 men's and 150 women's hampers are needed!

GIFTS

For men:

- Caps
- Thongs/flip flops (new only)
- Pens
- Socks (new only)

For women:

- Face & body moisturiser
- Perfume/body spray
- Socks (new only)

Unisex:

- New refillable water bottles
- Mugs
- Gift packs (miscellaneous)
- Crossword/activity books & coloured pencils

CHRISTMAS TREATS

All food items must be non-perishable and within the use-by date.

- Lollies (ideal)
- Mince pies (ideal)
- Chocolates, nuts & confectionery
- Chips/Crackers
- Individual Christmas cakes or puddings
- Individual juices or cans of drinks
- Tea/coffee
- Long life milk (1L)

DROP OFF DONATED GOODS:

When: Monday - Friday
30 Nov - 11 Dec
10am-2pm

Where: St Bart's Volunteer Hub
78 Brown St, East Perth
9323 5100

*Please do not gift wrap items.
All items should be new/unused.*

WE WELCOME DONATIONS OF INDIVIDUAL ITEMS OR A COMPLETE HAMPER.

For any queries, please email: warren.nel@stbarts.org.au



ROADSIDE RUBBISH

When I do the 460-kilometre round trip from Kalgoorlie for our regular church service at Christ Church Southern Cross, I listen to ABC podcasts to keep the verbal part of my brain alert. It's a long, long stretch of road, with little traffic, so the visual part of my brain scans the landscape and the roadside for anything of interest.

Depending on the time of year, I spot eucalypts, wattles or grevillea species flowering. There are changes in soil type and vegetation from sandplain to rocky outcrop. There are glimpses of the pipeline that brings fresh water to the Goldfields, high-voltage power lines striding across the horizon, and occasional turn-offs to mine sites buried way back in the bush. And everywhere, there is rubbish.

I see drink cans, drink bottles, plastic bags, paper wrappers and mysterious objects that have fallen off passing vehicles. Some of the rubbish is almost natural: the carcass of a roo that got in the way of an overnight truck, or the whitened bones of an earlier victim. There are ribbons of shredded black rubber, the ghosts of blown-out tyres. Sometimes in the scrub there is an entire abandoned vehicle, slowly stripped of its useful parts, quietly rusting, offering an unorthodox home to lizards and spiders.

I am reliable about taking my material rubbish with me to dispose of properly, but what about the spiritual debris of a life not always well-lived? I wonder what a traveller along the road my life is taking would see by way of my

discards, my carelessly tossed-away rubbish and my accidentally-jettisoned treasures? Scraps of selfishness and self-sufficiency, probably. Bits of talent or good intentions that have atrophied and fallen by the wayside. Some bruised or broken relationships, damaged because I was travelling too fast through my to-do list, or failed to treat the interruptions to my plans as invitations from God to care, or be cared for.

But carrying the spiritual rubbish I generate with me for ever is not a good option, either. The scrappy, smelly litter of my accumulated mistakes will weigh me down with shame for not having done better. I need forgiveness. I need to do the depressing work of collecting up all the debris left by my intentional, careless and unintended faults and failures, and binning it. It means walking back over territory already covered, to pick up the scraps of missed opportunities and crumpled hopes.

The great Christian spiritual traditions have many ways to help us do this work of honest self-examination and heartfelt sorrow for the damage we have done. Then, in the liturgy and in my sometimes tearful conversations with wise friends, I hand over all the litter, all the rubbish, all the shreds of sin, and leave them with God to sort out.

I leave it all with Jesus Christ, who will mend what can be mended, heal what must be healed, and forgive all that needs to be forgiven, so that I can travel on in peace.



Mark Davis | Team Leader ACYM

HAPPY NEW YEAR!

Well, the Church New Year that is.

Recently I had the opportunity to spend time with the Parish of Wongan Hills-Dalwallinu on what was the Feast of Christ, the King.

It might surprise many of you to hear that although I grew up within the Church of Ireland, I'm not sure if I ever knew the Sunday before Advent had a particular name never mind that it's a feast to Christ himself. So, getting the opportunity to preach on this day was something I had never done before.

Over the past three years of working for the Diocese, there have been several times when I have heard or seen things for the first time. These things have been either days when people have been venerated, how long a Pascal candle is burnt in Church or why people wear albs rather than other liturgical clothing.

For some people, these practices or rituals help to define what it means for them to be an Anglican for others like myself; they are exciting practices to learn more about. (I'm just glad I had people around me who were willing to explain.)

Advent and Christmas, like Lent, are times when churches commonly experience a large number of visitors to its buildings and services. These visitors might be people who find the hymns and carols we sing at Christmas comforting or reminiscent of a different time, but there might also be visitors who are turning up for the first time unsure as to what is going on.

This then leaves us with the challenge of how do we help people feel welcome and safe in the midst of the unfamiliarity.

The person who I look to for advice when it comes to this hospitality is my daughter Beth, who always seems to be able to make friends with the new people who join the class or whenever she goes to a program for the first time.

Sometimes I have tried to watch from a distance after I've dropped her off at a holiday program to see what her technique is, in the hope that I can maybe pick up some pointers on how to be more welcoming and hospitable. But I am also surprised at how easy Beth makes it as all she appears to do is talk, be herself and most importantly make sure to invite the other person to take part in what she is doing.

At times in church, we can forget that we exist for the people who are not yet part of us, we can assume that people should know things and we can become unaware of the stranger nearly seeing them as a hindrance to our way of doing things.

All too often, I have heard people say that they don't see the point in making an effort unless they know that the visitors are going to hang around. But when I hear this, I am left thinking that the visitor won't hang around if you don't make them feel welcome.

As we journey through this Advent, my encouragement to you would be if your parish is fortunate enough to get any visitors this Advent and Christmas try to think like a child and step out of your comfort zone and make them feel welcome.

You know if you do, they might even come back and not just at Easter.





Stephen Day | Dean's Verger

WASTING TIME

The death of an 11-year-old Iranian boy would not normally attract media attention. While COVID-19 related, his 'passing' was never going to appear in those statistics. Confronted with 'distance education' he required an iPhone his parents could not afford. Facing a future with no education he chose no future at all. Suicide for want of a phone, that is newsworthy.

Sadly, in Australia our reality is not so different. While some in our community update their computers annually, others struggle to afford even secondhand models. Hence, when at St George's our computers, while still working, began to reach the wrong side of 10 years, we knew just what to do with them. **The Men's Shed** at **Wangara** will take all your unwanted computers, working or not. They then erase the hard drives (no fear of private information being passed on), then rebuild, renew, re-software and then repurpose as computers offered free to students, and those in our community, in need of a computer they would not otherwise afford.

Just one more way we in the Anglican Church have been able to assist those working for the community good. Please support your local Men's Shed!

My mother, forever reminding us to 'waste not, want not', would have been sure to approve. Not so perhaps of Bishop David Murray's Spirituality Series 'Wasting Time with God'. 'What good ever came from wasting time, even with God!' This year, minus 'that time' in lock down,

Bishop David has been inviting a host of interesting speakers to discuss various aspects of Spirituality and finding God in places you might not think to look.

For those of you who have ever mopped a floor and thought they would never find anything spiritual in that exercise, then this 16 December at 9.30am I will be joining Bishop David at St George's to discuss just that! Following on from Spirituality and 'The Wicked', then 'Mental Health' chased by 'Crime and Corruption, it's 'The Mop bucket'! Do join us, but note, bookings are necessary so we know how much coffee to put on!





GRACE AS MISSION: BEING THE CHURCH WE DREAM OF AND GOD DESIRES

Celebrity pastors' moral failings. Australian soldiers killing the innocent as initiation. World leaders undermining democracy. Local politicians exposed in 'family values' hypocrisy. People ignoring pandemic protection measures. The absence of action in our unprecedented ecological crisis. And yet, since Sinai it's been made clear, the Almighty is looking for a body. A people. A community. Made up of ordinary sinners like us. The will of God active in a collective of sinew and song. Mission is to be caught up in a community that embodies what the Creator desires. A call has gone out from the empty tomb to all tribes and tongues to dance the rhythm of the world-to-come, the Restoration of all things, the reign of God, over the noise of the world as it is. I want to share some good news stories coming out of our missional formation opportunities. Some beautiful signs of grace embodied. Signs of the future of the church.

The Apostle Paul's phrase for what it is to undergo the shock of finding ourselves loved despite our complicity with the systems, stories and forces in our own souls that kill, steal and destroy, is grace. The scandal that there are no 'goodies' and 'baddies' - despite the constant indoctrination of Marvel movies, political podcasts and Facebook feeds - is the stumbling block of a Messiah crucified on that Golgotha rock.

Yet we do a disservice if we preach grace as merely pardon without also naming it as empowerment. Grace is the power to walk as Jesus walked. Forgiveness is the door through which we learn to 'delight in Your will and walk in Your ways'. Any honest assessment of our hypocrisy, be it personal or shared among the polis, leads to death without the announcement of the forgiveness of sins. It is GRACE that empowers us to leave our Egypt for the Promised Land of life without resentment, without violence, without envy, a life where we learn to live the love that has liberated us. A life of transparency before other confessing sinners as we teach each other what it is to wash feet as a way of life. A diagnosis without a remedy, a therapy, a treatment, is not good news. It's just seeing the bad news clearly.

Even just a little familiarity with the New Testament will make the average punter aware that a bit is expected from the baptised. Love of God. Love of neighbour. Love of stranger. Love of enemies. Just to name a few of the biggies. So, what are we to do with the honest realisation that we often 'do justice, love mercy and walking humbly with our God' no more than neighbours who don't know John's Gospel from Matthew's?

As Mission Advisor here's my big proposal - let's together just get on with it.

As way of encouragement, I want to share a few stories about the Mission formation opportunities coming up.

