JOY TO THE WORLD
5 MARKS OF MISSION
1. Witness to Christ’s saving, forgiving, reconciling love for all people (Tell)
2. Build welcoming, transforming communities of faith (Teach)
3. Stand in solidarity with the poor and needy (Tend)
4. Challenge injustice and oppression (Transform)
5. Protect, care for and renew life on our planet (Treasure)
Welcome to the last edition of the Messenger for 2016. You will find articles about Christmas and Epiphany, and much more. Ian Carter's article about Anglicare's mission reminds us how we can help those for whom Christmas is not all tinsel and pleasure. It's popular wisdom to say that Christmas is a special time for children, but Rabbi Jonathan Sacks writes the birth of another child, Isaac, and the centrality of children in Jewish faith. Mandy Herriman and Bishop Jeremy James remind us of the joys of Epiphany, more than just a bracket closing the Christmas season.

Articles reflect on the dramas of last month's US Presidential elections, with Andrew Hamilton SJ reflecting on the need for trust for the sake of national wellbeing, and Robin McClelland pondering her strategies for stepping up into the ongoing conversation. Stephen Hall looks at the place of public faith in the Australian political context. We meet the Diocese of Perth's new Vocations Advocate, Patrick King, who invites us to be more Christlike and more truly ourselves. We discover Anglican Schools Commission students in the chapel at Rottnest and in the new gymnasium at Peter Moyes Anglican Community School.

An important new adventure is announced in this issue by Diocesan Evangelism Enabler, Alison Gilchrist. It is called 'The Big Welcome', and in 2017 will offer ways to be part of something big, reflecting on how God welcomes us and how we welcome others. Booklets, websites, workshops and even global partnerships will be unfolding over the next twelve months.

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The Right Reverend Jeremy James ts sf, Assistant Bishop | Diocese of Perth

Christmas, and then Epiphany

Christmas is not a time of magic, where everything is made right, like a magician waving a wand. In truth, people approach Christmas with a range of emotions, from excitement to dread. For children, it can be a time of great anticipation, waiting to see what Santa will leave under the Christmas tree, a time of coming together around the meal table, rejoicing and celebrating. It can also be a time of tiredness, separation, stretched budgets and missing those who are no longer with us. So altogether, Christmas is a time of being there for other people, remembering those who will not have family to be with, will not have shelter and cannot rely on a meal.

Christmas is a time for being prepared to stop in the rush and listen, and in so doing valuing each other's humanity.

I count it a privilege to have been in a parish which offered hospitality to Sudanese brothers and sisters in Christ, as they sought to settle in this land and live peacefully together. As an Anglo-Saxon, I have had to learn that English is not always the first language everyone learns. How many of us can speak Bari or Dinka or Arabic, for example? I have listened to stories that have humbled me and caused me to weep, as they have told me of their families separated, exiled and torn apart by conflict and death.

I have lived in an area where the three great Abrahamic faiths are worshipped, and I give thanks for the richness that both Jewish and Islamic communities bring to that district. To sight the Anzac Torah used by Rabbi Freedman in the trenches of the First World War and to receive the generous hospitality of the Boyare Avenue Mosque (including their cooking!) opened my eyes and taught me to listen. This same area is rich with the Orthodox traditions: Russian, Greek, Serbian & Ukrainian, as well as Roman Catholics and Protestants.

The Christian faith has never been a Western tradition in origin, but Middle Eastern.

Wise men make their way by a star to worship a child. Described as ‘Prince of Peace’, this child brings together, not divides; reconciles, not separates. A Polish man came in and asked if he could put through a telephone call to home. It was a time of civil unrest in his home country, and he was worried about the safety of his family. All evening he dialled the number, but without success. As he was leaving the man said, ‘Even though I did not get through, thank you for being here, listening to my story and providing hospitality.’ This story says something about Christmas, about being there for those who are far from home, and seek our help. It also tells me what Christmas is not.

The Reverend Dr Elizabeth J Smith
THE MIRACLE OF A CHILD

Rabbi Jonathon Sacks

here is a mystery at the heart of Jewish existence, engraved into the first syllables of our recorded time.

The first words of God to Abraham were: ‘Go out from your land, your birthplace, and your father’s house … And I will make you a great nation …’

In the next chapter there is another promise: ‘I will make your children like the dust of the earth, so that if anyone could count the dust of the earth, so shall your offspring be counted.’

Two chapters later comes a third: ‘God took him outside and said, “Look at the heavens and count the stars – if indeed you can count them.” Then He said to him, “So shall your children be.”

Finally, the fourth: ‘Your name will be Abraham, for I have made you a father of many nations.’

Four escalating promises: Abraham would be the father of a great nation, as many as the dust of the earth and the stars of the sky. He would be the father not of one nation but of many. What, though, was the reality? Early in the story, we read that Abraham was ‘very wealthy in livestock and in silver and gold.’ He had everything except one thing – a child. Then God appeared to Abraham and said, ‘Your reward will be very great.’

Until now, Abraham has been silent. Now, something within him breaks, and he asks: ‘O Lord God, what will you give me if I remain childless?’ The first recorded words of Abraham to God are a plea for there to be future generations. The first Jew feared he would be the last.

Then a child is born. Sarah gives Abraham her handmaid Hagar, hoping that she will give him a child. She gives birth to a son whose name is Ishmael, meaning ‘God has heard.’ Abraham’s prayer has been answered, or so we think. But in the next chapter, that hope is destroyed. Yes, says God, Ishmael will be blessed. He will be the father of twelve princes and a great nation. But he is not the child of Jewish destiny, and one day Abraham will have to part from him.

This pains Abraham deeply. He pleads: ‘If only Ishmael might live under Your blessing.’ Later, when Sarah drives Ishmael away, we read that ‘This distressed Abraham greatly because it concerned his son.’ Nonetheless, the decree remains. God insists that Abraham will have a son by Sarah. Both laugh. How can it be? They are old. Sarah is post-menopausal. Yet against possibility, the son is born. His name is Isaac, meaning ‘laughter’.

Sarah said, ‘God has brought me laughter, and everyone who hears about this will laugh with me.’ And she added, ‘Who would have said to Abraham that Sarah would nurse children? Yet I have borne him a son in his old age.’

Finally, the story seems to have a happy ending. After all the promises and prayers, Abraham and Sarah at last have a child. Then come the words which, in all the intervening centuries, have not lost their power to shock:

After these things, God tested Abraham. He said to him, ‘Abraham!’ ‘Here I am,’ he replied. Then God said, ‘Take your son, your only son, Isaac, whom you love, and go to the region of Moriah. Sacrifice him there as a burnt offering on one of the mountains that I will show you.’

Abraham takes his son, travels for three days, climbs the mountain, prepares the wood, ties his son, takes the knife and raises his hand. Then a voice is heard from heaven: ‘Do not lay a hand on the boy.’ The trial is over. Isaac lives.

Why all the promises and disappointments? Why the hope so often raised, so often unfulfilled? Why delay? Why Ishmael? Why the binding? Why put Abraham and Sarah through the agony of thinking that the son for whom they have waited for so long is about to die?

Finally, the story seems to have a happy ending. After all the promises and prayers, Abraham and Sarah at last have a child. Then come the words which, in all the intervening centuries, have not lost their power to shock:

The birth of a child is a miracle. Yet, precisely because these things are natural, we take them for granted, forgetting that nature has an architect, and history an author.

Judaism is a sustained discipline in not taking life for granted. We were the people born in slavery so that we would value freedom. We were the nation always small, so that we would know that strength does not lie in numbers but in the faith that begets courage. Our ancestors walked through the valley of the shadow of death, so that we could never forget the sanctity of life.

Throughout history, Jews were called on to value children. Our entire value system is built on it. Our citadels are schools, our passion, education, and our greatest heroes, teachers. The seder service on Pesach can only begin with questions asked by a child. On the first day of the New Year, we read not about the creation of the universe but about the birth of a child – Isaac to Sarah, Samuel to Hannah. Ours is a supremely child-centred faith.

That is why, at the dawn of Jewish time, God put Abraham and Sarah through these trials – the long wait, the unmet hope, the binding itself – so that neither they nor their descendants would ever take children for granted. Every child is a miracle. Being a parent is the closest we get to God – bringing life into being through an act of love.

Today, when too many children live in poverty and illiteracy, dying for lack of medical attention because those who rule nations are focused on fighting the battles of the past rather than shaping a safe future, it is a lesson the world has not yet learned. For the sake of humanity it must, for the tragedy is vast and the hour is late.

This article was first published on Rabbi Sacks’ e-newsletter, Covenant & Conversation at www.rabbisacks.org/
A GIFT FOR A BABY

The Venerable Mandy Herriman | Deacon | Kingsley – North Woodvale

There is nothing more simple, homely or commonplace than having a baby. It is one thing that has been a constant through thousands of generations. Babies are born every second of every day around the world. The birth of Christ was no more special than any other baby born anywhere else.

Even the commonplaceness or homeliness of this birth is shared with that of many thousands of births that have taken place and still take place in our world. In fact, there are very many more dire and dingy surroundings that babies are born in than those we read about in our scriptures of Christ’s birth. There was nothing about Jesus, Mary, Joseph or their surroundings that would commend them to the attention of the wise men we read of in Matthew’s gospel (2.1-12). Yet this was a birth that heralded something new and tremendous. And the sign the wise men were attentive to was the rising of a star – another commonplace occurrence or experience.

Myrrh is the resin of a specific tree used as a perfume or as incense and acts as an analgesic when imbibed. The ancient Egyptians used it as part of their embalming ritual of mummies, and indeed myrrh is mentioned in John’s gospel as one of the embalming ingredients. It is the visit of the wise men, the Magi - that truly alerts us to the reality of God’s kingdom on earth. The Magi, in their attentiveness to the signs of God’s glory in the world, remind us to also seek the extraordinary in the ordinary, the miraculous within the commonplace and simple, the rare and astoundingly breathtaking in a homely and common occurrence. They are attentive to reality despite prevailing suggestions that would argue differently. They are attentive to the happenings of the cosmos, the signs that all of creation gives of the manifestation of the divine glory of God.

