The December Messenger is a bumber edition which hope will provide for readers from the beginning of the month through Advent to Christmas and through Epiphany to the end of January.

Professor Dorothy Lee opens the scriptures in her article The Incarnation. When the Revd Dr Gregory Seach, who takes up the position of Warden of Wollaston Theological College from 1 January 2015 has written on Epiphany, dark and bright. Archbishop Roger’s article The guns fell silent and Dean Griffiths writing on A Christmas journey for Defence Force members each touch on war and the experience of Defence Force personnel at Christmas time, while Dean Spalding reflects on those who left for the battlefields of WW1 from Albany, Western Australia as he looks back through his own family story in Albany All Saints Day 1914. Also included is an article written by Archbishop Justin Welby. What should we do about ISIS?

A number of Good News stories from across the Diocese of Perth are to be found too, celebrating young leaders, rural ministry, and new faith confirmed. Regular writers reflect on Advent and Christmas through various lenses and we are invited to glimpse the diverse ways in which Anglicans from different cultures and traditions celebrate Christmas. There is news too of a new book telling the story of the Nativity in Noongar language and images.

A hymn written in the 16th century, translated into English in the 19th century and sung to music composed in the 20th century will be sung in churches in Perth, across Australia and around the world this Christmas. Its poetry points to the grace of God’s love born in Jesus.

Of the Father’s love begotten
This is he who seers and sages
Ere the world began to be,
Sang of old with one accord,
Of the things that are, that have been,
Now he shines the long-expected:
He is Alpha and Omega,
Whom the voices of the prophets
When the virgin, full of grace,
By the Spirit’s power conceiving all dominions bow before him
And extol our God and King.
When the harvest of love is reaped,
And I thought, the guns fell silent.

And I thought, the guns fell silent
On the night of Christmas Eve 1914 the sound of voices singing the Christmas carol Stille Nacht, Silent Night, began to echo across the lines. Slowly English and German voices began to blend in a harmony that ached for peace – a heavenly peace on earth – soldiers risking the journey across no man’s land as an unofficial ceasefire became a profound Armistice. Christmas greetings were shared, gifts were exchanged and for a brief moment the guns fell silent.

Christmas – the truth of God’s love taking on flesh and blood, the joys and hopes, the tears and laughter of humanity – brings with it amazing potential and challenging possibilities.

The commemorative events marking the centenary of World War 1 have brought to mind the enormous scale of death and devastation. The decimation of communities in small towns and cities were particularly marked in nations with small populations like New Zealand and Australia.

War memorials act as sentinels pointing to the ultimate sacrifice made in wars then and now . . .

Acts of courage and compassion that transcended battle lines remain the stuff of legend. Simpson and his donkey, the Turkish commander who carried a wounded soldier back into enemy territory are but examples of this truth. The spirit that sees beyond the foe to hear the heartbeat of another human being can never be vanquished.

Bloody mayhem, muddy trenches and mangled bodies constituted the front line of battle. The endless sounds of roaring guns, the shrieks of pain and the anguished groaning of the wounded and dying pierced the fields of war.

The Revd Dr David Wood – Bikers and Bart’s

How does this reconciling miracle affect our lives – our community – our world?

Child, for us sinners poor and in the manger, fair we embrace thee with love and awe; who would not love thee, loving us so dearly?

To all our readers
Grace and peace this Christmas,

THE commemorative events marking the centenary of World War 1 have brought to mind the enormous scale of death and devastation. The decimation of communities in small towns and cities were particularly marked in nations with small populations like New Zealand and Australia.

War memorials act as sentinels pointing to the ultimate sacrifice made in wars then and now . . .

Acts of courage and compassion that transcended battle lines remain the stuff of legend. Simpson and his donkey, the Turkish commander who carried a wounded soldier back into enemy territory are but examples of this truth. The spirit that sees beyond the foe to hear the heartbeat of another human being can never be vanquished.

Bloody mayhem, muddy trenches and mangled bodies constituted the front line of battle. The endless sounds of roaring guns, the shrieks of pain and the anguished groaning of the wounded and dying pierced the fields of war.

The Revd Dr David Wood – Bikers and Bart’s

How does this reconciling miracle affect our lives – our community – our world?

Child, for us sinners poor and in the manger, fair we embrace thee with love and awe; who would not love thee, loving us so dearly?

To all our readers
Grace and peace this Christmas,
I wonder how many of you have ever been invited to a primary school over the Christmas period so that the children could interact with you and ask questions about the Christmas story. It always affords me a chuckle on a grim or grey day to recall some of the questions and responses that children have offered. “How much did baby Jesus weigh?” (Well, who wouldn’t ask that question if it’s the first thing you hear your Mum or Dad ask whenever there is news of a new birth!) “He was born in a stable a long way away from here in another country. Bethlehem – it’s in England.” (Grasping with geography is hard when you’re in kindy!) “There were sheep, horses and a crocodile outside the stable.” (Perhaps this little guy had lived in Queensland!) “There were children and a BBQ by a pool rather than a roaring log fire, and will be.”

A recent survey revealed that one in three young adults had no idea that Jesus was born in Bethlehem. Other religious blank spots included the role of the Archangel Gabriel, with more than a quarter having no idea that Gabriel brought God’s message to Mary at her home in Nazareth to say that she would give birth to a son. It also showed just 12 per cent of adults know the nativity story in any detail and more than one third of children don’t know whose birthday we are celebrating. Even more noteworthy however, is that 51 per cent of people say that the birth of Jesus is irrelevant to their Christmas, and I want to to ask why that has become the case.

Conversations with believers and seekers on four continents have given me a glimpse into what motivates faith and what closes hearts to the possibility. I have a growing understanding that, as a church, we are failing to grasp the need to listen first and then communicate in accessible ways that have something to say to those we intend to hear. “TED Talks” regular Simon Sinek helped my thinking recently. I heard him say: “Communication is not about speaking what we think. Communication is about ensuring others hear what we mean.”

David Tacey, whose thinking about Australians and spirituality is widely acknowledged, keenly asserts that there is a “deep spiritual longing” that is not being met by “the cliches and platitudes” that abound in the frenzied, word-filled world of 2014, people are looking to “Sport and Spirituality.”

He was frustrated that visiting priests were not connecting with the boys, making the lay chaplain’s job harder when they weren’t there. His experience of conducting the funerals of young men left him feeling inadequate for this profound ministry. Richard joined the formation program for ordained ministry at the end of 1991.

After leaving Hale School, he became Rector of Carine-Duncraig in 2001. St Nicholas’ was a vibrant parish with a number of theologically educated adults, young families, and a strong children’s ministry and a will to grow. With Richard’s leadership, the parish engaged a full time assistant priest, a part time curate, youth minister and deacon. He enjoyed being creative with liturgy, community outreach and study programmes. The depth of pastoral care was remarkable. Celebrations of the great festivals were rich.