We have trained over 100 leaders from around the world in holistic mission through our Integral Discipleship experience people are now calling 'Subversive Seminary'. Ha! 'Subversive because it's teaching us to live the Way of Jesus. A little story to invite you into how the Holy Spirit has moved powerfully in these groups. The week we explored Jesus' jubilee economics in practice, a sister in the USA shared she was having to drop out of her PhD program because of the medical bills for her two children who had become unexpectedly ill. Another brother in Norway shared he was going to become literally homeless during this pandemic because he has lost his only job and, as a foreigner he didn't qualify for government assistance. Our Missional Formation prayed. But we also let the Holy Spirit move us into action. As a group we pooled \$25,000 USD (\$34,422.62 AUD) in 24 hours to pay the medical bills for sister. She is now continuing her PhD in theology! Hallelujah! We also shared so our brother was not in need, paying his rent for a month, and covering him for groceries. Our prayers for a job were answered within the week! Glory!

Maybe I should let the words of participants testify to the power of these missional formational opportunities for themselves. If you would like to join us, please don't hesitate to get in contact ASAP.

From an Anglican Priest:

'I've learned I wasn't reading theology until I was hearing this global community was reading the book. I would have told you I don't need 'anti-racism training'. I don't need to learn to listen. I have a library of theology, qualifications and experiences. But I've been transformed by the listening spirituality that permeates our meetings. I'm learning to hear God through the experience of others.'

From a song writer and church leader Canada:

'I was not prepared for the spiritual renovation this has been for me. I sobbed in my husband's arms saying, 'I have no idea what it is to follow Jesus.' And how life-giving the crushing pain and beauty of that without judgement and full of invitation. This is why my feet touched the earth, to follow him and here I've learned how.'

From a leader in the USA we'll call Revd Dr Josh:

'I'm not playing both sides, but I have a denominational leadership foot in both the evangelical and progressive church world. And the truth is both are sick. Infected with racism, hubris and self. But this space has been healing. This has helped me live Jesus' teachings today and it feels like salvation. Weekly this is the hope I need to keep going.'

From a Worship Pastor in Singapore:

'I thank God for this zoom meeting, Bible study, book group, church revival, gospel meeting, subversive seminary or however you want to name it for taking me into what God has for me!'

From a retired couple:

'We are still digging the dry rot out of false doctrine. As grandparents we are so encouraged to see young people doing discipleship.'

From someone long experienced in mission in Australia and overseas:

'I often join as I travel as a chaplain to people who are dying. And as an old believer I don't feel old because of this fellowship and formation. I've studied theology my whole life but this is the freshest thing I've encountered. this keeps me young! It has pushed me into personal relationships with people who are different from me around the world to learn from.'

From a businessman:

I'm a CEO. I've lead churches. I've lead businesses but I'm only now learning to listen. I'm a 64 year old white middle class male. I've always got something to say and everyone always listens to me. I can't tell you how it's changed me to learn to listen,

to others, to God. This Jesus-shaped community of intentional listening spirituality has changed how I read the Bible. How I pray. I'm ok to wait on God, and my sisters, particular sisters of colour, for 3,4,5 mins in silence. I could never have done that. I wouldn't want to do that! But now I'm meeting Jesus in it. And hearing voices from all over the world.'

And maybe I'll end on this quote that I have thought about nearly daily since we heard it from a very wise and kind elderly African American woman:

'I used to say I have much in common with the Almighty because in most groups I have been invisible and inaudible. But in this group I am seen and heard. But it didn't matter what I said in the co-operate world, I was looked through and looked past. Here I've felt a community that recognises me and receives me as a child of God with much to give.'

If you are looking to be formed in a community that listens for the Spirit of God as is formed in recognising and receiving others in all their gifts as children of God, we invite you to join us for our next 'Liberating Sunday School' or 'Subversive Seminary courses starting soon in partnership with Scarred Tree Indigenous Ministries (St John's Glebe), Msingi Trust (Kenya), St John's Fremantle, and the Table.



The Revd David Greeff | State Director, CMS Western Australia

NEWEST MISSIONARIES-IN-TRAINING OF THE CHURCH MISSIONARY SOCIETY-WA

Italy: for centuries cradle of western culture and Christianity, and the focus and centre of the western church. Today, however, Italy's Christian heritage is all but forgotten. Even the once-thriving Roman Catholic Church is now but a shell of its former self, primarily characterised by beautiful buildings and non-practicing cultural Catholics¹. Weekly church attendance is at an all-time low and continues to decline² as thousands of young people abandon their Christian heritage³. There is growing suspicion and even hostility toward the Church.

What hope is there for renewed spiritual life in Italy? It is the Word of God⁴, which God's Spirit applies for salvation. University Bible groups⁵ are labouring to reach Italy's young people by proclaiming Christ on university campuses through Bible studies, evangelism, training events and performances of Mark's Gospel⁶. This strategic gospel work gives them a life-changing opportunity to hear the Gospel. It establishes young Christians, equips future Christian leaders, and unites students from different denominations in proclaiming Christ.

But this work needs labourers⁷. There are currently only a handful of Christians in Italy who are equipped and set apart for this work⁸. Italy needs more gospel workers to join and encourage clear and faithful gospel proclamation. It needs workers to invest in maturing young Christians through prayer and Bible reading. It needs workers to train and equip Italy's future Christian leaders. But how will these workers go if they are not sent⁹?

It is with great excitement that CMS-WA introduces Jason and Hannah Fairclough, its newest Missionaries-in-Training, who have been set apart to work with the GBU to minister the Gospel to Italian University students. Whilst studying Occupational Therapy and Engineering respectively, Hannah and Jason both benefitted from and explored ministry during their involvement in WA university Christian groups¹⁰. Their response to such opportunities is a great passion to share the Gospel with university students.



Exploring ministry in Italy

Theological training and experience with Italian language and culture have helped prepare them for this task.

Jason and Hannah's sending church is St Alban's Church, Highgate. They are working hard at building relationships with other churches too, and will ultimately partner with at least 8 churches. Their PSP (Partnership Support Program) is to be comprised of these churches plus many individuals. After completing cross-cultural training at St Andrew's Hall (January – June 2021), they will continue to work on their PSP before being deployed to Italy, God-willing, in early 2022. If you are interested to know more about them and the work they will be doing in Italy, and to possibly partner with them, we encourage you to join the group Friends of the Faircloughs on Facebook! Otherwise, contact the CMS-WA office for more details (wa@cms.org.au).

Please commit to praying that God would raise up more gospel workers in Italy, and for Hannah and Jason and the children as they are sent.



Being interviewed about their ministry in the Bunbury Diocese

1 <https://www.reginamag.com/is-the-faith-dead-in-italy/>

2 <https://www.statista.com/statistics/576085/weekly-church-attendance-in-italy/>

3 <https://www.thelocal.it/20160108/losing-faith-why-italians-are-spurning-the-church>

4 Romans 10:6-13; Eph 1:13; Acts 2:1-39; 1 Thessalonians 1:4-6

5 Gruppi Biblici Universitari (GBU). <https://gbu.it/en/>

6 <https://gbu.it/en/our-mission-is-to-share-jesus-from-student-to-student/>

7 Matthew 9:37; Luke 10:2

8 Roughly 20 across the entire country. <https://gbu.it/en/the-staff/>

9 Romans 10:14-15

10 The AFES Christian Unions at Curtin (Hannah) and UWA (Jason)



NEWS FROM THE NOR'WEST

We have a wonderful God who speaks through the Word, Jesus, and through his Word, the Bible, and through the Holy Spirit - the God who speaks and the God who listens. Thank you for your prayers through the year for our Diocese. We see wonderful answers to prayer: great ministers in each of our towns, many of them young men with young families who love Jesus and desire to share that good news with people in their communities. The Diocese has had new babies this year, three little girls. Matt Morrison with Zoe - Dongara Parish, Brendan Hurley with Grace - Bluff Point P/A and Roger Kyngdon with Emily - Newman Parish.



At the recent Synod Service on Sunday 4 October, Brendan Hurley was ordained priest. The Revd Simon Roberts, minister of Exmouth since last May, was collated Archdeacon of the Pilbara. His first act was to convene an Archdeaconry Meeting on 17 November in Port Hedland, with clergy from Broome, Newman, Karratha, and Exmouth, and fellow workers from Wickham. This was followed by a Diocesan Council meeting, being roughly halfway between Geraldton and Kununurra.



Meanwhile, in Kelso, a small town outside Bathurst NSW, a monthly prayer group who regularly meet to pray for our Diocese to the God who listens, has just reconvened after COVID-19. We are very grateful for their faithfulness.

Farewells continue, sadly, with Diocesan Financial Officer, Pieter and Belinda Overmeire, Felix and Arnold, moving back to Perth after three years in Geraldton. Thankfully Pieter continues in that position working from Perth, and coming to Geraldton when required for meetings. We have been very blessed with their friendship and fellowship, and Belinda's cooking!



The Revd Eldred and Geraldine Royce, minister of Northampton Parish and Rural Chaplain, move to Geraldton as the parish no longer has the financial means to support them. They have enjoyed being in ministry there and very sad to leave. Eldred is assisting at Geraldton Mission to Seafarers.

Leaving Broome is Margaret Dawson after many, many years, who has been part of the community there and involved in the life of other churches as well as the Anglican Church. She will be missed by many people, who wish her well!

St Andrew's Church, Mullewa is 100 years old in November next year. A celebration to mark this significant milestone is planned for 29 August, 2021 when the weather is cooler for visitors, and to coincide with the Wildflower Season and the Mullewa Show. Judy Critch, with a small committee, is planning the Anniversary Service to be followed by a luncheon in the Recreation Centre. She would be delighted to hear from any residents or ex-residents of Mullewa who attended the church or know of former members to assist in compiling an up-to-date history for the Centenary Celebration.

