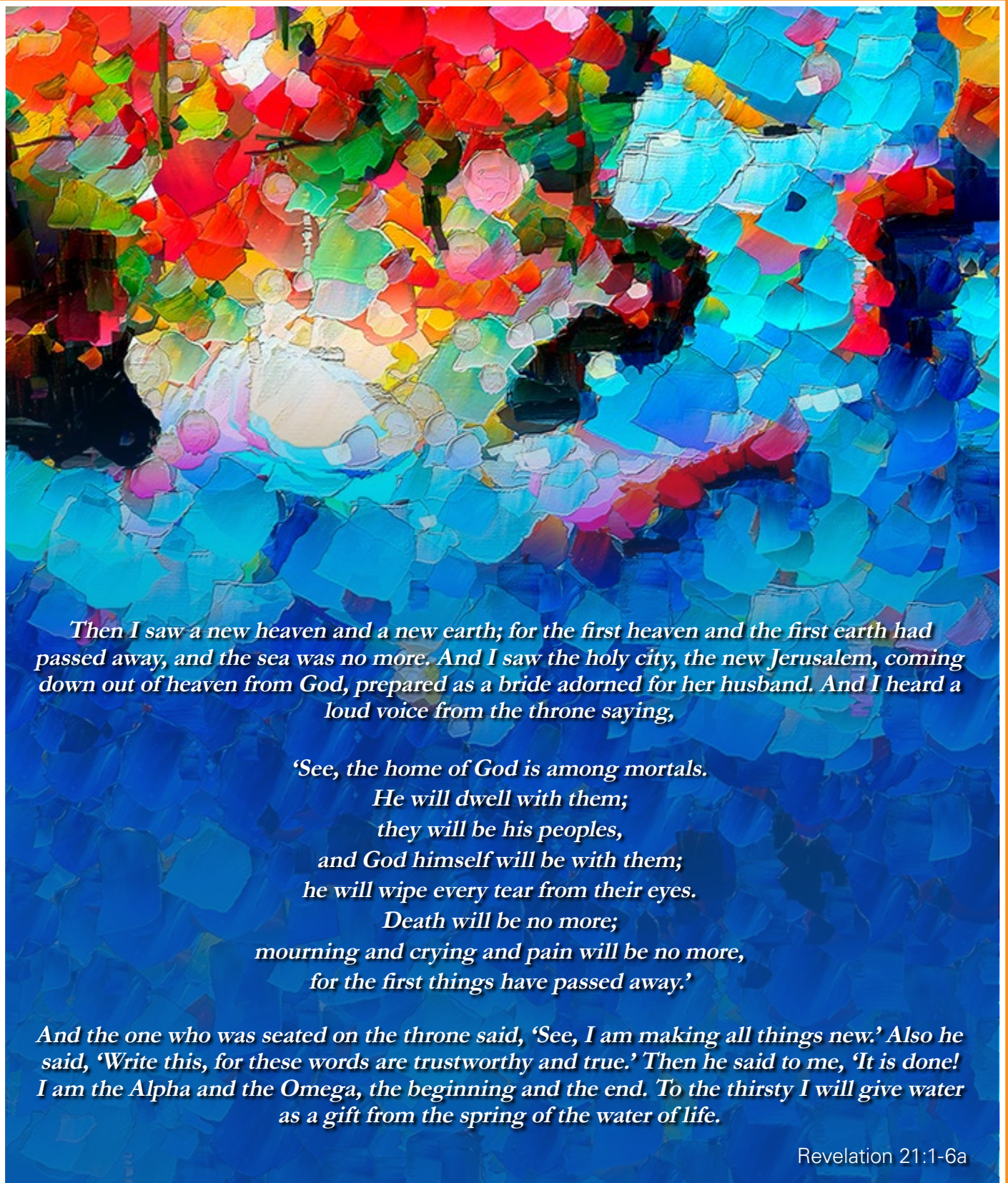




MESSENGER

A MAGAZINE FOR WESTERN AUSTRALIANS | NOVEMBER 2020



Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying,

*‘See, the home of God is among mortals.
He will dwell with them;
they will be his peoples,
and God himself will be with them;
he will wipe every tear from their eyes.
Death will be no more;
mourning and crying and pain will be no more,
for the first things have passed away.’*

And the one who was seated on the throne said, ‘See, I am making all things new.’ Also he said, ‘Write this, for these words are trustworthy and true.’ Then he said to me, ‘It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give water as a gift from the spring of the water of life.

Revelation 21:1-6a

MESSENGER

NOVEMBER 2020

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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





November begins with the celebration of All Saints Day. Dr John Shepherd reminds us that on All Saints we celebrate a constituency to which we belong – reminding us that this is so precisely because God believes in us, he believed that the life, death and resurrection of his son Jesus would effect our salvation.

Our fellowship in the community of the saints is part of God's great gift of love.

Peter Laurence CEO of the Anglican Schools Commission reminds readers that November will see Year 12 students sitting exams knowing themselves to be part of the COVID class of 2020. He reflects on some of the challenges for students, teachers and families in our schools this year - and of their resilience throughout.

Resilience is also a theme running through the articles from Anglicare, St Bart's and Amana Living as they acknowledge and celebrate the people who work, volunteer and care for so many in the community through the work of these agencies. There's an invitation to Messenger readers and your communities to connect and contribute to the wonderful work they do.

On 11 November Remembrance Day will be commemorated – even if differently from usual - in many parts of the world. The story from Imogen James in the UK tells a story of WWII, a very personal story which will reverberate for many. We hope you also enjoy meeting Navy Chaplain Kate Lord who is currently based here in the West at Garden Island.

Journalist Roland Ashby, who will be known to many readers of the *Messenger* after his years with *The Melbourne Anglican*, writes of Ecological Conversion. The Parishes of Kwinana's story of support for mental health initiatives and Kingsley North-Woodvale's annual Pop Up Op Shop in support of Anglicare WA highlight the types of support parishes are offering the wider community.

And, do enjoy reading the article from the Diocesan Archivist Naomi Lam and the collection of books recently donated from a man who had been a Diocesan Lay Reader for 50 years from 1911-1966.

There's a lot going on in November.

Happy reading.

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.



ALL SAINTS

The Feast of All Saints emerged in Western Christendom around 610AD during the time of Pope Boniface IV when the Pantheon in Rome was dedicated to Mary and the Christian martyrs. In 835AD Pope Gregory IV moved the date from May to 1 November and broadened the Feast to include not only martyrs and canonized saints but also that great multitude described in the seventh chapter of The Revelation of John the Divine – all races and tribes, nations and languages who stood before the throne and the Lamb and shouted aloud: ‘Salvation to our God who sits on the throne, and to the Lamb’. John has heard, he says, that there are one hundred and forty-four thousand, but he sees an uncountable multitude whose number is as huge as God’s love is unlimited.

The thing is that all these people are the saints. There’s no thought that only some believers are saints. The great multitude represents all the faithful. And this means it must include us.

So the Feast of All Saints is different from all other saints’ days, because we keep a Festival which involves us. We celebrate a constituency to which we belong. We are members of the group we celebrate. All Saints’ Day is our day. It’s our festival. It’s our one day of the year. But wait, we say. It’s very nice being scooped up like this – a great compliment – but surely sainthood is reserved for those extraordinary people who have a special day and a special prayer allocated to them in the Prayer Book? People who have churches and schools and institutions dedicated in their honour? People who’ve finished up looking very handsome in stained glass windows? How can we possibly imagine ourselves to be in the same category as these heroes of the Church?

The answer must be, God believes in us. After all, He believed that the life and death and resurrection of Jesus

would effect our salvation, so we know He’s on our side. He believes in us, and we know how such a belief in others can work. We tell people we believe in them in all sorts of circumstances – when their future is at stake, when they’re the subject of rumour and scandal, when they’re about to do a test, or sit an exam, when they’re facing a time of great anxiety. And so on. In these times of trouble and stress what we need above all is someone who says they believe in us.

No doubt it’s important for us to believe in God, but it’s far more important that God believes in us. Our maker has confidence in us. He hasn’t made us in vain, and his purpose won’t be thwarted. Our faithlessness will never cancel the faithfulness of God. And the good news is that if we can see that our faith in God is the result of God’s faith in us, we’ll be less likely to worry about losing it. We’ll also be less likely to wonder how we came to fit into this great Festival of All Saints. It’s because God has faith in us. And more – God will never destroy what he has made. Where we’ve fallen short, God won’t punish or destroy. As John Donne, Dean of St Paul’s London in the seventeenth century put it, ‘God will always repair what is broken in us. Just as in a musickall instrument, if some strings be out of tune, wee doe not breake all the strings, but we tune those which are out of tune’, so God will tune, restore and renovate us. He will never allow us to disintegrate, for he has faith in us.

So we are sustained in faith by the faith of God, and that means we are able to join that great multitude as they shout aloud: ‘Victory to our God and to the Lamb’, and combine with all the hosts of heaven who cry out ‘Praise and glory and wisdom and thanksgiving and honour, power and might, be to our God forever! Amen’.





RESPECT STARTS WITH YOU

The anticipation of taking up a new parish appointment is colossal, and never more so than for those in a first parish placement. The prayerful planning, hopes, dreams, and hard work of learning gained, the responsibility of having been ordained for the public ministry of the church: these are wonderful and fearful matters. I well remember those early days of parish ministry. There is always learning in the offering and exercise of pastoral ministry. Some lessons are easily anticipated; others not.

One of the lasting learnings that has accompanied me across the years is of sitting with someone in her kitchen, children in the foreground, dishes in the sink, listening to a shocking story of family violence over many years. That story has remained with me. And perhaps even more shocking: the revelation that one minister had told this woman that she could see the abuse as her cross to bear.

I'd like to think that stories like this are ancient history, both the story of violence experienced by women and children, and that of the damaging pastoral response to such a situation by that minister. I'd like to think that Anglican ministers are so alert and attuned to the gospel love of Jesus Christ, which sees women and men drawn into mutuality of relationship in Christ, that domestic violence would never be excused or ignored or thought to be biblically sanctioned.

In his recent book *The Headship of Men and the Abuse of Women - Are They Related In Any Way?* Anglican priest and Biblical scholar Kevin Giles writes, 'virtually every male abuser with a church background quotes the Bible to justify his actions'.