From school chaplaincy and parish ministry, Richard moved to UWA. He spent six years as part time chaplain at St George’s College and part time Assistant Professor in the School of Sport Science, Exercise and Health. He was invited to create the position of Sub-Dean UWA Community. At St George’s, he developed service learning in partnership with True Blue Dreaming. It was great to see 30 to 40 students each year offering time and talents to mentor educationally disadvantaged children and youth in the Wheatbelt and Kimberley. Richard lectured students in Health and PE Diploma of Education, and developed Australia’s only fully accredited undergraduate unit on “Sport and Spirituality.”

He developed mentoring programmes for PE teachers all around WA, the West Coast Eagles leadership group, and the Special Olympics WA Athlete Leadership Programme.

Richard’s most recent role has been at Christ Church Grammar School. The former Pilgrimage of Hope programme was renamed “Service In Action” (SIA). It is based on educational enrichment, cultural exchange, learning through service and leadership development. All SIA programmes are based in schools where students form respectful relationships in safe and contained environments. A special creation has been the year 11 Indigenous Immersion Experience. In addition, Richard’s friendship with Scott Neeson led to the Cambodian Children’s Fund trip.

Richard Pengelley’s vision for the role of Dean of St George’s Cathedral includes maintaining the Cathedral’s excellent liturgy, music, education, spirituality and arts programmes. He wants to build on the good relationships the Cathedral has with the local Noongar people, and reach out to the disadvantaged. He hopes Anglican schools might assist, and that the Cathedral’s links with schools will grow. With more people living in the city, Richard is praying that many will call the Cathedral their worshipping home. The Cathedral will have a special relationship with the new Anglican Community School to be based in the CBD from 2015. The Cathedral precinct development, especially the Song School, will further enhance the truly world-class work of Joseph Nolan. St George’s Cathedral will honour its civic roles within the city.

Above all, Richard Pengelley wants the Cathedral to be a welcoming place of prayer, worship, beauty and holiness for all who enter.

Richard will be installed as Dean of St George’s Cathedral on 4 February 2015.
Good News: David’s journey to freedom and faith
Bishop Tom Wilmot

DAVID (name altered by request), grew up on the shores of the Caspian Sea in North Iran. In 1990, following a huge earthquake which killed 50,000 people, he moved to Tehran.

The political struggles in Iran produced a more and more oppressive regime under which David was not able to pursue his dream of becoming a teacher. This experience intensified David’s interest in the history of his country, in particular, the disturbing political thrusts of the twentieth and now twenty-first century.

Also put on hold was a desire to become a Christian, because in Iran, to do so is illegal and carries strict penalties for the convert and his family.

David sees the reign of King Kourash as the golden era in recent history, for this wise King provided welcome and hospitality to people of other faiths, encouraged women to train and work and introduced a “universal insurance,” a social security safety net for all including paid maternity leave.

David values Australia for the many freedoms he has found which includes becoming a Christian, without fear of persecution or reprisal. When I asked David why he wanted to become a Christian, he spoke very movingly of the great love he has discovered in Christ for himself and all people as the best way to live. Having made this marvellous discovery, nothing else measures up.

He went on to say he has a great desire to share Jesus and His way of life with his countrymen who are yet to be “set free”.

Despite the constraint of language, I am hard pressed to remember a more compelling or sincere expression of the faith than what I saw in David. The Confirmation was a profound experience of the presence of Christ for David and for everyone present, including this privileged Bishop who did the confirming.

Good News: Young Leaders
Bishop Kay Goldsworthy

EACH year in November, newly elected student leaders from Anglican schools in WA are invited to a one day gathering at Wollaston Education Centre, under the auspices of the West Australian Anglican Schools Association. This year over 80 students from all but two schools attended the day, spending time listening to speakers on aspects of leadership, getting to know each other, playing games, hearing about and from Christian leaders, and walking the labyrinth.

Philip Goldsworthy from the Anglican Schools Commission arranged the day, and presenters included Claire Barrett-Lennard from the Social Responsibilities’ Commission and Anglican EcoCare, Mrs Ann Ford, Principal of John Wollaston Anglican Community School, and Bishops Tom Wilmot and Kay Goldsworthy. At events like these, emerging and mature Christians share stories and experiences, enriching older and younger alike for leadership.

Pastoral Staffs of Bishop Riley

WAY back in December 1897 a gift was given by the Synod of the diocese to the third Bishop of Perth, The Right Revd Charles Owen Leaver Riley DD, as an expression of thankfulness for his safe return from a fund-raising trip to England. This took the form of a crozier or Pastoral Staff made of sandalwood locally grown, with the crook and mountings of silver.

Riley expressed the hope ‘that he might worthily and ably exercise the functions which attached to the episcopal office, of which the staff was the emblem.’ There is not the slightest doubt that he achieved that hope during the thirty-four year term of his episcopate.

Five years later Bishop Riley received another such gift, this time from the people of the Kalgoorlie goldfields, who also were pleased that their Bishop had returned safely from overseas, and wished to express their affection and gratitude for his pastoral care. Again, local workmanship and local materials were employed, but this time a pastoral staff studded with small gold nuggets was produced. It was reported that Bishop Riley’s only wish was that ‘it might come to be used by an assistant bishop.’ In fact he said twice that he looked forward to handing it over! However, when the Diocese of Kalgoorlie was created in 1914 (yes - another centenary!) the pastoral staff remained with Riley, and, as history tells, Kalgoorlie as a separate diocese ceased to exist over forty years ago.

In his presidential address to Synod 2014, the Archbishop noted that ‘it might come to be used by an assistant bishop.’ In fact he said twice that he looked forward to handing it over! However, when the Diocese of Kalgoorlie was created in 1914 (yes - another centenary!) the pastoral staff remained with Riley, and, as history tells, Kalgoorlie as a separate diocese ceased to exist over forty years ago.

In his presidential address to Synod 2014, the Archbishop noted that this two croziers have been painstakingly and beautifully restored. ‘I am grateful to Messrs Alan Linney, David Fardon, Juan Bachiller and Ben Flood of Linneys for the excellent restoration work. Mr Doug Dawes of Kalgoorlie gifted 18 gold nuggets to match the original nine on the Kalgoorlie staff.

The Latin inscription on the Riley staff reads: The Church of Western Australia gave this staff of the pastoral office, a sign of sacred rule, to the Most Reverend Father Charles Owen Leaver and his successors. 6th December 1897. Feed my sheep.’

The original presentation of the staff took place in the Kalgoorlie Parish Hall, where some of the contributors were present, and where the Rector of Kalgoorlie expressed the wishes of the contributors in inviting the Bishop to acceptance of this symbol of his office, which they hoped he might long be spared to fulfil amongst them; though, for the Bishop’s sake, he hoped the day was not far distant when he might be enabled to entrust this staff, and a portion of the heavy responsibilities it denoted, to a worthy assistant.

The Rector of Coolgardie having also spoken, Bishop Riley thanked the people of the goldfields for welcoming him back again with so beautiful a gift, which had come to him as a complete surprise. It would always remind him, he said, of the deepest and most tender duties of his office, to tend and feed the lambs and sheep of the Lord’s flock, and, as far as lay in his power, to see that none of them should go astray or be lost.