In closing, from all God's people in the North West, we give thanks to God our Father for protecting us in WA through this past year of confusion and danger, and enabling us to proclaim the good news of Jesus and demonstrate his love in new and wonderful ways. So, we celebrate his coming into the world as our Saviour and Lord with great joy and thanksgiving. Happy Christmas!



BUNBURY BULLETIN

Advent and a new church year begins, so nears the end of 2020 which has been a year like no other! Our churches are preparing for Christmas services in a COVID-19 safe manner. As has become necessary, there is creativity and flexibility in abundance as parishes decide which services might need to move outside, or livestream or, sadly, need to be cancelled this year. While the relaxation of border restrictions gives hope for reuniting families, for some it brings anxiety and our diocesan message remains; we wash our hands regularly, keep a safe 1.5m distance from people outside our household and keep high-touch areas clean in our buildings. For anyone visiting us during the Christmas season, services will be collated on our diocesan website www.bunburyanglican.org and will be online from around 10 December.

In clergy news, The Revd James Tabor is to move from the Parish of Pinjarra-Waroona to become Chaplain at Frederick Irwin Anglican School from January 2021 and Canon Bill Byleveld has announced his retirement from Secret Harbour Anglican Church after Easter 2021. We give thanks for these ministries which have been significant and offer blessings to James in his next chapter and Bill in his retirement. This adds two more vacancies in our diocese in the new year, the advertisements for which will be posted on our website in due course. We value your prayers going forward with these appointments.

May I wish, on behalf of the Bunbury Diocese, a Holy and Blessed Christmas to all Messenger readers!





The Revd Dr Gregory Seach | Wollaston Theological College

SERMON FOR EUCHARIST ON FEAST OF ST ANDREW AND FOR ORDINATION OF PRIESTS FOR THE DIOCESE OF PERTH

Preached at St George's Cathedral, Perth, St Andrew's Day, 2020

The Revd Dr Gregory Seach, Warden of Wollaston Theological College

Readings: Deuteronomy 30:11–14
 Psalm 19:1–6
 Romans 10:8–18
 Matthew 4:18–22

'Andrew's calling, and ours'

Over the past weekend, it has been my privilege and honour to pray, read Scripture, worship and reflect with the six deacons we are gathered here this evening to continue to pray for, and commend to God, as the Archbishop ordains them priest. She will do that, of course, as we do, and commit ourselves to pray for them. And, they will be ordained here, before the community that is the Church, and only by and with your assent: so, when it comes to those parts where you, people of God gathered here, are asked to make reply, do so loudly, vehemently and joyfully.

Given today is St Andrew's day, over the weekend, we've been reflecting together on 'Andrew's calling, and ours'. Our readings tonight provide a way into some of what we explored. The first thing to note is that, in Matthew's gospel, as in all of the gospel accounts – notwithstanding some differences – there is always a sense that a call by Jesus is into a community that Jesus establishes. The first disciples in Matthew and Mark are called as a four. In John, there are two – and Andrew is one of them, and he quickly calls his brother, and others follow.

That is important for all Christians to remember, but tonight, especially for priests to recall. The priestly ministry you will exercise arises out of the ministry Christ entrusts to his whole Church; but it will be *your* task, dear Sue, Liz, Mark, Matt, Luke and Sarah, to provide some focus for that ministry. We see that best, I suppose, when we think of Andrew taking the five loaves and the two fish from the boy, and presenting them to Jesus. Andrew, learning what it is to be a disciple, learning what it means to follow Jesus, asks what good so small an offering can be in feeding five thousand. But, in handing that little offering over to Jesus, he finds Jesus giving thanks, breaking, and distributing it, Andrew and all the disciples see the people receive "as much as they wanted", and they were satisfied.

When Andrew follows Jesus in John's gospel, he asks Jesus, "Rabbi, where are you staying?"; and Jesus responds, "Come and see". And, John tells us, Andrew and the other disciple 'came and saw' and they 'remained' with Jesus that day. So the calling you, and we, all have, is to remain with Jesus – or, as John will later put it, to abide with Jesus, as he will abide with us, with you. No wonder the first Warden of Wollaston, Canon Tony Pierce, determined that

the motto for the new theological college for the training of clergy in this diocese would be 'J'attends': I wait, I stay, I abide. That abiding is crucial: it means you will stay with Jesus and learn from him. You learn from him in reading Scripture daily, and allowing Scripture to read you. You will pray daily and consistently, faithfully; even when you feel that storming the heavens is fruitless and pointless. You will do it because you will remember that the God who calls you is faithful, and so you will respond in faithfulness, and you will stand before God with the people God has entrusted to your care on your heart, as Michael Ramsey so beautifully put it.

Through prayer, through reading of Scripture and other works, and through receiving the grace of the sacraments as well as administering and presiding at them, you will, experience shows, continue to be replenished. You will be renewed. Let me remind you of the words of St Bernard of Clairvaux that, I know, you found helpful over this weekend:

The [person] who is wise, therefore, will see [her or] his life as more like a reservoir than a canal. The canal simultaneously pours out what it receives; the reservoir retains the water till it is filled, then discharges the overflow without loss to itself....

Today there are many in the Church who act like canals, the reservoirs are far too rare....

You too must learn to await this fulness before pouring out your gifts, do not try to be more generous than God.¹

"Do not try to be more generous than God"! It is a helpful reminder of our humanity, our creatureliness, our frailty. And that we all need to return to the source of grace – the word very near to us, as Moses tells the people of Israel. The word that is in your mouth and in your heart for you to observe: for you, we might say, to 'come and see.'

And Paul suggests that as we become more and more deeply engaged with that word of faith, so we will be encouraged and empowered to proclaim it: that, too, is your calling, to be one of those who bring good news – the good news of the chance to 'come and see' and remain with Jesus. That, too, is your calling: from the depths that you receive from God the Holy Spirit, through Christ's offering, you can invite and share with others the riches of that generosity. When you, the reservoir that

¹ On the Song of Songs, Sermon 18, quoted from Anna Matthews, 'Reflections on Vocation and Mission' in God's Church in the World: The Gift of Catholic Mission, ed. Susan Lucas, (London: Canterbury Press, 2020), p. 75

you are, is full of the overflowing grace of God, then you are able to share that grace with others through your priestly ministry.

One last reflection: Andrew, along with Peter, James and John, leave behind their boats, their families, and their nets to follow Jesus. And Sue, Liz, Mark, Matt, Luke and Sarah have spent some time reflecting on what they need to 'leave behind'; what 'nets' might be entangling them. But, Jesus says to these *fishermen*, 'Follow me, and I will make you *fish for people*'. Who and what you are, the gifts and skills you already have and bring, are part of why God has called you – and God will, by the action of the Spirit, transform or 'transfigure' those into new ways of serving God. As a wise priest who supervised me as a student on placement once put it, 'Nothing is lost in the grand economy of God.'

But, while we may initially need to leave nets behind, sometimes, when you're fishing, nets are, so I'm told important. When Jesus calls the fishermen in Luke's gospel, it is *after* he's told them to throw the nets over the side, after a night of fruitless work: and then 'they caught so many fish that the nets were beginning to break. So they signalled to their partners in the other boat to come and help them.' Of course, it is a similar account to that we read in John's gospel after the resurrection, when, again after a fruitless night of fishing, Jesus tells them where to cast the nets, and they can't haul in the catch.

Sometimes, therefore, not only nets, but well-mended and cared for nets. Mending nets is useful. If the disciples, the Church, is called to fish for people, we need solid, secure nets, so the fish can be gathered. Sue, Liz, Mark, Matt, Luke and Sarah, you are called – you are ordained tonight – to be knots in the net. All the people of God, those gathered here to support you tonight, and those you will work with in the days, weeks and years

ahead, are all strands in the net. But in an important way, they are joined with one another and held together by those the Church appoints to be leaders, its priests. That's why (though on a reduced scale this evening), when priests are ordained by the bishop, other priests – members of the College of Presbyters – gather around to welcome you into that community, that collegiality. Tonight, we'll have a Johannine moment – only two able to welcome you physical into the College or Presbyters – as our Archbishop ordains you. But we are all there with you, because the collegiality into which you are called is crucial. And if, by your actions or words, or mine, or any priest's, you, we, any of God's people, start to 'fray', if the net starts to come apart, then fish may be lost. As we look around our city, our diocese, our country, our world, we need the biggest, strongest nets we can have. So, pray that we may not fray. 'Do not try to be more generous than God', St Bernard says; but, impossible though it is, try not to be *less* generous than God, either: remember the full extent of the communion into which you have been called – it is from eternity to eternity.

You have, indeed, been invited into a remarkable communion, and you will have the privilege to invite people to join it, saying, 'Come and see'. After this evening, you will also have the privilege to offer with, for and to the communities in which you serve, the remarkable gift and sign of that communion, bread and wine – which you take, give thanks for, and distribute to the people, just as Jesus took the loaves and fish that Andrew brought from the boy. We will soon share it here: taken, broken and given by the Chief caster of nets, our Chief Shepherd, in this Diocese. It is the wonderful sign and foretaste of that eternal banquet prepared for us. And it remains a faithful sign of the communion into which we are drawn, by the power of the Spirit: the eternal union of Father, Son and Holy Spirit, one God, for ever and ever.



WHAT I'LL BE READING FOR LENT

The Revd Chris Bedding | Rector, Parish of Darlington-Bellevue

A More Christlike God: A More Beautiful Gospel

by Bradley Jersak

ISBN: 978-1889973166

The opportunity to inspect a colleague's bookshelf should never be overlooked. While the classic texts are picturesque, it is the recent purchases that are the most fun. A recent inspection yielded not only a new discovery, but a duplicate copy which could be pilfered without guilt. So it was that *A More Christlike God* came into my possession through a somewhat un-Christlike theft. I am reassured, however, that a truly Christlike God can forgive me, even if my colleague can't.

