

MESSENGER

Anglican
Church
Diocese of Perth



A MAGAZINE FOR WESTERN AUSTRALIANS | DECEMBER 2023



And the Word became flesh and lived among us, full of grace and truth - John 1:14

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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

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.



Image credit:
Jaya Chopra , Ruby Yancazos, Polly Keall (Year 8), Julian Pivac (Year 7),
Carol Wohlneck, Head of the Creative Arts - Students and Staff at
St George's Anglican Grammar School

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THE MOST REVD KAY GOLDSWORTHY AO *Archbishop*

On Christmas Eve 1914, German and English soldiers faced each other along the western front. In the English trenches, letters and cards arrived from home. The soldiers cheered up a little. By midnight some of them even began to sing. Then suddenly a sentry shouted excitedly: 'Listen!' They listened and heard that the Germans were also singing.

A short while later, two brave soldiers, one from each side, met out in the open. More joined them. From a military point of view it made no sense. As soldiers they were supposed to fight each other. To stop suddenly, to be friends, just didn't make sense. But there was a greater force than armies at the front that night.

When Christmas Day dawned, soldiers with smiling faces were strolling around No Man's Land. They exchanged food, souvenirs and cigarettes. About midday, as the friendship grew, a football match between the two sides started up. But it didn't last long. The news had reached the generals, and sharp orders arrived to put an end to the whole thing. The officers herded the men back into the trenches. It was all over. As Christmas Day turned into night, the war resumed.

That brief outbreak of peace is not only a vivid illustration of the power of Christmas and of the birth of the Prince of Peace which it commemorates. That brief outbreak of peace was also a vivid illustration of what happens when people encounter each other in the flesh, when our theoretical ideas and assumptions about the 'other' give way to a more personal and accurate knowledge and experience of them as people; human persons like us.

The same thing can be said about God. In the Letter to the Hebrews we read that, 'long ago God spoke to our ancestors in many and various ways by the prophets, but in these last days he has spoken to us by a Son' ... Jesus is 'the exact imprint of God's very being'. In Old Testament times, God spoke to his people through the law of Moses and the Prophets, but only in types and shadows. In Christ, however, God meets us in the flesh in order that our partial glimpses, theoretical ideas and assumptions about God may give way to a more definitive knowledge and personal experience of him.

And just like the encounter between those soldiers along the western front, Christ meets us and invites us to cross the lines and boundaries which once separated God from humanity. The Church Fathers often described this wonderful exchange in terms of the Son of God 'becoming the Son of Man so that the sons of men might become the sons of God' [sic]. Hence, we read in John's Gospel, 'to all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood, or of the will of the flesh, or of the will of a man, but of God'.

Christmas celebrates Christ's birth and represents God's entry point into human life as much as it represents our entry point into the life of God. By clothing himself with our humanity, Jesus has bestowed upon us a divine dignity and potential. This Christmas season, may we all grow in our appreciation of this profound mystery.

And let us pray that the world may experience a true and lasting outbreak of peace - in human hearts, minds, communities - across the globe.



Displacement Through Time

DR ROBERT MYLES *Senior Lecturer in New Testament at Wollaston Theological College, University of Divinity*



The nativity account in Matthew's Gospel features a familiar episode of the Holy Family's flight to Egypt (Matthew 2:13-23). What frequently escapes modern comprehension is the prevalence of forced displacement and social upheaval in Palestine during Jesus' lifetime.

As Jesus was growing up, Herod Antipas spearheaded an urbanisation program to tighten his administrative grip over his territory. He sponsored at least two major building projects in Galilee that we know of: first, the reconstruction and ornamentation of Sepphoris (about 6km from Nazareth) after it had been destroyed by the Romans when Jesus was an infant; and second, the establishment of Tiberias on the lakefront of the Sea of Galilee in 19CE. This city was named in honour of the emperor, alluding to the Roman imperial power which lay behind Antipas' own.

Galileans in the way of development were unavoidably caught up in the changes. As labour and raw materials had to be produced or extracted to build and sustain life in these burgeoning urban centres, additional taxes were imposed, and land from the surrounding countryside was seized or reallocated to make way for the changes. The ancient Jewish historian Josephus describes how in the founding of Tiberias, for instance, many Galileans, including the poor, were forcefully displaced from their lands while others were given land as gifts (Ant. 18.36-38).



Brick relief sculpture by Walter Ritchie, commons.wikimedia.org

Understanding this historical background holds significance beyond adding a little colour to our understanding of Jesus' upbringing. Not only does it offer us a fresh lens through which to comprehend the aspirations of the early Jesus movement¹, it also evokes unsettling parallels of displacement that have occurred through time. A devastating irony is that often violent displacements have occurred in the same region under the auspices of the modern state of Israel. But not dissimilar displacements have also occurred much closer to home.

For example, I recently learnt about an Aboriginal camp from the 1950s very close to where my workplace, Wollaston Theological College, now stands. The College was founded in 1957, which prompts questions about potential coexistence and the church's role (if any) in the camp's eventual removal.

The Whadjuk Noongar people had inhabited the surrounding lands for tens of thousands of years prior to British colonisation. They camped near the lakes which provided water and food, and they used the bushland which still surrounds Wollaston Theological College as a hunting ground and lookout area.

With the suburban expansion of Perth during the early 20th century, Noongar families excluded by law and through land dispossession, often camped on the fringes of town. A few such camps in nearby Claremont and then Swanbourne coexisted alongside European settlement well into the 1950s when their inhabitants were evicted to make room for further development as part of a government-initiated "beautification program"².

When the bulldozer rolled in to demolish the camps, the residents resisted by tying rusty barbed wire between the trees³. But they were scattered nonetheless, with some resilient families setting up camp in the scrub just down the hill from where Wollaston Theological College now stands. A fig tree, planted by one of its residents, still marks the spot.

A report on Aboriginal areas of significance from the 1980s discussed the background to the camp as follows:

Insecurity is the fringedweller's heritage; and despite both the ancient and long-term habitation of the area...there is no place for a fringe camp in the elite world of an expanding middle-class suburb. A day therefore dawned when the Aboriginal residents of Claremont were driven from their homes and forced to move on: a day remembered with little pleasure by the children of that period⁴.

Reading the Bible on unceded land prompts profound contemplation. As I reflect on the emergence of the early Jesus movement against the backdrop of Herodian urbanisation, I do so at a theological institution entwined with a complex colonial history and in a nation with a fractured relationship to its Indigenous peoples.

Still, these unsettling truths offer an opportunity for serious theological reflection. Both stories of displacement shed light on a much larger struggle for justice, a core tenet of the early Jesus movement as well as an important undertaking in our journey towards reconciliation today.

1 See further: James Crossley and Robert J. Myles, *Jesus: A Life in Class Conflict* (Winchester: Zero Books, 2023).

2 Sharon Delmege, "From Camp Life to Suburbia: Aboriginal Housing in Perth," *Australian Historical Studies* 45, no. 3 (2014): 368–87.

3 Denise Cook, *That Was My Home: Voices from the Noongar Camps in Fremantle and the Western Suburbs* (Perth: UWA Publishing, 2019), 156.

4 R. O'Connor, C. Bodney, and L. Little, *Preliminary Report on the Survey of Aboriginal Areas of Significance in the Perth Metropolitan and Murray River Regions*, 1985, 21–23.

From Your Cathedral

THE VERY REVD CHRIS CHATAWAY *Dean of Perth*



Christmas 1994 saw the first performance of Martin Lauridsen's setting of *O Magnum Mysterium* commissioned by the Los Angeles Master Chorale. At that performance, Music Director Paul Salamunovich told the audience, "Until now, Vittoria's *O Magnum Mysterium* has been the most beautiful and well recognized setting of this text composed to date. I predict that will change after tonight¹."

The setting made Lauridsen's reputation, not just because of the beauty of the music, but the way the setting expresses complex theological and emotional subtleties from the text. In spite of Salamunovich's hyperbole, there have been many fine settings of these words since Vittoria, and I would include Francis Poulenc (1896-1963) and our own WA composer, Lydia Gardiner, who set these words in a commissioned work by the Cathedral's Arts Foundation in 2020. But I would like to explore with you some of the meaning Lauridsen extracts from this text through his music.