We are indebted to the generosity of Fr Ted Doncaster in providing historical material for use in this article.
isn't just "pie in the sky when you die". The blessedness because of an assured future reality. They are so blessed about being in the midst of mourning or from the perspective of worldly common sense? What more evident in 1918, to my two great-grandparents, prosperity. I wonder if the power of these words were attracted much attention in the media coverage of the centenary of the year in which first Oswald and then Jack sailed away—trusting that the gathered multitude in the kingdom of heaven. "He is speaking to a persecuted and suffering community. I don't know whether we appreciate it turned out, on Western Australian soil. Oswald, from Moama-Echuca on the Murray, was standing, as it turned out, on Western Australian soil. A hundred years ago, on All Saints’ Day, Oswald was one of the first contingent of men left on All Saints’ Day has not attracted much attention in the media coverage of the Centenary Anzac Commemorations in Albany. Were Oswald and Jack saints? If you mean were they pious, well, perhaps not! They were Aussies after all! Had they been a Christian faith, and could we number them among the saints? I believe so. Oswald had a strong Irish Catholic heritage but was Methodist when he enlisted, and Jack was C of E.

All Saints’ Day may, at first glance, appear like an expanded ecumenical version of what we were doing nationally on 1 November, 2014, with our focus on Albany and the sailing away of the 30,000, a ‘looking back’ to the Standing on Australian soil. Oswald and Jack never saw. It is so obvious about being in the midst of mourning or from the perspective of worldly common sense? What more evident in 1918, to my two great-grandparents, prosperity. I wonder if the power of these words were attracted much attention in the media coverage of the centenary of the year in which first Oswald and then Jack sailed away—trusting that the gathered multitude in the kingdom of heaven. “He is speaking to a persecuted and suffering community. I don’t know whether we appreciate it turned out, on Western Australian soil. Oswald, from Moama-Echuca on the Murray, was standing, as it turned out, on Western Australian soil. A hundred years ago, on All Saints’ Day, Oswald was one of the first contingent of men left on All Saints’ Day has not attracted much attention in the media coverage of the Centenary Anzac Commemorations in Albany. Were Oswald and Jack saints? If you mean were they pious, well, perhaps not! They were Aussies after all! Had they been a Christian faith, and could we number them among the saints? I believe so. Oswald had a strong Irish Catholic heritage but was Methodist when he enlisted, and Jack was C of E.

All Saints’ Day may, at first glance, appear like an expanded ecumenical version of what we were doing nationally on 1 November, 2014, with our focus on Albany and the sailing away of the 30,000, a ‘looking back’ to the Standing on Australian soil. Oswald and Jack never saw. It is so obvious about being in the midst of mourning or from the perspective of worldly common sense? What more evident in 1918, to my two great-grandparents, prosperity. I wonder if the power of these words were attracted much attention in the media coverage of the centenary of the year in which first Oswald and then Jack sailed away—trusting that the gathered multitude in the kingdom of heaven. “He is speaking to a persecuted and suffering community. I don’t know whether we appreciate it turned out, on Western Australian soil. Oswald, from Moama-Echuca on the Murray, was standing, as it turned out, on Western Australian soil. A hundred years ago, on All Saints’ Day, Oswald was one of the first contingent of men left on All Saints’ Day has not attracted much attention in the media coverage of the Centenary Anzac Commemorations in Albany. Were Oswald and Jack saints? If you mean were they pious, well, perhaps not! They were Aussies after all! Had they been a Christian faith, and could we number them among the saints? I believe so. Oswald had a strong Irish Catholic heritage but was Methodist when he enlisted, and Jack was C of E.

But the Feast of All Saints plays tricks with time. The Feast looks to the future, to the very end of time, to ‘the last’. We read the Beatitudes from Matthew’s Gospel on All Saints’ Day. This revolutionary teaching of Jesus begins “Blessed are the poor in spirit, for theirs is the kingdom of heaven.” He is speaking to a persecuted and suffering community. I don’t know whether we appreciate their full potential from our comfortable position of living in the ‘lucky country’ at this time of relative affluence and prosperity. I wonder if the power of these words were more evident in 1918, to my two great-grandparents, one who lost a cousin, the other who lost a husband just after giving birth to their second child — my paternal grandmother, May Letts, born on 30 May 1915, a child whom Jack never saw. Each Beatitude plays tricks with time. It declares the reality of a blessedness upon the people of God in the present moment: Blessed are the poor in spirit; blessed are the peacemakers. But isn’t this absurd from the perspective of worldly common sense? What is so blessed about being in the midst of mourning or persecution, poverty or hunger?

The bold and radical claim of these outrageous words is that a future reality, really, not just psychologically or in words but actually confers present blessedness because of an assured future reality. They will see God; they will be called children of God. But just because this reality emanates from the future doesn’t mean we are merely waiting for it. The Gospel isn’t just “pie in the sky when you die.” The blessedness is now. There is the kingdom of heaven. Rejoice and be glad: for your reward is in heaven. Not just shall be... but “is!”

And if I am to embark on my own versions of that fatal trip from Albany to Egypt, thence onto Gallipoli and France, then I need to inhabit the reality create, spoken into being, by these authoritative words of Jesus.

My version of that costly journeying might be in the way I live in this free country. I am aware that our privileged situation has been bought with the price of the blood of two kinfolds and hundreds of thousands others. I am conscious that they didn’t have a self-absorbed, protectionist and basically selfish on a global scale — for instance, withholding all but the smallest bit of medical aid to East Africa in its current crisis because those dying of Ebola are “not us”; or being preoccupied with the sovereignty of our borders. I understand that xenophobic propaganda was used by the government of the day to motivate enlistment in the 1914-1918 conflict, but also I understand that it was just that: propaganda. Those who fought in Gallipoli or in France frequently discovered that the propaganda was false. They often discovered the humanity of those whom they had been taught to hate.

In 2000, when I visited Egypt, Gallipoli and Fromelles, tracing Oswald and Jack’s final months, I was treated hospitably by the local residents I met along the way. In Canakkale, just across the Dardanelles from Gallipoli, the Turkish Muslims were gracious and generous in their hospitality as they cared for many young Australian backpackers. And this in the context that when Australians lost eight and a half thousand on the Gallipoli Peninsula, the Turks, under the leadership of Mustafa Kemal, lost ten times more, 86,000, more than Australia’s entire loss of 80,000 in WWI. Across the various fields of conflict from the Great War, I discovered many narratives that testified to the common humanity of those on both sides of the conflict, and to the way in which love for enemy was often discovered in rare moments of truce and amnesty.

So I will not “honour” the saints of the past by living to the time when Communion might be shared by all Christians. Here is part of what he said: “The disgrace of disunity

There are so many brothers and sisters who share with us the faith in Christ, but who belong to other confessions or to traditions different from ours. Many have resigned themselves to this division - even within our Catholic Church many are resigned - which has often been the cause of the conflict and of suffering, also of war and this is a disgrace! Today too, relations are not always characterized by respect and courtesy... How do we feel about all this? Are we too, resigned, if not actually indifferent, to this division? Or do we firmly believe that one can and must walk in the direction of reconciliation and of full communion? Full communion, that is, for everyone to be able to partake together in the Body and Blood of Christ.