It has become fashionable to be post-something or other. Books abound by post-theists and post-evangelicals. I used to be post-modern but now even that is off trend. Bradley Jersak, on the other hand, seems to be interested in the historic Christian faith and its joyful proclamation here, today. His book is not an invitation to move past the catholic faith into a more enlightened future. It is a deep-dive into the presence of God revealed in the scriptures, the creeds and, most importantly, the person of Jesus Christ.

A highlight is the chapter entitled *God Is Good and Sh** Happens* - a deliciously provocative title. Addressing the genuine problem of violence and suffering, Jersak declares that God is both 'all powerful and all powerless'. This God who 'co-suffers' with humanity is not a new concept to those who study theology. But in this book it is presented in simple, profound terms for those who apply theology to their daily lives.

The application of theology to our daily lives is surely the purpose of Lent. Of course, theft is wrong and I'll be sure to repent and make amends before this goes to print. But the more pressing temptation for most of us is to worship an idol of our own creation instead of the God revealed in Jesus. For this affliction, *A More Christlike God* offers a useful antidote.

Mrs Heather Stickland

I like to have several books on the go at any time, so I have gone through my bookcases to find a mixture that will help me think, pray and act.

LAWRENCE, Brother

The Practice of the Presence of God / Spiritual Maxims

Lawrence was a seventeenth century French monk whose particular gift was to see the divine in the daily grind. This is a great book to remind you that God is in the everyday as well as the spectacular.

LEWIS, C S

The Great Divorce

Lewis wrote so many books it's a bit hard to choose just one, but this is one of my favourites. Like Lawrence, he could relate the divine to the ordinary and do it with a sense of humour.

HAMILTON, Lisa B

Wisdom from the Middle Ages for Middle-aged Women

Hamilton examines all the common afflictions and conditions of women of a certain age and relates them to the writings and lives of female mystics and saints of the medieval period. Relatable, fascinating and often comforting, you will learn a lot about both yourself and the mothers of the church.

WESLEY, John

John Wesley's Journal

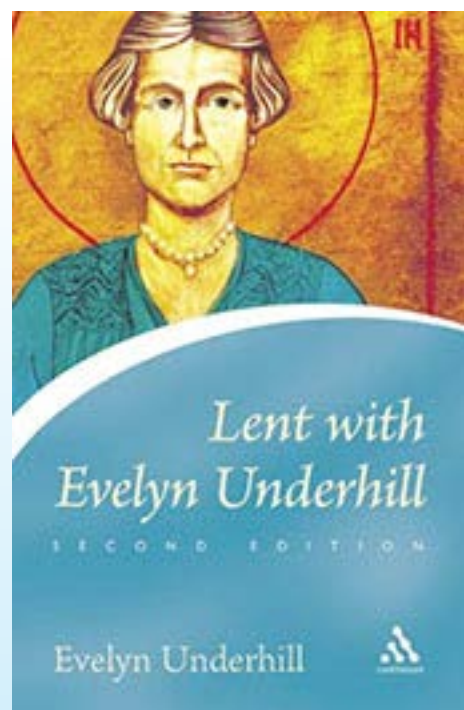
I confess that I may not read every word of this book, but the insights it gives into the birth of Methodism and the state of the world in the eighteenth century are remarkable. John Wesley's work ethic is astonishing – but the importance of a heart on fire for God is never better illustrated than in this book.

The Right Revd Kate Wilmot | Assistant Bishop of Perth

Lent with Evelyn Underhill

Editor G P Mellick Belshaw, 2nd edition, Continuum 1990

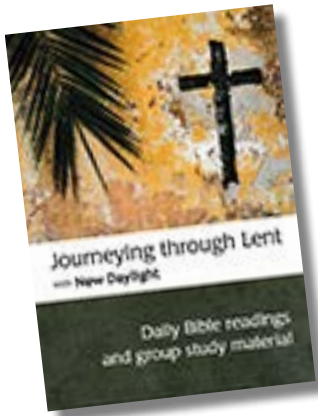
This is useful book with excerpts from Underhill's writings for every day of Lent and Holy Week. The readings are short and are drawn from published works and letters to directees and friends. Underhill's typically bracing style is a corrective for 21st century sentimentality.





Shirley Claughton

BOOKS FOR LENT 2021 SPECIAL FEATURE

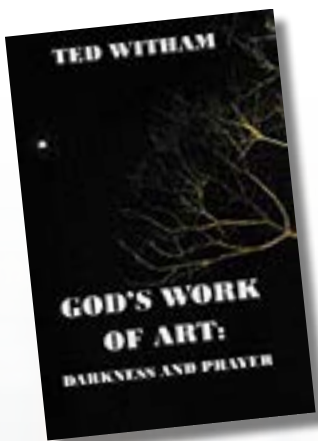


JOURNEYING THROUGH LENT WITH NEW DAYLIGHT \$9.95
Daily Bible Readings and group study material

This little new book offers eight weeks of Lenten Material, with themed reflections by popular writers.

- Weeks 1 and 2: Feasting and Fasting Helen Julian CSF
- Weeks 3 and 4: The sermon on the mount Rachel Boulding
- Weeks 5 and 6: Jesus' wisdom in Luke, Stephen Cottrell
- Week 7: I Corinthians 13, Tony Horsfall
- Week 8: From upper room to Easter day, brother Ramon SSF

- A compact resource, some Bible readings are even abridged!
- Questions following each week of reflection are thoughtful and insightful taking the reader further whether a loner or as part a group.
- This discipline of daily study involves a steady repetition for the 40 days which involves structure of prayer and contemplation. The reflections are conversational and form one part of the journey.



GOD'S WORK OF ART: Darkness and Prayer, Ted Witham \$8.00

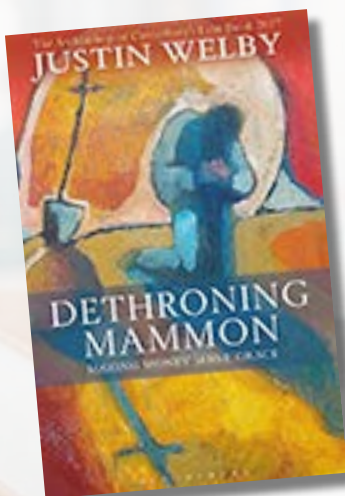
This inspiring booklet began life as four talks presented in a silent Retreat for the Third Order members of the Society of Saint Francis and has been recently published as a meditative study for groups and individuals.

The four addresses focus on Saint Francis of Assisi, St John of the Cross, Tiger Hunt (ABC Expeditioner) and Terry Waite. Ted looks at these four individuals who experienced darkness and asks what each brought out from the darkness.

With meaningful, but optional, questions at the end of each section, this new book should be a valuable addition to Lenten resources.

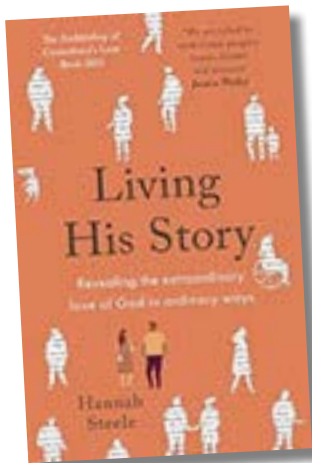
SPECIAL FEATURE: ARCHBISHOP OF CANTERBURY'S LENT BOOKS

A selection of current and past publications, all at special prices as marked



DETHRONING MAMMON, by Justin Welby \$12.00 – (2017)

For over 20 years an Archbishop of Canterbury's Lent book has been published, commissioned by the then Archbishop of Canterbury. This ensures a very wide and engaged readership! To break with tradition, Archbishop Justin Welby wrote this, his own Lent book only a few years after he was elected. As a Lenten discipline, he challenged all the hundreds who would read it, with what it means to dethrone the power of money and to trust in the abundance and grace of God. A practical measure was undertaken in a collaboration between the churches, whereby a Churches' Mutual Credit Union was established which resulted in a huge decline in, and escape from, the 'payday lending' which had become disastrous for the vulnerable. To claim his book as a best-seller is an understatement, almost all Anglicans in England were reading it – and hundreds were sold in our own Diocese as well. A practical and captivating book.



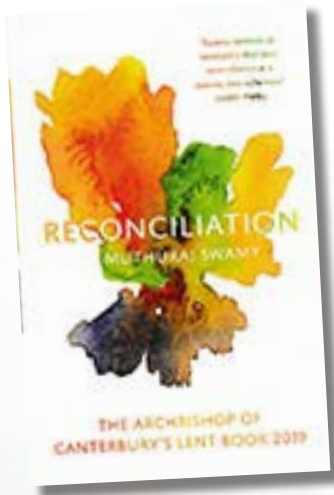
LIVING HIS STORY, 2021 Hannah Steele \$22.00 (2021) NEW BOOK - JUST BEING PUBLISHED

In Living His Story, the Archbishop of Canterbury's Lent Book 2021, Hannah Steele uncovers liberating and practical ways of sharing the gospel story afresh. It is all about stories; stories tell us who we are and how we relate to others. Hannah shows how the parables of Jesus open up an enticingly different way of seeing things. With warmth and encouragement, she shows us how we can live Jesus' story in our own lives simply by being the people God made us and allowing people to be drawn to him through our natural gifts.

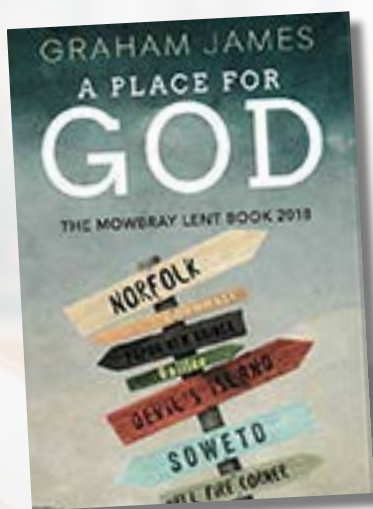
Living His Story is a Lent devotional, in six sessions. Each chapter can be used as a single study for individuals or small groups.