The words are a responsory for Christmas services in the Roman Breviary. They express adoration at the moment of the incarnation, as if we are looking over the scene of the newborn baby, like the shepherds in Luke's Gospel. The use of the words 'animals' and 'sacrament' next to each other, denotes the humility and yet profound significance in this divine, yet fully human birth. This royal birth is the opposite of worldly, human royalty, and inaugurates the proclamation of reversals that will underpin Jesus' message, a message that will be greeted with joy and sorrow, hope and anxiety; a message that will culminate in the mystery of the crucifixion and resurrection of Christ.

Lauridsen's provides music that explores these themes. We feel the intimacy and stillness of the manger scene through the close harmony and tentative long choral notes of Lauridsen's opening bars. They capture that moment of intimacy between parent and child once the

O Magnum Mysterium

*O magnum mysterium,
et admirabile sacramentum,
ut animalia viderent Dominum natum,
iacentem in praesepe!*

*O beata virgo, cuius viscera
meruerunt portare
Dominum Iesum Christum. Alleluia!*

*O great mystery,
and wonderful sacrament,
that animals should see the newborn Lord,
lying in a manger!*

*O blessed virgin, whose womb
was worthy to bear
the Lord Jesus Christ. Alleluia!*

From the Service of Matins for Christmas in the Roman Breviary

¹ USC Thornton School of Music website *Celebrating Morten Lauridsen - "O Magnum Mysterium"* accessed 21 November 2023

stress of labour and birth is over. And this beauty, closeness and harmony will carry through the piece to the final alleluia, sung almost like a lullaby in the final bars, hushing the baby Jesus to sleep.

However, there is uncertainty that also underlies this harmony. In tonal western music one note dominates harmony. It is called the tonic note, and from that is derived the tonic key. You will often see the tonic key named in a composition's title such as 'Standford in G'. This denotes the tonic key of the piece, even if it ventures into many other keys, G will remain its harmonic centre.

For Lauridsen's carol, the key is D major. You would then, expect to hear the tonic note, D, and usually as the lowest note of a D major chord. The rest of the harmony and chords will be built around it. For the listener, the tonic note in the bass provides a foundation, a centre, around which the resultant melodies and harmonies will soar. But Lauridsen delays the tonic and we hardly hear it sung in the first two-thirds of the music. So while the harmonies are beautiful, without that tonic note in the bass, it leaves the listener with uncertainty, a feeling of the tenuousness of this beauty and intimacy. It is as if the structure is floating on a lake, rather than firmly anchored on the shore. It poignantly expresses the *magnum mysterium* of the text. The Lord of heaven and earth is now enfleshed but 'How can this be?' as Mary asks Gabriel in Luke 1:34. So too we are left wondering.

It is when the choir sing *O beata virgo* (O blessed virgin) that the first truly discordant harmony occurs, recalling that there is a doom upon the child that will be the cause of sorrow for Mary. (Luke 2:36). But this is temporary, for the

music soon builds to the climax of the piece, when the words *Jesu Christum* (Jesus Christ) are sung in full volume and the discordant longing is resolved. This is the full revelatory moment and immediately the basses sing the tonic note, at the very bottom of a singer's range, a drone to underpin the majestic music above. Only then do we realise what has been missing but is now provided. The four-part singing is split into eight parts, with notes spread across the whole range possible for the singers; from the lowest the basses loudly singing their pedal D, to the sopranos singing alleluias soaring above like the angels above (Luke 2:13). The effect is expansive, majestic and glorious, as if unveiling the glory and divinity mysteriously enfleshed in this moment of Christ's birth.

Heaven is unveiled for just a moment, before a curtain is drawn, and the melodies and harmonies return to the opening theme. Again, the tonic note disappears, and the intimacy, and uncertainty, return, but not as before. *Alleluias* are sung softly, like a lullaby, intertwined with the now familiar opening theme, echoing the moment of revelation we have just experienced and which we cannot forget. The tonic note D only reappears at the final chord, softly sung, at the bottom of the bass's range, an almost imperceptible presence, but a final theological statement that the presence of Christ will be our foundation into eternity.

Lauridsen's setting of *O Magnum Mysterium* will be sung at the Cathedral's Service of Nine Lessons and Carols on Sunday 17 December, Saturday 23 December and Sunday 24 December at 7.30pm. Please note, there is no longer ticketing for these services.

Giving thanks for our staff

STEPHANIE BUCKLAND *Chief Executive Officer, Amana Living*



I'm fortunate to work with more than 2000 individuals at Amana Living who are all committed to the same cause; providing what is needed so older people can lead fulfilling lives.

Every person at Amana Living contributes to this mission but in November we came together at our annual Staff Awards Ball to recognise the staff who go above and beyond.

Importantly, those staff come from across the organisation – representing home care, residential care, retirement living, corporate office, Amana Living Training Institute (ALTI) and Total Catering Solutions (TCS). Three winners emerged from hundreds of award nominations.

Corrina is a community support worker in our home care team. Corrina won an award for her quick thinking and excellent judgement. Corrina encouraged a vulnerable and isolated client with a swollen leg to seek help, taking her to an urgent care clinic for medical attention. She made sure the client got important antibiotics and follow-up care. Corinna's actions potentially saved a life.

Celideth (Celi) is a carer at Frederick Guest Hostel at Bull Creek, nominated for providing crucial support to a grieving family. During this difficult time, Celi remained by the family's side, offering comfort and reassurance to the impacted resident and her husband. This story underscores the trust that families place in Celi and the strong relationships she has forged with residents.

And finally, our accounts receivable team – Sandra, Deb and Kate. The team plays a critical role in client billing, plus they help residents and clients to understand aged care charges and navigate the system. They also provide support at pivotal moments, for example working with the likes of Services Australia and Medicare on behalf of residents and clients to help ease their financial and emotional stress.

In addition to our award winners, we also celebrated the scores of staff who have dedicated years of service to Amana Living. Kath from Hale Hostel has worked for Amana Living for 35 years. She initially joined as a cleaner at Lefroy Hostel in the 1980s before transferring to Hale Hostel when it opened in 1994. She's now been an occupational therapy assistant for the past decade, bringing joy to countless residents.

As we approach the festive season, I'm giving thanks to the exceptional staff who work for Amana Living. They devote themselves tirelessly every day to care for others, willingly sacrificing their personal time with family and friends. Their actions truly embody the spirit of Christmas, characterised by selfless giving, caring and sharing.



Images from left: Accounts Receivable team Sandra, Kate and Deb with Financial Controller Niv ; Corrina and client Joyce; Celi and resident from Frederick Guest Hostel



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Giving back to the Anglican Community since 1966

Wishing you and your families a joyous Christmas and a safe and peaceful New Year

Thank you for your kind and valued support
from your team at the Anglican Community Fund

We advise our Christmas holiday hours for 2023

Normal hours until Christmas except for
Wednesday 20 December 12.00noon – 4.00pm

Christmas closure Monday 25 December 2023 to
Monday 1 January 2024

Reopening Tuesday 2 January 2024
Resume normal hours 9.00am – 4.00pm



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Anglican Communion Schools Network – A Global First

THE REVD PETER LAURENCE OAM *CEO, Anglican Schools Commission WA*



It's Advent in parishes and Christmas in schools! Each year at this time, as the first Advent candle has just been lit on the wreath in your parish church, our schools are wrapping up for the year, holding carols services and retelling the great story of Jesus' birth.

In many Anglican churches, we're used to three or four purple candles (sometimes one Sunday is a pink candle) and a white one in the centre. Hope, love, peace and joy, with Christ at the centre.

The tail end of 2023 sees our nation and world as ever in need of the hope, love, peace and joy that we find in Jesus; the baby in the manger and the saviour on the cross.

With a sense of joy and a true sign of hope, both Archbishop Kay and I recently were involved in a 'global first'. Under the auspices of the Anglican Consultative Council (describing itself as 'the most representative body of gathered Anglicans among the Instruments of Communion'), the Anglican Communion Schools Network (ACSN) was launched in late October through a global 'Zoom room' of gathered leaders from across the Anglican Provinces. We are thrilled that Archbishop Kay has accepted an invitation to Chair the ACSN, and I am honoured to serve as its Australian representative.

Anglican schools play a vital role in the life, ministry and mission of the Church. Our schools are the main point of contact the Church has with young people across the Communion, not just in Australia. Our hope and prayer is for this network to be an active forum for encouraging one another, learning from and praying for each other. Over the early years, ACSN will be focusing on what it means to be an Anglican school and supporting those who oversee and lead schools across the globe to enhance their Anglican Identity.