It is well known that this issue affects religious families as well as non-religious families. Family violence occurs across the whole community. It is well known that the overwhelming majority of those who are victims of family violence are women and children. In Australia, one woman a week dies as a result of family violence.

Every three hours, one goes to hospital. These figures are frightening. This year, COVID-19 lockdowns have escalated reports of domestic violence, bringing the problem into sharp focus.

The National Anglican Family Violence Working Group is working on a study to research the prevalence, experience and impact of family violence in our church community. An invitation has been extended to any Anglican who has been impacted by domestic and family violence to contribute to the research. The research will equip us to better understand the nature of violence, help us to address the violence, and shape our policy and practice as we respond to these difficult issues.

The survey can be found at the following link:

www.surveys.ncls.org.au/NAFVP/experience

I encourage members of our Diocese to contribute to this research as you are able.

It is simply not acceptable for violence to be wrapped up in biblical texts, neatly packaged in verses of scripture. It is never okay to gloss over passages of violence against women or to read, tell or teach the Bible in ways that rob women of spiritual authority or affirm an automatic right of men to dominate based on their gender. To do so is to participate in and collude with the abuse we deplore in other parts of society.

As I read the Bible, and as I lead the Church, I am convinced that God's love for all people in Jesus means we can be free to live in loving relationships without fear or the need for abusive power and control. Love is not coercive – not God's love for us, not our love for one another. Jesus' own self-giving love is the pattern for our love. There is a well of life in that.

+ Kay





DV-Alert

Courses for frontline workers

DV-Alert is federally-funded training that helps people in caring roles, including clergy, to recognise the signs of domestic and family violence, to respond with appropriate care, and to refer effectively to support services.

Participants might find themselves training alongside emergency services workers, women's refuge staff, counsellors, community leaders and more.

DV-Alert's goals are to drive whole-of-community action to prevent violence, to understand diverse experiences of violence, to support innovative services and interventions, and to improve perpetrator interventions.

Courses are offered in person and online, in various metropolitan and regional areas. Explore www.dvalert.org.au to find out more.



Wednesday 25 November 2020

16 Days in WA – Stop Violence Against Women

The Hon Simone McGurk MLA, Minister for Prevention of Family and Domestic Violence, will launch the McGowan Government's 16 Days in WA campaign on Wednesday 25 November 2020 at 10am at the WA Museum Boola Bardip, Perth.

People are encouraged to show their support by wearing orange, the campaign colour.

Any queries about 16 Days in WA can be directed to Anne-Louise Fuller at anne-louise.fuller@communities.wa.gov.au

Imogen James

75 YEARS AGO – A MEMORIAL REMEMBERED

First light 10 February 1945: stillness over the snowbound Lincolnshire Wolds.

Despite the War, the majority of people in the country town of Louth and the surrounding villages are asleep.

Except at Binbrook, home of the RAAF's crack 460 Bomber Squadron where guards, ground crew and medics are getting ready for the return of the squadron's Lancaster B11s. All ears are straining for the distant throb of Rolls Royce Merlins.

For the bomber crews this is the end of yet another mission over Germany. Grim, determined faces, fighting off a night's fatigue to prepare for landing at Binbrook. Many of the aircraft have been damaged by enemy fire or suffering other problems. The runway lights are illuminated as one by one the Lancasters touch down.

But for one crew this is not the end of a night's flying but the dawn of a new day. Pilot Officer Dick Miller from Kalgoorlie and his crew have had a restful night and are shortly taking off on their final training flight, a navigation exercise (navex) from Binbrook, south to Luton in Bedfordshire, then up to Scunthorpe and back to Binbrook. When this is complete, the crew will be operational and ready to join their mates in operations over Germany. After breakfast the crew settle down to plan the flight and maybe write letters home. Dick Miller's young wife lives in Perth, while the other crew come mainly from Victoria. Two, Rhod Pope and Anthony Robinson, are just 19 years old.

At 1124 hours, checks completed, Dick winds up Lancaster PB 812's engines to full revs and the bomber powers down Binbrook's main runway and up into the cold winter sky. The Lancaster reaches Luton successfully, but unknown to the crew, all is not well. Training Lancasters were usually time-expired operational bombers not considered reliable enough for operations. As PB812 passes over the little village of Caythorpe, south-west of Binbrook, it suddenly catches fire and the crew lose control of the aircraft. It goes into a dive and crashes close to the old railway station. There are no survivors.

* * *

Imogen James has severe, multiple and profound learning and physical disabilities. She cannot understand about history and conflict, but she enjoys flying. She also attends her local church in Northamptonshire where she takes the collection. Every Remembrance Sunday she stands in silence in the chill November wind while the Last Post and Reveillé are sounded at the War Memorial.

Then she goes and places a cross of remembrance on the only Commonwealth War Grave in the churchyard: Flight Sergeant Charles Auld, Royal Canadian Air Force, who was also killed on a training flight when his Wellington crashed not far away from the church in July 1942.

Imogen has particular reason to be grateful to all the servicemen and women from Australia, Canada and many other Commonwealth countries who gave their lives in the Second World War. From the autumn of 1939 onwards, the Nazis' policy was to murder all learning disabled people by lethal injection.

During the recent Coronavirus crisis, Imogen has been unable to go to church. So, every Sunday morning she and her father Jimmy watch the morning service from St George's Cathedral, streamed into their home from over 9,000 miles away.

She is also unable to attend her Special Educational Needs (SEN) tertiary college, so her father, Jimmy, has taken her out every week to visit places of interest.

On 30 June they drove up to Caythorpe where Imogen placed a cross of remembrance and flowers on the memorial to the crew of Lancaster PB812. The memorial was dedicated on 17 September 2016 in the presence of relatives of the crew, serving RAAF and RAF personnel and representatives of veterans' associations.

Thanks to the crews of 460 Squadron RAAF and thousands like them, Imogen has a happy future in today's Commonwealth. That future has only been made possible by the sacrifices of sailors, soldiers and airmen from every part of the Commonwealth.

Lest we forget.

Notes

- 1 460 Sqn RAAF was stationed at Binbrook from May 1942 until July 1945. It flew more sorties than any other RAAF bomber squadron, and dropped a greater tonnage of bombs than any other squadron in the whole of Bomber Command. It suffered 1,018 killed, the highest number of any RAAF squadron during the Second World War.
- 2 The Lancaster was the most powerful Allied bomber of the Second World War, and the only one capable of carrying the 22,000lb 'Grand Slam'.
- 3 One of 460 Squadron's Lancasters - 'G for George' - is at the Australian War Memorial.
- 4 Imogen James suffers from Rubinstein-Taybi Syndrome, a rare learning and physical disablement condition affecting around 150,000 people world-wide. She cannot speak and communicates by pictures and through a communication app on her iPad. She is 20 years old.



Imogen James about to place the cross of remembrance and flowers on the memorial



NAVY CHAPLAINCY

When I left the Navy the first time, I never imagined that I would come back. I had trained for and undertaken the role of Maritime Warfare Officer since I had finished school at the age of 17. People said to me, 'Come back as a Chaplain!' But it was 1995, and I did not know that women could be priests, so I dismissed the comments without much thought.

During the years that followed, however, I continued to dream about my time in the Navy; my heart never left. While raising two children, I undertook several volunteer roles at my local Anglican parish in Melbourne. I studied a Master of Divinity at the University of Divinity. People asked if I was planning to be ordained; I always replied that I had no interest in being a parish priest. When they pushed the point, and said that I could be a Navy Chaplain, I pointed out that I was raising two small children.

Seven years ago, I woke from a dream of being a Navy Chaplain. I discussed it with my spiritual director prior to contacting the Navy and the Diocese of Melbourne. From there, doors opened. I was made a Deacon in February 2015, and ordained to the priesthood in November that year.

In January 2017 I returned to the Navy, after a 21-year absence, as a Chaplain. My children were in their late-teens, and were largely independent. I felt more comfortable working with the staff and trainees at HMAS Cerberus than I had ever felt in a parish. I felt like I had come home.

In August last year I moved to Perth to join the crew of HMAS Toowoomba, an Anzac Class guided missile frigate. At the beginning of this year, we departed Australia for the Middle East, to join the International Maritime Security Construct, ensuring freedom of navigation for vessels transiting the Strait of Hormuz. I had responsibility for the emotional and spiritual wellbeing of the 190 personnel on board. I was required to provide Command with advice on ethical issues, pastoral concerns and morale within the ship. More than anything, however, I just did life together with the officers and the sailors who lived within the confines of the same ship. We went on tours in the foreign ports that we visited in January and February. We faced the challenges of COVID-19 restrictions together, unable to set foot on dry land for 119 days until we had completed the mission and returned to Australia. I focussed on my own self-care so that, at any minute of the day or night, I was able to be the person in the ship who was delighted to spend as much time as necessary listening to anyone who wanted to talk.

In the new year I will move to Sydney to join the crew of HMAS Adelaide. I am excited about this next adventure, and look forward to the challenges and opportunities that it will bring.

This is the role for which I was born. I love it every day. I am grateful that God has called me to serve the people of the Royal Australian Navy as a Chaplain.





Pray with us on 'Defence Sunday'

8 November 2020

Defence Anglicans



Support your Defence Anglican Chaplaincy
by donating to the AMOS Foundation via our
website

www.defenceanglicans.org.au

'And the Word became flesh and Lived Among Us...' John 1:14



LOOKING FORWARD TO ADVENT

I love Advent Sunday: that change as we walk into church singing 'O come, O come, Emmanuel' with the ministers wearing purple. Even when Advent Sunday is the last Sunday in November, as it is this year, the magnetic pull towards Christmas already has us, and by mid-December, it becomes almost insensitive not to get just a bit Christmassy. Our society pre-loads celebrations — it's all in the build-up — and then we slink back to work with a hangover the next day. The church's calendar, with our seasons of Advent and Lent, makes heart-deep preparation the key so that when the celebrated day comes, it is the beginning of sustained joy. The key to keeping Advent in our worshipping communities is to channel the excitement into deeper expectation, an expectation that as we celebrate God With Us we cannot return to the way we were: that even Christmas isn't just for Christmas!