SAYING YES TO LIFE, Ruth Valerio \$12.00 (2020)

Last year's Lent book was a timely reminder of environmental, ethical and social concerns as Ruth Valerio imaginatively draws on the Days of Creation (first chapter of Genesis) relating to themes of light, water, land, the seasons, other creatures, humankind, sabbath rest and resurrection hope. Ruth lifts our focus from everyday concerns to issues like climate change that have an impact on millions of lives. The chapters make inspirational reading at this time when we find ourselves in the middle of a pandemic.



RECONCILIATION, Muthuraj Swamy \$12.00 (2019) This challenging study, offers 40 Bible studies with each one inviting the reader to reflect on situations in which relationships and reconciliation with others are involved. The author says that 'we may be encouraged that the Church, despite its shortcomings at various stages in history, has always endeavoured to relate with different cultures, reconcile warring communities and connect people with one another.' A very inspiring read during this rare global crisis.



A PLACE FOR GOD, Graham James \$12.00 (2018) MOWBRAY LENT BOOK

Forty chapters, 40 locations – some well-known like Walsingham Abbey) some not so well known (the sixth floor, Texas School Book Depository, Dallas) some nearby (Flinders Ranges) others far away (8115 Vila Kazi St Orlando West Soweto) with each using a combination of autobiography, history and spirituality, to help 'to discover the divine in the landscape and the built environment'. Each reflection, whether at an underground railway station, a refectory, a motor museum or a bridge allows a ten-minute escape into a different world.

Each chapter is fascinating; in James' chapter on the Flinders Ranges, he says 'the geological formations simultaneously give the impression of taking you back to the dawn of time while appearing to have been created yesterday'.

The opportunity to read this book as a Lenten preparation could be considered a privilege. Talking of a farm James visited called Must Farm, he recounts the discovery of the best-preserved Bronze Age settlement and muses on how it came to a rapid end by fire and ceased to be. Contrast the Aboriginal people of the Flinders Ranges, where it wasn't just the people thought they owned the land, rather they believed 'the land owned them. And they still do.'

Not only will the reader discover much about 'the landscape' but also much about holy places, the divine in the landscape, and also who lived at 8115 Vila Kazi St Orlando West Soweto!



Shirley Claughton

BOOKS FOR LENT 2021 SPECIAL FEATURE

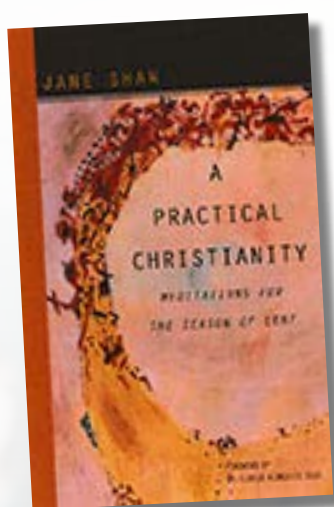


SONGS OF THE SPIRIT, Megan Daffern A Psalm a Day for Lent and Easter (\$12.00)
In the Foreword, John Pritchard says that 'at Canterbury Cathedral I used to approach Evensong on the fifteenth day of the month with trepidation because it meant all 73 verses of Psalm 78 would have to be sung'. He mentions the 'strange territory'... 'lurching from exquisite beauty to vitriolic anger' and concludes 'what we need is a wise interpreter and here we have her...her translation is remarkably fresh and appealing, and opens up familiar lines in delightfully unexpected ways...and the innocent-looking questions at the end of each section are spot-on.'

Megan explains how these are prayers used for ages past and 'which will be used for ages to come ... we are taking our place in a stream of prayer... the songs are timeless.'

Psalm 45 is indicative of her approach. She explains that it is unique as a psalm addressed almost entirely to two individuals – only one verse addressed to God. It is truly a joyful and delightful psalm, with spectacular imagery and helps us to appreciate more of the apocalyptic imagery used of weddings in the Bible. The innocent-looking question alluded to by John Pritchard, is 'What makes people truly beautiful?' Each of the forty Psalms is likewise dealt in ways which relate to everyday life then and now.

This reflective book provides a different and varied resource for Lent and Easter.



A PRACTICAL CHRISTIANITY Meditations for the Season of Lent, Jane Shaw \$12.00
In this deeply reflective and scholarly book, Jane proves to be 'a wonderful Lenten companion, a combination of sage, mentor, cheerleader, and spiritual mother' from the Foreword by Brother Curtis Almquist SSJE.

She combines fiction, poetry, art and music with the wisdom of scripture and theology to help us make sense of faith, uncertainty and love in the context of everyday life. The book began its life as a series of lectures, which were revised and presented as a Lenten series at Grace Cathedral, San Francisco, then worked into this final book version. How fortunate we are to have this inspirational book to read at our leisure.

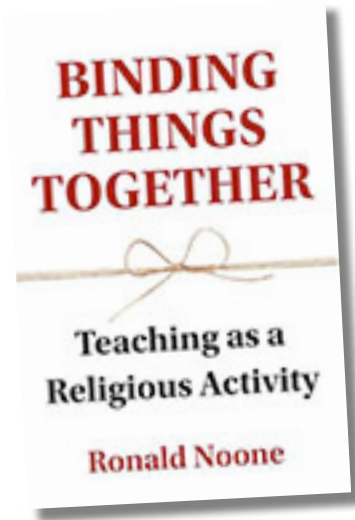
Underlying her spirituality, is Jane's reading of Evelyn Underhill's letters. Included in these letters is this advice: 'As to your Lent. Don't reduce sleep, don't get up in the cold, be especially patient with those who irritate you'.

Underhill also encouraged those who were struggling with certain doctrines to leave them aside for a while and focus on the practice on being Christian. Other twentieth century Christians who make appearances in Janes' book, include Anthony Campbell, Henry Chadwick, John Fenton, and R H Lightfoot and they are merged with other writers, including James Alison and Sara Miles. Jane suggests that after putting this book down, the reader might enjoy taking up the work of some of these people and includes the novels of Philip Pullman, Donna Tartt, and Catherine Fox and the music of Jimmy Scott – what an innovative way to suggest 'further reading'.

This introduction to 'A Practical Christianity' hopefully gives us some insight into Jane Shaw's brilliance in sharing her Christianity in a practical way.

Five Chapters include extensive in-depth questions for discussion which will abruptly stop the reader from the temptation of delving into the entire book!

These Lent books (with the exception of 2021 Living His Story) are priced at a mere \$12 each (while stocks available) and 2021 Lectionaries also in stock at St Johns Books Fremantle. Best contact 24/7 is by email at books@stjohnsbooks.com.au

BINDING THINGS TOGETHER: Teaching as a Religious Activity*Ronald Noone (Monash University Publishing, 2020)*

Ronald Noone is an educator and a priest and spent some time in the Diocese of Perth as Director of the Anglican Department of Education and lecturer at Murdoch University. His new book, *Binding Things Together: Teaching as a Religious Activity* argues that 'religion and education remain indispensable vehicles for living authentic, rewarding and valuable lives so long as they are not confined by the institutions that seek to claim ownership of them'.

Noone draws upon the work and insights of Neil Postman and Gabriel Moran for his definition of 'education' and 'religion'. Postman – who authored 'Teaching as a Subversive Activity' and 'Teaching as a Conversing Activity' – holds that the function of education is to always offer a counter argument to the prevailing culture and assumptions of student's time and place. While Moran – a widely published academic in the field of Religious Education – views religion as the product of what we learn from ourselves, from others, from creation, and from the 'divine teacher' ('What does the mountain teach the mountain climber?').

Over eight short chapters, Noone offers a brief historical survey of teaching and education, and of the development of the modern classroom. He explains how religion, as a subject, has been addressed by the state system in the United Kingdom, the United States and Australia. Then he evaluates the growing relationship between technology and the education of the 'E-generation' – posing the question, 'how does technology threaten or enhance what it is to be human?'.

Noone's own outlook and assessments are clearly informed and shaped by Postman's opposition to the idea that schools are 'preparation for later employment or places that are technology and consumer oriented and lack a higher purpose'; and Moran's conviction that religion 'addresses those fundamental human needs and desires that tend to provide some sort of meaning and purpose to living that go far beyond the temporary satisfaction of materialism, secularism, consumerism, atheism or any other '-ism' may promise to deliver'.

Binding Things Together: Teaching as a Religious Activity is a helpful and relevant reflection on religious education today, and has plenty to offer educators, school chaplains and clergy who are (as Noone puts it) in the business of dealing hope.

PROVENANCE

In 2017 a small leather case containing newspaper cuttings was donated to the archives. The names of the newspapers were not recorded however, a reading of the articles identifies the papers as originating from the UK and Ireland.

Newspaper cuttings can be problematic in archive collections. They are highly acidic and when contained in a file with other papers will transfer acid to adjoining papers causing staining. Over time, newspaper becomes brittle, so handling is also a problem. In some cases, copying the newspaper onto a more stable media and disposing of the original is the best option. With this item, why would we retain the cuttings and not just keep the information it records? The answer is provenance.

Provenance is one of the key principles of archives. Knowing who made, owned or used an item adds meaning to that item and is one of the main organising principles of archives. Without an understanding of provenance, items can become insignificant and orphaned within collections.

This collection of newspaper cuttings within a leather case belonged to Archbishop Henry Frewen Le Fanu.



Examination of the newspaper cuttings identifies that these are a record of his sporting achievements in Rugby and Boxing. We don't have any further detail as to whether he carried this with him, whether he shared these achievements with others or whether it was a keepsake stored at home. Regardless, it remains an evocative item which could contribute to a greater understanding of Archbishop Le Fanu.

Provenance is also one of the measures in assessing significance, placing collections within a broader context of Australian history. In 1929, Archbishop

Le Fanu became the second Archbishop in the Diocese of Perth. He was elected primate of Australia in 1935. His positions within the church thus attaches State and National significance to this item.