The wise men – and they are indeed wise beyond measure – are not fooled by the detritus of the surroundings or the circumstances of the event, for they are not persuaded by the social norms and expectations of their time. Their wisdom arises from their attentiveness which extends to their foreknowledge and complete understanding of what this birth heralds. Why else would they offer such gifts to a babe in arms?

It is not my purpose here to analyse these differences or offer any kind of critique. Others, CS Lewis, for example, in his Four Loves, have done this very well. I would rather explore the riches of having just one word, Love, for all these conditions and for all that falls between the gaps of the Greek approach.

In her 1885 poem Christina Rossetti reflects on the nature of the birth of Jesus. ‘Love came down at Christmas, Love all lovely, Love divine.’ For the poet, the entire story of Jesus’ encounter with the world is one of Love. From the Word in the beginning to human birth, childhood, ministry, death, resurrection, and continuing presence, Jesus is Love. Jesus’ earthly life begins, as it does for most of us life, in family and in love. Although not true for all, this is the dominant human experience. The difference between a physical shelter and a home is the presence of love. In Rossetti’s poem it is as though she begins with the natural presence of God’s Love in the midst of birth and family, and then goes on to ponder what might be the human response to such God-given love.

She suggests the only response to Love must be love, and proceeds to describe an ever-widening love. Starting with the intimate sharing of love between two people, love expands to love for God and love for neighbours; and further to love in prayer, love given as gift without expectation of response, and a life of love as a sign of the God’s Love.

In place of an experience of love which in Greek might need to be defined into one of four categories, Rossetti proposes an understanding of love which grows and embraces all such definitions. This image of love as ever growing and expanding sits well with God’s Love as a constant invitation to love.

Not only can love be an ever-widening experience, it can also be an ever-deepening experience. Those fortunate enough to have shared life as friend or spouse over many years will know both the challenge and the blessing of the deepening of love. The ‘widening’ and the ‘deepening’ are not inevitable experiences. Simply to have known someone for 50 years is no measure of a depth of love; and an expression of love to a stranger or alien is not necessarily a love which has grown from a widening understanding of love. Sadly an ability to give and/or receive love can wither and die. Richard of Chichester prays for a love which must be a day by day activity. Love has to be a daily engagement of heart, mind, and soul.

So in this time of celebration and rest, restoration and renewal, may the love that we know in our own lives be an encouragement and an inspiration to let love be the sign of our lives. And may the love each of us be ever wider and ever deeper.
W

hen I see the first glint of tinsel in a shop window, or a bright red bauble glinting in our Australian sunlight, I know that Christmas is on the horizon. It is a festival that conjures up a mixture of emotions and memories in us all.

For most people, the Christmas season is a time of joy and celebration.

For the 2.9 million people (13.3%) living in poverty in Australia according to ACOSS Poverty in Australia report, or facing financial hardship this year, Christmas is yet another pressure to endure. Once upon a time, Christmas might have been a happy time, but now it is now a time of dread, depression, and loneliness.

Thoughts of how to pay the next bill, the next mortgage payment, or even the next food bill tarnish the season. It seems to magnify the hardships we face.

Simple things outside our control such as job loss or financial hardship can suddenly make Christmas incredibly difficult. We need to recognise that there is still significant disadvantage in our community. Post mining boom, WA has come back to a stark reality that life isn’t what it used to be and this is very harsh for many families, individuals and children.

The past year has remained challenging for the community services sector. Government and philanthropic funding are declining due to the down turn in the economy and there is created greater demand for our services. Despite these challenges, we have remained focused on creating a brighter future for all Western Australians.

On a positive note, this year marked a significant milestone for Anglicare WA as we celebrated our 40th anniversary. Forty years ago, this journey began with the vision of ‘health and wholeness, yours and mine,’ by our first Chairman, Archbishop Geoffrey Sambell. It was a vision that first crystallised in 1975 as our original name - Anglican Health and Welfare Services. Since then our services in helping around 34,000 West Australians in need have blossomed into a network of 85 different programs, covering nearly 50 locations around the state - from homelessness, to domestic violence, financial stress and children’s counselling, providing stability, hope and life-changing possibilities.

A landmark for the year was the completion of the refurbishment of the East Perth Service Hub, the Geoffrey Sambell Centre, which was officially opened by the Premier of Western Australia, Hon Colin Barnett MLA on July 13, 2016. This represented the culmination of months of hard work, transforming the centre into a modern, client focussed and state-of-the-art facility. The centre now houses 80 staff and 14 different services and it will support 4,500 people every year.

In a joint initiative with the Department of Child Protection and Family Support and the Department of the Attorney General, Anglicare WA established an expanded program of family and domestic violence services across the Kimberley region. The program includes both behaviour-change programs for male perpetrators and support services for women.

We also commenced a Pilot Project to introduce Trauma Informed Practice Principles across its services in the St John’s Centre in Albany. Many clients of community services have experienced trauma. Through the pilot, Anglicare WA’s services in Albany have embedded policies and practices which ensure our staff are aware of the symptoms, and sensitive to the needs of people who have experienced trauma.

The Foyer Oxford consortium venture with Foundation Housing and the North Metropolitan TAFE continues to provide a safe opportunity to support young people to transition out of homelessness. Outcomes achieved at Foyer Oxford continue to surpass expectations, as 92% of young people exit into long-term accommodation and 73% exit while maintaining employment and/or training.

Anglicare WA remains a strong partner with the Anglican Church. Our connections with parishes, schools and the Anglican community in general grow every year. We launched the 2016 School Ambassadors program in February 2016. The program connects students from various Anglican schools across WA with the work of Anglicare WA and help raise funds for our vital Street Connect Service.

I am continually inspired by the passion of our staff and volunteers. Without their commitment and hard work, our achievements would not have been possible. As we move into a challenging but exciting phase in our journey, we will remain an advocate for vulnerable Western Australians and continue to deliver life changing, positive outcomes for our clients.

For thousands of people each year, Anglicare WA becomes the face of a caring community and with help of generous community-giving, Anglicare WA can step in at the frontline and help those in need right way.

Together, we can make a difference in the lives of thousands of people – particularly children at Christmas – and it is the role of all of us to provide a sense of hope for the future. As Kenneth Leech said ‘Hope is a piece of work, not a state of mind.’

Hope is the best gift to give someone this Christmas.

‘The festive season seems to magnify the hardships we face’

‘Hope is the best gift to give someone this Christmas’
The definition of insanity is doing the same thing over and over again, but expecting different results.” Albert Einstein

‘If everyone is moving forward together, then success takes care of itself.’ Henry Ford

Nostalgia is a sentiment quite popular in these days. Take for example Donald Trump’s campaign, captured by its slogan ‘Make America Great Again.’ The appeal is to the sense that there was a better world in the past where we enjoyed so very much that we have regrettably lost or had taken from us, and that we have the capacity to return to it.

Of course, that idealised past never really existed. As many have pointed out, the longed-for past has often been gutted of its unsavoury elements, as it gets whitewashed of its reality in the haze of our fading memory. We often retain a nostalgic longing for an edited and uncomplicated past that never actually existed. Human beings have a propensity for it, for transforming our past, consciously and unconsciously, into a reduced, distorted, and longed-for place that serves our needs in the present. We recall it as a wonderful place we fantasise about or even wish we could escape to. That longing sometimes functions as a foolhardy attempt to assert human control over the discomfort of the present. It holds us back from moving on into all God has for us.

Looking to 2017, changing this mindset has been uppermost in my mind and planning, hence The BIG Welcome 2017 (see further article in this copy of The Messenger.) I believe we need to take a leaf out of Isaiah’s book. He too lived in turbulent and hugely disheartening times, and my heart goes out to him as he is tasked with being the one who has to speak some tough love to those who don’t want to hear it. He doesn’t really want the job, but in Isaiah 50:7 we read: ‘But the Lord God helps me; therefore I have not been disgraced; therefore I have set my face like a flint, and I know that I shall not be put to shame.’

In the introduction to The BIG Welcome 2017 booklet I have explained some of the psychology of change because it’s not easy, but it is a fact of life and it is essential for human flourishing, as well as for renewed hope. Think about it: growth in the natural world is all about looking forward. An acorn becomes a mighty oak by growing slowly over time. A newborn grows into a toddler, eventually becoming an adult. Hope is the same way. It looks forward. When we have hope, we can imagine a better future. And hope isn’t just wishing for things that might be, it’s the firm belief in things that will be. It’s looking past your present circumstances with the belief that you have a future.

Planting the seed of hope is not complicated. It’s as simple as a change in mindset. When we commit to pursuing it, hope begins to rise. The change in focus is only the first step, but it can be the beginning of a long and rewarding journey, one The BIG Welcome 2017 is designed for us to make together. I look forward to journeying with you.

In this dry climate, leaf litter and fallen bark do not rot away. Instead, ants and termites do the vital work of churning steadily through the trees’ cast-off clothing, slowly recycling the nutrients back into the soil. Fire does the same job much more quickly. The gum trees of the Great Western Woodlands are re-sprouters after fire. Among their roots and under their shielding bark are buds that wait for a crisis to pass, then burst out with new growth, drawing on the sudden abundance of minerals that the fire has returned to the soil.

If the bark did not fall, the tree could not grow. Its own protective cladding would strangle it. If the bark did not fall, the soil would be depleted. All the other bushland plants, and even the tree’s own seedlings, would be starved of resources. When the bark falls, new growth becomes possible.

I am not as wise as the trees when it comes to stripping off the layers of history and habit that thicken up, year by year, around my spirit. Dry and fading, cracked and constraining, I cling to what I know. My hard heart resists saying ‘I was wrong.’ My fearful mind scuttles for cover, muttering about the risks of change. I wrap the best of my past tightly around me like a cloak for the world to see and admire.