Church teaching on Advent focuses on the Four Last Things: Death, Judgement, Heaven and Hell. They are likely the four last things that clergy would preach about! Yet when we, in all carefulness, sensitivity and, indeed, boldness, unpack these grand ideas with our worshipping communities they are gratefully received. Our Advent words refocus us:

- 1 'Advent' comes from the Latin *adventus*, meaning 'arrival', connecting us with an expectation like waiting at arrivals in the airport for someone. Meditation on Christ's arrival — at Bethlehem in our flesh, in each believer's life when we welcome Christ, and at last in glory — is at the heart of the season.
- 2 'Maranatha' (I Corinthians 16:22 and Didache 10:14) is Aramaic for 'Our Lord, come!' or 'Our Lord has come' depending on how it is parsed. It is our Powerful Prayer-word for Advent: at once an invitation and a declaration. To our church, to our world, to our homes, to those in need: Maranatha!
- 3 'Emmanuel' is the Hebrew name 'God with us' (Isaiah 7:14 and Matthew 1:23). It is the symbolic name of a baby to be born: the sign of hope. The Hebrew '*immanu*, 'with us', does not simply locate God's with us, which could be done with the simpler Hebrew *banu*, but gives a sense of the continued presence as of one who walks alongside us.

Taken together, these three Advent words give the expectation of arrival, the prayer-cry and the difference it brings, and the ongoing presence of God-in-Jesus alongside us in our walk. It is the faith of the church that Death, Judgement, Heaven and Hell are radically transformed in this context, from anxiety to assurance. The birth of a baby redefines our mortality to hope;

recognising that our Judge knows us from before the womb assures us of true justice; all that is turned to love in our lives becomes tokens of heaven, and the dross of doubt, fear and hate is gladly put out for collection. May a good Advent lead us to a great Christmas.

MARANĀTHĀ



μαρὰν ἄθά

מָרְן אֲתָא

מֵיָּהּ אֱלֹהִים



μαράνα θά

מָרְנָא תָּא

מֵיָּהּ אֱלֹהִים





CELEBRATING OUR PEOPLE

Every year Amana Living comes together to celebrate our staff, in particular those staff who exemplify our culture by being the right people, doing the right things, in the right way. This is called the 3Rs and it's an awards program based on the nomination of staff by their peers, managers, our residents, clients, and their loved ones.

This year we're unable to come together as a large group due to the pandemic, however, we are still recognising our wonderful people and this past month I've had the pleasure of announcing finalists of the 3R awards at a series of small surprise events.

We received an enormous amount of entries with thousands of nominations and more than 200 monthly winners from across Amana Living. From the monthly winners, we selected nine finalists who have all demonstrated pride, excellence, teamwork, respect and integrity in their work.

The finalists come from across the organisation and were nominated for a variety of reasons. However, their accomplishments and the way they go about their work is evidence of Amana Living spreading God's love in the community.

Jan Battley went above and beyond her role as a residential care service manager in Kalgoorlie to provide support to our home care and village team while they recruited a new manager.

Hendrik Van Der Merwe helped to manage the solar installation in Kalgoorlie which paved the way for solar installations across Amana Living's residential care centres in WA.

Tracey Spiller responded swiftly in a crisis when she found the wife of a client unconscious in the bathroom.

Tanya Tobias set up the technology for our Keep Connected program which enabled residents to keep in touch with their families while visitors were unable to enter our centres due to the pandemic.

Natasha Stefkovska helped to calm and reassure a resident who was distressed during a manic episode.

Simon Kershaw managed significant refurbishments of Amana Living residential care centres, improving the living environment for our residents.

Jenny Smith created a captivating and engaging activity for day club members to

take part in so they could reminisce about their past, and celebrate the country they were born in.

Nicky Patterson went out of her way to support a client living at home with dementia to make sure she was safe and well.

And lastly Stacey Street set up hundreds of calls between residents and families from across the world that provided the vital connection people need to feel safe and loved.

These amazing finalists are just some of the people of Amana Living who make me so proud to be part of an organisation that makes a difference every day.



Tanya Tobias and Stephanie Buckland



Zenith Zeeman and Jan Battley

“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

Important News! Have you heard that Australia Post is replacing Westpac for branch and cheque services?

As of 30 December 2020 the services currently provided by Westpac are being replaced by Australia Post using their Bank@Post service

Bank@Post offers the following benefits:

- A greater number of locations, especially in regional areas
- Australia Post has proven expertise in providing services for third parties
- The new provider is Bank agnostic
- Greater convenience as many customers already visit Australia Post on other business

Please see link for more details and what is happening to make this change:

<https://www.anglicancf.com.au/news-updates/news-update-1>



If you have any questions about this important change please contact us.

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



ADVENT IN SCHOOLS

Advent 2020 begins as November ends. Yet no sooner than Advent has begun, schools will be preparing to close for the year. It means that much like the department stores, Christmas must come early to our schools too... just not as early as the sale of 'Christmas paraphernalia' in David Jones and Myer!

The edition of *Messenger* well reminds us that Advent is the season in the Church's calendar when we commit our minds to preparing to hear the good news of 'Emmanuel'... God among us in Christ. Our minds may be preparing, but our bodies are frantic! We have just passed through the busiest months in any school. All the usual 'activity' of schools, with the added joyous burdens of testing and examinations, report writing, Nativity Plays and Carols Services, Year 12 Valedictories/Graduations, Speech Days and Nights, finalising the year's tasks and preparing for new students and classes in the new year. In any year this is exhausting...in a global pandemic, weariness is palpable among our students, families and teachers.

2020 has been an extraordinary year in every way... locally, nationally and globally. Despite our relative isolation and the safe cocoon of the 'hard border' in Western Australia, the impact of the COVID-19 pandemic has touched every person's life. As our Year 12 students graduated only a week or two ago, they did so in ceremonies that were modified to accommodate social distancing and the WA two square metre rule. This meant the usual handshakes and hugs were replaced by elbow taps and facial gestures. Numbers were limited in our School Chapels for Valedictory Eucharists, and in our halls and gymnasiums for Valedictory Dinners. Some schools moved offsite to large venues in Perth, to ensure compliance with state regulations during the pandemic.

How proud I was, attending several valedictory or graduation celebrations. If ever there were groups of students who could 'cry foul' about the experience of 2020, it would be our Year 12s. Yet not a whinge. Instead I saw young women and men who praised their teachers and friends for making the challenging journey of this year a memorable one. They spoke of the support that they'd received, and how this year had reminded them to be thankful for their lot in life. Amidst a pandemic, with projections of economic and social gloom for 2021 and years to come, these young people remain optimistic, positive and full of joie de vivre.



How blessed are we who have the sheer privilege of journeying with young people in our schools.

So what do we make of Advent in this, the craziest of years? Well now more than ever it is right and proper that we slow ourselves down over the coming weeks of November, to ready ourselves, our families and our communities for the 'onset of Advent'. Indeed, now is the time to prepare our hearts, minds and spirits to again receive the Good News. Why wait for Advent?

The word graduate comes from the Latin *gradus*, meaning step. Graduation marks a 'step' along the way. Let's look forward with optimism, giving thanks especially for the Year 12 graduates of 2020 and praying for them as they embark on the next step in their journey of life.





INVESTING IN WELLBEING

I have been thinking lately about the social impacts of COVID-19 and how they seem to be falling unevenly across our community. The Centrelink queues that were so prominent in the early days of the virus remain for me the most distressing image of the whole pandemic. They told the story of families plunged into hardship and of lives totally disturbed; a portent of much worse to come.

Yet out of this chaos some good emerged. The creation of the JobKeeper allowance and the doubling of JobSeeker provided immediate relief to many. A recipient of the new JobSeeker was lifted straight out of poverty; a challenge that until then most would have said was impossible. JobKeeper did a similar thing – keeping businesses open and people employed. These programs cast hope among the community and provided a genuine safety net.

The winding back of the stimulus measures has now commenced and given there are 12 people looking for every job that becomes available I am concerned about the long-term impact for people who will see no place for themselves as we start to rebuild. Big unemployment numbers will be with us for a long time and for many who have only known good times the impact will be huge. Questions of self-worth will soon emerge if a job is not found and this will impact on individuals and their motivation and ultimately on the wellbeing of our community as a whole.

Anglicare WA's strategic plan speaks directly into this emerging social issue. We are investing heavily in the wellbeing of the Western Australian community, in partnership with other members of the Anglican Community – especially our schools and churches.

Investing in Schools

The One Schools Initiative, for instance, has been focusing on the mental health of students (and their families) in the Anglican Schools Commission network. A layered approach offers

- direct engagement with students from year 5 to 12,
- resources for staff as they follow up and reinforce the mental health messages within the school community, and
- information sessions with parents and caregivers to grow their understanding in this area and reinforce the message at home.

One Mental Health Initiative – KEY THEMES

Reducing stigma

Increasing resilience and mental fitness

Identify and Act

More than 1000 students in our schools have benefitted from the wisdom of skilled presenters in the area of mental health and building resilience.

When asked if this material should be taught to others, here are a few responses we received:

- *It is useful and will stay with them and help them for the rest of their lives.*
- *If everyone learns about it then everyone can help each other. There will be less of it around the community.*
- *To eliminate stigmas around mental health and so people can be more open and accepting.*
- *It's important to know that people are not just trying to get attention*
- *This is beneficial to a healthy life.*
- *In our society, acceptance of mental health issues as health problems that is on the same level as physical health issues is an idea that is not yet widely held. Education is the only way to fix that.*
- *It's good to know how others feel and how you can get help from others.*

Investing in Churches

On the local level, our Anglicare WA Church Community Fund is fostering direct partnerships with Anglican churches around the State in order to provide important local community resources. These are intended to enhance the wellbeing of local people through facilities, events and programs – growing connections and speaking into the lives of our neighbours.

There are a number of great projects underway. In all three dioceses in our Province our fund has supported the improvement of Church playgrounds and facilities to make them more inviting places to local people and to travellers.

We have supported churches as they set up for ongoing programs to people who are socially isolated, looking for community play groups and those in need of financial assistance and support. Connecting from their parish centres and through local schools.

Some churches are contributing to community wellbeing through training and education – for instance offering speakers on important issues at women's breakfasts and suicide alertness training in workshops. Supported through our fund and the expertise of Anglicare WA staff.

In total, 15 churches around Western Australia have been supported in their efforts to grow social resilience in their local area. This is an important contribution to the ongoing wellbeing of the WA community to which we belong.

We are in unprecedented times, and Anglicare WA is doing everything possible to help people thrive through our valued partnerships with Anglican churches and schools.