The collection also has high interpretive value meaning it can be used in storytelling either through an exhibition or a publication. This further adds to the item's significance.

Deciding what constitutes an archive can sometimes be challenging. Applying provenance and understanding significance provides a framework within which to make this assessment.





CHRISTMAS BABBLE

1			2	3	4	5	6	7			8	9
				10								
					11							
12				13				14				15
16	17		18				19		20		21	
22		23						24		25		
26					27		28					
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35				36				37				38
39	40		41			42		43	44		45	
46												



The Revd Ted Witham has been helping *Messenger* readers flex their brains for more than a decade, setting challenging crosswords in his spare time.

Ted is fascinated by linguistics and teaches French and Latin at the University of the Third Age.

ACROSS

- 1., & 8 across. Jewish boy keeps treasure. (4)
2. Pet hens after Christmas Day? (7)
8. See 1 across.
10. More seasick on a Bavarian river? (5)
11. Herod, metaphorically. (3)
13. Tries out ceremonies. (5)
16. Back to eastern Australia shortly. (2)
18. Chook in kitchen! (3)
19. Double Common Metre hymn. (3)
21. Biblical order initially. (2)
22. Retag the whole. (5)
24. Puzzle by the transport? (5)
26. Rimple creased in the introductory part? (6)
28. Bop his suffragan around! (6)
29. To be on a small island. (2)
30. Muscle is crept around. (7)
32. Who come to Bethlehem? (2)
33. Eggs ult., I hear, rejoice exceedingly! (5)
34. Flawed Poe wrote in Esperanto? (3)
36. Raven number to show who is king. (5)
- 39, 41, 42, 43 & 45 across. Be the helm where He was born. (9)
46. Original mimes performed as an act of remembrance. (13)

DOWN

- 1., & 9 down. Writes Gospel. (4)
3. It back at the top of the scale. (2)
4. Energy from a cruising feline like a small sprite. (5)
5. The story of a block of land. (4)
6. He kissed briefly and was cursed. (5)
7. Um.... Judah's eldest son. (2)
9. See 1 down.
12. Your approximate age, imp, for carolling? (6)
13. Stop working when you've put the wheel back on. (6)
14. The play made 100 trips cobbled together. (6)
15. Good news! 500 from the splodgy splodge! (6)
17. He is not surer when he goes astray. (4)
18. Stop marching on the asphalt. (4)
20. Tea from crushed stems – a disagreeable mixture! (4)
21. You, boy, float! (4)
23. cummings initially. (2)
25. Biblical history. (2)
27. Sociable blender. (5)
28. Elbow twisted in inferior place. (5)
31. Volatile coal up to cathedral roof. (6)
35. Runs Anglican missions for Australians. (3)
36. Sit away from the Messiah! (3)
37. Near East institute. (3)
38. Parent of Australia Post. (3)
40. Eastern Empire. (2)
41. In the direction of a couple, I hear. (2)
44. Humans as a species. (2)
45. Short one back right away! (2)



THEATRE - AND OTHER ARTS

Anthony Howes

Anthony presents more news of arts and entertainment every Saturday from 10.00am till 12.00 noon on Capital Radio 101.7 FM and Capital Digital

In November's *Messenger*, I wrote of the plans for the Cathedral to enliven its ministry within its Arts programmes. I promised to ask the Dean, The Very Revd Chris Chataway for his views; his answers follow.

Why are the arts of any importance in the Cathedral's ministry?

St George's Cathedral is a place that is known for its promotion and celebration of music and the other arts. It plays an integral part in its outreach to the city and wider community. It is through its artistic endeavours that the Cathedral encourages participation in the creative, divine life of God. Whether it is music of the highest quality at its services, or its architecture, sculpture and stained glass, or its church plate, artworks and stained glass. Drama has also played its important role, at times enhancing the worship, and also being a venue for theatre productions.

Where do you see the areas of influence the Cathedral might play as we move out of the pandemic fears and restrictions?

I feel for all the artists and performers, event managers and support staff, who have had their lives turned upside down during this past year. We have been fortunate to maintain our choristers and musicians. When we are denied something, we can grow fonder of it. I hope that as we move out of pandemic restrictions, we will appreciate the performing arts more than in the past. The Cathedral is supporting this through our Cathedral Consort participating in the Perth Festival and in Musica Viva concerts, through our commissioning of new music compositions. I also look forward to our collaboration with Theatre 180 who are planning performances including locally written plays in the Cathedral and in the Memorial Burt Hall.

What importance have the arts played, in general, and the performing arts in particular, in your life?

I have always found the arts as a way of enriching my spiritual life, because sometimes words are not enough, and I need music or visual or story telling that challenges my viewpoint and gives me another way of connecting with God.

Do you feel positive about the place of the arts in the life of the Church and the wider community in Perth?

I think the Cathedral has a lot to offer, and with further support, we can reach people beyond our congregations. But what I look most forward to are opportunities to allow the art to enhance the worship of God in our public services. The Cathedral is a jewel in a rock, which for the people who know, offers delight and joy. But we need to chip away at the rock and reveal the diamond for those who don't know it is there. The arts will be critical to our ability to do that.

In 2012, the Order of St John of Jerusalem Knights Hospitaller, and the Cathedral began a series of annual productions to aid the homeless. Thus, in the Cathedral, Thursday 10 December at 7.00pm **A Christmas Miracle**, in association with Theatre 180, will be staged. Written by Jenny Davis OAM and lasting one hour, it tells the story of Christmas Eve in the trenches of the Great War, when Allied and German soldiers embraced each other in recognition of Christ's birth. Led by Rebecca Davis and Stuart Halusz, the cast, joined by singers directed by Sarah Menogue, with organist Tim Chapman, celebrate Christmas joy in the human spirit. All proceeds go to aid veterans in despair and on the streets through Jarrahdale's Veterans' Transition Centre. Bookings: www.trybooking.com/BMUFD (\$25 adults; \$20 all concessions +GST and booking fee).



Productions which I believe will give you a sense of well-being as Christmas approaches and which are performed by talented young West Australians, make ideal holiday fare. The first, from Bell Canto's Youth Theatre at South Perth's Old Mill Theatre: **Joseph and the Amazing Technicolour Dreamcoat** directed by Katherine Freind (4-13 December, with Saturday matinees). Second, for ballet lovers, one of the world's most spectacular dance dramas, **Don Quixote** presented by Youth Ballet WA at Crown Theatre for one performance only, at 6.00pm, Friday 18 December. The last recommendation is for all of us who claim to be 'Young At Heart', Sam Longley's hilarious creation of **Beanstalk** for Spare Parts Puppet Theatre, Fremantle, directed by Phillip Mitchell – and about which I am told you will never be able to look at vegetables with a straight face ever again! (7-11 December – 10.00am and 1.00pm; and 11-30 January – 10.00am and 1.00pm).

Thank you for supporting Theatre and the Arts in this strange year: I pray that you have a joyous Christmastide and a healthy calendar year to follow.



THE BIG PICTURE

BIG RELEASES DECEMBER 2020

Dearest, Direst, Darkest, Dementia

Four films worth thinking seriously about these Summer holidays . . .

The Witches – December 10

'One drop of mouse maker in a piece of candy will transform a dirty little child into a mouse in one hour! – the Grand High Witch.

Roald Dahl's memorable children's book *The Witches* has returned to the big screen as a dark comedy for families, though this time the fantasy is set in America. The story opens in 1960s Alabama where a grandmother (Octavia Spencer) is raising her newly orphaned grandson. A dark shadow is cast over their growing happiness, though, when the boy captures the attention of a local witch.

What follows is a desperate attempt at evasion which leads grandma and child to a hotel. However, the establishment turns out to be hosting the annual international convention for witches. There, the pair learn from the Grand High Witch herself (Anne Hathaway) of a nefarious plan to transform the world's children into mice.

The Witches sounds like grim material for a family outing, but in fact it's laced with as much fun and laughs veteran director Robert Zemeckis can manage. Though the content might not be scary, there's still a certain level of creepiness about a world populated by witches, as well as a serious message to be garnered. Dahl's original warning that all sorts of nefarious evil can lurk behind a nice exterior is still one children should be well aware of.

Free Guy – December 10

Guy: 'You ever think there's got to be more?'

Buddy: 'More than what?'

Guy: 'The stuff we do day after day.'

Buddy: 'Literally not once.'

Ryan Reynolds enters as Guy, a simple bank teller in a world that seems to be anything but safe – until the audience realises their key character is in fact an NPC (non-player character) in a world-wide multi-player online game called Free City.



What transforms Guy's oblivious existence, though, is the decision by programmers Milly and Keys to upload an additional piece of software that allows him to achieve self-awareness. Soon Guy is no longer a background bank employee, but an everyman that's attracting international attention. However, his new-found notoriety isn't sustainable for the franchise and so publisher Antoine (Taika Waititi) decides the game must go offline. This means our mild-mannered NPC must transform into the sort of hero Free City needs if his new life is to survive.

Free Guy is a classic comedy-action that actually addresses a serious existential question. 'Buddy, if we're not real,' Guy asks his best friend, 'doesn't that mean nothing you do matters?' If the world is going to forget us as soon as our brief existence is over, what does it matter if we were alive at all? In this quest-style film, Guy finds his meaning in the love that grows up between himself and Milly. Yet her life is ultimately as finite as his. If we're going to find lasting meaning, it's going to have to be in relationship with someone that can guarantee life long after our program has run its course.

The Midnight Sky – December 10

'Come in Ether, this is Barbo Observatory. Are you receiving this? Is anyone out there?'

George Clooney directs and stars in a post-apocalyptic science fiction film that firmly places our responsibility to others over our rights as an individual.