Together with the head of Episcopal schools in the USA, I presented the keynote session on how our schools understand and express their

Anglican Identity. When I speak on this topic, I always focus on the six common threads which best express our Anglican Identity in schools – faith, reason, worship, inclusion, character and service.

As ACSN helps us globally to focus on matters of common mission, it's a sign of hope; something well-needed right now across the Communion and in our troubled world. So often our focus in schools rightly is on the hope that is deeply embedded in our Anglican Identity. Being Anglican Christians means we are people of hope, people of love, people of joy. It's in our DNA to 'always look on the bright side of life'.

As we enter the final month of 2023, both at home and across the world, people everywhere are calling for peace. Peace between warring people and nations, faiths and cultures.

One of the simple joys of lighting an Advent candle each week is the build-up of light expressing our growing anticipation and expectation of the birth of Jesus, the light of the world, the prince of peace. In schools, teachers are always looking to teach something by illustration. Rather than simply telling a child something is true or right, it's preferable to demonstrate it in some way. As we grow older, often we forgo the 'showing', replacing it with the 'telling'. A childhood joy of playing one of the wise men in the Nativity Play is replaced by a long sermon. Thankfully, not in schools!

In our schools and parishes, our homes and across the globe, may this Advent and Christmas be seasons of hope, love, peace and joy... with Christ at the centre.

Christmas is not Always Merry

CHRIS THOMASON *Chaplain*



Christmas is a time to celebrate, a time for families to get together. For those of us who identify as Christians, it is also a time to remember the birth of our Saviour - a time to reflect on what it means to be Christian.

Most children feel excitement and joy at the thought of Christmas Day and finding out whether the toys on their wish list are hidden under the tree. However, when violence occurs in the home and the family is separated, children often find themselves in a war zone. They can feel angry or sad that dad hurt mum, but they can also really miss and long for dad because, before all this, he was their hero.

Children who have witnessed violence can experience a storm of emotions and feelings that they do not understand or know how to express. These can grow stronger at Christmas when they see pictures of happy families; suddenly Christmas does not feel so merry. In fact, for many families, the violence they live with will increase at Christmas.

Through Young Hearts Child Counselling Service, Anglicare WA helps these children find joy again. Young Hearts helps the whole family – the kids, Mum, and Dad because we know that to stop the cycle of domestic violence, everyone must play a part.

Recently our Young Hearts team worked with a family of five; Pam* (mum), Steve* (dad), James*, Tommy*, and Flynn* who are 9, 7 and 5 years old. Steve had been abusive towards Pam since they met. This intensified with Steve's increased drinking and a Family Violence Restraining Order was put in place to protect Pam and the boys.

The boys had been separated from their dad for around 5 months and had shown signs of being affected by their dad's behaviour.

What would the Christmas wish list look like for these boys? A shield for James to protect Mum and his brothers when Dad gets angry? Noise-cancelling headphones for Tommy so he could

not hear the arguments? Or a bike for Flynn to ride away? We need to change this story so children like James, Tommy and Flynn know that violence and abuse are never okay.

Our Young Hearts program has been operating across Perth for nearly 10 years. It was designed to fill a gap in our response to the growing rate of children witnessing or experiencing family and domestic violence across Western Australia. Unfortunately, after 10 years the need for this service continues to grow as violence in families continues to rise.

The Young Hearts program has evolved to become one of the leading services in our state that helps children understand their experiences, express their emotions, and heal from the trauma caused by family and domestic violence. Yet there remains so many children without any support. Young Hearts now operates as far south as Albany, and our wish is for Young Hearts to support families in the far north as well.

This year we have seen the media filled with stories about women just like Pam who have died because of family and domestic violence. Many, many more continue to live in fear and need help to find the safety they require to ensure their children can grow up safe and well, and free from violence.

Young Hearts provides that lifeline, and you can help us by making a gift this Christmas. Just head to [Anglicare WA](https://www.anglicarewa.org.au).

On behalf of everyone at Anglicare WA I wish you a safe and happy Christmas.

** Names have been changed*

120th Anniversary: Honouring a Century of Caring for Children in Western Australia

In the spirit of gratitude and reflection, Parkerville Children and Youth Care commemorated its remarkable 120th anniversary on Wednesday 15 November 2023. This significant milestone was marked by a special event attended by an intimate gathering of staff and esteemed guests.

At the heart of the occasion was a captivating photography exhibition that skillfully showcased Parkerville's journey from its inception in 1903 to the present day. This visual journey not only delved into the organisation's historical milestones but also highlighted the artistic expressions of the children currently under Parkerville's care. Through the lens of 'What makes me happy,' these young individuals beautifully intertwined personal expressions with the organisation's storied history.

During the event, Ms Kim Brooklyn, Chief Executive Officer of Parkerville Children and Youth Care, guided guests through the organisation's rich history and provided insights into the diverse range of current day services under its therapeutic, educational, youth, and Our Way Home (out-of-home) care pillars.

While celebrating 120 years of continuous service to the Western Australian community, Parkerville Children and Youth Care openly acknowledged the challenges and moments of adversity in its journey. Reflecting on this, Ms Brooklyn shared, 'Over the course of these 120 years, we have faced trials, setbacks and hard times, but it is through overcoming these challenges that we have grown, evolved, learnt, and emerged stronger than ever and even more committed to delivering services that meet and exceed the National Child Safe principles that help us prioritise the safety and well-being of all children and young people.'

The anniversary event paid tribute to the commitment and determination of everyone involved in Parkerville's journey, from its founder, Sister Kate Clutterbuck, and former



clients to current clients and dedicated staff. Ms Brooklyn acknowledged the hard work, sacrifices, and determination that brought them to this moment, recognising the legacy and learnings of those who paved the way.

'We stand on the shoulders of those who came before us, and their legacy continues to teach us about what it takes to be a child-safe organisation and also inspires us as we look forward to a future filled with even greater achievements and milestones,' stated Ms. Brooklyn. The celebration also recognised and paid deep respect to all former residents, highlighting their integral role in Parkerville's history.

Guests were personally invited to join guided tours led by Parkerville's child and family advocates and a representative from WA Police, delving into the transformative initiatives of the Multi-Agency Investigation and Support Team (MIST). This collaborative effort involves WA Police Child Abuse Squads, the Department of Communities, and Parkerville, offering specialised support for children, young people, and families impacted by child sexual and physical abuse.

The tours took participants through significant spaces, including the Child Abuse Squad office, family therapy rooms, and the interview room—a crucial space for recording sensitive conversations. Notably, these spaces are meticulously designed to be child-friendly, featuring furniture aimed at ensuring the comfort of children and young people. Observing these spaces firsthand left a profound impact on guests, providing them with a thorough appreciation for the impactful work being conducted by MIST.

Embracing the spirit of giving, Parkerville Children and Youth Care extends an invitation for your support in their 2023 Christmas Appeal. Your contributions will play a crucial role in sustaining the organisation's efforts to positively impact the lives of children and young people under their care or accessing their services, promising a brighter Christmas for all. Donations will be dedicated to purchasing gifts and, if unused, directed toward birthday presents or back-to-school items for these young individuals.



Be a hero this Christmas by donating at
[Parkerville | Christmas Appeal 2023](#)
and spread joy to children and young
people facing adversity in
Western Australia.

Prayer for Peace

SASKIA SCOTT *Lay Chaplain*

In November we at St Bart's were very blessed to have The Revd Bruce Hyde, along with the men's group from the Parish of Bull Creek-Leeming, come to our East Perth site to do a service and a sausage sizzle. It was a beautiful service which brought a much-needed sense of stillness and peace to St Bart's in the midst of this very troubling time in terms of international conflict.



Reflecting with some of the residents before and after the service really brought home the sadness and waste that is war, not just for the people who lost their lives, but also for those left behind. We also reflected on how meaningful it is to be able to commemorate all who have experienced war, especially when our own loved ones are included in that number. Most of all, the Remembrance Day service was a chance to pray and to hope for peace - for ourselves, our loved ones, and for the world.

As Christmas approaches, I find that same longing for peace stitched into the Advent season. I think of the promise in Isaiah chapter 2 verse 4: 'And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore'. Later in Isaiah we hear of a 'Prince of Peace' who will rule over the world in peace forever. In Advent we look forward to the coming of Christ Jesus, trusting that He is that Prince of Peace, and longing for the day when weapons might be repurposed in the service of life and growth.