We cause a wound to Christ

Divisions among Christians, while they wound the Church, wound Christ; and divided, we cause a wound to Christ: the Church is indeed the body of which Christ is the Head. We know well how much Jesus had at heart that his disciples should remain united in his love…” “Holy Father, keep them in thy name, whom thou hast given me, that they may be one, even as we one” (Jn 17:11). The Lord emphatically insisted on unity in the name of the Father, allowing us to understand how much our First Communion proclamation and our witness will be if we are first able to live in communion and to love each other.

Prayer, openness and welcome

There must never be a shortage of prayer, in continuity and in communion with that of Jesus, prayer for the unity of Christians. And together with prayer, the Lord asks us for renewed openness. He asks us not to be closed to dialogue and to encounter, but to welcome all that is valid and positive which is offered even by someone who thinks differently from us or who takes a different stand.

What unites us, not what divides us

Jesus asks us not to fix our gaze on what divides us, but rather on what unites us, seeking to know and love Jesus better and to share the richness of his love. And this means a concrete adherence to the Truth, together with the capacity for reciprocal forgiveness, to feel a part of the same Christian family, consider oneself a gift for the other and together to do many good things, and works of charity.

Towards full unity

Dear friends, let us proceed toward full unity! History has not forgotten us, but are on the path toward reconciliation and communion! And this is true! And we must defend it! We are all on the path toward communion. And when the goal seems too distant, almost unreachable, and we feel gripped by despair, let us be comforted by the idea that God cannot close his ears to the voice of his Son Jesus or fail to grant his and our prayer: that all Christians may truly be one.”

From Centro magazine, The Anglican Centre in Rome.

http://anglicancentre.churchinsight.com/

MAREENA PURSLOWE & ASSOCIATES

SUBACO 9388 1623  WILLETON 9457 0044
MIDLAND 9274 3143  FREMANTLE 9335 3149

24 HOURS 7 DAYS
marenapursworthfunerals.com.au

Christmas Appeal

“Adopt a Hamper” Campaign

St Bar’s will support over 550 vulnerable residents this festive season who are experiencing homelessness and/or facing financial hardship. You can help by providing a Christmas Hamper. For details please email coordinator@stbar.org.au or call 9333 5100

Thank you for your generosity.

From Centro magazine, The Anglican Centre in Rome.

http://anglicancentre.churchinsight.com/

MAREENA PURSLOWE & ASSOCIATES

SUBACO 9388 1623  WILLETON 9457 0044
MIDLAND 9274 3143  FREMANTLE 9335 3149

24 HOURS 7 DAYS
marenapursworthfunerals.com.au

Christmas Appeal

“Adopt a Hamper” Campaign

St Bar’s will support over 550 vulnerable residents this festive season who are experiencing homelessness and/or facing financial hardship. You can help by providing a Christmas Hamper. For details please email coordinator@stbar.org.au or call 9333 5100

Thank you for your generosity.
HALLOWEEN – which sets the scene not only for November, but for Advent as well - is the old English name for the Eve of All Hallows or All Saints. From time immemorial, All-Hallows-Eve has been a special and pivotal moment in time, a time of endings and beginnings. In the old Celtic calendar, the last night of October was Old Year’s Night – a night of the dead, of ghosts and ghouls and witches. Very wisely, the ancient church, rather than battling a popular tradition it couldn’t possibly overthrow or abolish, set out to ‘Christianise’ it, re-branding it as All Saint’s Eve and setting in motion an annual ritual that is now known to another re-branded pagan festival, Christmas.

Back then, and even today in some places, witches and demons were understood to enjoy liminal moments and liminal places – delighting in transition points, playing tricks at thresholds where public space becomes private, creating mischief at gateways and doorways and shop entrances. Australians who holiday in Bali are aware of this because of fresh morning palm leaf baskets containing flowers and fruit are set wherever Hindu people live and work. Small woven palm leaf baskets containing flowers are also set in the entrance of every house and dwelling-places are known to God, those we love in prayer to those whose names and needs are all held safe and sound in the pierced hands of the local saints we all know in our churches and neighbourhoods, all the little Christs who otherwise are known to God alone.

We live in a world where all are alive to God, in whatever world or condition they may be, and we send our love in prayer to those whose names and needs and dwelling-places are known to God, those we love but see no longer, asking that they in turn pray for us before the throne of grace, that the circle of love may be complete.

We are in the business of pacifying gods and spirits no longer, for in God’s peaceable kingdom divisions between the living and departed, between earth and heaven, count in the end for precious little. We are all held safe and sound in the pierced hands of the One who dies for love of us, only to be raised to endless life.

So, don’t be grumpy about Halloween as some Christians are, and don’t be grumpy, either, about some of the silliness surrounding Christmas. Sorrowness achieves nothing, and simply reinforces the suspicion that we are a bunch of wowsers, pious prudes who see the world as a penitentiary and ourselves as warders. Enjoy the fun and games instead, focusing on the One who comes into the world with unfruitful and leaves it looking apparently unchanged yet completely transformed. Indeed, pray for the grace not to be grumpy about anything, reaching out empty hands to receive God’s gifts and sharing them with everyone.

I GET grumpy about the way Advent gets eaten away by Christmas. It’s the marketing madness that urges us to start buying gifts in October and then switch to shopping for ourselves on Boxing Day. It’s the understandable longing for birth and birthing, for baby seem to last an uncomfortably long time. And we don’t always know quite what to think about the idea that Christ “will come again in glory to judge the living and the dead,” which is Advent’s other, entirely unsentimental focus. What can we do to recover some Advent enthusiasm?

Advent is a good time for personal spiritual housekeeping. Judgement as a theme in the teaching of Jesus is not going to go away just because it’s sometimes uncomfortable to us. We will do better to look at judgement critically, in the light of the right-handing of Australia’s long December Days. What dark corners of our own lives does the light of Christ need to shine into with healing and forgiveness? What about our own judgemental streak, that we need to confess and renounce? Judgement of others may well be required, but it is not our business. It belongs only to Jesus, who offers both judgement and mercy to those others and also to us. Advent reminds us of precisely that. Advent is a good time for long-term praying and intentional agitating. There is still so much wrong in the world: so much injustice, poverty, violence and waste. “Get us all to Christmas in one piece” may well be a necessary prayer in early December, but Advent also invites us to pray for the bigger tasks that are ours while we wait for Christ’s coming again. Beating swords into ploughshares, lifting people out of poverty, tackling epidemics of greed, setting prisoners free: all this we are called to pray for and work for. Advent is a great time for rekindling our sense of urgency about working and praying for justice and peace.