St Bart's

A TIME TO PREPARE

I don't think I'm alone in feeling as though Christmas has come around a little faster than usual this year. It could be because I have been busy getting to know every facet of St Bart's since I joined the organisation in January, but my suspicion is that it is largely due to the whirlwind of emotion, intensity and what felt like a complete lapse in time as we waited out the uncertainty of COVID-19.

As we begin preparing for all that the festive season brings, it takes only one look at the news and statistics from around the world to remind ourselves of how very lucky we are to be living in the beautiful state of Western Australia. No matter which side of the WA border control fence you sit on, it is comforting to know that the vast majority of us are healthy and able to enjoy a real sense of normality with our families and friends – even if it's with a little extra hand sanitiser!

At the same time, here at St Bart's we are at the forefront of seeing how Christmas can look very different for the men, women and families in our services. In what is very often a tough time for the people we support, Christmas can highlight a lack of connection to family, which is why we continue to do all we can to support them.

For those who follow us on social media and/or through our Community Newsletter, you'll soon see the launch of our

Christmas Appeal to raise funds to help us to continue to provide our services to some of the most vulnerable people in our community. The accompanying story to this Appeal is centred around a mother and a daughter in our Family Service who have kindly agreed to share their journey with the St Bart's community.

We are also running our annual Christmas Hamper Appeal where we welcome donated goods for the 500 residents in our services. More often than not, these hampers are the only gift they receive at Christmas. But more importantly, it's a reminder to them that they are further supported in a wider community that cares about them.

You can view the list of requested items for the Christmas Hampers in the graphic on this page, and you can also download and print a copy by clicking [here](#)

I would like to again thank the Anglican community, particularly the parishes and schools that support us all year around, with volunteer support and donated goods – we would not be able to provide the level of support for our clients without you.

For more information on St Bart's services, please visit stbarts.org.au or get in touch with us by calling 9323 5100.

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



ROCK MUSEUM

It's a big, light, airy room in an older building on the School of Mines campus. It has tidy rows of tall, glass display cases, each with shelf upon shelf of specimens. In the middle is a collection of plaster casts of famous gold nuggets, each with its nickname based on someone's fantasy idea of its shape.

This is the Rock Museum, a reference library of mineral samples found locally or brought from all around the world. Keen geologists have chipped off bits of rock from underground mines or desert outcrops, and carted them home to be classified, labelled and displayed. The names of the minerals are as tongue-twistingly mysterious as the names of the ancestors in a Biblical genealogy. They bear witness to the colour, chemical properties, source or first discoverer of a rock. Most of the specimens in the museum are accompanied by small identification cards, typed out decades ago on an old-school typewriter.

Some displays explain the way a geologist looks at a rock sample, and the questions she might ask. How was it formed? Igneous, metamorphic, sedimentary? How soft or resistant is it, on the scale between talc and diamond? What chemical components is it rich in? The most recently-named sample, Kalgoorlieite, contains arsenic and tellurium. And diaphaneity – how much light does it let through? Not a question you might normally associate with rocks, but a sheet of mica is undoubtedly more transparent than a similar slice of basalt.

Our spiritual reference library of holiness is the gallery of the saints. Gathered into one heavenly communion,

collected with love and admiration from every land under heaven, the saints glitter and sparkle with holiness that draws our eye and our heart. Some endured through the heat and pressure of persecution to be transformed into martyrs, witnesses to the faithfulness of Christ himself. Some have the human version of diaphaneity. They lived so prayerfully as to be almost transparent to the goodness of God. Some intrigue us by the oddities of their composition – an obsession with justice, a passion for truth, a generosity that gave away everything that most people value. We try to label them, categorising their infinite varieties of human holiness: teacher, pastor, mystic, missionary, abbess, bishop, humble helper, holy fool.

While Anglicans at the Reformation quietly dropped devotion to some of the more improbable saints, we did not limit our gallery of holy people purely to Biblical characters or the famous names of early church history. We are glad to count in translators and scientists, controversialists and social reformers, the eccentric, the unsettling, the unexpected human beings whom God has chosen to show us what grace can look like in practice.

These spiritual specimens do not sit in glass cases, timelessly preserved for purely academic interest. They are part of the whole company of heaven. They are present to us whenever we join the angels and archangels to sing "holy, holy, holy" to the God who made them holy, and who is making us holy, too.



STAND UP AND SPEAK OUT

As many of you will know the Anglican Youth and Children's Commission was established around several key aims when it was formed close to 40 years ago. The two aims that continue to motivate me are to;

- encourage the development of vital worshipping communities where children and young people are integral to the life of the community of believers, and
- assist schools, agencies, vital worshipping communities and individuals to introduce children and young people to Jesus, to nurture their relationship with Jesus and to encourage them towards maturity in their faith.

As the Formation Program began to wind down at the end of October, I was gifted more time and was able to hit the road and meet many of our clergy and parishes. In each of these meetings (that usually take place over a cup of coffee) it was encouraging to hear how people are trying to reach and equip the next generation.

As I left each of these meetings, I always wished there was more the Anglican Children and Youth Ministries Commission (ACYMC) could do to help. Something that became my prayer on my drive back to Wollaston.

As many of you will know, my background in Belfast was youth ministry that was on the edge where the church and community met. In that space, I was met with a lot of the challenges that parishes are met with here in Perth - mainly how

do we present the Gospel to people who have never heard or who have been hurt by the Church?

One of the lessons I learned early on in ministry was that I couldn't change a community on my own. I needed to pray, and I needed help from others. In a few of the parishes where I worked where the congregations were old and tired the only thing I could do was to tell stories about the young people I was working with, but in others that meant gathering a small group of people and equipping them to understand how we did outreach in the community.

The overarching learning point that I have taken from the community-based positions I have had, is if we want people to see the Gospel we need to first model it to them, as one wise person once said, 'The Gospel is caught not taught'.

But what does this mean for ACYMC and our goal of encouraging the development of vital worshipping communities?

In 2021 ACYMC is going to start delivering training to equip parishes to reach people in the space where church and community meet. This might be a mixture of online or in-person training, but no matter what form it takes, the aim is to equip people with the confidence to reach new people.

If you are interested or know people who might be, I look forward to hearing from you (mdavis@perth.anglican.org or on 9425 7277).





BUNBURY

The Ven Julie Baker | Archdeacon

BUNBURY BULLETIN

It was with great joy that the Bunbury Diocese was able to meet, within COVID-19 Stage 4 restrictions, for our annual sitting of Synod. It took some planning and adjusting, but in the end we were able to share worship at St Boniface, Cathedral, Bunbury which included the blessing of the oils which would usually occur at the Chrism Eucharist. Following the Synod Eucharist we moved to the South West Italian Club in Bunbury where we were accommodated at the largest venue in the city for both our business meeting and our Synod dinner on Friday evening. As we had wanted to keep the Synod concise, we ended business at 3.30pm on Saturday and yet managed to cover the entirety of the business paper, which included seven motions, all of which tackled important and potentially divisive

issues. The ability of this Synod to speak freely about emotional topics and debate respectfully the areas of disagreement, was a wonderful display of Christian community at its best.

We now look forward to our upcoming clergy conference from 9-11 November at St John of God Retreat House, Shoalwater. These three days will be an opportunity for our clergy to re-connect with one another in person, worship together as a diocesan team, work on our strategic planning process and share some professional development content. We also look forward to the wonderful care and hospitality shown by the retreat house team which, for many of us, offers welcome refreshment in the midst of our ministry.



Photo: Dr Genevieve Milnes

A FREE information session with a Priest, Lawyer and Funeral Director

Learn what to expect, the costs involved and hear advice for when you plan beyond this life.

Date: 2 December 2020

Venue: 120 Wadell Road, Bicton

- For more information, please contact Romm on 9263 2076 or go to anglicarewa.org.au/events

End of Life Matters



AnglicareWA



NEWS FROM THE NOR'WEST

Solar-powered audio Bibles are reaching Kimberley Aboriginal people with the gospel. Thanks to donations and grants, The Revd Chris Webb at Broome People's Church (within the Anglican Parish of Broome-Derby) is able to sell the MegaVoice Bibles at a subsidised price that is affordable for locals. He's had so many requests that he's run out of supplies. Thankfully, Chris recently received a \$2000 grant from Mothers' Union Australia and \$1000 from CMS to make available dozens more subsidised audio Bibles. Chris says the audio device is great for isolated communities — easy to use, durable, charged using a small attached solar panel and available in a variety of languages. People who struggle to read or have failing eyesight can hear and study God's word no matter where they live. 'People listen to their MegaVoice when they have trouble sleeping or are anxious about something. It really helps calm their fears as they hear God's word in audio form,' said Chris. For Chris, the MegaVoice helps facilitate Bible studies with church members or at the local drug and alcohol rehab centre. The MegaVoice is a non-threatening medium for many to engage with God's word.



This year, school chaplains Matt and Naomi Warth from Wickham Parish were instrumental in starting a Wickham Wolves ladies' team, with Matt coaching (after COVID-19 restrictions were lifted). At the recent awards night, they were honoured with presentations stating their persistence, determination and success in the formation of the Inaugural Team.



We, The Revd Bill and Jocelyn Ross, were in Carnarvon for Bill to take a communion service for the St George's Church congregation, at present without a resident minister. We have been visiting there for nearly 50 years and know the older members there quite well. We went for coffee Saturday morning, a lovely catch-up! Then we attended the Carnarvon Soroptimist Club Op Shop Fashion Parade, which was such fun, proceeds to the Catherine Hamlin Fistula Foundation. Sunday service was lovely, followed by the Parish Council Meeting which Bill was asked to chair. A wonderful evening barbeque hosted by Jim Williams completed the weekend.



Our sympathy to Jenny Day, the Minister's wife at Kalbarri, who flew to Sydney in September as her father was not well, but she was thankful to be there as he died. She was then present as she and her three sisters planned his funeral. It's lovely to have her back here, although she is at present in isolation in Kalbarri. A Synod representative, she was able to join in online.

Exciting news! Bush Church Aid is working together with the Diocese of Bathurst to fund a Trainee Assistant Minister in the Parish of Kelso. The aim of this role is to provide a pathway for new college graduates to train for future ministry. Steven Klouth will serve in this position with his wife Caitlin working alongside him. Caitlin, daughter of The Revd Rob and Kaye Healy, grew up in North West Australia; in Newman, Geraldton and Dongara.