At St Bart's we have the privilege of acting as the hands and feet of our Prince of Peace, to give a measure of peace, and of hope, to those who live here. Our annual survey of residents revealed this year that St Bart's is a stabilising place for people - most residents go from feeling they are in crisis mode to feeling much more stable once they move into our accommodation. The vast majority also agree or strongly agree that St Bart's is a safe place to be. This is wonderful because we know that a sense of safety and stability are crucial for helping people rebuild their lives.

On another note, we have been SO grateful in this lead up to Christmas for the amazing generosity of the Anglican parishes around the Diocese of Perth as we have started receiving donations for our hamper appeal. These hampers help people feel loved and cared for, and that is absolutely priceless - so thank you to all who chipped in, your support is such a gift.



God-Talk: Gingerbread

THE REVD DR ELIZABETH J SMITH AM *Mission Priest, Parish of The Goldfields*



I didn't learn to cook at my mother's knee. She was busy managing five young children, and she had not inherited a genius for baking from her own mother. I'm grateful for the Home Economics lessons at school that taught me basic baking techniques and such useful facts as 'the effects of dry heat on flour mixtures'. These days I mostly cook savoury dishes, but I can still rustle up a tea cake, a tray of chocolate chip biscuits, a sponge, a pavlova or several kinds of rather good pastry.

Two parish children arrive at my house in mid-Advent with their aprons, ready to do some pre-Christmas baking. On the bench are all the ingredients for an authentic old-English gingerbread recipe. At five and seven years old, the sister and brother are able to read the list of ingredients and the method of combining them. The only digital device we need all afternoon is a set of kitchen scales for measuring flour and sugar.

So we weigh flour and sifted it with spices; we melted butter and treacle and stir in brown sugar; we mix it all together, and add some milk and bicarb soda. We practise measuring a level teaspoonful of this and that. While the gingerbread dough is chilling, we try our hand at cupcakes. These require coaching in the additional techniques of creaming the butter and sugar and folding in the flour and milk. There is, of course, much licking of spoons and bowls. The cupcakes are baked, cooled, and topped with green icing (the bakers' school faction colour) and silver sprinkles.

The gingerbread dough is divided between the children, who roll it out and cut it into star shapes, ready to bake. Out of the scraps we cut each child's initial, and finally make a wonky oval shape so that nothing will be wasted. We discover that gingerbread dough is almost as delicious, raw, as cupcake batter. After the gingerbread is baked and cooled, more glacé icing and fancy Christmas sprinkles are lavishly applied.

Then the children decorate my little Christmas tree and arrange the figures for the nativity scene. They know that story well.

I will, of course, be putting considerable effort into my sermons for Christmas. Even after nearly 40 years of preaching, there is always something fresh to be said about the mystery of a God who chose to leave heaven and come to live as one of us. I enjoy the challenge of telling, in colloquial Australian language, the Bible stories of Mary and Joseph, shepherds and angels, wise travellers and stars. I hope these parish children, as well as our once-a-year visitors, will have a moment of awe and joy as they listen, sing and pray.

But baking gingerbread together is a kind of sermon, too, and perhaps a more memorable one. A sermon about receiving and giving hospitality; about building relationships and sharing knowledge across the generations; about the sweet taste of community, sprinkled with faith and love.





THE REVD DR RAEWYNNE WHITELEY *Warden*

Have you ever wondered what it is like to be an Anglican in another part of the world? The average Anglican is a woman in her 30s living in sub-Saharan Africa on less than four dollars per day, according to the Archbishop of Canterbury. It's a long way from my experience living in suburban Perth.

Recently I had the privilege of gathering with bishops and theological educators from across the Communion at a meeting of the Commission for Theological Education in the Anglican Communion. The official work of the meeting was to develop materials in response to the Lambeth Calls on intentional discipleship, safe church theology, slavery reparation, faith in science, and reconciliation. These materials will be rolled out in the next couple of years as part of the essential work of equipping our churches for mission in the twenty-first century.

But just as important as the official work was the opportunity to meet one another and listen to our various experiences as Anglicans across the world: we came from countries as diverse as Ireland, Ghana, Mozambique, Kenya, Brazil, Jamaica, Korea, the UK, the US, South Africa, India, Japan, the Solomon Islands, and Australia, and we represented a range of traditions within Anglicanism. We all have very different experiences of being Anglican.

But we also hold much in common. We are all trying to work out in our own contexts what it means to live as Christians in a changing world; we all have challenges in carrying out God's mission in our own contexts. Above all, we are all followers of Jesus.

That was the joy of spending time together. We wrestled with questions of how Jesus himself learned and taught; we prayed together; we shared meals. And we developed deep

relationships that I trust will continue beyond our work together.

So often we Anglicans – with the help of the media – focus on the things that divide us. But there is far more that we share. At Wollaston, we have students from a range of ages, backgrounds, and theological traditions. And at the end of each year, when the students reflect on what has been most valuable to them in their study, they name the relationships they have formed, often with people very different from each other. Praying together, studying together, and eating together all provide opportunities to discover how much we have in common, all grounded in our shared faith in Jesus Christ.

And perhaps we shouldn't be surprised at this. After all, it's what Jesus himself did, gathering a group of people together (whom today we know as disciples) to build a new kind of community. They prayed and learned and ate together, and this became the model for the early church, as we are reminded in Acts 2:42, 'They [the apostles and the three thousand who believed and were baptised at Pentecost] devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers'.

It's as simple – and as challenging – as that: being willing to come together with other followers of Jesus, to pray and learn and listen, and to discover the blessings we can be to one another.

THE REVD BRETT GIBSON *Priest-in-Charge, Parish of Canning and
Member of the Anglican Children and Youth Ministries Commission*



Whilst many churches will be hoping and expecting that the pews or chairs will be full on Christmas – chances are that many people will be travelling on holiday. This can present a dilemma – if you have a bunch of young people in the church who could put on a great Christmas play or similar, but they will be away with their families on Christmas, what to do?

Here's an idea we are trying out at the Parish of Canning this year, where this sort of situation pops up year after year...

The kids are still going to do a Christmas performance (a shadow puppet show this year), but it will be recorded well in advance and then played in the church on Christmas day itself. The recording can be done on a smartphone or tablet, which have brilliant recording capabilities – and the playing of it can be done on a TV or projector and screen. We don't have a TV in the church, but someone will be able to bring in a large screen from home. Or if you needed to – you can hire a tv or projector and screen for a fairly low price.

The benefit is that kids who will be away on Christmas day can still be involved – and afterwards you will also have a great video to share on your church social media (remembering to get media release permission forms from the parents!).

On the day it is played in the church, you can still build in singing carols or whatever you choose to do by pausing the video at the appropriate times.

There are so many online resources available for churches at Christmas, some are free, some are paid. I suggest you check out [skitguys.com](https://www.skitguys.com) who have a large range of seasonal plays and skits available of varying durations, some of which need only a few participants, and some which are much more complex.

Whatever you choose to do – may God bless your ministry this Christmas that it may be a time of joy, hope, and encouragement.



**Anglican Children
& Youth Ministries**
Diocese of Perth





Please scan the code above.

Your input on the questions in this survey will help ACYM reshape its mandate as a standing commission of Synod.

What in the World is Perth MU Up To?

CHRISTINE BRAIN *Communication Officer, MU Perth*

Mothers' Union members are guided in their activities by our Vision ('... of a world where God's love is shown through loving, respectful, and flourishing relationships') and our Objectives, the fifth of which is 'To help those whose family life has met with adversity'.

At this time of the year, when many people are preparing for Christmas celebrations with family and friends, Mothers' Union members' thoughts turn to those for whom Christmas is a time of sadness or loneliness. Some groups join with their parish in supporting various charities, including St Bart's, by providing hampers and gifts. MU Perth members also supply packs of mixed greeting cards and postage stamps to be made available to women living at St Bart's. By this small gesture we hope that those who receive the card packs will be encouraged to maintain contact with loved ones during their stay at St Bart's.

Members in the Parish of Quinns-Butler have a very personal way of encouraging residents of nearby aged-care facilities at Christmas time. As Janet Allsworth reports, 'Two of our members, Judy and Polly, visit local nursing homes and lodges monthly to undertake a short service. It was decided last year that it would be lovely if Judy and Polly could also give a small gift to those attending the December service, in the hope that it would help them to feel especially remembered. Thus, at our November 2022 meeting, we made bookmarks and Christmas cards. The cards were made extra-special by each member writing their own personal messages, signing them, and adding an MU sticker to the envelope. These gifts having been so well received, together with our love of crafting, are two very good reasons why we have repeated the activity again this year! This activity is a particularly enjoyable and unique way for us to send our Christian love and special best wishes to our very important and respected older neighbours during the Holy

Season when we remember the birth of our Lord Jesus.'