And let’s not get our tree, lights and tinsel and “Happy Christmas” language out too soon. When decorating our homes, we could wait at least until hearing the gospel of the Annunciation to Mary on the fourth Sunday of Advent this year. It doesn’t mean we can’t enjoy the decorations for a good long while. Ideally, they will stay up until the 6th of January, after the famous (but hardly ever observed) Twelfth Day of Christmas. We certainly won’t put the figure of the Christ child into the crib until the 25th. If anyone asks why we have no baubles or babies on display before then, we can tell them that Christmas may be coming, but Advent is actually here.

And what about singing “O come, O come, Emmanuel” right through Advent? I am going to print it out and pin it up where I can see it and sing a verse as I make my breakfast coffee each day. It will be my song of desire and waiting, not for only Christmas, but for Christ.

Advent, actively
The Revd Dr Elizabeth Smith I Mission Development Coordinator

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.
THE Aboriginal Ministry Committee has experienced an exciting and inspiring journey over the past fourteen months. Just as we were considering that our work of Reconciliation suggestions for parishes was done, it seemed that God had another plan. We felt that we had a great opportunity to present the Nativity Story translated into Noongar Language and set in the South West country, as a change from traditional presentations.

Tom Little, a Bindjareb Bibbulmun man, experienced translator and a Committee member, very willingly undertook the work. In a few months he presented us with a beautiful translation taken from the three Gospels of St Matthew, St Mark and Luke. Each page also has a translation back into Aboriginal English. Meanwhile, Daphne Davis, a talented Wadjuk artist, has given us most vibrant, sensitive illustrations in the background of her scenes. Daphne uses her fingers to paint the background of her scenes.

We have received encouraging and generous support from the Anglican Schools Commission, from a fundraising dinner hosted by the parish of Mt Pleasant, and other private and parish donations, for all of which we are most appreciative.

This book is eminently for children. It is another step in Reconciliation within the parishes, but we also hope that it will receive wide acceptance from all communities across and beyond the Diocese.

The project has been an enriching spiritual journey for all who have been involved with it. Especially, too, Tom and Daphne have given of their time and talents with great enthusiasm and a sense of discovery. We pray that it will be so for all who read it, enlightening and delighting the hearts and minds of children as they read of God’s great gift to us of his Son, celebrated here in Noongar style for the first time.

There will be a Launch of the book at St Paul’s Chapel at John Septimus Roe Anglican Community School, Mirrabooka, at 2.30pm on Sunday 7 December. This event will be advertised on the Diocesan website, and all will be welcome.

ASSESSMENT of Joy Shepherd’s seventeen years as principal of St Hilda’s Anglican School for Girls inevitably tends to focus around bricks and mortar. Development of the Bayview campus, a new Junior School at Chidley, the Arts Precinct, Library and Technology Centre, Performing Arts Centre, Aquatic Centre, and Science Centre, do after all demonstrate exceptional leadership. The same can be said about developing a strategic blue print for the future size and shape of the school from Junior Kindergarten to Year 12, which is already a reality in terms of students and staff. Facts on the ground speak loudly, and they speak truth.

Joy Shepherd is not shy about owning these considerable achievements, but she is at pains to stress that they express another vision. This vision has to do with creating a distinctive student culture, resourced and strengthened by the school’s Anglican ethos.

Building a culture in which each person feels valued and respected, where young people can discover their passions and pursue them realistically, where self-esteem and confidence are valued and nurtured, also speaks of leadership, but takes us behind the scenes. Here we do not encounter a micro-manager, but an inspirer and encourager - recruiting capable staff, but also retaining them, and retaining talented people depends on allowing them space and opportunity and trust in exercising their gifts, sharing authority and valuing mature collaboration over simple direction. While there is here no doubt about the conductor’s identity and power, in order for the orchestra to play in tune each musician must be set free to offer their best.

All this, of course, can be equally distinctive of a secular school or a Muslim school, so in what way is it significant for St Hilda’s to be an Anglican school? Joy Shepherd sees this as getting the tension right – faith/church v. education/school. Focus on faith/church and you fall into the trap of measuring success by the number of signed up Anglicans you produce, or even more narrowly by the number of priests in your alumni, while also risking a narrow view of faith – keeping to the rule book, 15 points to being saved. On the other hand, push education/school to the forefront and you end up apologising for Anglican hallmarks: God and Jesus are hardly mentioned for fear of offending someone, and liturgical prayer can become colourless and formless.

The vision for St Hilda’s has been to create a safe, nurturing environment, characterised by high expectations, personal excellence, critical thinking and reflection, within a community where everyone can be fully human, asking ‘why’ questions as well as ‘how’ questions, with science and faith as friends rather than enemies, undergirded and enveloped by religious practice and practical service. In this vision, commitment to social justice flows naturally and intelligently out of and into Christian proclamation and celebration of the sacraments. In a word, Anglicanism and education are inextricably intertwined.

Seventeen years is by any standards a long stretch, but strengthening foundations and building successfully on them doesn’t happen overnight. Stability is key, and freshness essential. It can be said of Joy Shepherd that she has kept abreast of the best in educational theory and practice, fanning the same embers into flame in colleagues and learning companions, transforming hearts even more deeply than buildings and grounds. To her successor, she hands over a school in excellent shape and will find many ways of expressing itself.
The Incarnation
The Revd Prof Dorothy A Lee | Dean and Frank Woods Professor of New Testament, Trinity College, University of Divinity

THE INCARNATION LIES AT THE VERY HEART OF THE CHRISTIAN FAITH. IT IS WHAT WE CELEBRATE AT CHRISTMAS AND THROUGHOUT EPHANY. CHRISTMAS IS NOT THE CELEBRATION OF FAMILY LIFE OR THE ENDING OF THE YEAR OR THE GIVING OF GIFTS TO ONE ANOTHER. WHAT WE CELEBRATE IS THE FACT THAT, IN JESUS CHRIST, GOD HAS BECOME ONE OF US, HAS SHARED OUR FLESH AND BLOOD, AND LIVED OUR COMMON LIFE. GOD HAS BECOME FLESH.

But the place where the notion of the incarnation is most developed is in the Gospel of John. In the prologue to the Gospel, which we generally read at Christmas (Jn 1:1-18), John makes the most overt statement of the incarnation: And the Word became flesh and pitched his tent among us. And we beheld his glory, glory as of the only Son from the Father, full of grace and truth (Jn 1:14).

As John sees it, the incarnation has its true origins in creation itself. There the divine Word, the Son of the Father, created the world and all that is in it. Through the Word, God created that world good, and yet darkness intervened, blocking out the light by which we were made (Jn 1:1-8). The coming of God into the world in human form rekindled that light and enabled us to recover our created destiny as beloved children of God (Jn 1:9-13).

Of course, the incarnation does not stand alone, as John and the other New Testament writers make plain. It implies also the ministry of Jesus. It implies above all else his saving death and his resurrection. None of these would be possible without the incarnation; none of these would mean anything without the incarnation. Indeed, the whole of the Jesus-event — birth, life, ministry, death and resurrection — are all part of what we mean when we speak of Christ as the source of our salvation and the full revelation of God. We are saved through the incarnation and all that follows from it.

So what does it mean for us to claim that Jesus is God incarnate?