But even when we have done our best, that becomes history. Yesterday’s best needs to be shed for today’s growth and tomorrow’s as yet unimagined glory. Yesterday’s worst needs to be shed with a heartfelt ‘sorry’ and a prayer for change. Letting it go is painful. We have put energy into both the good and the bad decisions, the harmful as well as the healthy habits. Will it all prove to be wasted? What will emerge from beneath the stripped-off layers? More blemishes and blame, or something new and beautiful?

Beauty and growth are the gifts of the Spirit of Jesus when we choose to lose our life in the hope of finding it. Before we are baptised, we renounce everything that is dead and deathly in our past. Every time we confess our sins, we strip off a layer of self-delusion. Then the Spirit’s fire burns to unassumming ash all the debris that formerly threatened to choke or starve us. The taste of Christ in bread and wine nourishes our new growth. The glory of God’s handiwork in us shines, a light for the world.
Lord, our Heavenly Father, almighty and everlasting God, we thank you for bringing us safely to this new day: keep us by your mighty power, and grant that we fall into no sin, neither run into any kind of danger; but lead and govern us in all things, that we may always do what is righteous in your sight; through Jesus Christ our Lord. Amen.

Lighten our darkness, Lord, we pray: and in your great mercy defend us from all perils and dangers of this night, for the love of your only Son our Saviour Jesus Christ, Amen.

It has been said that tomorrow has two handles: the handle of fear and the handle of faith. You can take hold of it by either handle. Every time we bring our petitions to God we are choosing to handle life by faith. We chose to live it this way. To live life under God, not as God, is the way of the Christian, the way of joyful dependence.

Faith is not the key. Our faith in the God of the Bible is what really matters. Our God is everlasting and mighty in person and purpose. Mercifully he is also the heavenly Father of all who come to him through the Lord Jesus Christ. But our prayers can be very selfish and shallow. Neither of these prayers will let us go down that cul-de-sac since they are God-focused and Christ-glorying.

The thanksgiving for a new day recognises our total dependence on God, a reminder that every new morning is itself an act of his kindness and an answer to this prayer. The request that we fall into no sin expresses our chief desire to do God’s will and to delight in our Father’s word, will and ways. There is no greater way to honour to God than this request.

Dangers abound for us as believers and citizens. The dangers of the day are multi-faceted. The temptations to sin that come from the world, the flesh and the devil are never far away. Those of the night are ever present: sometimes caused by storms, intruders and darkness, whilst doubts caused by the evil one play havoc in our minds as we contemplate our failures, fears and frustrations. All are so easily magnified by sleeplessness. Day or night can see us fall into sinful solutions to deal with these worries and fears. The temptation to find solace in shopping, alcohol, pleasures that violate God’s will and another’s welfare along with the ever present noxious weeds of worry, regret and bitterness, do us and others no good at all. Worry, it is said is like a rocking chair: it may give you something to do, but it won’t get you anywhere! Prayer, however takes us to God enriching us by growing our trust in His Fatherly care.

Wonderfully, these prayers provide a pattern how to face these inevitable pressures, cares, worries and temptations by showing us how we can be intoxicated by the pleasurable treasures of God. The request to be led and governed by our Heavenly Lord, who can be trusted with our every waking step and sleeping hour brings us a therapy like nothing else. L.E.H Stephens-Hodge says that “space and time can never exhaust the wealth of his care... those who offer this prayer to a Heavenly Father who is also Almighty and Everlasting have no need to seek the dubious acts of St Christopher or other semi-pagan talismans.”

These prayers are entirely Christocentric. To pray through Jesus Christ our Lord and for the love of your only Son our Saviour Jesus Christ are not mere formulae but reminders that our access to God, though hard won by crucifixion, is based entirely on the Saviour’s sacrificial love for us. He can therefore be trusted in the days and nights of our lives. He tasted our humanity and experienced the dark night of shame in bearing the wrath that we deserved. To habitually and gladly come to Him in prayer gives us riches rarer than gold and more nourishing than anything that money can buy. Joseph Scriven’s invitational question - Can we find a friend so faithful, who will all our sorrows share? Jesus knows our every weakness, take it to the Lord in prayer - awaits our heartfelt response.

We have a wonderful crop of ministry formation students at Wollaston. Some will be ordained priest in the next few weeks, and our ongoing students will be joined by an equally exciting group who have recently ‘graduated’ from the Enquirers’ Course. Vocations are strong, in the Diocese of Perth, it would seem.

So what, then, is your vocation? If you think you don’t have a vocation, or that vocations are the sort of things only your rector has, then I have wonderful, if slightly challenging, news for you. God calls each and every one of us. A vital part of the Christian life is to discern exactly to what it is that God is calling you.

“Be who God meant you to be and you will set the world on fire.” So said St Catherine of Siena. So also the Bishop of London, on the occasion of the wedding of another Catherine, of Buckleberry in Berkshire, to His Royal Highness Prince William of Wales (subsequently also Duke of Cambridge, Earl of Strathearn and Baron Carrickfergus).

Being who God means you to be may be more of a challenge if you have all those earthly titles and duties, or it may be less of a challenge when you don’t have to worry about paying the bills. But one way, the words of St Catherine ring true for us all.

To respond to the call of God is to be open to being changed, to live our lives in faithful response to the life, death and resurrection of Jesus Christ, and to be transformed by our relationship with him. Those who encountered Jesus in the Gospel narratives could not help but be changed by his presence, and the same is true for us today. But while we are transformed by our relationship with God we are also called to be more deeply ourselves. God never calls us to be something or someone we are not. There may be parts of you that are hidden, talents which are under-used, gifts which are yet to be discovered. In Matthew 13 we are told, “The kingdom of heaven is like treasure hidden in a field. When a man found it, he hid it again, and then in his joy went and sold all he had and bought that field.”

God delights in the treasure hidden within you. As you continue on the Christian journey of becoming both more Christlike and more truly yourself, your calling is lived out, and your treasure is revealed.

I hope to have the privilege of being part of many such journeys here in the Diocese of Perth in the coming years.
he Reverend Derek McArtney and his wife Amanda, of Newman Parish, want to thank everyone for their prayers for themselves, their children and brand new grandchildren. They estimate that they have done 15,000kms in less than three months, as they drove to Perth when Derek’s mother died and for her funeral, then south again to meet their first grandchild, a little boy; drove to Synod in Geraldton late September, flew to the BCA Field Staff Conference on Bribie Island in Queensland, and back home to drive to Perth to meet their 2nd grandchild, a little girl! They say ‘We now are the proud grandparents of the two most beautiful grandchildren in the whole world. We are so mindful of the wonderful healthcare system we have here in Australia.’

The newly formed ‘Ignite Newman’ youth group is a time of fun and good Bible teaching, with a great young man called Daniel Pitman leading the group. Daniel is the design and technology teacher at the high school, a committed prayerful man.

Port Hedland Mission to Seafarers announced that there is a new operations manager starting at the end of November, who found out about the job through BCA! This is a great answer to prayer. Another answer to prayer is that when Derek’s mother died and for her funeral, then south again to meet their first grandchild, a little boy; drove to Synod in Geraldton late September, flew to the BCA Field Staff Conference on Bribie Island in Queensland, and back home to drive to Perth to meet their 2nd grandchild, a little girl! They say ‘We now are the proud grandparents of the two most beautiful grandchildren in the whole world. We are so mindful of the wonderful healthcare system we have here in Australia.’

The MU Australia Council Meeting, November 2016, was held at Pallotti College Retreat and Conference Centre in the beautiful Yarra Valley in Victoria, and is always an encouraging and challenging time. Perth MU outgoing Diocesan President, Denise Elvish, was accompanied by Helen Krynen as an observer, Christine Brain (Rockingham), Overseas and Northern Outreach Department Co-Ordinator, Doreen Hall (Bunbury), Social Issues and Action Co-Ordinator, myself, outgoing Diocesan President for North West Australia and Gladys Sutton, my successor. We were very grateful for this opportunity to be together. Sadly Eleanor Lewin, Bunbury Diocesan President, was unable to be present.

‘Let every heart prepare him room’ — this is my prayer for the world as Christmas draws near.

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‘Let every heart prepare him room’ — this is my prayer for the world as Christmas draws near.
Wittenoom Way

The Reverend Canon Joanne Baynes | Priest-in-Charge | Kensington

Her Excellency, The Honourable Kerry Sanderson AC, Governor of Western Australia, launched Wittenoom Way at the Pilgrim’s Dinner at Government House on 15 October 2016. Pilgrims, members of the Wittenoom family, and guests enjoyed a memorable evening as they witnessed Her Excellency launch the pilgrimage, listened to Dr Pamela Statham-Drew’s keynote address, heard Sidney Harvey perform ‘to John Burdett Wittenoom - a short work for solo cello’ and viewed Wittenoom’s ministry as recorded in the original 1830s Registers of Baptisms, Burials and Marriages.

Pilgrims experienced amazing hospitality and were abundantly fed with meals and refreshments from the communities of St John’s Fremantle, Christ Church Claremont, St George’s Cathedral, St Augustine’s Bayswater, St Matthew’s Guildford and Guildford Grammar School. Pilgrims had the opportunity to reflect, pray and remember the life of John B Wittenoom through many acts of worship and prayer across the two days. Mr Tom Little’s ‘Welcome to Country’ at the commencement of the pilgrimage at St John’s was a poignant reminder for pilgrims that they were soon to walk Whadjuk land for the next 55 kms as they journeyed along the northern banks of the Swan River from Fremantle to Guildford, via Perth.

Compline, led by Bishop Jeremy at the Old Court House and Law Museum on 15 October, was a step back in history reflecting upon Wittenoom’s ministry in this building from 1837-1855. The exquisite voices of Guildford Grammar School Chapel Choir at the celebratory Choral Eucharist uplifted the spirits of tired pilgrims, especially the 37 who had completed the entire pilgrimage. Of the 75 pilgrims who registered to walk Wittenoom Way, 37 pilgrims completed the entire 55kms and were presented with a Certificate for their pilgrimage. Thank you to the nearly 300 people involved in the launch of Wittenoom Way. Its success was due to your commitment and participation.