Perth Mothers' Union members also participate in the global '16 days of activism against gender-based violence' campaign, which runs from 25 November - 10 December, by participating in special services to remember victims of domestic violence and to pray for families. The Mothers' Union Australia website also has prayers and Bible readings for each day of the campaign period. These are available to anyone interested in supporting this campaign at www.muaustralia.org.au/16-days-of-activism-2023



Nor'West Postcard

JOCELYN ROSS OAM



Instead of celebrating the darkness at the heart of Halloween, three of our northern parishes held Light Parties! Numbers between thirty to fifty children celebrated at the Newman Night of Life 2023 Party, the Kununurra Light Party, and Karratha Parish Party. Many children from non-church families, spent the time playing games, decorating biscuits, and having fun! And all who attended heard of Jesus, the Light of the World.



Early November marked a proud moment as Rio Tinto and Mission to Seafarers 'joined hands' to open the new Port Walcott Seafarers Centre. In the last year Port Walcott welcomed nearly 1,200 vessels, hosting around 26,000 crew members – people who are often away from home for many months at a time. So seafarers play a critical role in that business and their health and well-being is incredibly important. The crews can now enjoy shore leave at Port Walcott, travelling into Wickham via a complimentary bus service. John Igglesden, the Transport and Centre Officer at the fourth seafarers centre in the North West is humbled that his role has a big impact on the lives of each mariner. 'You can see how much it means to them to have shore leave and someone to talk with. It's a simple thing for me to do, but it makes such a difference to them!' Pray for God to show His love to seafarers through John's faithful ministry.



Dampier Mission to Seafarers celebrated it's 40th anniversary on 15 November 2023!

In 1973 The Revd Ted Cosens came from England with his wife and two primary aged children and forged friendships with Pilbara residents that lasted until his ashes were scattered by Archdeacon Emeritus Bill Ross at Back Beach below the Mission in Dampier a few years ago. Many chaplains have served there in those 40 years and we are so thankful to Rev. Steve Coombe for being the present chaplain, and his work and witness there.



Such good news!! South Hedland Anglican Church, closed for the last 14 years or so, is soon to be reopened starting with a Carol Service this month. And Matthew and Kay Knights have started at Port Hedland Seafarers' Centre where Matthew is working as an assistant chaplain. Please pray for a CEO for that Centre.

Bishop Darrell is visiting the smaller centres in the Mid-West who are without parish priests to take the Christmas Services this month. These include Carnarvon, Denham, and Kalbarri, and The Revd David Mitchell will be at Dongara, The Revd Eldred Royce at Northampton. Please if you are holidaying up north, find time to visit the local church, join in the Christmas worship and festivities.

And Christmas? 'For God so loved the world that He gave His Son, His one and only Son. And this is why: so that no one need be destroyed; by believing in HIM, Jesus, anyone can have a whole and lasting life' (John 3:16 MSG).

For more news about the North West visit anglicandnwa.org | [@northwestanglicans](https://www.facebook.com/northwestanglicans) or sign up to receive the North West Network magazine

Bunbury Bulletin

THE VEN GEOFFREY CHADWICK *Archdeacon*

Recognitions

The Diocese of Bunbury has been busy welcoming clergy new to parishes.

On 10 November we welcomed The Revd Neale Sommersby and his wife Tracey into Kojonup and Katanning from the Diocese of the Riverina (Western NSW). This was a very happy occasion after a long vacancy.

Neale comes with long history of love for rural ministry. He is an accomplished musician, has been a nurse, one time Postulant for the Benedictine Order, and even a barista! He is no stranger to WA where his mother and brother live, and is glad to be closer to them. We are delighted that he and Tracey have chosen to bring their many gifts into the Diocese.

The next day, the Parish of Bridgetown welcomed The Revd Sue Kemp back into their midst. Sue is a former parishioner and well-loved midwife of the town. She had gone off to Canberra to complete her theological studies and then did a stint at Brunswick/Burekup. She is a well-respected member of the chaplaincy team at Bunbury Regional Prison (a position she retains) and is well known to those in need of Emergency Relief.

The day of her Recognition coincided with the Bridgetown Blues festival, so whilst the streets outside were hosting the sounds of the Blues, the church inside, was full of praise accompanied by organ, trumpet and percussion. The people were glad to have one of their own return and are looking forward to a fruitful ministry alongside the newly ordained David Bardsley as her assistant.

Wickepin Celebrates 101 Years!

The Parish of Narrogin gathered on mass to pack the little church of St John's Wickepin to celebrate its 101st anniversary (100th delayed by COVID-19). Co-ordinated by Irene Moore, many helped to make this a day to remember. The Revd Bill Byleveld preached a marvellous sermon, using Lego building blocks as a metaphor for the history of the church, and Archdeacon Geoff helped the 80 or so attendees to 'raise the roof' with their singing. Finally, after the service a fine lunch, prepared by the local P&C, was held in the nearby Sports Centre. Parishioners, new and old mingled with one another, caught up with old stories and marvelled at photos of their former selves displayed at the memorabilia table.

Student Intensive Weekend

Our theological students from around the Diocese met in Albany on the weekend of 17-19 November for some training, fellowship, and worship. Sessions were held at Living Water, Oyster Harbour, and St John's Albany as a way of experiencing the breadth of Anglican tradition. Topics for discussion included Apologetics, Healing Ministry, The Book of Romans, and Funeral Ministry.

As a special treat, The Revd John Abraham and Anne met with the students to hear his thoughts on nearly 70 years of ordained ministry. It was fascinating to hear of many changes, including the ordination of women, revisions to the Prayer Book, the renewal movement and the secularisation of society. He also noted that the trend to late vocations means that his 70 years of ministry would now be relatively unique!



Our Rich Liturgical Heritage: Christmas grace seen in Stephen

THE RT REVD DR PETER BRAIN



Recently I've met a couple of people who have told me that having a birth day close to Christmas is not the best idea! Spare a thought for St Stephen's Day which is marked down for 26 December. However, this amazingly graciously bold and brave first recorded Christian martyr is worthy of our remembrance.

The collect runs:

Grant, O Lord, that, in all our sufferings, here upon earth for the testimony of thy truth, we may steadfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of thy first Martyr Saint Stephen, who prayed for his murders to thee, O blessed Jesus, who standest at the right hand of God to succour all those that suffer for thee, our only mediator and advocate. Amen. (BCP).

There are a number of benefits of praying this collect so close to Christmas, especially as we live in a society obsessed with comfort, frivolity and indulgence. C S Lewis's affirmation that 'the central miracle asserted by Christians is the incarnation, they say that God became human' is so easily swept aside by our traditional celebrations that tend to focus on family, feasting and frivolity. These short-term emphases, so pleasant for many, tarnishing the long-term pleasures of awe, wonder and grace. Pleasures that have compelling power to comfort in the tough realities of life are forfeited because we settle for triviality above truth and style over substance. Stephen's example causes us to ask: 'have we lost the substance of the Christmas event though our gutlessness in speaking up for Christ?'

Stephen was not gutless. Nor was he devoid of grace. His Sanhedrin sermon that led to his

martyrdom demonstrated his great love for his fellows. Not content with historical reminders of Israel's history, he likened their forebears repeated refusal to honour God's patient kindness to their rejection of the Lord Jesus Christ. His sermon did not die the death of a thousand qualifications as he linked their stiff-necked rejection and uncircumcised hearts, to the death of Jesus. He stood up for Jesus in Jerusalem because he longed to see his fellows find the joy of Christ. As he was being stoned, Jesus stood up to welcome Him into His Father's presence.

The coming of Jesus has always run contrary to human thinking. Plato mistakenly said that 'never can man and God meet' and in our own day sectarian groups and other religions, by denying Jesus's divinity make the same grave error. Without a fully divine Saviour there can be no effectual atonement for our sins, nor awe and wonder at the heart of Christmas. If Christ were not God the Son dwelling amongst us as Lord and Saviour there is nothing worth dying for.