It means, in the first place, that God in Christ has crossed the impassable gulf between the divine and the human, between heaven and earth. That divide is not just the result of sin and death. It is also because God is entirely different from us. Whereas we live in a world of transience and impermanence where everything is always changing, never standing still — a world of ‘becoming’, to use John’s language — God is the very opposite: God represents ‘being’, that which simply is, the source of all life.

The incarnation is the crossing of the vast gulf which divides us from God in order to repair the breach in creation. The One who is the Creator and Source of all things now becomes a creature; the Unseen becomes seen. ‘God becomes matter’. God enters the world of creation. The One who is the Creator and Source of all creation which, as Paul tells us, is currently groaning and awaiting our redemption (Rom 8:20-23). The incarnation points to the redemption of all matter, all created reality.

There are two great icons of the incarnation in the Christian tradition. The first is that of the Madonna and Child, which is an icon of the incarnation, of God becoming human through Mary, a helpless infant, utterly dependent on her love, her nurture and her care. The second is the icon of the crucified Christ, his dead body pouring forth blood and water from his riven side. Both images from the New Testament present the incarnation and the cross as the one, saving event: God’s loving and life-giving self-revelation. And both icons, in John’s words, reveal the divine glory in human flesh, a glory that reaches out to embrace and save us, body and soul.

Thirdly, the incarnation is not just for us as human beings but also for all created reality. John’s Gospel says that the Word became flesh’, a term that has wide implications. God is concerned to save, not just humankind, but all of creation which, as Paul tells us, is currently groaning and awaiting our redemption (Rom 8:20-23). The incarnation points to the redemption of all matter, all created reality.

The symbolic Christmas gifts are the significant items of the Gospel that enable and support the ministry to seafarers every day of the year.

Gold
Thanks to all who assist this mission to seafarers to proclaim the good news. “Emmanuel”

Frankincense
Thanks for the prayers of the people who intercede “for those who go down to the sea in ships”.

Myrrh
The oil of myrrh, the symbol recognising the Lord’s anointed amongst us. “Whatsoever you have done to one of my brothers and sisters”

PHILIPPINO TYPHOON
TYPHOON HAYAN STRUCK ACROSS LYEYTE PROVINCE ISLANDS IN THE PHILIPPINES LEAVING MANY SEAFARERS WITHOUT HOMES OR FAMILIES. MISSION TO SEAFARERS CENTRES AROUND THE WORLD ARE OFFERING PRACTICAL HELP TO THOSE AFFECTED.

The Mission to Seafarers Western Australia are located in the ports of Albany, Bunbury, Dampier, Esperance, Fremantle, Geraldton and Port Hedland.
THE year 2015 sees the centenary of the Gallipoli Campaign of the Great War. For Australians and New Zealanders this is an extremely important anniversary. Tens of thousands will flock to the Dardanelles in April, and Western Australia will, quite rightly, mark this centenary with many events commemorating the ANZACs who fought, and those who died, on that tragic peninsula one hundred years ago. It was, after all, the Great War which caused the formation of the Australian and New Zealand Army Corps and created the word ‘ANZAC’.

But the Australians and New Zealanders neither fought, nor died, alone. Almost three thousand New Zealanders and almost eleven thousand Australians died alongside almost ten thousand French and twenty-six thousand British troops. The British forces at Gallipoli included the 4th, 5th, & 7th Royal Scots Fusiliers, the 1st, 4th, & 5th King’s Own Scottish Borderers, the 7th & 8th Scottish Rifles (‘Cameronians’), the 5th, 6th, & 7th Highland Light Infantry, and the 5th Argyll and Sutherland Highlanders. Over half a million Scots fought in the Great War. It is perhaps unfair to single out any particular battalions, but all Australians know the 78th Battalion Cameronians as that which formed the rearguard and allowed the safe evacuation of the peninsula in January 1916.

They were then known as 78th Battalion because, having lost some six hundred men, the 7th and 8th Battalions had been combined into one. Both Commanding Officers had been killed.

In addition to the Scottish-born men of the British Army, many West Australians of Scots descent fought at Gallipoli. To this the First World War honour roll of Scotch College (whose boys at that time were almost all of Scots descent) bears witness. At 5pm on Sunday 25 January, well-known in Scotland and throughout the Scottish diaspora as ‘Burns Night’ (25 January was Robert Burns’ birthday), the Scots of the Gallipoli Campaign are commemorated at a special service at St George’s Cathedral. Sung by the Georgian Singers, and with a newly-composed lament sounded on the bagpipes, this service is followed by a traditional Burns Night Supper. The Service is, of course, open to all. For tickets for the Burns Supper, contact the Cathedral Office.

Of consorts and carols

MOST Australian Anglicans experience sacred art music outside the context of worship. A number of factors effect this. Only roughly ten percent of Anglicans in Australia worship regularly in churches. The other ninety percent might experience indoor worship at Christmas and Easter, at weddings, baptisms, and funerals, and outdoor worship on ANZAC Day. As not every Anglican church has a choir which utilises the sacred choral repertoire in worship, even the ten percent do not all regularly come into contact with such music in church. It is pre-eminently in the Advent and Christmas seasons that Anglicans, church-going and non-church-going alike, come to hear sacred music live. Such opportunities are increased by the many secular choirs which sing carol services and carol concerts in addition to those services offered by Cathedral, parish church, and college and school chapel choirs.

The increasing air-time devoted to sacred choral music on radio, and the growing sales of recordings of this repertoire by a vast array of professional ensembles, has exposed Anglicans and others to a vast spectrum of Christian music: from plainsong to Pärt, from the middle ages to the 21st century. The standards of such secular groups as The Sixteen and The Tallis Scholars, to name but two, have endeared five or six centuries of sacred Western art music of breath-taking beauty to the ears of millions all over the world through recordings with wide international distribution. Such ensembles also present this music in concert to a growing audience of religious and non-religious people.

The Giovanni Consort is arguably the finest secular professional choir performing such music in Perth. Sell-out concerts in a variety of imaginative venues have delivered to Perth audiences music from the Renaissance to yesterday performed to an international standard. Founded in 1995, The Giovanni Consort has showcased the talents of some of Western Australia’s finest young singers and conductors.

At 5pm on Sunday 1 January The Giovanni Consort sings its first ever Epiphany Carol Service at St George’s Cathedral. This is in the format of a Christmas Carol service but with themes extending from Christmas through Epiphany and the Magi, through the Massacre of the Innocents, to the Presentation of Christ in the Temple, with gems of the sacred music repertoire, from many centuries, illuminating these timeless feasts of the Church in the setting of Perth’s oldest gothic church.

Death after Christmas

“Is it an accident, do you think, that the day of the first martyr follows immediately the day of the Birth of Christ? By no means. Just as we rejoice and mourn at once, in the Birth and in the Passion of Our Lord; so also, in a smaller figure, we both rejoice and mourn in the death of martyrs. We mourn, for the sins of the world that has martyred them; we rejoice that another soul is numbered among the Saints in Heaven, for the glory of God and for the salvation of men. …in a short time you may have yet another martyr, and that one perhaps not the last.”