Some pilgrim’s reflections…..

‘A memorable weekend pilgrimage, I very much enjoyed walking and talking to pilgrims’. - Craig

‘The weekend’s events will be an everlasting reminder of our community spirit’. – Kate

‘I learnt it was possible to walk 30km in a day and do it again the next day! There was an 84 year old who completed the walk, and a 19 year old who walked barefoot. The joy of walking from church to church with liturgy and prayer throughout the day, and of experiencing Christian hospitality, organisation, and dedication, and of an unfolding inspirational history lesson throughout, made this an unexpectedly significant life-event’. - Deb

‘Feet sore slowing down, will I make day 2? SO glad I booked into a hotel for shower’! - Mary

‘I did enjoy just walking in silence for quite a lot of the time, meditating and enjoying the beautiful environment along the river. So many insights one gets, by walking the path rather than just driving around’. - Marion

The impending birth of a new child fills many new parents with a mixture of terror and awe. A fragile new life enters the world, heralded by cries and wails as fresh air fills lungs for the first time. Every birth offers a sense of uncertainty and hope, as new life struggles to gain a foothold in the world away from the womb.

In many developing countries the hope of new birth is mingled with fear; fear that the baby or mother won’t survive, fear of some complications for the mother and child. For many this fear is part of everyday life, especially in countries with high maternal and infant mortality rates.

This Christmas, please consider the work of our partner in north Kenya, the Anglican Church of Kenya, as they work with remote Maasai communities. Your support will help them to create safe, practical, dignified and clean environments for giving birth that enable women and babies in remote communities more access to life-saving care.

We invite you to support us as we herald new life and prepare a clean and safe birth for Maasai children.

HOW TO DONATE

1 Online: www.anglicanoverseasaid.org.au
2 By phone: 1800 249 880
3 By post: Christmas Appeal 2016 Anglican Overseas Aid PO Box 389, Abbotsford Vic 3067

Donations of $2 and over are tax deductible
Anglican ABN 39 116 072 050

Anglican Overseas Aid is a member of actalliance
You’ve probably heard the saying, ‘To fail to plan is to plan to fail.’ It’s a much used and accurate phrase, but I wonder if we have considered this one: ‘To fail to act is to act out failure.’ Many of us avoid action in outreach and evangelism not because we don’t want to see change (undoubtedly people want the church to grow), but because we are uncertain of what such action might involve. 

The BIG Welcome 2017 is one part of an ongoing process designed to help us to see that the task need not be onerous; it can be easy and enjoyable. Anyone can join in, and reflecting on our endeavours helps us improve as we go. A win-win situation all round.

Keeping in mind the need to tackle the misanthropic imperative before us, a motto for the next stage of the journey has been coined: PLAN TO ACT.

Bringing The BIG Welcome 2017 together has involved considering our current context from all directions so we can plan to act and face the challenges square on. The BIG Welcome 2017 offers us a means to work together simultaneously; to make an impact by our unity, to use what we have-to-hand; to access useful resources and build partnerships; to encourage each other as we go.

You can request booklets from Alison Gilchrist – Diocesan Mission Enabler - via Diocesan office or email: agilchrist@perth.anglican.org

Overview of The BIG Welcome 2017

The BIG Welcome 2017 is a user-friendly, multifaceted missional initiative that everyone, yes, everyone, can participate in. Behind the title is a simple concept: we should actively plan to engage and welcome people to be part of the church and its life.

When we go to a party or get involved in an activity it’s usually because we have been invited. Why should church be any different? Recent research in Australia shows that, much like weddings, most people come to church because they have been invited. It also tells us that 47% of those asked said they would love to have a ‘spiritual conversation,’ but had no one with whom to do so. And many people report that they would be willing to visit a church if they were invited and taken by someone they know.

The BIG Welcome 2017 is designed as a three-stage rollout to coincide with key events in the church calendar. Partnership has been specifically established with state-wide, national, and international initiatives that offer further support. Thy Kingdom Come is a global wave of prayer, launched by the Archbishop of Canterbury, rolling around the world from 25th May to 4th June – see www.thykingdom.co.uk. Global Outreach Day (G.O.D.) invites us to join 15 million others across the globe on Saturday 27th May 2017 – see www.globaloutreachday.com. Every Christian stepping out, however they can, and sharing the Gospel hope on the same day. ONE day. ONE world. ONE message.

3 STAGES

Stage 1: New Year to Easter Day 1 January to 16 April
Stage 2: Pentecost season 17 April to 30 June
Stage 3: Christmas on our horizons 1 July to 31 December

In Stage 1 the focus is on casting the vision, enabling buy-in and having a go. In this stage we are looking towards building momentum for an invitational Easter. We all know that Easter and Christmas are times when more people come to church; it’s a time of celebration for which we prepare well, and the rise in numbers lifts the experience for all concerned. It’s one of the optimum times to invite others to ‘taste and see’. In this stage each parish or organisation is encouraged to plan to act by hosting at least one ‘welcoming event,’ and have invitations in place to invite people to other ‘welcoming events’ you have planned in the early part of the year, or to Easter service.

The BIG Welcome 2017 resource booklet and website have heaps of ideas that can be adapted to suit any context.

An added dimension to Stage 2 is that building on past ecumenical work we have undertaken across the city linked to such as sports ministry; we have conversed with leadership in other denominations, and church groups, and a Pentecost project that brings the two concepts together has been birthed called KINGDOM COME. It’s called Ten4 in the booklet but has been rebranded after the ecumenical discussions. This offers us the chance to make contact with, and team-up with, other Christians in our area, perhaps building new friendships and together making an even greater unified impact in our context.

The final stage sees us building on previous efforts and keeps our vision directed to the other main celebration of the year, Christmas, when more people drop by. There are also two suggestions for you to opt into.

Welcome Wednesdays aim to make Wednesday a focus day. Sundays are proving to be a difficult day for some people to ‘do church’ due to sports and leisure activities taking centre stage. Many Anglican churches have, or have had, thriving midweek activities and services. It’s time to build a new momentum in this direction.

Again The BIG Welcome 2017 resource section and the website www.thebigwelcome.perth.anglican.org have ideas.

World Gratitude Day will be on Thursday 21st September 2017. Eucharist is central to our corporate life as Church, hence the choice of this day, which offers a myriad of possibilities. The word ‘eucharist’ comes from the Greek word eukharistia, meaning ‘thanksgiving, gratitude’. The day allows both individuals and organisations to celebrate the broad meaning of gratitude. It began 1985 in Hawaii when an international gathering decided on one day each year to express gratitude and appreciation. The awareness of the benefits of having time in one’s life for...

such have become increasingly apparent. The hope is that by taking the time, one-day-a-year, to reflect on the many amazing things we have in our lives, it would positively impact our well-being and make us happier, more contented people. And again The BIG Welcome 2017 resource booklet and the website www.thebigwelcome.perth.anglican.org have some ideas.

The BIG Welcome 2017 is formulated so that each parish, agency, and group can use the raft of ideas and materials to develop methods of engagement suitable to your context, core values, and passions.

The BIG Welcome 2017 website www.thebigwelcome.perth.anglican.org will contain all the campaign material and resources in electronic form, and be updated with news and fresh ideas regularly. There will also be space for your The BIG Welcome 2017 stories, which we hope you will share as an encouragement and as a creative addition to the bank of resourcing ideas from which to draw, and a photo-log for you to share pictures of where you place your posters and banners.

Alison Gilchrist, our Diocesan Mission Enabler, is available for advice, support, and creative conversations regarding every level and stage of The BIG Welcome 2017. Contact details: Rev Alison Gilchrist, Anglican Diocese of Perth, GPO Box W2067, Perth WA 6846 agilchrist@perth.anglican.org Mobile: 0417 904 839

THE BIG WELCOME 2017
They stepped back to look at the crib. All the usual figures were there: cows, sheep, camels, sundry shepherds and wise men, a few angels and stars, and of course Mary, Joseph and the baby in amongst it all. The little girl reached forward and picked up the model of the baby in its manger, and she placed it right in the foreground. ‘Let’s put Jesus in the front,’ she said.

It is so difficult to place Jesus ‘in the front’ in our celebrations. He’s crowded out by Santa Claus and by the adrenalin of wind-ups, break-ups, family gatherings and turkey dinners – not to mention the hassle of Christmas cards and of remembering to send a present to Aunt Agatha. Yet it’s important to keep him in the midst of it. Jesus is the person who makes all this Christmas and pre-Christmas commotion worthwhile, and without him it doesn’t make sense anyway. We need to place Jesus ‘in the front’.

Of course part of the problem is that we love to treat Jesus as a kind of eternal baby, surrounded by animals, wise men and shepherds. In fact what we celebrate at Christmas is the amazing fact that God cares about us so much that he was prepared to be found among us as a human being. Jesus lived a life which included all the joys and disappointments, pain and grief that we experience. When we forget this, we can miss out on the challenge and the fulfilment that can be ours when we follow him.
WHEN CLOWNS AREN’T FUNNY

The Reverend Peter Laurence OAM
CEO | Anglican Schools Commission WA

A disturbing phenomenon has arisen in recent months where the object of laughter and joy for children and adults alike has turned into a cause for fear and terror on first sighting. Creepy scary clowns. Who would have thought?

Our schools have not been immune from this sad and sickening fad. Schools have received ‘threats’ through social media of visitation by one or more scary clown, usually at the end of the school day, sometimes with advice that they would be wielding an axe or other weapon. With painted or masked faces and wearing clown outfits, such people hide their identity, thus making them potentially of even greater danger than an unmasked intruder who enters a school ground, which does happen from time to time.