Peace to all who are
in Christ Jesus.
Amen. (1 Peter 5:14)



OUR RICH LITURGICAL HERITAGE

ADVENT

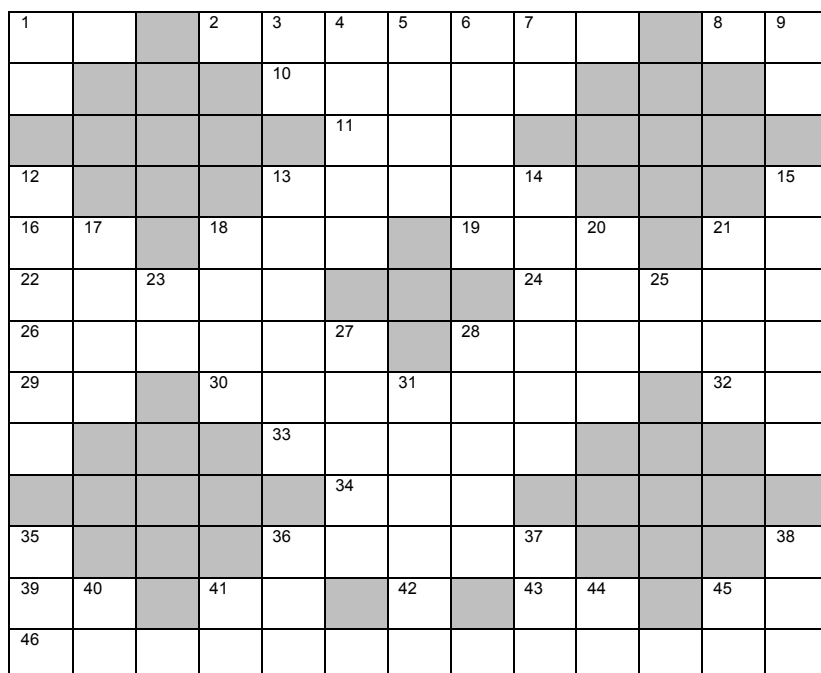
Just the other day I was reminded of that game we used to play, as our three-year-old grand-daughter, with eyes closed, counted to ten, and shouted 'coming ready or not'. My thoughts went to Advent with its sure hope of our Lord's return in glory. How fortunate we are to shout this truth to each other every Sunday: in the Creed *He will come again in glory to judge the living and the dead* then in the Thanksgiving *Christ has died, Christ is risen, Christ will come again*. The count-down is on, we have been warned and mercifully told by our Lord and his apostles, how to be prepared for that great Day of our Lord's vindication and those of every age, tribe and nation who have turned to Him as their Saviour and Lord.

But this is no game. It takes us to the heart of real reality. Second-advent teaching not only saves us from trivial pursuits, short-sighted beliefs and wasting our lives, but reminds us that we have been saved for a life of fellowship with God and His service. That glorious Day will reveal who has embraced Christ, bring honour to those who have, eternal loss to those who have not, and fulfilment of every work done in His name, His way and for His sake. There will be no place to hide from Him but the sure place to hide in Him, clear to all. This is why we celebrate what Christ has done in the past in the Supper with those words of grace *Christ has died*. There on the cross, *once and for all*, the Lord of glory, took our judgement upon himself fully. Far from needing to hide from him at his return (or when we face him at death), we will humbly and joyfully stand with Him free of punishment. It is why we share the gospel, so that others might find their safe place in the crucified and risen Saviour, who has turned the throne of judgement into one of grace (Hebrews 4:14-16).

The Advent Collect captures the sheer wonder of it all: *Almighty God, give us grace that we may cast away the works of darkness and put on the armour of light, now in the time of this mortal life in which your Son came in great humility; that on the last day, when he comes in his glorious majesty to judge the living and the dead, we may rise to the life immortal; through him who lives and reigns with you and the Holy Spirit, now and forever. Amen.*

The same grace that brought us salvation through Christ's humble first coming, death on the cross, triumphant third day resurrection and the Holy Spirit's new birth, can be relied upon to help us live as children of the light actively forsaking the works of darkness. Though none of us can do this 100% perfectly, rather than condemning us, our works done in and for Christ, will be evidence of our saving faith, which will be honoured on that great Day of His return (Article XII).

Life is neither a dead-end cul-de-sac of uncertainty, nor the frantic futile, and unnecessary 'try our best in the hope that we might be accepted by God'. It is that supreme adventure we have been made for (by the Father), redeemed for (through the Son) and daily transformed for (by the Holy Spirit). Not only is it going somewhere but it will count for eternity. What was assured by the resurrection (Christ has risen), will be made plain and consummated for all the world to see and stand in awe off at His return in glory. The former English aristocrat and cricketer C T Studd sets before us the choice that must be made, along with the resultant splendour of the life given over to his service when he wrote: *Only one life that will soon be passed, only what's done for Christ will last.*



NICE ICES IN NOVEMBER



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

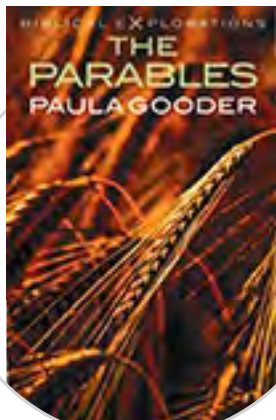
Ted is fascinated by linguistics and teaches French and Latin at the University of the Third Age.

ACROSS

- 1., & 8 across. Rage around the equipment. (4)
2. The holy icicle a singer admires. (7)
8. See 1 across.
10. Joined with a dyke broken with nothing. (5)
11. Victorian Aboriginal Advancement. (3)
13. Nothing in length from remote confusion. (5)
16. Instant Instagram. (2)
18. Come to tea with a small cup. (3)
19. North Queensland address. (3)
21. Copy copy. (2)
22. Wild ogres all leaving? (5)
24. Respected elder unclear right away. (5)
26. Help short cousin with twelve signs. (5)
28. Baffling air tic caused by doctors. (6)
29. Always destined for commercial. (2)
30. About to reclaim the wonder! (7)
32. My private secretary from Pittsburgh? (2)
33. I hear the kernel's is yielding. (5)
34. Nev turned up poetically before night. (3)
36. Ken is rolled up for knitting. (5)
39. Um... Accident and Emergency? (2)
41. From Denmark. (2)
43. Eucharistic origins. (2)
45. Tell you ream, chemically speaking. (2)
46. The richest knight smashed at end of year feast! (6,3,4)

DOWN

- 1., & 9 down. Merge right away back with virus. (4)
3. Election year, to begin with! (2)
4. Sinful desire for Eco TV. (5)
5. A kit blended for Indonesian weaving. (4)
6. Mixed renal instruction. (5)
7. Human singularity. (2)
9. See 1 down.
12. Sleeping joke mingled with sharp turns. (6)
13. Compound coma is in the style of the Pentateuch. (6)
14. Squeal about the partners! (6)
15. Stir lpecac into the polar regions. (6)
17. Do go to moral excellence. (5)
18. Cut mitre back and around. (4)
20. Neat around before. (4)
21. Cut short a hundred before the back talk. (4)
23. Little Edward goes to A & E. (2)
25. Member of Council shortly. (2)
27. Sounds like the whining of the wadi. (5)
28. Ice not important initially for ancient Britons. (6)
31. The perplexed vet and the coming of Jesus. (6)
35. A little recreation in the forecast. (3)
36. He says, I hear, they help in major incidents. (3)
37. Born about east nor'-east. (3)
38. To beseech at the beginning. (3)
40. Red-headed assistant! (2)
41. Divine inspiration. (2)
44. All right in his book. (2)
45. Thoron for short. (2)



Paula Gooder

\$42.95

THE PARABLES

Hot off the Press - brand new publication by leading Biblical Scholar Paula Gooder.

Watching a YouTube video of Paul Gooder's 'launch' of this book a year ago is an entertaining and educational experience (seek it and you should find it easily). The book was to be launched in 2019 but it did not yet have a title and had not been written!

Paula enlightens us to the challenge of trying to **define** the parables. Many are delicious stories that pull you into the world but leave you with more questions than answers. Other parables are allegories and yet others are little snapshots. And all emanating from a different world view to our own.

The 'launch' talk last year to an enthusiastic audience must have motivated her to complete the challenge – which was to write a more complete book than others had previously written; one which defines and tackles all the parables. As in her previous books, as the reader will anticipate, Paula provides her original translations! Whilst claiming to avoid burdensome footnotes, we do find them refreshingly hidden in recurring mentions such as 'interesting words' where we are given a scholarly lesson on entomology, translation and interpretation.

Covering all of Jesus' fifty-five parables (including parable-like sayings), Paula accomplishes an amazing task of giving each one a Title, then dividing them into four thought-provoking divisions:

- The Land and All that Lives on It,
- Houses and their Occupants,
- Money – Having It and Lacking It,

and an enticing final chapter: Odds and Ends – Parables that don't fit easily elsewhere!

The fifty-five parables are then fitted into these four divisions, and to make them easy to locate, they are referred to by familiar titles (bigger barns, shrewd manager, homeowners and burglars, mustard seed) and a Biblical reference index later provides further search clues.

Many parables 'are like little jokes – are best not explained. The minute we try to tie them down and explain what they mean, they lose some of their power'. Parables invite us into a different world: one that asks questions, explores possibility but rarely ends in a clear, single answer.

Paula imagines Jesus 'with a twinkle in his eye or a raised eyebrow' waiting for us to 'discover the sting in the tail, that moment of discomfort that means we have to think again about ourselves, or God or the world in which we live – or even all three'.

Parables cannot always be taken as a separate narrative, as the story might be seen to be so unjust (both now in the twenty-first century but also back in the first century) it will be difficult to contemplate. Some have no obvious correlations and require more lateral thinking to make connections. Other parables need further understanding of the culture in which they were written. This book unpacks and unravels parables, and makes us think about Jesus, the teacher who always seemed to be one step ahead.

It is remarkably easy to read yet introduces a wealth of academic teaching in an accessible format.

The book has only just arrived and in stock at St Johns Books in Fremantle.



Rowan Williams

\$22.95

MEETING GOD IN MARK

Rowan describes these three reflections as 'an attempt to help us read Mark slowly, to go back over the surface simplicity of the text and tune in to some of the deeper themes'.