So preaches Thomas a Becket on Christmas Day 1170, according to TS Eliot’s verse play ‘Murther in the Cathedral’ (1935), referring to the feat of the martyrdom of St Stephen (26 December). Not only do we have the death of St Stephen hot on the heels of Christmas Day, but also the Massacre of the Innocents (25 December) and now, of course, the martyrdom of St Thomas of Canterbury himself (29 December).

It is appropriate to be reminded liturgically of the costliness of Christian discipleship in the very week of the celebration of the Incarnation. Christ is incarnate. As Teresa of Ávila says, he has no body now but ours. And Christian people are daily bodily mutilated in our present age - the age of the new martyrs. If Christ is incarnate, we too are part of the body, and St Paul makes it clear that the parts have responsibility one to another. At 5pm on Sunday 28 December a candle-lit liturgy in St George’s Cathedral keeps the commemoration of both the Massacre of the Innocents (25 December) and the Martyrdom of St Thomas (29 December). Eliot’s Thomas’ sermon stands as the, surely timely, address.

Thomas Stearns Eliot, author of ‘Murther in the Cathedral’, died on 4 January 1966, and there are therefore many events in 2015 marking the 50th anniversary of his death. The first of these in Perth is at St George’s Cathedral where a plainsong Eucharist, musically reminiscent of that last Eucharist of St Thomas in 1170, is sung at 5pm on Sunday 4 January, the exact anniversary of his death, incorporating Eliot’s verse into the liturgy. At 5pm on Sunday 1 January his ‘Journey of the Magi’ features appropriately in ‘Follow the Star: a Christmas Meditation in Words and Music’ in the same venue. It is fitting that Anglicans begin the TS Eliot jubilee in Perth in 2015 as Eliot was himself a devout Anglican and his faith deeply informed all his writing.

Poems from Eliot’s ‘Old Possum’s Book of Practical Cats’ (1939) form the basis of Andrew Lloyd Webber’s musical ‘Cats’ (1981) and both the poems and the songs receive an airing in this Eliot Jubilee year in October at the ‘Cats’ Cabaret’ Evening in aid of Perth’s Cat Haven; see October Messenger for details.

A new production of ‘Murther in the Cathedral’ forms part of Perth 2015 Winter Arts Season; see the Season program when it is forthcoming. In an age when Christians are the most persecuted religious community on earth, it is timely to ponder St Thomas’ words in Eliot’s sermon: “...yet another martyr, and that one perhaps not the last.”
Make room in the inn

The Right Revd Allan Ewing | Bishop of Bunbury

CHRISTMAS Day services hold a special place in my heart. It was a Christmas day service in a small rural church on the outskirts of Melbourne that marked the beginning of my adult journey of faith. As a twenty-something stranger from another land travelling with a young family, it was a wonderful gift to be warmly welcomed. They made space in the pews and invited us to return at another time. It was for me a challenging encounter, for the warmth of welcome and the promise of a place for us in the community made me question my own beliefs and the existence of God. Since that time my life has been a continuing exploration of the fundamental questions I glimpsed on that first Christmas in summer: questions of the heart of God and the heart of my own being.

Across Australia on Christmas Day this year more strangers will arrive in our places of worship. Some will come because a love of family or friends brings them to a place they would not have visited otherwise; others because emerging relationship brings them into contact with new customs and traditions; others because, alone and decide that this time they will stop and join in. The strangers will arrive in our places of worship. Some will have watched the late and uncertain walk awkwardly to the front of them people to watch and follow. Others because a love of family or friends brings them to a place they would not have visited otherwise; others emerging relationship brings them into contact with new customs and traditions; others because alone and decide that this time they will stop and join in. The strangers will arrive in our places of worship. Some will have watched the late and uncertain walk awkwardly to the front of them people to watch and follow.

Finally, give these treasured visitors something to take away with them, something that marks the service they attended, but also something that serves as an invitation to come again. A written invitation will never be as good as a personal invitation, but many of us need both. While Mary and Joseph may have found no room at the inn, there must be no reason why the strangers and pilgrims on earth should not find room and have in front of them people to watch and follow.

My plea is that we make room for them. A warm welcome has some essentials. There should be an easy and comfortable place to sit, there should be easy-to-access guides to what is happening, with gentle guidance close at hand. There are some very practical preparations that will make the experience of the stranger one of blessing. I suggest appointing one or two people as service guides, appointing people to sit in the first two rows of pews; and having simple welcoming material that explains something of the life in your parish or centre. I wanted to find a phrase that is warmer than ‘service guide’. A better description might be host or hostess. It is the one who welcomes but goes further, guiding to seat and to page, available should there be any suggestion of confusion on the part of the visitor. The significance of where to sit cannot be overstated. Too many times I have watched the late and uncertain walk awkwardly to the front of the building, for these are the only pews that are left. These strangers then struggle to know what is happening, standing, sitting or kneeling hesitantly and in an untimely manner. People of a generous heart would have already filled the front pews to ensure that space was available where visitors would find room and have in front of them people to watch and follow.

December 2014 Purple Patch

<table>
<thead>
<tr>
<th>No.</th>
<th>Archdiocese</th>
<th>Event/Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>07</td>
<td>Archbishop</td>
<td>East Victoria Park-Bentley, 50th anniversary</td>
</tr>
<tr>
<td>24</td>
<td>Archbishop</td>
<td>Festival of Lessons and Carols, St George’s Cathedral</td>
</tr>
<tr>
<td>14</td>
<td>Bishop Tom</td>
<td>Mar Thoma Youth Camp, Nedlands</td>
</tr>
<tr>
<td>21</td>
<td>Archbishop</td>
<td>St George’s Cathedral</td>
</tr>
<tr>
<td>25</td>
<td>Archbishop</td>
<td>St George’s Cathedral</td>
</tr>
</tbody>
</table>

December 2014 NEWS

December 2014 NEWS

Apointments/Commissionings

<table>
<thead>
<tr>
<th>Name</th>
<th>Role</th>
<th>Location</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reverend Canon</td>
<td>Richard Pengeley</td>
<td>Dean, St George’s Cathedral</td>
<td>01.01.15</td>
</tr>
<tr>
<td>Dr David Wood</td>
<td>Commissioning</td>
<td>St George’s Cathedral, Perth</td>
<td>08.02.15</td>
</tr>
<tr>
<td>Galal Bashir</td>
<td>Commissioning</td>
<td>St John’s, Kings Square, Adelaide Street, Fremantle</td>
<td>18.10.14</td>
</tr>
<tr>
<td>Christine Duke</td>
<td>Commissioning</td>
<td>Assistant Priest, Bassendean</td>
<td>18.10.14</td>
</tr>
<tr>
<td>David Skiving</td>
<td>Commissioning</td>
<td>Assistant Priest, Dalkeith</td>
<td>18.10.14</td>
</tr>
<tr>
<td>Deborah Spencer</td>
<td>Commissioning</td>
<td>Curate-in-Charge, Wembley</td>
<td>18.10.14</td>
</tr>
<tr>
<td>Deborah May</td>
<td>Commissioning</td>
<td>Regional Chaplain, Armana Living</td>
<td>01.12.14</td>
</tr>
<tr>
<td>John Atem</td>
<td>Commissioning</td>
<td>Deacon, Sudanese Worshipping</td>
<td>01.12.14</td>
</tr>
<tr>
<td>David Lord</td>
<td>Commissioning</td>
<td>Chaplain, St George’s Anglican</td>
<td>01.01.15</td>
</tr>
</tbody>
</table>

In the light of the challenge made by the Rural Conference I look forward, using a tennis analogy, to reinforce my message and challenge made at the Rural Conference to offer a challenge to the rural church to nurture and encourage these people to place themselves before the Archbishop’s Examining Chaplains’ Committee as Enquirers, so their sense of calling might be tested. If there be those wishing to seek such discernment, the challenge will then be for the Archbishop’s Examining Chaplains’ Committee to provide an appropriate and convenient means by which to deliver the Enquirers’ Program – that is a challenge we relish!