With over 20,000 students in Anglican schools across WA, our Principals and staff have no greater daily responsibility than their protection and well-being. Teaching and learning is our core business; support and protection underpin every moment a student is in our care.

The Royal Commission into Institutional Responses to Child Sexual Abuse has focused minds across the nation on the awesome responsibility every institution and individual has to do their very best at all times to ensure the well-being of children. Past failings have seen lives shattered. Society now has a heightened awareness of the vulnerability of children and young people. Good policies and effective procedures and protocols have existed for some time in our schools to ensure that all possible steps are taken to protect each and every child. A greater awareness of and attentiveness to inappropriate behaviour of adults around children and young people, such as ‘grooming’, is but one of the Royal Commission’s positive outcomes to date. Our schools’ Child Safe policies have been reviewed and strengthen in light of learnings from past failures.

The Anglican Schools Commission (ASC) is committed to the principles that:

• all adults have the responsibility to care for children, to positively promote their welfare and to protect them from any kind of abuse; and
• all children have the right to a thorough and systematic education about personal safety, including safety in relationships.

The ASC and our schools are committed to child safety and to preventing child abuse, to identifying risks early, and removing and reducing these risks.

All ASC schools have in place developmentally appropriate protective behaviours curriculum, developed by experts in child abuse protection, and covering what the boundaries are between appropriate and inappropriate interactions and when, how and who to tell when a boundary is crossed.

‘The Great Clown Scare of 2016’, as it has become known, will pass, just as all fads do, whether harmless or harmful. As frightening as it is, the ‘creepy clown’ is visible to all. Extra security, lockdown procedures and a raft of other protective measures are available to Principals in all schools to deal with intruders of any kind. Of more concern are the off-hidden child-safe issues to which our principals and teachers must be alert every day. The education of students and staff on child-safe matters is key. A timely reminder as the school year comes to a close.

I take this opportunity to wish readers of the Anglican Messenger a productive Advent and blessed Christmas. It is a privilege to share thoughts each month through our state-wide Anglican magazine. As you take time out over the coming weeks, remember that our hope rests on the Jesus in the manger who became the Christ on the cross, raised for all humanity.

NURTURING THE PHYSICAL AND SPIRITUAL

Peter Moyes Anglican Community School

On 16 May, students and staff celebrated the official opening of the new gymnasium. The education, learning and recreational space has two indoor courts for basketball, netball, badminton and volleyball. The 3120sq m building also has four classrooms, a fitness room, upper lobby with viewing area, four new outside tennis and netball courts, changerooms, servery, staff offices and amenities.

The Hon. Christian Porter MP, MHR for Pearce and Minister for Social Services, opened the gymnasium declaring it as the school gymnasium with ‘the best view in the country’. The school gymnasium with ‘the best view in the country’. The education, learning and recreational space has two indoor courts for basketball, netball, badminton and volleyball.

The service was led by The Right Reverend Bishop Jeremy James, Assistant Bishop of the Anglican Diocese of Perth. Prayers of thanksgiving were sung 10,000 Reasons, written by Matt Redman, to 100 Year 6 students joyfully celebrating the Eucharist with the large congregation. During Holy Communion, the voices of close to 100 Year 6 students joyfully sung 10,000 Reasons, written by Matt Redman.

Second African born, a former banker turned Geography teacher and now Chaplain, The Reverend Deeny was ordained in England in 2006. He has quickly become well liked at the School, and is known for his positive outlook and demeanour.

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He usual ‘where two or three are gathered’ policy did not apply to the Chapel of the Visitation at Rottnest Island on 25 September. The combined Cadets Corps from John Septimus Roe Anglican Community School were on the Island for one of their annual camps, and the School Chaplain, Tony Murray-Feist, had conveniently arranged to be the supply priest there that Sunday.

Initially the plan was to have a service on the beach, but it was just well this did not happen as the weather was wet and windy for most of the weekend. Instead the fifty or so secondary students, with their leaders, packed into the little Chapel for the Sunday morning Eucharist. It was quite a squeeze, with people sitting in the sanctuary and standing at the back, and two pews reserved for the remainder of the congregation. The visitors, who came from Baptist and Uniting Church congregations on the mainland, were quite surprised to see that the Anglican Church was so well-represented by teenagers. The students assisted in the leadership of the service, singing, and administration of Holy Communion, and were totally engaged with the worship. The JSRACS Cadets Co-ordinator, Mrs Carleen Edwards, was delighted with the ‘Church Parade’ and really hopes that something similar might happen in the future, as part of the Cadets’ annual ‘invasion’.

Tony was very active in the education community in Geraldton. He was a Member of Board at Geraldton Residential College for 12 years and was chair from 2006 to 2012. He also was an active contributor and Board Member of the Geraldton Universities Centre. He will be missed greatly within this and other school communities including Bunbury Cathedral Grammar School, where he was Principal prior to moving to Geraldton. Tony is remembered within our community with the Science building named in his honour and the AA Brooker Award which is recognised by the Board of Governors for members of the community that have had extraordinary contribution to the school.

Our school chapel service, on Monday 31 October, allowed for the school community to gather together to remember Mr Brooker and pray for Mrs Brooker and their extended family and friends. Mrs Jenny Rolston, our Chair of the Board of Governors, spoke about her and Mrs Sheila Flanagan’s (our foundation Chair of the Board) memories of Tony from the early days of the school. Mr John Royce, past Principal (2014) and foundation staff member, also contributed with a reading. The 2017 Student Leaders were active within the service, reading comments from Mrs Susan Shaw (Principal July 2000 to December 2013) together with prayers and readings.

On a personal note, Mr and Mrs Brooker welcomed my family to Geraldton and I enjoyed his mentorship over the last 2 years. I consider Tony and Jenna friends, and he will be missed both personally and professionally.
SPIRITUALITY AND FAITH

Dr Kay Keng Khoo | Deputy Chair | Multicultural Ministry Commission

In the face of mystery, an emotion will be evoked in our universal, innate nature. The emotion is described as ‘the first strange joy’ by Judith Wright and as ‘awe’ by Harvey Cox. My own earliest recollection of seeing the rainbow, and the first strange joy evoked by it, was not diminished by my subsequent understanding from science that the wonderful display of colours can be explained by sun light being refracted into its seven innate colours. In the same way the mystery of the universe with its beauty and sublimity would not be diminished by Einstein’s discovery of the theory of general relativity and the unified concept of space and time.

What happens after our primordial emotion is evoked in the face of mystery is a human response that is of great consequence. If the response is one of deep submission of the mind, it is called spirituality by Anthony Kelly. If the response is to ascribe meaning to the mystery, which awakens awe, it is called faith by Harvey Cox. If the response is to ascribe meaning to the mystery, which involves an understanding of the purpose of life. They involve acknowledging a greater being. They involve ascribing meaning to mystery, which involves an understanding of the purpose of life. They involve the search for eternity and the truth that can be sustained in eternity, which will broaden our vision for the highest values.

Lao Tzu, in his sixth century BC treatise Tao Te Ching, wrote: ‘The Tao that can be spoken of is not the eternal Tao.’ The eternal Tao is profound and mysterious. The Tao thus embraces both mystery and eternity. As long as wonder never ceases, we will constantly be challenged in the face of mystery, and be required to respond to one of the many ways described.

NEW RECTOR FOR MUNDARING

On Thursday evening 6 October The Right Reverend Jeremy James commissioned our new Rector, The Reverend Kim Thomas, in the Church of the Epiphany Mundaring. Bishop Jeremy was assisted by Archdeacon Braden Short, Area Dean Marc Dale and parish Liturgical Assistant Beth McDonnell.

The commissioning was attended by 72 people including local, visiting and Diocesan clergy and invited guests, Mr Frank Alban MLA Member for Swan Hills; Councillor Patrick Bertola, Deputy President of Mundaring Shire; and Mr Peter Booth, representing the Eastern Hills Churches group and parishioners from our Epiphany and St Francis congregations.

After the commissioning all who witnessed this happy occasion adjourned to our parish centre for a celebratory supper.

The Reverend Kim arrived from the UK only nine days before the commissioning and moved straight into a new Rectory purchased by the parish only two weeks previously. The parish was assisted in the purchase by The Reverend Ray Yates who was our Locum Tenens prior to The Reverend Kim’s commissioning.

Our interregnum period was a good opportunity to reassess the needs of the parish into the future, but keeping a parish afloat and a parish community together during an interregnum is not for the faint hearted. We now look forward to our future with The Reverend Kim and already a lot has been achieved in the short time The Reverend Kim has been with us, particularly in the area of wider community engagement.

For further information on any of the above events, contact Barbara McDonald, bmcdonald@perth.anglican.org
I am frightened. I am bewildered. I am dismayed that 62 million of my fellow citizens could actively endorse someone who mocks the disabled, promotes racism, degrades women, and bullies anyone with less power. I am stunned that another 120 million Americans could have voted were not moved to turn out in droves to stop this from happening.

I am embarrassed about my own naivety. How did I, a farm girl from the Midwest, have no real insight into the depths of the sense of alienation and being left behind that president-elect Trump tapped into? How did I not see that the ‘us’ versus ‘them’ lines were so easily and deeply drawn? How did I not take on board that a huge swath of America is convinced that the people they have elected, their civil servants, and the media, are self-serving and self-interested, and do not have ordinary people’s interests at heart?

I am hurt. It feels as if everything I have committed my life to – whether as one of those civil servants for 25 years in the US diplomatic service, an administrator in higher education, or an enabler of leadership development in my current role – has been debased and thrown on a rubbish heap.

And yet I know that all of my feelings – my fear, bewilderment, dismay, embarrassment, and hurt – don’t matter. What matters is that we must and will go forward, as world citizens, leaders, and Christians.

Right now, that path forward looks uncertain, and I’ve come up with a few guidelines for myself as I try to set myself on it:

Listen. I accept that I feel so broadsided by Trump’s success in part because of my unconscious bias that anyone who is smart or educated or thoughtful would see things the way I do. How wrong I was. I realise now that when I did have conversations with those with a different point of view, that I listened only enough to plan my rebuttal. I need to listen to understand, not to shoot down the others’ arguments.