Jurgen Moltmann said 'I thought I knew Mark's Gospel but Rowan Williams has opened my eyes to see what I had not seen, and to no longer see what I believed I had seen'. Timothy Radcliffe adds 'It is an original work and so will be of interest to scholars, but it is written in a clear and vivid style that makes it accessible to everyone. I could not put it down'.

The Gospel of Mark had been rather ignored in the Church's liturgy. It has comparatively little about Jesus' early life, teaching ministry and resurrection appearances, and conversely, in some accounts of Christian origins it has been seen as the simple and unadorned versions of the other Gospels. After reading through and pondering or discussing these three Chapters, the reader is invited to share Rowan's belief that 'putting great depth into apparently simple stories is something requiring enormous skill, and Mark is a great artist in this respect'.

As the text is a transcript of Lenten talks given in Canterbury Cathedral, it is conversational, the reader can imagine the shared experience and almost want to raise their hand to attempt to answer a question which has been posed!

Whether discussion centres on the abrupt ending of Mark, or of the resurrection story, the reader is in great company drawing on the wisdom of Rowan Williams.

With a valuable section on discussion questions, extra resources and a structured Lenten reading guide, this book can be useful at Lent or at any time during the year.



Trevor Dennis

\$24.95

THE CHRISTMAS STORIES

Trevor Dennis is an engaging and appealing storyteller. Taking stories we know so well, he has an ability to make us feel we are hearing them for the first time.

Working through the two Christmas stories, Matthew's first, then Luke's, he asks us to 'put out of our minds the nativity plays and the carols, wonderful though they might be ... free our minds of any Christian doctrine that might be there ... approach Matthew and Luke with an open and a questioning mind'.

In one of the initial live-streamed services from my local church, 12 year old Isabella, was on video, carefully reading the New Testament lesson from Acts and legendarily, to the delight of the many who had tuned in, gave a spontaneous chuckle when she read out: 'Indeed, these are not drunk, as you suppose, for it is only nine o'clock in the morning'.

We have heard this passage read many times, but on this videoed presentation it took on a whole new meaning.

Trevor Dennis' storytelling is like this, once described as having 'an engaging and light-hearted quality that can bubble up into a chuckle while conveying an important message'.

During his remarkable career he was a Chaplain at Eton, biblical lecturer, and until retirement in 2010 he was Vice Dean (Chancellor) of Chester Cathedral.

This creative book was the inspiration for his talks on a Christmas Day Service on BBC Radio. Today I believe we can feel the engagement with a wider audience as we read this book. He reflects on other works he has produced, poems, dialogues and anecdotes and throughout 'The Christmas Stories', his skill as a storyteller is undeniable.

Divided into sixteen chapters, each with an intriguing heading, it is not a book to be read quickly – enjoy the poetry, reflections, Biblical and literary scholarship and make the book last – at least until Christmas.



BOOK REVIEWS

The Revd Dr Elizabeth J Smith AM



Charles Sherlock

\$49.09

AUSTRALIAN ANGLICANS WORSHIP: Performing APBA

Charles Sherlock's commentary on *A Prayer Book for Australia* is a work of enormous love and generosity of spirit.

Sherlock has lived the history he writes about. He has worked alongside most of the authorities he cites, during decades of Australian and international Anglican and ecumenical liturgical evolution. As Secretary of the Liturgy Commission before, during and after the adoption of APBA by General Synod in 1995, he has first-hand knowledge of all the painstaking preparation, dramas, dilemmas, shibboleths, aspirations, frustrations, work-arounds, compromises and breakthroughs embodied in the book.

Charles does not claim that APBA is the best of all possible Prayer Books – or even of “Liturgical Resources,” its official designation. He does not expect all of his readers to like, or even agree with, the final form of the book. He does help us to understand *why* Australian Anglicans have this particular book. Charles points to almost all of the consensus decisions as commendable, edifying, and capable of being interpreted generously and inclusively by people of goodwill across the diversity of Australian Anglicans.

Australian Anglicans Worship is organised according to the sequence of material in APBA, with the exception that Charles discusses scripture before everything else. His own love for scripture shines through the presentation of the rationale behind calendar and lectionaries. He offers wise counsel on ways to work with, rather than against, the secular and cultural calendars upon which the church's seasons and festivals find themselves sometimes in sync, sometimes in tension.

Charles shows how the liturgically fruitful tree that is APBA grows from its roots in the rich soil of Prayer Books past, from the first BCP's medieval sources to its first Australian revision, *An Australian Prayer Book* (1978). He draws together APBA's text, its rubrics and its indispensable but often overlooked Notes on the various services. He cites helpfully from earlier, out-of-print resources such as *When We Meet for Worship*, Gilbert Sinden's commentary on AAPB, and David Richardson and Gillian Varcoe's 1997 volume, *A Prayer Book for Australia: A Practical Commentary*. He provides suggestions for further reading, discussion questions, and an introduction to some of the post-APBA material produced by the Liturgy Commission and available on the General Synod website.

If you've ever wondered why something is in – or not in – or takes a particular form in – APBA, this book will answer those questions. If you're from another part of the Anglican Communion, where liturgy has evolved differently, this book will ground you in Australian liturgical reality. If you're new to faith, or new to Anglican patterns of worship, *Australian Anglicans Worship* will help you grasp the accumulated wisdom of our common prayer. Read it with a hard copy of APBA at your elbow, and you will join, with better knowledge and greater enthusiasm, the many Australian Anglicans faithfully, creatively performing our local Prayer Book.

A DONATION WITH A FEW SURPRISES . . .

A recent donation to the archives contained a few surprises; unexpected items stored within a book collection belonging to Thomas Blackburn.

Thomas Blackburn was born in 1878 in Leyland, Lancashire. He and his wife Helen sailed for Australia on the *Orontes* in 1911. Thomas was involved in the Church Missionary Society where he was appointed Honorary Life Governor, British and Foreign Bible Society, Church Army, Provincial Missionary Council and the League of Youth. He served as a lay reader in the Diocese of Perth from 1911-66. His services were relied upon during the War years to preach at multiple parishes and he was known to travel long distances.

The books within the Blackburn collection include some which were acquired in England prior to his arrival in Australia. Several of them are inscribed, having been made as gifts to Thomas. One of the books, *Houses of God*, was a gift from the Archbishop of Perth and members of the Perth Diocesan Council on his retirement after 50 years as a lay reader.

A collection of books such as this is significant in its aesthetic and research potential. As the collection is well provenanced, they could be used to document the beliefs and interests of Thomas Blackburn. They are

also representative of the resources used by someone of Thomas' position.

Within one of the books, botanical specimens were found. They had been carefully pressed between the pages and are in surprisingly good condition. It is not clear whether these plants were pressed in England or Australia, but their condition suggests they were important keepsakes.

The book collection was first cleaned by brushing with a soft brush. The books were then wrapped separately in Tyvek* and added to the main collection in a box. The specimens required separate treatment and were removed from the book's pages, the details of which we recorded in the Archives database. Specimens were individually sewn onto archival board and a layer of tissue was applied as a cover. The board provided support for the item which was then boxed and added to the main collection.

* Tyvek is a material widely used in archives. It is a synthetic, water repellent, tear resistant material which can be sewn into enclosures like envelopes or costume bags or used to wrap items. It serves to provide an extra barrier between objects and any environmental damage. Within archives, we use Tyvek as a cover for books, costume and artworks.





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 Professor John Tonkin's history of Perth Cathedral, called *Cathedral and Community*, there is ample proof that the ministry in that place saw the performing arts, as pivotal. Music has a proud history. Leading performers and conductors inspired the rich choral tradition, not only for services, but in concert, recitals and commissions. Large numbers of boys, women and men, have been supported in their art. Today, the outstanding quality of the Cathedral's music is known throughout Australia and beyond, due to the genius of Joseph Nolan, the current Organist and Master of the Music. Even with restrictions imposed by the pandemic, Joseph and his colleagues continued to praise God with music to inspire; music which allows us visions beyond ourselves.

Professor Tonkin also records the ministry expressed through drama. My privilege is that I have been fortunate to have been involved with that ministry from the second half of the last and much of this century. Here, the Cathedral has been enriched by both professional and amateur thespians, willingly giving of their talent to provide insights into humanity, and humankind's relationship with God. The Cathedral has presented premiere performances of plays like Tony Nicholl's *Passion*, with Perth actor, now resident in London, Mark Desebrock as the Christ; and Patrick Garland's *The Rebel* performed to open a Synod. More recently staged, David Farr's *The Nativity*, David Hare's *Racing Demon* and Stephen MacDonald's *Not About Heroes*. Ballet, outdoor-plays, and pageants have all been programmed.

The pandemic called a halt to active theatre ministry, but things are about to change. Dean Chataway has initiated a 're-birth' and honoured me in seeking my assistance. Plans are being made for 2021, and the Theatre Memorial, in the Cathedral West End (pictured being examined by the Dean) indicates the heritage to be found in WA Theatre personalities.

Dean Chataway is anxious that this Memorial continues to record the names of significant theatre persons for posterity to recall. He suggests anyone with names to be considered should make contact with me, Anthony Howes, by email or letter to the Cathedral.

To highlight the return of the ministry through Drama, a 'sample' will be staged in the Cathedral in the early evening of 10 December. The planning has seen discussion with Theatre 180 (developed from Agelink Theatre which has had a long association with St George's) where the Cathedral has presented several Theatre 180 productions, including *Swan River Saga*, *The Time of Your Life*, the *Shakespeare 400 Festival*, and the popular *Dickens of a Christmas*. On 10 December, the Cathedral, supported by the Order of St John Knights Hospitaller, present Theatre 180 in *The Miracle of Christmas*; a magical moment from over a century ago, when in the midst of dreadful conflict, opposing armies in the trenches spontaneously laid down their arms for a few hours in order to greet their enemies in fellowship and celebrate the message of peace, harmony and community that is the spirit of Christmas. Renowned performers will celebrate this moment of triumph of the human spirit with words and music. All proceeds will go the homeless; with tickets at \$25 and \$20 (concessions).

The performing arts generate the sense of West Australian heritage that the Cathedral provides, and resonates with Theatre 180's charter - bringing communities together and history accessible with Great Stories, Well Told.