Christmas gives us opportunities to speak of Jesus. The simple invitation to attend church with us, will hardly lead to martyrdom, but it will be a witness to his unique grace, and may prove to be the needed nudge our friend had been waiting for. After the Christmas meal when Uncle Jack sentimentally opines: 'all religions are the same', or cousin Jill becomes antsy about the Christian at work who told her that 'Jesus is the only way to God', or the pseudo philosopher of the family flourishes

his ignorance: 'all Christians are hypocrites and Christianity is just a crutch made up to support the weak hearted etc...', remember Stephen. Grasp the God-given opportunity to explain that their comments are rendered meaningless by the uniqueness of God the Son entering into our world as one of us, to rescue us from our ignorance. Friendship with the living God is possible through repentance and faith. As we do we find the Lord Jesus strengthening us. After all, a word of substance and truth will have been spoken. By God's mercy through our loving testimony the Holy Spirit may well draw a listener to recognise that Jesus's humble coming invests life with real meaning, hope and purpose.



ANGLICANS IN DEVELOPMENT

ADVENT & CHRISTMAS APPEAL 2023

Please support Nungalingya and Wontulp-Bi-Buya colleges, so that Aboriginal and Torres Strait Islander people may receive the training they need to lead their churches and communities.

Building strong communities together

Donations to this appeal are **Tax-deductible**



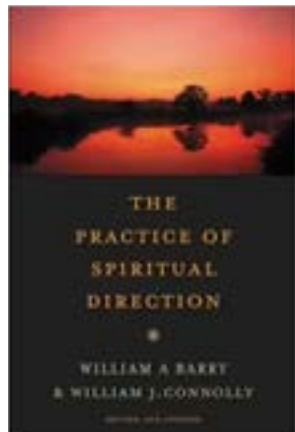
DONATE ONLINE at
www.abmission.org/Christmas2023

Image mural: The Jubilee mural was created jointly by students in Nungalingya College's Art and Faith group. Both images: © Nungalingya College. Used with permission.



The Practice of Spiritual Direction

THE REVD ROSS JONES *Director of the Tree of Life Programme*



William A Barry and William Connolly, *The Practice of Spiritual Direction* (1982, Revised 2009)

The Spiritual Exercises of Ignatius of Loyola have been an integral part of the Tree of Life and will be available for participants in 2024.

The Australian Ecumenical Council for Spiritual Direction has an approach to Spiritual Direction centred around the contemplative attitude within oneself and a contemplative stance towards the other person.

Spiritual direction directly assists individuals in developing and cultivating their relationship with God as it concerns a person's actual experiences of their relationship with God.

Ignatius of Loyola, in his Spiritual Exercises, put his trust in experience based on his conviction that God wants to meet us in dialogue on the assumption that God wants to relate to people.

Our faith is that God communicates by continuously creating and redeeming us. Life communicates God to us. We are being spoken to continuously. We are also aware that there is no limit to our human ability to explore and exploit our universe.

A religious experience is an experience of explicit communication between God and the receiver. Contemplative prayer is the conscious willingness and desire to look and listen to God as God wishes for me and to respond.

Transparency grows as we become more aware in our experience that God is trustworthy as we become better able to express our deeper attitudes in prayer.

Spiritual direction is primarily concerned with helping individuals to place themselves before

God, who communicates with them and makes them more liberated. The focus of direction is on God and how God seems to relate to each person.

Ignatius of Loyola's Spiritual Exercises uses the word "contemplation" for where people look at Jesus in gospel events and become absorbed in what he is like, what he cares about, and what he is doing. Contemplation is stopping being preoccupied with one's concerns and letting the other, as another person, event, or object, take one's attention.

Spiritual directors encourage their directees to ask what they want from God as they place themselves in the relationship with the Other. This openness to the Other in asking God is fundamental for us to overcome our projections and to be authentic before God.

The contemplative experience constitutes the dividing line, and it becomes more demanding when the directee stops trying to make reality as they would like it to be and let themselves encounter reality as it chooses to be.

Growth in relationships requires the decision to live life more fully. For a relationship to develop, the parties are to be open, letting the novelty and mystery of the other shake the patterning of the relationship developed by prior experience.

Spiritual direction's purpose is facilitating a relationship with an ever-greater God, evoking

resistance, indicating that the relationship is broadening and deepening.

The fear evoking resistance is losing God and losing myself that I will be swallowed up in the immensity of God. This fear of the awesomeness of God is because our self-God image ultimately rests on our earliest self-other images in our childhood development, where self-other boundaries were very fragile.

There is a development process, often through the unsteady growth in virtues, through the action of the Spirit bringing the fruits of the Spirit together. When we become aware that there is a conflict between the fruits of the Spirit in our lives, it indicates that there is still an illusion.

The compulsive efforts at self-control lead to rigidity, lack of spontaneity and joy, and loss of peace. The way the divine liberates life is the recognition of these areas of life growth, in transformative letting go of that which holds us back from Jesus' gift of abundant life.



Tree of Life

Centre for Christian Belief,
Spirituality and Australian Culture

Wollaston College

Further enquiries may be
directed to the Programme Director:

The Revd Ross Jones 0404 233 780
or e-mail rossj6508@gmail.com



St George's
Cathedral
Perth

MAY 2024

COME AND SEE,
COME AND FOLLOW

Revised Pilgrimage
announced:

Turkey, Greece,
Rome & Assisi.

For our new revised pilgrimage pack
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REVIEWED BY SHIRLEY CLAUGHTON



An Advent Manifesto

Martyn Percy (BRF Advent Book 2023) approx \$22.00

The Very Revd Professor Martyn Percy is the former Dean of Christ Church Oxford and from 2004-14 was Principal of Ripon College Cuddesdon.

This new book is more than Advent – it comprises four weeks of daily readings from Isaiah and from the beginning of Luke's Gospel. Using 'lectio divina', he follows the way of sacred reading, and completes each day's reflection with a meditation. There are also Canticles for Christmas and Epiphany; a variety of approaches as the Christmas story is both poetry and prose, truth and mystery, knowledge and faith.

James Callaway says: 'Percy's deep dive into Advent allows for making a profound retreat while staying in place. A multi-course feast, the pilgrimage begins with an engaging introduction, preparing the ground for finding, as he does, 'the politics of paradise and consequences of God's love' in the maelstrom of our world today. A rich journey continues with daily perspectives, poetic prayers and sharp prompts for contemplation that takes

lectio from being a far-away mythical ideal to becoming the prayer's lived experience.'

Bible Reading Fellowship has published on-line a free four week study guide which we can access. The first week is a wonderful introduction to what is to come! I have copied part of that here and the full study and upcoming weeks can be found at BRF.org.uk, following the links to An Advent Manifesto. (the following is an extract from the first)

Mindfulness and Vocation by Martyn Percy

Let me say something about mindfulness first. It's become a popular quasi-spiritual discipline, centring on the self, breathing, paying attention to the small details and the registers inside and beyond our bodies. It is a traditional Buddhist practice, but it's worked its way into contemporary Christian practice, despite the fact that there was already a long tradition of something similar in Christianity. Focused on attention, silence and the awareness of the breath, Christian mindfulness is concerned with the life of the Spirit that pours through the pores of our bodies.

A lot of contemporary spirituality is focused on frantic activity, which can masquerade as anything from energetic, pumped-up praise to extremely worthy investment in energetic social gospel practice. Mindful religion in contrast makes you stop, be still, pause and think. It might take you to a place where you remember and, as in all vocation, surrender.

A true vocation

Indeed, as I used to say to my students at Cuddesdon, a true vocation is essentially a giving up – the surrender of yourself, your hopes and ambitions. It is waiting patiently for the Lord, sometimes waiting patiently for salvation, sometimes waiting patiently for a sign of hope. But not despairing in the act of waiting, or even trying to hasten its end. Christian contemplative spirituality teaches you to wait – for what can seem like an eternity – trusting that God is with you in the moment, and even though there seems to be no help, support and salvation in the offing, knowing you are not alone. You've not been abandoned.

I think Martha and Mary express two complementary but contrasting modes of worship and service, which are relevant to St Frideswide, patron saint of Oxford. She had to run for her life in order to be still; she had to do a lot of work in building a convent in order

to be free to be contemplative. She had to think and pray a lot, as the foundation for the mindful help that convent gave to others in acts of love and service.

Lydia too was a prototype.