Play the ball, not the man. It is going to be easy in a Trump administration to let the conversations focus on the latest outrageous comment or egregious diplomatic faux pas. I will focus on directing my energy toward concern over meaningful policy shifts or community developments, rather than giving yet more bandwidth to the new president’s personality.

Engage. I will encourage myself and others to pursue more complex conversations. It is easy, and lazy, to define ourselves, and others, as Democrat or Republican, Labor or Liberal, white or indigenous or immigrant. Most of us are a lot more complex than one label can define. I want to spark discussions about the things we have in common, rather than stoke the issues that divide us.

Celebrate. It may seem hard to raise a glass to this election. Yet the system did what the framers of the US Constitution designed it to do. It led to what will nearly certainly be a bloodshed-free transfer of power from one head of government to another. I may not be happy about the outcome, but I do acknowledge that this peaceful transition that we have come to take for granted in North America, Australia, and Western Europe does not happen in much of the world.

Speak out. And support others who do. There are signs that this election, and other recent developments in Australia, the UK, and Europe, have emboldened those who espouse hate and bigotry. I pray for the courage and wisdom to make it clear to those who would drag us down that path that I oppose them deeply. As Australian of the Year David Morrison has reminded us, ‘The standard you walk past is the standard you accept.’

I so not underestimate the incredible impact Donald Trump’s election will have on the United States, and the world. He and his supporters will control most of the key levers of government, and the advisors he is relying on do not speak of moderation. I’m going to try my best, though, to follow my guidelines, even though my friends might need to remind me of them once in a while.

Robin McClellan is the CEO of Leadership Western Australia, a not for profit organisation dedicated to developing strong leaders and nurturing an environment in which they can thrive. She previously served for 25 years as a US diplomat, including a posting as Consul General to Western Australia. She is a Perth Diocesan Trustee and a Lay Canon of St George’s Cathedral.
TRUST OR BUST

Andrew Hamilton | Consulting Editor | Eureka Street

It is tempting to see Clinton as Humpty Dumpty and to ask how she can pick up the pieces of her life, when she is tarnished and weared by an election campaign so full of personal abuse, revelations of tawdry behaviour and a lack of grace.

Some commentators blamed the vitriol of the campaign and the distaste for both candidates on the poor choice made by both political parties. But so widespread was the popular anger and mistrust of politicians, both practiced and wannabe, that it is at least as likely that any candidates chosen would have seen their approval ratings sink beneath the mud as the campaign developed.

After the election it is not Clinton that lies broken at the foot of the wall. It is the poity of the United States, shown to be bereft of the trust necessary for national wellbeing.

The trust between groups in society — between Americans of European, Latino and Black extraction, between the poor and the comfortably off, and between the governing and the governed — was shown to be strained. They were not presented as companions in one nation but as competitors for its economic wellbeing.

‘In a democracy, if politicians do not warrant popular trust, the populace eventually puts its trust in tyrants who use all the king’s horses and all the king’s men and all their arms to subdue it.’

Nursery rhymes always present us with the end of history. Humpty Dumpty lies forever in fragments, the efforts of all the king’s horses and all the king’s men forever unavailing. But real life offers turning points and choices. In Western societies, the United States and Australia, we may still hope that our leaders will turn and commit themselves to patch and glue the trust they have squandered.

They hope that they may cut the cancer of competitive economic individualism with the gross inequality and loss of trust that it breeds, protect the environment in the face of greedy short term interests, give priority to those disadvantaged by technological change, and promote harmony between different groups in society.

If that does not happen, we can still hope that in the next election leaders may arise who do see what needs to be done and lead people to choose it. But it is likely that by then the poity will be more toxic; society more fragmented, and leaders both less trusted and promising an even less likely salvation by business as usual transfigured by charismatic rule.

But at some time clear choices, good or bad, will need to be made. After the First World War the unregulated liberal economics of Coolidge and Hoover that led to social division and the Great Depression were mercifully rejected in favour of Roosevelt and the New Deal. But in Italy a series of ineffectual governments in a divided society were followed by Mussolini and his mixture of egoism, brutal force and honeyed words for every interest group.

In a democracy, if politicians do not warrant popular trust, the populace eventually puts its trust in tyrants who use all the king’s horses and all the king’s men and all their arms to subdue it.”

Public theology is the theology that interacts with public issues of contemporary society. It seeks to engage in dialogue with different disciplines such as politics, economics, cultural studies, as well as with globalisation and neoliberalism. Public theology isn’t about promoting the interests of ‘the Church’, it’s about drawing on the resources, insights and compassionate values of the Christian faith to contribute to the common good.

We cannot understand society without understanding something about Christian theology and its place in shaping the underlying values, ethics and identities that, in turn, influence political and economic decisions, policies and actions.

In his more recent volume, Public Faith in Action, Volf and co-author Ryan McAnnally-Linz suggest a more responsible, more intentional, more active engagement with the public realm. The reader is encouraged to consider how to be involved in public life in a way that recognises our diversity, including religious diversity, while at the same time being true to our Christian commitment to follow Jesus.

Or, as Martin Luther King Jr wrote, ‘Our lives begin to end the day we become silent about things that matter.’

Stephen is an Anglican lay person who works in a non-government public policy organisation.

PUBLIC FAITH AND PURSUING THE COMMON GOOD

Stephen Hall

Some Christians believe that faith should be kept separate from politics. People talk about separation of church and state, but they do not understand what it means, or its history. It means that the state has not and cannot establish any particular religion. It also means there is no religious test to hold office, either.

These principles are at the core of the Australian political system. But this doesn’t mean that people of faith cannot bring that faith into the public realm. Assuming that one’s faith is meaningful, then it will guide our actions in the public square.

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And yet we live in a country of religious diversity and multiculturalism, where questions about ethics and values challenge us. How are we to live? Whose values are ‘right’? What is our shared understanding of the ‘common good’? How best to build a just society?

Miroslav Volf is a professor of theology at Yale and a well-regarded author and public intellectual. Volf writes that Christians need to be engaged in the world. He urges pursuing the common good with integrity. In his book A Public Faith: How Followers of Christ Should Serve the Common Good, Volf spoke to how Christians might pursue the common good while respecting the pluralistic context in which they operate.

In his more recent volume, Public Faith in Action, Volf and co-author Ryan McAnnally-Linz suggest a more responsible, more intentional, more active engagement with the public realm. The reader is encouraged to consider how to be involved in public life in a way that recognises our diversity, including religious diversity, while at the same time being true to our Christian commitment to follow Jesus.

Or, as Martin Luther King Jr wrote, ‘Our lives begin to end the day we become silent about things that matter.’

Stephen is an Anglican lay person who works in a non-government public policy organisation.

[Image 393x744 to 539x842]

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Ann Carnley

Peter’s new book of sermons, *A Kind of Retirement*, was launched by Janet Holmes à Court AC on October 31. As the book is dedicated to our four grandchildren, Claire and Kate Carnley and Ben and Esther (Tessie) Chaney, Mrs Holmes à Court referred to children in her address, taking the opportunity to draw attention to the plight of child refugees in detention.

Chateau in the Dordogne, in the Anglican Centre in Rome at the Palazzo Doria, at the General Seminary in New York City, and most recently at St Peter’s Church in Morristown, New Jersey.

Many were preached on weekdays to seldom more than twenty five people. The sermons, no longer than six minutes, delivered quietly and slowly enough to allow the listeners to become hearers, were not written down and are now lost; but I am glad to have heard most of them.

I have always argued that sermons should be short, perhaps seven minutes. It was not unusual thirty years ago for someone to come out of Church after a long sermon and say, “Wouldn’t you think his wife would tell him?” Spouses and children of preachers will know that such ‘telling’ seldom makes any difference. Some spouses have resorted to sitting in the front pew and pulling at an ear if the preacher can’t be heard, or pointing at a watch if the sermon has gone on for too long. The effectiveness of these ploys is problematic if the preacher has gone on for too long. The effectiveness of what he is hearing, or pointing at a watch if the sermon is not unusual thirty years ago for someone to come out of Church after a long sermon and say, “Wouldn’t you think his wife would tell him?” Spouses and children of preachers will know that such ‘telling’ seldom makes any difference. Some spouses have resorted to sitting in the front pew and pulling at an ear if the preacher can’t be heard, or pointing at a watch if the sermon has gone on for too long.

Both the family and the preacher will have concerns about the sound system, and concerns about the congregation, as in, “will there be anybody there?” The preacher will be relieved when the readings on which the sermon has been based are the readings which the parish is actually using.

Clergy children, if they worship in the parish where their mother or father is the Rector, will probably listen to 48 sermons from that parent in any one year. A clergy child might say that a parent’s sermons should be, short, funny, use examples from the lives of the age group, not be too pious or condescending, and never mention a child by name. And it shouldn’t be ‘over-the-top’ cheerful. The wages of false cheer are downcast eyes. The length of sermons can cause anxious family moments.

Some instances for our family occurred at Evensong in the Chapel of St John’s College, Cambridge in 1979, all of 37 years ago. I knew that Peter was anxious about the timing and the length of his sermon. As the procession assembled, the Dean of the College said, ‘Dr Carnley I hope your sermon is short; the Fellows don’t like to be late for dinner’. So that was Peter’s pressure. My pressure was that I had an eleven-year-old started to cough. An awful cough. So now I had two problems: time, and the much bigger problem of how to make all six of our party vanish out of the Church entirely, hopefully never to be seen again.

And then the coughing stopped. The music was not spolt, Peter preached a little more quietly than usual and the Fellows were not overly delayed. Unfortunately I have absolutely no memory at all about anything that was said in the sermon. Peter went to dinner with the Fellows and the children and I went home to boiled eggs and toast.

People are generally polite about sermons, though sometimes they duck out of the Church entirely, hopefully never to be seen again.