In December's *Messenger*, I shall ask Dean Chataway his views about arts at the Cathedral. In the meantime, please check the Cathedral website and reserve 10 December in the evening for *The Miracle of Christmas*: fine entertainment, and a significant way of assisting the homeless of our city.



"The Miracle of Christmas" Cathedral, 10 December - fundraiser for the homeless. - husband and wife team who are the 'stars' - Rebecca Davis & Stuart Halusz (both have performed in Cathedral productions in the past, so great to have them back again!)



NEVER, RARELY, SOMETIMES, ALWAYS

Rating: MA15+
Distributor: Universal Pictures
Release Date: 29 October

No one will be happy about the way their 'team' is represented in this film, and maybe that is exactly what is needed in a film about abortion. *Never, Rarely, Sometimes, Always* is as uncomfortable to watch as the truths it presents, and both the Pro-Choice and Pro-Life camps can expect to come away with bruises.

The film tells the story of Autumn, played by Sidney Flanagan, an angry 17-year-old competing in a high school talent quest. Her song lyrics include:

'He makes me do things I don't want to do.
He's got the power of love over me.'

- and we're led to believe that whoever 'he' is, he has something to do with Autumn's swelling belly.

After visiting her small town's Women's Clinic, Autumn comes to the realisation that her moods and nausea might not be the result of her period – rather, the lack of it. She learns she is ten weeks pregnant. This is not the happiest news and Autumn begins scouring the Internet for abortion services and even self-induced methods. Abortion is not legal in Pennsylvania, yet Autumn knows she is not ready for a child. When Autumn confides in her cousin Skylar (Talia Ryder), the two set off on a bus to New York in the hope of finding a medical solution.

Never, Rarely, Sometimes, Always is definitely a woman's story in equal parts sad, fearful and harrowing. Autumn and Skylar have many reasons to be suspicious of men, from the manager at their supermarket jobs to Autumn's own stepfather. Even the assistance of the fresh-faced teen they meet in New York comes at a price – a prolonged kiss and a play to his vanity for the cash they need. Yet the forces that do Autumn the most harm are both sides of the abortion debate.

The Women's Clinic is run by motherly figures who want to do everything they can to assist Autumn. They diagnose her condition and organise. As Autumn lays on the examination table, the nurse shows her a screen. 'This is your beautiful baby,' she says. 'And this is the most magical sound you will ever hear.' It is the rapid thud of a heartbeat. Autumn turns away, tears in her eyes. However, when the young girl appears to be 'abortion minded', the motherly receptionist shows her a video that contains the 'violent truth' of the 'murder' perpetrated in the name of terminating a pregnancy.

So much for the Pro-Life camp. When Autumn arrives in Brooklyn, she meets the champions of Pro-Choice.

The staff of the abortion clinic are similarly caring, though closer to Autumn in age. They offer to meet her practical needs, like having nowhere to sleep in New York. They also establish that Autumn has been ineptly diagnosed

TV

Mark Hadley



THE BIG PICTURE

and is actually much closer to 16 weeks. They are clearly much more aware, too, of the emotional struggle Autumn is going through. However, their language is so clinical at times and so bound by legal restrictions that it causes its own kind of pain.

This is Autumn's trial, and a powerful one at that. It is certain to leave you wishing you could physically enter the film and offer assistance. It is also just as certainly Autumn's tale. So, we should not be surprised to see that one voice is conspicuously absent.

Never, Rarely, Sometimes, Always has nothing to say from the foetus' perspective except for that heartbeat. Even as our sympathy rightly grows for Autumn, it is clear that there is another whose needs are being silenced. It reminded me strongly of God's role in this sad, gritty drama. The God of the universe, the Bible assures us, is the protector of the defenceless:

'A father to the fatherless, a defender of widows, is God in his holy dwelling.'¹

This certainly includes Autumn who has been taken advantage of and spends the film in a tug of war for her soul. As the film finishes, we're left convinced the only thing she feels positively about is freedom from her situation. Yet God's eyes must also be resting on her swollen belly. The verse above makes it clear God will not fail to hold those accountable who abuse the weak. Consequently, we should fail to help the helpless, regardless of whether or not they hold our opinion. To do so would be to invite God's judgement.

As far as *Never, Rarely, Sometimes, Always* is concerned, it seems we're meant to speak out for struggling women like Autumn. She and many like her need not just our assistance but our empathy, regardless of which side of the debate we hail from. However, the only voice the foetus has in this tragedy is a heartbeat. Maybe that's something worth thinking on too.

¹ Psalm 68:5, NIV, <https://www.biblegateway.com/passage/?search=Psalm+68%3A5&version=NIV>



Roland Ashby

Roland Ashby is a Christian freelance writer and a member of the Australian Religious Response to Climate Change (ARRCC). See his blog Living Water at: www.thelivingwater.com.au

'ECOLOGICAL CONVERSION' AND DIVESTMENT NEEDED TO AVOID CLIMATE DISASTER

'We are facing a man-made [environmental] disaster of global scale,' Sir David Attenborough* warned last month. Speaking to Leigh Sales on the ABC TV's 7.30 Report, the world-renowned 94-year-old naturalist and broadcaster said the world is 'heading for disaster', with irreversible tipping points now looming. 'For the first time now you can sail from the Pacific into the Atlantic across the North Pole in the summer, and before long it looks as though you are going to be able to do that the year round and if you do that... [it's] what people call a tipping point, when in fact it is not reversible.'

'If you are going to have all of those thousands of tons of freshwater in the icecaps melting and going into the sea, rising the sea level, changing the salinity, changing the climate and the way the winds circulate around the world, you are interrupting and changing a fundamental rhythm that our world has lived with for... millennia.'

Prince Charles, another long-term and passionate advocate for the environment, had earlier warned of the 'comprehensive catastrophe' climate change was in danger of becoming, and called for a 'Marshall-like plan for nature, people and planet'.

'We must now put ourselves on a war-like footing, approaching our action from the perspective of a military-style campaign,' he said in a video.

Both men made their pleas for urgent action while unprecedented fires swept across the west coast of America, mirroring similarly devastating and unparalleled fires across Australia earlier in the year.

Two years ago, in October 2018, the UN's Intergovernmental Panel on Climate Change (IPCC) warned that the world had only 12 years to limit the increase in global warming to no more than 1.5c. To go beyond this, the panel warned, even by half a degree, would lead to catastrophic droughts, floods and extreme heat.

Faced with such a doomsday scenario, how should Christians and other people of faith respond?

Pope Francis in his encyclical on ecology and climate, *Laudato Si' – On Care For Our Common Home*, quotes Benedict XVI in calling for an 'ecological conversion': 'The external deserts in the world are growing, because the internal deserts have become so vast'.

'For this reason,' Pope Francis adds, 'the ecological crisis is also a summons to profound interior conversion. It must be said that some committed and prayerful Christians, with the excuse of realism and pragmatism, tend to ridicule expressions of concern for the environment. Others are passive; they choose not to change their habits... So what they all need is an 'ecological conversion', whereby the effects of their encounter with Jesus Christ become evident in their relationship with the world around them. Living our vocation to be protectors of God's handiwork is essential to a life of virtue; it is not an optional or a secondary aspect of our Christian experience.'

Last month he spoke in a video message for an online event called 'Countdown Global Launch, A Call to Action on Climate Change'.

'Science tells us, every day with more precision, that we need to act urgently ... if we are to have any hope of avoiding radical and catastrophic climate change,' he said.

He also urged people to divest from companies not committed to the environment and a transition away from fossil fuels.



‘One way to encourage this change is to lead companies towards the urgent need to commit to the integral care of our common home, excluding from investments companies that do not meet [these] parameters ... and rewarding those that [do],’ he said.

Speaking on the World Day of Prayer in September last year, Justin Welby, the Archbishop of Canterbury and a former oil executive, also specifically addressed the issue of divestment, urging fund managers to divest from fossil fuels. ‘It is in investors’ power to help avert the disastrous consequences – ethical and financial – of failing to achieve [the goal of the Paris Accord],’ he said.

Divestment for individuals

For individual Christians in Australia concerned about the environmental impact of their investments, and who would like to find out more about how the banks and Super funds invest their funds, assistance is available from Market Forces**, an affiliate project of the Friends of the Earth Australia.

Market Forces tracks the lending of banks to fossil fuel companies, as well as the investments that Super funds make in fossil fuels, and posts the information on its website.

Market Forces’ Campaigner, Pablo Brait, says the aim is to ‘empower bank customers, Super fund members and shareholders to take action in line with their values, and to hold to account the institutions that have stewardship over their money’.

‘We work closely with shareholders,’ he says, ‘who own shares directly across a whole range of companies, and help them engage these companies through a variety of means including shareholder

resolutions, such as calling on a bank to align its lending with limiting global warming to 1.5c degrees. We also work with shareholders who want to attend AGMs, or who want to appoint proxies to attend AGMs on their behalf, and help them formulate questions to the CEO and Board.’

He says people who don’t own shares directly still have a role to play in shareholder activism through their Super fund. ‘They can do this by writing to their Super fund, which Market Forces can assist with, and lobbying the fund to vote in favour of shareholder resolutions related to climate change.’

He says it’s good that some Super funds offer some options that are fossil fuel free, but Market Forces would like to see more Super funds – like Australian Ethical and Future Super, which are entirely fossil fuel free – divesting all of their funds under management of companies that are undermining the Paris Accord.

‘Helping to destroy life on earth should not be a consumer choice!’

* Sir David’s latest film *David Attenborough: A Life on Our Planet* is available on Netflix. He describes it as ‘My witness statement and my vision for the future. It’s the story of how we came to make our greatest mistake, and how, if we act now, how we can put it right’.

** For more information about Market Forces, and how the banks and Super funds compare, see: www.marketforces.org.au or email contact@marketforces.org.au

Following the last Synod’s Declaration of a Climate Emergency, the EcoCare Commission of the Diocese of Perth supports the principles of responsible divestment from harmful or exploitative industries.



PARISH OF KWINANA

COLOUR YOUR HAIR WEEK

For nine days in October of this year, The Revd Dr Alan Forsyth and four members of the congregation of All Saints, Kwinana, had COLOURED HAIR!! This was to raise awareness of mental health and to raise money for Neuroscience Research Australia (NeuRA).