Mark Hadley

THE BIG PICTURE BIG RELEASES DECEMBER 2020

Augustine Lofthouse is a lonely scientist based in a remote Arctic research station with his daughter. The emergence of a mysterious global catastrophe, though, leads them to believe that they are the last people on earth – and therein lies their responsibility. Ether, a spaceship that was supposed to be the last hope for humanity, is on its return voyage to earth. Augustine and his daughter must brave freezing temperatures, increasingly toxic air and the dangers of the arctic landscape to reach an antenna in order to warn its astronauts ... not to return.

Clooney has described *The Midnight Sky* as *Gravity* meets *The Revenant*. It includes all of the harrowing elements of zero-G tragedy matched against a frantic survival story. However, the overwhelming theme is the sacrifice of the few for the many. Augustine will do anything to help his daughter survive, but at the same time recognises that they will have to sacrifice their own safety in the service of humanity as a whole. It's an unusual lesson considering the highly individual storylines that tend to crowd cinema release schedules. Yet its value lies once again in reminding us of humanity's most significant storyline: one man must sacrifice himself for all, if all hope to have a chance at living.

The Father – December 26

'I don't know what she's cooking up against me but she's cooking something up.'

The Father is the sort of film that will move anyone with an aging parent to tears. Oscar winners Anthony Hopkins and Olivia Colman star in a story about a man in his 80s who is slowly falling under the spell of dementia.

Anthony refuses all assistance until his daughter Anne employs a nurse so that he can remain in his flat, and then moves in to keep him company. However, as the plot unfolds it becomes increasingly obvious that something is not right with the world, and this human drama begins to take on the characteristics of a psychological thriller. Anthony is bright and cheery most of the time, but his failure to understand what is going on around him leads him to begin to question his new living arrangements, his loved ones, even his own sanity.

The Father is heart-breaking and ground-breaking at the same time because the story is told entirely from the perspective of what Anthony perceives, placing us directly in the mind of someone suffering from dementia. Watching Hopkins' character try and rationally explain his world to himself is both disturbing and emotionally moving, right down to the point that he ceases to communicate because he knows his concerns will fall on deaf ears. As a film it also frames the Bible's testament that we are powerless to prevent the passing away of all things. Best to remember our maker, '... before the silver cord is severed and the golden bowl is broken.'



The Good Lord Bird

Rating: MA15+

Distributor: Stan

The Good Lord Bird is a story that will be little-known to Australians. It's the true tale of a 19th century American Christian who set out to change the world – and terrified almost everyone he met.

This seven-part series centres on American abolitionist John Brown, a revered and denigrated figure, depending on who you talk to. Played expertly by Ethan Hawke, Brown's religious zeal verges on the edge of madness. He is convicted that slavery is an abomination unto the Lord and that pacifism is an unlikely solution. So, he sets out with his sons to recruit a rag-tag army that will overturn this abhorrent crime. In the name of the Lord, he leads them into a series of battles, often against overwhelming odds and with mixed results. The ordeal is narrated by a fictional slave named Henry, who is mistaken by Brown as a girl and is Henrietta forthwith. Henry's perspective from behind a skirt is an innocent revelation of both the complexity of slavery and the often self-defeating efforts to bring it to an end.

The Good Lord Bird is based on the novel of the same name by James McBride, about the real John Brown who was involved in series of battles in Kansas during the 1850s. Brown could quote large portions of the Bible by heart and saw all of his actions through the lens of his Christianity. He believed he was raised up by the Lord to strike a death-blow to human slavery and saw violence as a necessary part of that. The compelling drama now available on Stan showcases not only the part Brown's struggle played in bringing about the American Civil War, but the way in which it displays both the best and worst of Christianity.

Brown, as played by Ethan Hawke, sees his world in black and white. Specifically, those whites who are for or against the emancipation of the blacks. It is the creed by which his men operate:

'We are the Pottawatomie Rifles and we have come here to free the enslaved people of this territory under the laws of our redeemer the Lord Jesus Christ who spilt his blood for you and me!'

And in that respect, Brown reflects God's call to Christians to do unto others as they would have done unto them. As the prophet Micah puts it,

'He has shown you, O mortal, what is good.

And what does the Lord require of you?

To act justly and to love mercy

and to walk humbly with your God.'¹

Aid agencies like World Vision and Micah International have taken their lead from such passages. Their theology of a God who defends the defenceless, and both resurrects a fallen humanity leads them to transform this world for Christ. In that respect, Brown is a brother in their efforts, albeit an unconventional one.



Brown's problem, at least as far as *The Good Lord Bird* is concerned, is that his Christianity is superficial. He quotes the Bible in the midst of battles, urging his followers to fight under its power. Henry also observes prayers that would put a saint to shame:

'The old man was a plain terror in the praying department. They were always long-winded and could easily last an hour.'

Yet Brown's religion centres on the practises of faith without getting to its heart. He has turned prayer into a preparation for slaughter and scripture a weapon with which to bludgeon his enemy. Jesus points out similar deficiencies in the most religious people of his day:

'You hypocrites! Isaiah was right when he prophesied about you: 'These people honour me with their lips, but their hearts are far from me'.²

But Brown's worst element is the way *The Good Lord Bird's* lead character sets aside the Bible each time it contradicts the way he wants to behave. Brown tells Henry: 'It's alright to stretch the word of the Lord sometimes but not too much lest it becomes full out devilment ... As gunfighters of the Gospel we are allowed a few indulgences.'

And this is the point where modern Christians should feel most uncomfortable. It's easy to admire Brown's determination and easier still to judge his superficiality, but his habit of overlooking inconvenient passages should give us all pause for thought. There are numerous points at which our society runs counter to our theology. They stretch from the way in which we organise ourselves internally through to our response to external issues. Our temptation, like Brown's, will be to manufacture an answer that suits our situation. Jesus warns that such a practise runs counter to the counter-cultural role He's chosen believers to fill:

'You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled underfoot.'³

And what does it gain us if we are known as those ready to usher in the Kingdom of God, and those who understand the importance of a faith that goes deeper than Sunday prayers, if the rest of the week we walk around no more distinct than those who know nothing of God?

¹ Micah 6:8, NIV, <https://www.biblegateway.com/passage/?search=Micah+6%3A8&version=NIV>
² Matthew 15:7-8, NIV, <https://www.biblegateway.com/passage/?search=Matthew%2015:7-8&version=NIV>
³ Matthew 5:13, NIV, <https://www.biblegateway.com/passage/?search=Matthew+5%3A13&version=NIV>

A LIGHT OF HOPE IN THE DARKNESS: CHRISTMAS BOWL A WONDERFUL INTERDENOMINATIONAL EXPRESSION OF FAITH DURING COVID-19

Although Christmas may be different for many of us in this year of pandemic, churches across Australia are joining together once more to share God's love with our brothers and sisters in need around the world through the Christmas Bowl.

'This year, the coronavirus has changed life for all of us but for vulnerable communities who are already struggling as a result of conflict and disaster, the effects of this crisis are catastrophic,' said Hannah Montgomery, Act for Peace, the international aid agency of the National Council of Churches in Australia.

She said that in Zimbabwe, families who have suffered so much already through drought, floods and food shortages have now lost their livelihoods too. These families are desperately in need of support to survive, making the Christmas Bowl even more important than ever.

The Christmas Bowl is one of the longest standing Christmas appeals in Australia. It was established in 1949 by The Revd Frank Byatt to raise money for refugees post-WW2. On Christmas Day that year, Frank put a Bowl of Remembrance on the dinner table and asked his family to place a gift inside to help those less fortunate than themselves. The Christmas Bowl was born.

'As the world battles this pandemic, the legacy of The Rev Frank Byatt has never been more important. Frank believed we have a responsibility to share what we have with others who need it. He saw it as a fundamental part of living out Jesus' call to love our neighbours as ourselves (Mark 12:31),' said Hannah.

The very first Christmas Bowl raised £1,808 - no small sum for a congregation at that time. Today, churches have raised more than \$100 million, illustrating the incredible impact that Australian churches can have when they work together.

This year, more than 15 Christian denominations and 1,300 churches across Australia have pledged their support of the Christmas Bowl:

'Many, many are facing devastating hardships. It is during such times as this that the self-giving love of God shines as a light of hope in the darkness. The Christmas Bowl gives us an opportunity to continue to shine the light of hope to our neighbours near and far,' said The Most Reverend Geoff Smith, Primate, Anglican Church of Australia.



'Whether churches choose to organise a socially distanced gathering or opt for remote participation this year, there are some fantastic new Christmas Bowl online resources that are easy to download and share, including bible readings, stories, clip art and even fun colouring-in for the children. Churches can also have their own dedicated page so their congregation can give to the Christmas Bowl safely online,' said Hannah.

Churches will also be able to hear directly from Act for Peace's local partners in Zimbabwe, Afghanistan, Jordan, Sri Lanka and Bangladesh via Zoom recordings; learning firsthand how they are responding to the pandemic and about all of the work they're doing on the ground despite the new challenges this has created.

'Thanks to the latest technology, we have been able to ensure the Christmas Bowl can continue to help those in need, even in these uncertain times. We are, as always, incredibly grateful for the support the Christmas Bowl receives. It is a wonderful interdenominational expression of faith and we welcome the support of all worshippers to respond to injustice and help those communities threatened by conflict and disaster around the globe,' said Hannah.

To register your church for the Christmas Bowl and receive a resource kit visit:

<https://www.actforpeace.org.au/Christmas-Bowl/About/get-involved>

About Act for Peace

Act for Peace is the international aid agency of the National Council of Churches in Australia, and empowers passionate people to work together to achieve safety, justice and dignity in communities threatened by conflict and disaster. Act for Peace works with local organisations in over 15 countries across Africa, Asia, the Middle East and the Pacific, providing food, shelter, education, healthcare and training to help some of the world's most vulnerable communities take leadership in preparing for, responding to and recovering from conflict and disaster.