After listening to Peter preach over the fifty years of our marriage, I am ‘profoundly convinced’ that his sermons have been crucial for me in keeping the faith, which I was first aware of at the age of eight. I think good sermons, like good books and good poems have a ripple effect, lifting our spirits and helping us to become better people.

**SATURDAYS AT WOLLASTON 2017 - Exploring the Spiritual Life**

- **4th March**
  - A Day in the Desert with the Desert Mothers and Fathers - A Lenten Quiet Day with The Reverend Canon John Dunnill

- **6th May**
  - An Introduction to the Enneagram with The Reverend Tess Milne

- **29th July**
  - Contemplative Prayer and Contemplative Living - An Experiential Introduction with The Venerable Michael Pennington

- **7th October**
  - Art and Spirituality - A Hands-on experience with The Reverend Tess Milne

**Location:** Wollaston Chapel
**Time:** 9.30am to 3.30pm
**Cost:** $50 including lunch
**Registration:** The Venerable Michael Pennington
  - Phone: 08 9332 7221 or 0409 372 029
  - E-mail: mpennington@i-net.net.au or 9332 7221
**Please indicate which Session(s) you wish to attend.**

**Director:** The Venerable Michael Pennington
2B Stockert Way, Bateman, WA 6150
**Phone:** 08 9332 7221 or 0409 372 029
**E-mail:** mpennington@i-net.net.au

**CENTRE FOR CHRISTIAN BELIEF, SPIRITUALITY AND AUSTRALIAN CULTURE**
Encouraging vital encounters with the living God and deepening awareness of the transforming work of the Spirit in Australian life
BOOKS

A KIND OF RETIREMENT
More sermons from Archbishop Peter Carnley
$34.95

What a privilege to be able to share in these sermons and reflections – this collection covers the time of Peter Carnley’s retirement, 2005 until 2016 – the most recent being just six months ago.

Each of the 42 sermons gives the reader some insight into how a theological mind works, together with significant wisdom about Christian spirituality, inclusivity, ecumenism, historical facts and inter-religious matters.

With wit and humour, personal anecdotes and significant stories, the reader will not only enjoy these homilies, but will embark on a learning experience on church history, architecture, tulip farming, applying for visas, parking meters, wax seals and many other anecdotal stories which effectively illuminate the theological and spiritual truths conveyed.

Being sermons, each has context, foundation in scripture and celebrates an occasion. There is a mixture of Australian and American pulpits, as Archbishop Peter’s ‘retirement’ included several lengthy commutes to America, to the Anglican Centre in Rome and time as Chair of the Archbishop of Canterbury’s Panel of Reference.

The Preface contains biographical and historical insights into what was happening over those eleven remarkable years and the reader captures the writer’s passion for the progressive nature of the worldwide church and a glimpse into his personal integrity. Much of interest and controversy is revealed – don’t miss the Preface in your eagerness to dig into the sermons.

The writer has chosen to publish with an emerging fresh Australian publisher, and it is commendable that the book is published and actually printed in Australia. Morning Star Publishing welcomes submissions and manuscripts from local authors.

SPECIAL OFFER: Once you start reading, there might be a compulsion to discuss it with others. To encourage study groups to purchase and discuss, a special price of $29.95 each is available from St John Books for four or more copies.

All books reviewed available from St John’s Books, Highgate Court, 26 Queen St Fremantle books@stjohnsbooks.com.au | 9335 1982

NEW SUNDAY & HOLY DAY LITURGIES Flor McCarthy SDB, $39.95

‘One day a man came upon Michelangelo as he was chipping away with his chisel at a block of marble, and asked him what he was doing. ‘I’m releasing the angel imprisoned in this marble,’ he replied.’

How enticing to be able to use such an inspirational story, in a meditation, a sermon or in conversation. Flor McCarthy’s books are packed with stories like this – in fact for every Sunday of the year, three suggested sermons and heaps of illustrations. McCarthy is an Irish Catholic Priest and how fortunate we are that the worldwide Christian church, Catholic, Anglican and Uniting, use the Revised Common Lectionary (which, with only minor variations, is the same as our Australian lectionary).

The series for Years A, B and C was first produced in 2011, and in 2015 revised, expanded and improved editions were rolled out for all three Years. The theology and biblical scholarship is up to date and enlightened, and illustrations come from traditional and contemporary stories.

Being so grounded theologically, this series might find itself as a useful parish resource alongside the respected Let Us Pray intercession book by Australian author Janet Nelson. Both books encourage both those theologically trained and those without that background, to approach reflections and intercessions with the benefit of drawing on the experience of highly respected authors.

For some years the series was not easy to source, but St John’s Books in Fremantle has been able to act as an Australian distributor with access to all three liturgical years. The series would be an excellent investment for new clergy and for parish resources.

Whilst many useful sermon and reflective resources can be found on-line, is it not encouraging at time to be able to pick up and run with the printed book? A few of the recommended Year A resources available are Building on Rock: Welcoming the Word in Year A, by Verna Holyhead (this is a Benedictine approach), The Cultural World of Jesus, Sunday by Sunday by John Pilch (presenting cultural reflections from the cultural world in which Jesus lived), and Lectio Divina with the Sunday Gospels, by Michel de Verteuil.
This is the latest book from our favourite author Richard Rohr, one of the great spiritual masters of our time, ‘indeed of any time,’ says James Martin. Bono, from U2, says ‘finding the sweet spot where contemporary science meets ancient mysticism, and theology meets poetry, The Divine Dance sketches a beautiful choreography for a life well-lived.’

The book explores the nature of God in the light of the early Christians who came to be known as Desert Mothers and Fathers. Rohr applies this concept to the mystery of the Trinity. The title of the book comes from the highly conceptualised thinking on the Trinity by these early Christians – that the early Christians said, over and over again, ‘whatever is going on in God is a flow – it’s like a dance’. Rohr says: ‘All I’m going to hope to be able to do is circle around this mystery in such a way that invites you to dance too.’

With cover image and much discussion of Rublev’s icon of the trinity, this new book is extremely readable and will appeal to all who are looking for new ideas and challenges in the Franciscan way of thinking.

Shane Claiborne, author of Jesus for President, says that The Divine Dance ‘reminds us that God is a holy community... to be like God – to belong to each other, to be one as God is one, and to refuse to do life alone.’

THE DIVINE DANCE, The Trinity and your Transformation, by Richard Rohr with Mike Morrell $44.95 hard cover available now, $29.95 paperback, available from April 2017.
It was Tolstoy who said ‘the theatre is the strongest pulpit for the modern man’. History says the Theatre didn’t arise wrapped in a package identified by auditorium, seating and stage. It appeared in any physical locality available, out of the very essence of life itself, to examine, and to exult in the story of humankind. When we go to the theatre – in its multitude of shapes and sizes – we go in the hope of discovering many things: an understanding of heritage, of joys, of fears, of pride, of loyalties, of hatreds, of loves; of ourselves and, ultimately, of our God. It is in ‘the theatre’ we find thoughts and contradictions passed on and shared by our fellows. So the Church ignores Tolstoy’s statement to its detriment.

With the above in mind, and Christmas and the new calendar year approaching, the theatre experiences of which I write show the diversity of the theatrical ‘pulpit’, but all follow Tolstoy’s dictum, perhaps through high intellectual drama, perhaps through laughter, song and satire. Such is the breadth of ‘preacher and pulpit’ in our city.

Currently coming to the end of their season at His Majesty’s Theatre and the Crown Theatre respectively, are WA Ballet’s Nutcracker and the national tour of Avenue Q; both receiving accolades from audiences. Coming to the Crown from December 29 to end its highly successful Australian tour is Singin’ In The Rain. It tells the story of the first Hollywood musical, when the silver screen found its voice and left silent films – and some of its stars – behind. As well as songs including Good Morning, Make ‘em Laugh, Moses Supposes and the classic Singin’ in the Rain, the film’s choreography is brought to life, and with the help of 12,000 litres of water, one of the most iconic dance routines is seen live on stage. Just plain wonderful holiday entertainment!

From January 21 to February 18 Downstairs at The Maj stages a season of cabaret with three shows nightly at 6pm, 7.30pm, and 9pm. The variety of talent is breathtaking, but one show I have singled out as ‘special’ is Danielle O’Malley with You’re My World – The Story of Cilla Black; that’s February 7 - 11. Do check the Fringe World brochure for all shows.

From January 27 to February 14, and direct from Elcho Island in North East Arnhem Land, comes Djuki Mala making their Perth debut in the Edith Spiegeltent, The Pleasure Garden, Northbridge. Djuki Mala’s performances offer a rare and insightful view into Aboriginal Australia.

I do hope that you will be able to see A Dickens of a Christmas in Christ Church, Claremont, on December 11 at 2.30pm or 7pm. All proceeds go the homeless of Perth and Fremantle. Tickets are $25 (adults) and $20 (all concessions) through www.trybooking.com; Enquiries 9384 9244. With the finest of Perth actors and musicians giving of their services for this worthy cause, you also get the opportunity of singing favourite carols. Free parking is a bonus!

I wish you a happy and holy Christmas.

When we go to the theatre... we go in the hope of discovering many things...
The Harry Potter franchise was one of those mountainous facts in cinematic history - eight films released over ten years, delivering more than seven-and-a-half billion dollars at the box office. And as enjoyable as the ride might have been, many of us probably breathed a collective sigh of relief when it was all over. However, this month another magical series will be filling cinemas – and it promises to be just as big, and run just as long. Harry Potter’s world will once again be threatened by the forces of extremism, though this time they number religious fanatics in their ranks.

J.K. Rowling has picked up her quill again, this time to write screenplays instead of novels. Fantastic Beasts And Where To Find Them is set 70 years before Harry Potter ever darkens the door of Hogwarts. Rowling reveals a 1920s New York where there exists a deepening divide between the magical community and the American Muggles, or ‘No-majs’ as they’re called locally. Witches and wizards have come to despise their non-magical counterparts, passing laws that prohibit every form of contact, including friendship. Meanwhile, on the other side of the divide a quasi-religious group has arisen amongst the No-majs called the New Salem Philanthropic Society. It hands out vitriolic leaflets and teaches children to sing the only good witches are dead ones.