October 4-11 was Mental Health Week. It was also 'Colour Your Hair Week' for NeuRA, which is an independent, not-for-profit research institute based in Sydney whose aim is to prevent, cure and treat brain and nervous system diseases, disorders and injuries through medical research. In recent times, NeuRA has made significant advances in research into Parkinson's disease and Alzheimer's. As well as this, NeuRA is carrying out remarkable research into depression, schizophrenia and other disorders.

At the beginning of this project, Alan said he was thinking of dying his hair grey, but that he realised nobody would notice the difference. Eddy said she tried to colour Bella (her assistance dog, see picture) but found that black dogs don't carry colour easily.

At time of writing, we've raised \$440 for the cause. We are hoping that generous benefactors will donate vast sums of money during the next few days. But, even if they don't, it's been worth-while, and it's been fun.



PARISH OF KINGSLEY NORTH-WOODVALE

The Revd Gill Rookyard | Rector

Anglicare WA is part of a much larger story. We belong to the Anglican Community - that is, all of the churches, schools, service and educational organisations, and church structures that make up the Anglican Diocese of Perth. When we work together, we produce remarkable outcomes in many different spaces.

We had first-hand experience of this on 25 October - our third annual Anglicare WA Sunday at St Anselm's, Kingsley North-Woodvale.

The Pop-Up Op Shop was operating side by side with the parish's hospitality team, raising \$1,700 for various Anglicare WA programs (including Street Connect).

We met many people from the local community who came to eat and explore the Op Shop.

St Anselm parishioners also spent time with a number Anglicare WA staff (including the CEO and one of the Directors) who worshipped with us and were part of the much larger event.

When we work together as members of the broader Anglican Community, we make a difference, and our mutual bonds grow stronger. Another great day at St Anselm's for the parish and Anglicare WA.



PARISH OF ROLEYSTONE SUPPORTS TALENTED MUSICIAN AND BRINGS JOY IN THESE COVID-19 TIMES

Hannah Brockway is a very talented young lady who grew up in Roleystone, and recently she thrilled an audience with her violin playing. The music she chose was varied and provided a superb afternoon's entertainment.

The first work was a Sonata by J S Bach. When I asked Hannah if she had a favourite part, she said that the slow passages in this sonata were ones she particularly loved, as they were so sad. I particularly enjoyed the Presto section of the sonata, as it was soaringly beautiful and full of joy. This was followed by a stately piece by Kreisler. There were passages in this when the complexity and difficulty of the technique was evident, and Hannah played flawlessly. The audience was delighted by the final piece by Ysaye, a sonata in three sections. It ranged in technique from pizzicato to cantabile, all well played by Hannah.

St Christopher's was a fine host, keeping us all COVID-19 safe, and providing afternoon tea. This afternoon was a foretaste of artistic things still to come. From 12-14 November, the annual Hills Alive Art exhibition will be held in the church, celebrating many local artists, sculptors and artisans. At times during the Festival, Hannah will be playing in the garden. So, if you missed this performance you have another local chance.

Hannah's performance has been a part of her Masters studies at UWA, and she will deliver a recital on 19 November in the Callaway Music Auditorium. If you would like to go to this, ring the UWA for booking details.

The audience was unanimous in its delight in Hannah's playing, and all could appreciate to some extent the incredible dedication to her music. Thank you, Hannah.



APPOINTMENTS

The Reverend Peter Hotchkin

Priest-in-Charge, Quinns-Butler

31.01.21

ORDINATION TO THE PRIESTHOOD

MONDAY 30 NOVEMBER 2020 – ST GEORGE'S CATHEDRAL – 7.00PM

The Revd Dr Sue Boorer

The Revd Liz Flanigan

The Revd Mark Grobicki

The Revd Matthew Harding

The Revd Luke Hoare

The Revd Sarah Stapleton

APPOINTMENTS from 1 December 2020

The Revd Dr Sue Boorer

Hon Assistant Priest, Fremantle

The Revd Liz Flanigan

Chaplain, John Septimus Roe ACS

The Revd Mark Grobicki

Assistant Priest, Dalkeith

The Revd Matthew Harding

Assistant Priest, Kallaroo

The Revd Luke Hore

Assistant Priest, Mt Pleasant

The Revd Sarah Stapleton

Assistant Priest, St George's Cathedral, and
Chaplain, St George's Anglican Grammar School

LOCUM TENENS

The Revd Jan Boyle

Morley-Noranda

01.10.20 – 31.01.21

The Revd Dr Alan Forsyth

Kwinana

01.11.20 – 31.12.20

The Revd Sebastiana Pienaar

Beaconsfield

01.07.20 – 31.12.20

The Revd Trevor Goodman-Jones

West Perth

01.09.20 – 28.02.21

The Revd Jon Reinertsen

Como-Manning

01.09.20 – 28.02.21

CHRIST CHURCH GRAMMAR SCHOOL SCHOLARSHIPS

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Review all scholarship opportunities at
scholarships.cccgs.wa.edu.au



Christ Church
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PERTH, WESTERN AUSTRALIA



Crossword solution

G	E		C	E	C	I	L	I	A		A	R
E				Y	O	K	E	D				M
					V	A	A					
Z				M	E	T	R	E				I
I	G		T	O	T		N	Q	A		C	C
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Z	O	D	I	A	C		I	A	T	R	I	C
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C	H	R	I	S	T	T	H	E	K	I	N	G

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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.

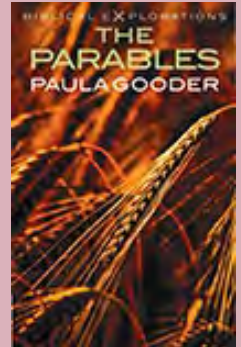
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► For more information: 9263 2076 or
romm.niblett@anglicarewa.org.au

End
of Life
Matters



AnglicareWA

WHERE TO WORSHIP



St George's Cathedral

The Cathedral is open – restrictions apply - Information about services can be found on the Cathedral website at www.perthcathedral.org or by telephoning 9325 5766

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)

NOVEMBER SUNDAY AND SPECIAL SERVICES

Sunday 1 November

8.00am Holy Eucharist (BCP)

Sermon The Very Revd Dr John Shepherd AM, Dean Emeritus

10.00am The Cathedral Celebrates —All Saints' Day

Come celebrate at this thanksgiving service for the completion of building works at the Cathedral, and for our ongoing survival through this pandemic. We could not celebrate Easter as we wanted to, **so this celebration of All Saints will be our 'Easter'**. In recognition of the past 20 years of restoration work on St George's, our preacher will be former Dean, The Very Revd Dr John Shepherd AM who oversaw and enabled much of the restoration. The music will be spectacular; the Mozart Coronation Mass and Hallelujah Chorus from Handel's Messiah will be offered by the Cathedral Choir, along with WASO Strings, Brass and Timpani. A reception will be held following the service in the Burt Memorial Hall or Cathedral Parvis (weather permitting). We do hope you can join us.

5.00pm Perth Remembers | Requiem Eucharist for All Souls'

Come and remember a loved one at this year's All Souls' Requiem. A particular focus will be remembering those lost through this pandemic, especially our health care workers who died as a result of their care for those infected. Faure's stunning Requiem will be performed in the context for which it was written, a Eucharist remembering those who have died. This is a community service, so please let others know of this opportunity to remember.

Tuesday 3 November

12.15pm Prayers for Healing and Wholeness

Sunday 8 November

8.00am Holy Eucharist (BCP)

Sermon The Revd Sarah Stapleton, Deacon

10.00am Choral Eucharist

Sermon The Revd Sarah Stapleton, Deacon
Music *Requiem Mass* (Durufle), *Agnus Dei* (Barber)

2.00pm Families Connect

5.00pm Choral Evensong for Remembrance Sunday

Sermon The Revd Robert Graue, Retired Naval Chaplain
Music: *Service in B minor* (Noble), *Agnus Dei* (Barber)

Wednesday 11 November

10.30am A Service of Remembrance

Sunday 15 November

8.00am Holy Eucharist (BCP)

Sermon The Revd Dr Gregory Seach

10.00am Choral Eucharist for the Dedication of the Cathedral

Sermon The Revd Dr Gregory Seach
Music *Mass in B flat* (Stanford), *Mass in F* (Darke), *Blessed City, heavenly Salem* (Bairstow)

5.00pm Choral Evensong to celebrate our Cathedral community

Sermon The Revd Marc Dale
Music *Service in G* (Stanford), *Blessed be the God and Father* (S S Wesley)

Sunday 22 November

8.00am Holy Eucharist (BCP)

Sermon The Most Revd Kay Goldsworthy AO, The Archbishop of Perth

10.00am Choral Eucharist of Christ the King, with Baptisms and Confirmations

Sermon The Most Revd Kay Goldsworthy AO, The Archbishop of Perth
Music *Mass for Four Voices* (Byrd), *O Praise the Lord with One Consent* (Handel)

2.00pm Families Connect

5.00pm WALGA Civic Service

Sermon The Precentor
Music *Short Service* (Gibbons), *Sing Joyfully* (Byrd)

Saturday 28 November

2.00pm James Noble Commemorative Service

Sunday 29 November – Advent Sunday

8.00am Holy Eucharist (BCP)

Sermon The Very Revd Chris Chataway, The Dean

10.00am Choral Eucharist

Sermon The Very Revd Chris Chataway, The Dean
Music *plainsong*

5.00pm Said Eucharist

7.30pm Advent Carols

Monday 30 November

7.00pm Ordination of Priests

NOTE: The 10.00am Sunday service will be live streamed on to our website, Facebook page and YouTube channel for those for whom it is too vulnerable for them to be physically present

CENTRE FOR SPIRITUALITY

Wednesday 11 November – 9.30am to 12.15pm

A Day in the Spiritual Life of the Cathedral with The Revd Pat Deeny, Priest-in-Charge of City Beach, presenting *Teilhard de Chardin of France: Creation, Science and Spirituality* followed by literature on the theme with Professor Christopher Wortham and Celtic Prayer. (Cost \$5)
Unfortunately, due to COVID-19 restrictions lunch will not be served on this occasion and 'the day' will conclude with the Eucharist in the Cathedral at 12.15pm.

Wednesday 25 November – 9.30am to 11.30am

Coffee, Prayers & Spirituality with The Honourable John McKechnie QC, Former Commissioner, Corruption and Crime Commission, presenting *Spirituality and Corruption and Crime*. (Cost \$5)