On the Sabbath we went outside the city gate to the river, where we expected to find a place of prayer. We sat down and began to speak to the women who had gathered there. One of those listening was a woman from the city of Thyatira named Lydia, a dealer in purple cloth. She was a worshipper of God. The Lord opened her heart to respond to Paul's message. When she and the members of her household were baptised, she invited us to her home. 'If you consider me a believer in the Lord,' she said, 'come and stay at my house.' And she persuaded us.

The early church that's built around her is rooted in her labour and enterprise. Without the energetic work of running a business, the church she seeded and sustained in its mindful worship and service could not have survived. Lydia's conviction and ministry embody the idea of 'mindfulness in action'.

So what does this have to say to us? I think it invites us into a work of mindful helping. Knowing that our Lord would have us serve, but also knowing that our Lord would have us be still, and know who God is.

I've recently been struck by an article by Sunita Puri, who is a palliative care doctor. She talks about being present with people who still hope even though they're dying; ...The act of patiently, mindfully, actively being with the person dying and the family and the loved ones who surround them, is the very thing that prevents those families disintegrating. So the doctor gives practical help in all the ways you'd expect as a doctor, but also brings contemplative, mindful presence as death draws near.'



Martyn Percy can also be seen on [youtube.com](https://www.youtube.com) - Log on and search for "An Advent Manifesto" and you should find it worth the searching. It is an encounter with Martyn Percy himself.

Log on the [Bible Reading Fellowship \(brf.org.uk\)](https://www.brf.org.uk) to read the free study guide over the next four weeks.

Copies of the book available on-line and in bookshops and St Johns Books has some copies. books@stjohnsbooks.com.au

Where would we be without our volunteers?

ANNE WILSON tssf *Acting Diocesan Archivist*

This is the familiar refrain from all collecting institutions, from Museums to Historical Societies and even the State Records Office. At the Diocesan Archives, we have had the benefit of many volunteer hours over the years. Some have been people looking for something interesting to do where they can serve the church, some have been students looking for practical experience, as I was myself at one stage.

There is one thing all archivists can say about their collections; 'there is always something to do', and usually a backlog of work that might never be completed if it weren't for volunteers. This year Sue Millar has been preparing large deposits from two different parishes, gaining skills and understanding as she goes. Her experience and knowledge of parish council procedures has been invaluable.

Margaret Watson also worked on accession preparation for a few months earlier this year.

Anne Hewitson has taken on the task of designing and sewing garment bags to protect a collection of uniforms from dust and insects. She has spent many hours drafting patterns, preparing the material and creating bespoke bags for various sizes. We appreciated the help of the laundry staff at Swan Valley Activity Centre for washing the two bolts of unbleached calico which have been used for the garment bags.

Earlier in the year Sue and Anne accompanied me to a meeting of the Australian Society of Archivists, (ASA), Collection of Faith Traditions Special Interest Group, (CoFTSIG), which was held at the Toodyay Historical Society Archives. This local collection is entirely dependent on volunteers, some of whom have skills in records, archives and libraries. We were very interested to hear from Sheena Hesse about how the Historical Society operates and how local history finds its way into the collection.

One of our guests also found that a close family connection was recorded in one of the archive's books. As usual, we had a very happy gathering afterwards for lunch at one of Toodyay's hotels.

It has been a big year for the Archives, with lots of requests for information while I was becoming familiar with the collection and the database. I am especially thankful for the support of Diocesan staff, the encouragement of the Archives Committee, the practical help of staff at the Swan Valley Adventure Centre and, of course, the volunteers.

May God bless everyone with a peaceful, joyous Christmas and New Year.



Volunteer Sue Millar, with her tools of trade and a completed box of files. Archives



Archives Volunteer Anne Hewitson, with her completed garment bags.

ANTHONY HOWES

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



My task for this issue of *Messenger* is straight forward: simply to point to the joy that comes with Christmas; and the hope that such joy will power January into positivity and creativity for the whole of 2024. Of course, this, all from the contribution of the arts in our lives.

First: a reminder of the new play by Jenny Davis OAM, '**A Surprising Christmas**', to be staged in St George's Cathedral, for one performance, on Friday 15 December at 7.30pm. The production by Theatre 180, presented by the Cathedral and the Order of St John of Jerusalem Knights Hospitaller, with the entire ticket sales going to St Bart's to aid the homeless this Christmas. Bookings are with [TryBooking.com](https://www.trybooking.com) and the Cathedral website.

The performance takes on the guise of a 'vintage' radio play, with cast and crew (including Perth Undergraduate Choir) taking you back to a time when radio was most people's form of entertainment, and information. It's December 1945, seventeen-year-old Patsy is working in the local bakery and she and her young sister are looking forward to a peacetime Christmas in the Murray region after five years of war. Patsy dreams of a different future training to be a teacher, but times are hard post-war, and her dreams may not be achievable. Some unexpected guests threaten to disrupt the celebrations, but all is not what it seems. The true meaning of Christmas leads to hope and joy in troublesome times.

To 2024. The WA Opera Company, the WA Ballet Company and Black Swan State Theatre Company have announced their schedules, as have other arts companies. There is only space to examine those named: plus some truly creative and positive plans from Theatre 180.

No doubt, WA Ballet's success in the appointment of their acting Artistic Director, is significant. David McAllister AC, formerly AD of the Australian Ballet, with an international

reputation for excellence, says: 'The last time I lived in Perth, I was 17 years old, so I'm looking forward to an extended stay in the place where my passion for ballet was sparked.' The upcoming program features three His Majesty's Theatre productions - **La Bayadère** (The Temple Dancer) **Romeo and Juliet**, and **The Sleeping Beauty** – plus **Ballet at the Quarry**, **Genesis** and **State** seasons. The WA Opera is staging productions at various venues. New works are **Wundig wer Wilura**, **Eucalyptus**; from the world repertoire, **Dido and Aeneas**, **Rusalka** and **Orpheus and Eurydice**. Black Swan State Theatre Company is staging six productions of various styles. With all the Companies, I suggest looking at their 2024 Season Brochures.

I caught up with Stuart Halusz, the Artistic Director of Theatre 180, as I know that their productions have a consistently high standard, and reflect aspects of our heritage; and their 2024 season reflects exactly those qualities. He told me ... 'Season One first brings to the stage and screen in April **21 HEARTS: Vivian Bullwinkel and the Nurses of the Vyner Brooke**, by Jenny Davis OAM, the true WWII story of friendship and courage. It will be staged at the newly restored Como Theatre (formerly the Cygnet cinema) - a great home for the Company's stage/screen creations. Six of WA's finest actors, Rebecca Davis, Michelle Fornasier, Alex Jones, Helen Searle, Alison Van Reeken and Caitlin Beresford-Ord will recreate the extraordinary experiences of women serving the community and facing extreme danger, while retaining their humour and their humanity. This is a story long waiting to be brought to life for today's audiences. I am honoured to be its director', Stuart said.



He then outlined further 2024 productions: at the Luna Leederville in May - **The Lighthouse Girl Saga**, by Jenny Davis and Hellie Turner, based on novels by Dianne Wolfer, featuring Sienna Cate, Isaac Diamond and Nick Maclaine. Set in WWI, the story moves between Albany, the Blue Mountains, Gallipoli, Egypt, France and England. Though dark with war, courage and heart light the way home.

At the Luna Leederville in May is Theatre 180's stunning production of A B Facey's autobiography, **A Fortunate Life**, adapted by Jenny Davis and Stuart Halusz and featuring Rebecca Davis, Tom O'Sullivan and Benj D'Addario. This is an extraordinary tale of an ordinary man's life in 20th Century WA, a tale of hardships and joys, resilience, fortitude and love. There will be tours around the state, working with communities. The mantra: Great Stories, Well Told: stories of national importance celebrating the human spirit that relate how we can face challenges with hope and heart. Truly the hope of Christmas into 2024.

Grace Cafe



Grace Anglican Church

Ground Floor, Shenton House
cnr Grand Boulevard & Shenton Ave, Joondalup

Volunteers wanted (18yo+)

- We serve **FREE** eat in or take away meals, hot drinks and food staples to anyone who is homeless or living on a low income.
- Our cafe is open Mondays & Fridays from 10.00am to 12.30pm. Set up is from 9:30am and clean-up is 30 minutes after close.
- We have a monthly helper roster, with cafe duties including set up, taking orders, food preparation, serving and packing away.
- Our guests appreciate a friendly conversation with their meal.
- Ticketed street parking is available, or shoppers can park for free at Lakeside Joondalup shopping centre.
- Some paperwork is needed for your safety and insurance cover.