Into this world of growing tension sails Newt Scamander, played by Eddie Redmayne. He is an eccentric British wizard who’s been researching a book by collecting magical creatures in his bottomless suitcase. Newt accidently exchanges his bag with Jacob, an unsuspecting Muggle. When several creatures escape, Newt has to team up with the would-be-baker, a former auror called Tina and her mind-reading sister Queenie to recapture them. But there is an even greater danger threatening to engulf the city, and it stems from the intolerance shown by the supporters of New Salem.

J.K. Rowling’s first collection of stories aimed to help both her characters and readers come to terms with death. This latest instalment focuses instead on the dangers of extremism. Newt reveals that a dark creature wreaking havoc in the streets is called an Obscurial. It’s a dangerous force that is created when a magical child is repeatedly forced to deny his or her identity. In introducing this ‘evil’ Rowling unconsciously throws light on a transformation currently taking place in the English language.

The Bible offers much on the subject of self-control. Paul refers to it as a ‘fruit of the Spirit’, and the book of Proverbs warns that a man without it is like a city without walls – easily captured. Jesus even describes it as the means by which we can truly display God’s love for our enemies: ‘But I tell you, do not resist an evil person. If anyone slaps you on the right cheek, turn to them the other cheek also (Matthew 5.39, NIV).

Self-control is foundational to both our personal holiness and our public witness. Yet society has slowly been painting this positive virtue of restraint with the negative connotation of repression. Any attempt to hold a person back from expressing their inner desires is regularly presented as unhealthy, unfair, even fatal. In Rowling’s universe the ‘Obscurist’ is a person who has been so fundamentally damaged by others’ prejudices that they have become a danger to themselves and others. Any reasonable person would oppose such suppression – a sentiment that regularly leaks out into our real world. Fantastic Beasts storyline is exciting and entertaining, but it also sheds an unhealthy light on Christians who suggest restraint when it comes to life, love and sexuality. After all, denying ourselves is what sets the dark forces free.

Now I rush to add that I truly believe Fantastic Beasts is merely reflecting a popular viewpoint and not preaching the point. The film also provides a positive affirmation of people who embrace all levels of society and hold to their viewpoints regardless of public criticism – lessons that can benefit Christian viewers. But it’s worth keeping in mind that when a fantasy story conjures its villain, it usually has a real-world rascal in mind.
APPOINTMENTS
The Reverend Gareth Hughes  Precentor, St George’s Cathedral  14.11.16

ORDINATIONS
The Reverend Brett Guthrie  Priest  03.12.16
The Reverend John Maddocks  Priest  03.12.16
The Reverend Matthew Madul  Priest  03.12.16
The Reverend Sebastiana Pienaar  Priest  03.12.16
The Reverend Kay Wee Sim  Priest  03.12.16

LOCUM TENENS
The Reverend Canon Dale Appleby  Bassendean  01.11.16 – 31.10.17
The Reverend David Prescott  Nedlands  01.02.17 – 31.01.18

LAY APPOINTMENT
Mr Ian Leverington  Executive Officer, Anglican Community Fund  21.11.16

RESIGNATIONS
The Reverend Clive McCallum  Diocesan EfM Co-ordinator  08.10.16

VALE
Mr Rob McLevie (husband of The Reverend Trish McLevie)  15.10.16
Mr Tony Brooker (former Principal, Bunbury Cathedral Grammar School)

CHRISTMAS SERVICES IN THE RURAL CHURCH

GINGIN-CHITTERING
Holy Trinity, Great Northern Highway, Bindoon
Christmas Day: 7.30am
5 December: 7.30pm – Bindoon Carols in the Community
Information: Peggy Ludlow – 0455 543 888

QUAIRADING
St Faith, Harris Street
Christmas Eve: 5.30pm
Information: Peter Llewellyn – 0415 755 494

THE GOLDFIELDS
St John, 75 Maritana Street, Kalgoorlie
Christmas Eve Children’s Service: 5.00pm
Christmas Eve Carols: 8.00pm
Christmas Eve Eucharist: 8.30pm
Christmas Day: 9.00am
Information: Elizabeth Smith – 0417 348 997

WONGAN HILLS-DALWALLINU
St Peter, Ackland Street, Wongan Hills
18 December: 9.00am – Children’s Christmas Service
Information: Karen Box – 9671 1152

MOORA
St James, Cnr Clinch and Roberts Streets
23 December: 5.00pm
Information: Sue Crombie – 9651 7044

TOODYAY-GOOMALLING
St Stephen, 130 Stirling Terrace, Toodyay
18 December: 10.00am – Carols and Christingles
3.30pm – Carol Singing in the Park
Christmas Eve: 11.30pm – Christmas Eucharist
Information: Elizabeth Smith – 0417 348 997

NORTH MIDLANDS
Church of Holy Apostles, Niven Crescent, Carnamah
18 December: 9.00am
Information: Morris Van Suerle – 9954 5043

Trinity Church, Carter Street, Three Springs
18 December: 11.15am
Information: Morris Van Suerle – 9954 5043

NORTHAM
St John, 11 Wellington Street
Christmas Day: 10.00am
Information: Peter Llewellyn – 0415 755 494

St Philip, Toodyay-Bolgart Road, Culham
17 December: 6.00pm – Carols by Candlelight
Information: Peggy Ludlow – 0455 543 888

YWALKATCHEM-KOORDA WITH DOWERIN
St Saviour, Honour Avenue, Wyalkatchem
Christmas Day: 8.30am
Information: George Davies – 9681 1016

St Barnabas, Government Road, Dowerin
Christmas Eve: 6.00pm
Information: Norma Metcalf – 9631 1080

St Augustine, George Street, Bolgart
22 December: 6.00pm – Lessons and Carols
Information: Peggy Ludlow – 0455 543 888

Holy Trinity, Ballidu
21 December: 6.30pm – Christmas Eucharist
Information: Karen Box – 9671 1152

St Barnabas, Government Road, Dowerin
Christmas Eve: 6.00pm
Information: Norma Metcalf – 9631 1080

St Barnabas, Government Road, Dowerin
Christmas Eve: 6.00pm
Information: Norman Metcalf – 9631 1080

HOLY TRINITY, SUBURBAN ROAD
Christmas Eve: 6.00pm
Information: Peter Llewellyn – 0415 755 494
IN DECEMBER 2016 & JANUARY 2017

SUNDAY SERVICES

7.30am: Holy Eucharist (BCP) with hymns
10am: Choral Eucharist with Carols.
10.30am: Choral Eucharist and Sunday School
4.45pm: Choral Evensong
5pm: Evensong with Swanleigh

SUNDAY SERVICES

7.30pm: Festival of Lessons and Carols.

CHRISTMAS SERVICES

Christmas Eve
December 24th
11.30pm Midnight Mass
6pm Sung Eucharist
1am Sung Eucharist

Christmas Day
December 25th
8am Early Risers’ Eucharist
9am Sung Eucharist
11am Family Eucharist

New Norcia. 132km north of Perth.
Experience the peace, quiet and prayer of the Benedictine monastic community of New Norcia. 132km north of Perth.

TWIN ROOMS WITH EN-SUITS

Eucharist Service
10am Family Sung Eucharist;
8am Early Risers’ Eucharist
11pm Midnight Mass

Operation Christmas Drop
Christmas Tree lighting of the guest artists and the
members of the choir will begin singing for a 7.30 start with
Christmas Services
25th December 2016
from 10pm) (preceded by champagne and mince pies
11pm Midnight Mass
11.30pm Candlelight Blessing of the Crib

Christmas Eve
December 24th
St Paul’s Choir and guests
Christmas Day
December 25th
11am Midnight Mass
(preceded by champagne and mince pies from 10pm)

Christmas Services

MOUNT PLEASANT, ST MICHAEL’S -
25 Goochley Road, Mt Pleasant
Sunday December 18th
Carols on the lawn
6.30pm BYO Pissos for a 7.30 start with guest artists and the lighting of the Christmas Tree

SUNDAY SERVICES

9.30am-11.30am:
Spirituality & Sustenance
7.30pm: Festival of Lessons and Carols.

SUNDAY EVENING

SUNDAY 11 DECEMBER
3pm: Annual Compassionate Friends Service.

WEDNESDAY 14 DECEMBER
9.30am-2pm:
(Spirituality Series).

WEDNESDAY 14 DECEMBER
9.30am-11.30am: Spirituality & Sustenance in Suffering (Spirituality Series).

WEDNESDAY 21 DECEMBER
9.30am-11.30am: Spirituality & Sustenance in Suffering (Spirituality Series).

FRIDAY 23 DECEMBER
7.30pm: Festival of Lessons and Carols.

Saturday 17 December
5pm: Choral Evensong

SUNDAY 18 JANUARY

CITY OF MOUNT PLEASANT
ST GEORGE’S CATHEDRAL
38 St George’s Terrace, Perth
GIVING BACK TO THE ANGLICAN COMMUNITY

Anglican Community Fund

call (08) 9325 4182
or visit www.anglicancf.com.au

CHRISTMAS and NEW YEAR OPENING HOURS

Friday 23rd December 9.30am to 12.00noon
Monday 26th December Closed
Tuesday 27th December Closed
Wednesday 28th December Closed
Thursday 29th December Closed
Friday 30th December Closed
Monday 2nd January Closed
Tuesday 3rd January 8.45am to 4.30pm

Wishing you a safe, happy and Holy Christmas

An incorporated member of the Anglican Diocese of Perth

For more information visit us at the Diocesan Office,
Level 8, QBE House, 200 St Georges Terrace, Perth WA 6000
contact us on (08) 9325 4182
drop us an email at info@anglicancf.com.au
or visit www.anglicancf.com.au

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