For more information or to arrange an interview with Act for Peace or a Church Leader, contact: Deborah Ivison: e: deb@baypr.com.au; t: 0412 007 202



CHRIST CHURCH GRAMMAR SCHOOL 50TH ANNIVERSARY OF THE CHAPEL AND FAREWELL TO FR FRANK SHEEHAN OAM

In 1910, Christ Church Grammar School in Claremont opened with just one classroom and an initial enrolment of just nine day boys. For 60 years following its opening, the School utilised Christ Church Claremont for school chapel services.

In the 1960s School Headmaster Mr Peter Moyes had an ambitious masterplan which included creating a spiritual centre for the students. The Chapel's dedication in 1970, on a magnificent site overlooking the Swan River, was a highlight not only of the School's jubilee year but also of Moyes' long tenure as Headmaster. Of the many buildings erected during his long term, Moyes took the greatest pride in the Chapel. He and architect Mr John Lidbury had arrived at a magnificent brief of the building, which is still breathtaking today. Although spacious, the beautiful, airy building does not overwhelm small groups and never feels crowded when hosting huge gatherings. It is possible to be in the sanctuary and readily look every boy in the eye and connect with him wherever he is seated. At the Chapel's opening dedication service in 1970, Archbishop Geoffrey Sambell stated that the Chapel's purpose was to serve the 'totality' of a boy's life, and we believe that it has indeed fulfilled this brief. The Chapel has hosted world renowned speakers such as Dr José Ramos-Horta, whole school gatherings, religious figures including the Archbishop of Canterbury, Buddhist monks, Christmas pageants, magical musical concerts and rock bands and a myriad of special moments in the life of the community.

The beauty of the Chapel is also seen in its furnishings which were designed and made in Western Australia. The Sanctuary Cross, door handles and candle sticks were designed by Mr Hans Arkveld. The organ with its sixteen foot pipes was designed and built by Mr John Larner, the funds for which were raised by the boys, past and present, and the Parents' Association. Mr Geoffrey Allen designed and created the chalices and patens. The furnishings were all designed and executed by Mr Edgar Snell, who was the Art Master at the School at the time of the Chapel's commissioning.

On Saturday 14 November 2020, in a year that will be remembered for generations due to the global Novel coronavirus pandemic, close to 200 guests assembled in Christ Church

Grammar School's now iconic Chapel to celebrate all that it has come to represent. This special gathering place honours the School's Anglican foundation and is the spiritual heart of the School.

During the celebration the late Mr John Lidbury was remembered and celebrated. His timeless design ultimately won the 1971 Bronze Medal Award of the Royal Australian Institute of Architects (WA Chapter). The Archbishop of Perth, The Most Reverend Kay Goldsworthy AO, delivered a memorable sermon that acknowledged that the Chapel is much more than an inanimate building. It is imbued with spirit and life. The Archbishop included a reference to the Sanctuary Cross that sits proudly above the pulpit and deserves careful study to appreciate the symbolism that lies behind it. True to Archbishop Sambell's vision, for the past 50 years the Chapel has been used not only for school services and religious education, but also for many other activities. The Chapel has fulfilled its role as the spiritual heart of the School and will continue to do so for many years to come.

It was a double celebration on the day as all those gathered acknowledged the past 35 years of service to the School and community by Father Frank Sheehan OAM, who will retire as School Chaplain at the conclusion of 2020. Father Frank has been an inspiration to thousands of boys, countless parents, all of his teaching colleagues and legions of interesting people in the wider community. He will be greatly missed.



NOVEMBER 2020

APPOINTMENTS

The Revd Andy Pearce	Rector, Rockingham-Safety Bay (from the Diocese of Melbourne)	01.02.21
The Revd Dr Sue Boorer	Honorary Assistant Priest, Fremantle	01.12.20
The Revd Liz Flanigan	Chaplain, John Septimus Roe ACS	01.12.20
The Revd Mark Grobicki	Curate, Dalkeith	01.12.20
The Revd Matt Harding	Curate, Kallaroo	01.12.20
The Revd Luke Hoare	Curate, Mt Pleasant	01.12.20
The Revd Sarah Stapleton	Curate, St George's Cathedral and Chaplain, St George's Anglican Grammar School	01.12.20

LOCUM TENENS

The Revd Dr Alan Forsyth	Kwinana	01.11.20 – 31.12.20
The Revd Dr Ric Barrett-Lennard	Locum Warden, Wollaston Theological College	15.01.21 – 30.06.21
The Revd Graham Wright	Casuarina Prison	22.09.20 – 31.08.21

PERMISSION TO OFFICIATE

The Reverend Judy Van Rossum		22.09.20
The Revd Michael Jessup		01.11.20
The Revd Lindsay Hore		01.11.20



CENTENARY OF ST ANDREW'S ANGLICAN CHURCH, MULLEWA - 2021 - SEND US YOUR MEMORIES!

St Andrew's Church will turn 100 years old in 2021. We plan to celebrate this wonderful milestone on Sunday 29 August 2021. Although the true anniversary date is 16 November, Mullewa will be at its best in August - offering visitors the Wildflower Show, Agricultural Show and cooler weather. We'd love to see you, so mark this date in your diary.

Send us your memories, photos (not original) or details of family connections. Depending on the response, we'd like to create a booklet so we can relive a century of St Andrew's church life.

Send your contribution to Judy Critch by 31 January 2021

E judy.critch@wyalong.com.au

Post 69 Glendinning Road, Geraldton 6530;

Text 0429 625 044

Or post on Facebook 'Lost Mullewa' page

Please share this invitation with family and friends



ASSISTANT VERGER (Casual)

An energetic and enthusiastic person is needed to join the team of vergers at St George's Cathedral.

Duties include cleaning and care of the Cathedral and its precincts, preparing for and assisting with Services, and welcoming visitors. Hours vary depending on roster,

and it is necessary to work weekdays, weekends and occasional evenings.

Basic requirements are the ability to relate and communicate with a large range of different types of people, ability to work unsupervised and a reasonable standard of physical fitness – as the position requires moving furniture and cleaning.

The position would ideally suit a person with a background in church worship.

For a full job description and salary range please apply to the Administrator on administrator@perthcathedral.org

Applications close: Friday 11 December

Crossword solution

J	O		S	T	E	P	H	E	N		S	H
O				I	L	L	E	R				N
					F	O	X					
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Anglican EcoCare Commission

Anglican EcoCare is looking for potential new Commissioners to assist with the work of the Commission and other work to care for God's creation. If you are interested in finding out more, please contact the Project Officer, Peregrin Campbell-Osgood, on 9425 7276 or ecocare@perth.anglican.org

MESSENGER

GET IN TOUCH WITH THE MESSENGER TEAM

PHONE 08 9425 7200

E MAIL messenger@perth.anglican.org

DEADLINE 20th of every month prior to publication
Articles must be under 400 words and may be edited without notice, images to accompany articles are encouraged

PHOTOGRAPHS Permission needs to be sought from parents/guardians/ carers for photographs with children.
Digital photos should be a high resolution 300 DPI jpeg or tif

ST JOHN'S BOOKS FREMANTLE

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The Staff at St Johns Books wish all readers a happy and holy Christmas. Our staff will take a break after Christmas, re-opening on Monday 18 January 2021 at 10.00am

Please contact us at any time by email
at books@stjohnsbooks.com.au and any requests and orders will be attended to promptly at all times

Updates can be found on our website
www.stjohnsbooks.com.au, but, for now, orders by email please books@stjohnsbooks.com.au

We thank you for your continued support of our local Christian bookshop

Advent books and resources, 2021 lectionaries, and Lent resources all available

From 18-29 January we will have a mammoth sale of all stock - please call in - the shop will be open from 10.00am-1.00pm Monday-Friday

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► For more information or a private conversation: 9263 2076 or bequests@anglicarewa.org.au

WHERE TO WORSHIP



St George's Cathedral

The Cathedral is open – COVID-19 restrictions apply
Information about our services and events can be found at www.perthcathedral.org

MONDAY TO SATURDAY SERVICE TIMES

Mon-Sat	8.00am Morning Prayer and 8.15am Holy Eucharist
Mon, Tues, Thurs, Fri	12.15pm Holy Eucharist (Except on Public Holidays)
Wed	10.30am Holy Eucharist (Except on Public Holidays)
Mon-Sat	4.00pm Evening Prayer (Except on Public Holidays)

SUNDAY SERVICES

8.00am	Holy Eucharist (BCP)
10.00am	Choral Eucharist
5.00pm	Choral Evensong

SPECIAL SERVICES

Sunday 1 December	12.15pm: Prayers for Healing and Wholeness
Sunday 13 December	2.00pm: Compassionate Friends Service
Saturday 19 December	2.00pm: Children's Christmas Service
Sunday 20 December	7.30pm: Festival of Lessons and Carols (Note: 5.00pm Said Evening Prayer)
Wednesday 23 December	7.30pm: Festival of Lessons and Carols
Thursday 24 December	7.30pm: Festival of Lessons and Carols
Thursday 24 December	11.30pm: Midnight Mass
Friday 25 December	8.00am: Holy Eucharist with Carols
Friday 25 December	10.00am: Choral Eucharist with Carol

SPIRITUALITY SERIES

Wednesday 9 December 9.30am-12.00noon: C20 — *Evelyn Underhill of England: Mysticism* with Bishop Kate Wilmot, Assistant Bishop of Perth

Wednesday 16 December 9.30am-11.30am: Spirituality and a Mop Bucket with Mr Stephen Day, Dean's Verger

THEATRE

Thursday 10 December 7.00pm-8.00 pm A Christmas Miracle

This is a special charity event to raise funds for the Veterans Transition Centre (www.rnrcentre.org) in Jarrahdale. They are the only site in Western Australia which accommodates homeless veterans and will use the funds to upgrade their duplexes. Tickets, \$25 adult/\$20 concession (plus GST and booking fee) are available through TryBooking <https://www.trybooking.com/BMUFD>