Helpers?

Please send your details, preferred days/dates to
Peter (M: 0491 048 207
or Email: ryansite@tpg.com.au)

Any suggestions, feedback, or donations?

Please contact Steve (M: 0419 955 142
or Email: s.haskayne@plato.net.au)

God's Love and Teddy Bears

TUARN BROWN *Warden and LPM, Parish of Gingin-Chittering*

Holy Trinity Chittering held a Teddy Bears' Picnic on 29 October

Parishioners decorated inside the church with greenery for the 'woods' and a TV with welcome messages and song lyrics was set up. They brought along nearly 100 teddy bears of all shapes sizes and colours to add to the scene! Some teddies were older than any of the people in the church. Children also brought along their own much-loved teddy.

David played guitar and lead the singing. Helen led a children's service that started with lighting of candles then messages about God's love and prayer interspersed with those favourite teddy bear songs "If you go down in the woods today..." etc.

Helen talked to the children about God's love for us all no matter our shape size or colour and our love for one another, drawing on a child's understanding of Love for their teddy bear.

Helen also talked about prayer. What does it mean to pray. Why we pray, what we might pray for. One of the older children was invited to say a prayer.

The service was as much directed at the big children (great grandparents included!), with the reminder that experience and understanding is not passed by osmosis to our children, we must help them to experience the joys of love and create wonderful experiences and memories.

Twenty-two adults and seven children aging from six months to 10 years came along. The 30 minute service was followed by a picnic in the church grounds with sweet and savoury treats.

Fun was had all ages.



Ordination of Priests

Thursday 30 November 2023 at St George's Cathedral



PRESS RELEASE for release 6 September 2023

2024 MANDORLA ART AWARD ENTRIES NOW OPEN

With a prize pool of over \$50,000, Mandorla is Australia's most significant thematic Christian art prize. The Mandorla Art Award actively fosters a relationship between contemporary fine artists and the writings of the Hebrew and Christian scriptures. Open to all artists across Australia, working in any medium, Mandorla invites artists to think laterally and with sensitivity by interpreting a new theme for each iteration of the award.

The 2024 [theme](#): Refocus 'Let all that you do be done in love' (1 Cor. 16:14)

PRIZES

2024 promises to be Mandorla's most exciting award yet, with the inclusion of a major new prize category, the [New Norcia Artist Residency Prize](#). This is a unique opportunity for an artist to live and create artwork in Australia's only monastic town. In partnership with the New Norcia Benedictine Monastery, this one-month residency provides a studio, accommodation, meals and a \$10,000 artist fee.

In 2024, Mandorla will award five prize categories:

- **Mandorla Art Award Prize** – Acquisitive: **\$30,000**
- **Highly Commended Catholic Archdiocese Prize**: **\$5,000**
- **Highly Commended Anglican Diocese Prize**: **\$5,000**
- **People's Choice Prize** – provided by Benedictine Community: **\$2,000**
- **New Norcia Artist Residency Prize**: 1-month residency and **\$10,000**

JUDGES

Finalist works are selected by an eminent panel of judges and shown in an exhibition in May 2024 at Holmes à Court Gallery in Gooyaman West Perth. The artwork awarded the Mandorla Art Prize is acquired into the Mandorla Collection, held at the New Norcia Museum and Art Gallery. The selection panel and judges for the 2024 Mandorla Art Award are:

[Hannah Mathews](#) - Director of Perth Institute of Contemporary Arts, WA

[Richard Lewer](#) - Artist, Vic

[Dr Raewynne Whiteley](#) - Theologian, WA

ENTRIES

Entries are open from now until **Friday 13 March 2024**. Artists can enter via the [online entry form](#). The artwork can be in any medium and must have been produced in the last year and not previously exhibited.

CONTACT

Web: www.mandorlaart.com

Email: info@mandorlaart.com

Curator: curator@mandorlaart.com



Principal Sponsor: St John of God Health Care

Sponsors: Catholic Archdiocese of Perth, Anglican Diocese of Perth, New Norcia Benedictine Community, Newman Nominees



Mandorla Centre for Inner Peace Inc
www.mandorlaart.com



Above: Claire Beasein, 2022 Winner, *Chalice*, silkworm cocoons on cotton rag paper.



Below: Mikaela Castledine, 2018 Winner, *God is in the House*, Crochet cotton, glass and ceramic found objects

AUSTRALIA'S MOST SIGNIFICANT THEMATIC CHRISTIAN ART PRIZE - NEXT MANDORLA ART AWARD IN 2024

Appointment

The Revd Steve Pivetta	Priest-in-Charge, Rockingham-Safety Bay	01.02.24
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Commissioning

The Revd Steve Pivetta	7.00pm St Nicholas, Council Avenue, Rockingham	30.01.24
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Locum Tenens

The Ven Clive Hillman	Swanbourne-Mt Claremont	03.12.23
The Revd Lindy Rookyard	Heathridge	08.01.24-03.03.24

Permission to Officiate

The Revd David Williams	01.11.23-07.04.24
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Resignation

The Revd Margaret Beach	ABM Key Relationship's Co-ordinator (WA)	30.11.23
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Ordination - Diaconate**7.00pm 24 February 2024, St George's Cathedral**

Mr John Barnes
Mrs Emily Bowser
Dr William Leadbetter
Mr Jackson Lisok
Mrs Meliata Thomason
Mr Chris Thomason

RIP - Lay

Mrs Mary Blackford	Widow of The Revd Donald Blackford	23.08.23
Mrs Yvonne Doncaster	Wife of The Revd Fr Ted Doncaster	06.11.23
Mrs Marilyn Bull	Widow of The Revd Rodger Bull	10.11.23

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Crossword Setter Required

If anyone is interested in serving as the Messenger Crossword Setter, please contact the Messenger Team.

Volunteer Organist

Available for church and entertainment around the Northern suburbs. Relief, casual or full time. Email: music4meandu@hotmail.com

Get in touch with the Messenger team

Phone: **08 9425 7200**

Email: messenger@perth.anglican.org

DEADLINE:

Around the 24th or 25th 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 quality.



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Your Cathedral Welcomes Everyone

We are seeking to share our living faith in an inclusive and openhearted way as we empower people to transform the communities in which we live and serve with the Good News of Jesus Christ.

SUNDAY SERVICES

8.00am
Holy Communion
from the Book of Common Prayer

10.00am
Choral Eucharist

5.00pm
Choral Evensong

MONDAY TO SATURDAY SERVICES

Monday to Saturday
Monday, Tuesday, Thursday, and Friday
Wednesday
Monday to Saturday

8.00am
12.15pm
10.15am
4.00pm

Morning Prayer & 8.15am Holy Eucharist
Holy Eucharist
Holy Eucharist
Evening Prayer

DECEMBER SPECIAL SERVICES

Sunday 3	10.00am	First Sunday of Advent
	7.30pm	Advent Carols
Tuesday 5	12.15pm	Service for Healing and Wholeness
Sunday 10	10.00am	Second Sunday of Advent
	5.00pm	Choral Evensong - St Lucy the Martyr
Saturday 16	11.00am	A Family Christmas
Sunday 17	10.00am	Third Sunday of Advent
	7.30pm	Nine Lessons and Carols
Friday 22	6.00pm	Christmas Night at the Cathedral - Open Evening
Saturday 23	7.30pm	Nine Lessons and Carols
Sunday 24	10.00am	Fourth Sunday of Advent
	7.30pm	Nine Lessons and Carols
	11.00pm	Midnight Mass
Monday 25	8.00am	Christmas Holy Communion
	10.00am	Choral Eucharist of the Nativity

OTHER SPECIAL EVENTS

Friday 15 December, 7.30pm - **A Surprising Christmas**
Set in 1945, the first Christmas after the end of the war.

All proceeds to St Barts - one of Perth's leading not-for-profit providers of accommodation and outreach services for vulnerable Western Australians experiencing or at risk of homelessness, mental health challenges, trauma and hardship.

Tickets: trybooking.com/CMCKJ

CENTRE FOR SPIRITUALITY

Bookings spirituality@perthcathedral.org or 9325 5766, by the Monday before the presentation.

Wednesday 13, 9.30am - 2.00pm (Cost \$15, includes lunch) The Venerable Peter Boyland, Rector, Christ Church Claremont
Saints, Symbols and Seasons: the spiritual landscape of the Church's year

Information can be found on our website: perthcathedral.org or on Facebook @stgeorgescathedral

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