Finally, give these treasured visitors something to take away with them, something that marks the service they attended, but also something that serves as an invitation to come again. A written invitation will never be as good as a personal invitation, but many of us need both. While Mary and Joseph may have found no room at the inn, there must be no reason why the strangers and pilgrims on earth should not find room and have in front of them people to watch and follow.

A challenge to the rural church

The Revd Dr Philip Raymont | Chair, Archbishop’s Examining Chaplains’ Committee.

HAVING grown up in rural Queensland on a mixed farm of dairying, vegetables, lucerne and grain, and as a member of a quite small rural parish, I continue to take an interest in what is happening and what can happen in what tends to be called the rural church in this Diocese. Being Senior Chaplain at Guildford Grammar School, with its considerable number of boarders from the Wheatbelt, I am constantly reminded of the concerns and joys of life in the country.

As I attend functions around the Diocese, I am told quite often that there are considerable numbers of people in the rural church who are keen to investigate a discernment for the ordained ministry. I took the opportunity at the Rural Conference of the Diocesan Synod to offer a challenge to the rural church to nurture and encourage these people to place themselves before the Archbishop’s Examining Chaplains’ Committee as Enquirers, so their sense of calling might be tested. If there be those wishing to seek such discernment, the challenge will then be for the Archbishop’s Examining Chaplains’ Committee to provide an appropriate and convenient means by which to deliver the Enquirers’ Program – that is a challenge we relish!

If there were to be people discerned for ordination by the Chaplains, then the Board and staff of the Wollaston Theological College would be challenged as to how to best deliver to such people a program of formation for ordination. Another challenge will be relished!

In taking up this opportunity to write in the Messenger so to reinforce my message and challenge made at the Rural Conference I look forward, using a tennis analogy, to the ball which is now in the court of the rural church being returned into my court. I pray that the Holy Spirit plays tennis and calls lay people everywhere, and not least rural areas, to be clergy in the Diocese of Perth!
Reflecting on the year
Ian Carter AM | CEO, Anglicare WA

AS THE holiday season comes upon us and yet another year comes to a close, it is important for us to reflect – to celebrate our triumphs, contemplate our goals, and think about how we can do even better in the future.

Anglicare WA has enjoyed a successful 2013-14 and I am very proud of our significant achievements. Our year has been characterised by innovation and determination, as we have undertaken several exciting new initiatives.

Our much anticipated youth homelessness program, Foyer Oxford, was launched on 6 March 2014. The plaque was unveiled by the Premier, Hon Colin Barnett MLA. Foyer Oxford is a landmark program for the State that has been five years in the making and has key partnerships with the State and Federal Governments and BHP. The program seeks to end the cycle of homelessness by providing its participants with access to accommodation, comprehensive support, and education, training and employment opportunities. The Foyer Oxford joint Blessing and Smoking ceremonies were held on Saturday 3 May 2014. Archbishop Roger Herft and two Noongar Elders led the proceeding in a lovely informal setting in the Foyer Oxford courtyard.

It is important for community service organisations to better understand the issues we are confronting. On 8 September 2014, we launched our Community Perceptions Report on Family and Domestic Violence. It is an important piece of work that investigates the Western Australian community’s experiences and perceptions of domestic violence. Months of research had gone into the development of the report and its findings are drawn from surveys conducted across Western Australia. The report is a powerful tool for advocacy on behalf of victims. It has also been used to inform our policies and service design.

We have continued to grow our connections with the Anglican community including parishes, schools and other organisations. The Church Partnerships Program, in its seventh year, continues to be a successful joint venture, funded by Anglicare WA and the Diocese of Perth. Information regarding our initiatives, services and opportunities is constantly shared with clergy to enhance and support their ministry. One example of this is the Anglican Parish of Kingsley Woodvale, a strong supporter of Anglicare WA. In June they held their annual Rug Up Sunday. A small mountain of food along with $600 was raised to be offered to the Good Shepherd Centre and their emergency relief work.

In the late stages of the 2013-14 financial year, we conducted an extensive organisational restructure. Our new structure emphasises place and people. We now manage our services based on their location. This enhances the ability of local services to work together and to respond to the community’s needs.

As me move toward another year, we are as committed as ever to supporting Western Australian families. We hope to build a thriving future for everyone in WA but most importantly our focus remains firmly on vulnerable people and families.

White Ribbon is an international movement that works to end male violence against women. The Australian White Ribbon organisation conducted a 16 month accreditation pilot project to recognise and accredit workplaces that are taking active and effective steps to stop men’s violence against women. This year, Anglicare WA became one of the first organisations in the world to be accredited, alongside Telstra and the Australian Army.

Our much anticipated youth homelessness program, Foyer Oxford, was launched on 6 March 2014. The plaque was unveiled by the Premier, Hon Colin Barnett MLA. Foyer Oxford is a landmark program for the State that has been five years in the making and has key partnerships with the State and Federal Governments and BHP. The program seeks to end the cycle of homelessness by providing its participants with access to accommodation, comprehensive support, and education, training and employment opportunities. The Foyer Oxford joint Blessing and Smoking ceremonies were held on Saturday 3 May 2014. Archbishop Roger Herft and two Noongar Elders led the proceeding in a lovely informal setting in the Foyer Oxford courtyard.

It is important for community service organisations to better understand the issues we are confronting. On 8 September 2014, we launched our Community Perceptions Report on Family and Domestic Violence. It is an important piece of work that investigates the Western Australian community’s experiences and perceptions of domestic violence. Months of research had gone into the development of the report and its findings are drawn from surveys conducted across Western Australia. The report is a powerful tool for advocacy on behalf of victims. It has also been used to inform our policies and service design.

We have continued to grow our connections with the Anglican community including parishes, schools and other organisations. The Church Partnerships Program, in its seventh year, continues to be a successful joint venture, funded by Anglicare WA and the Diocese of Perth. Information regarding our initiatives, services and opportunities is constantly shared with clergy to enhance and support their ministry. One example of this is the Anglican Parish of Kingsley Woodvale, a strong supporter of Anglicare WA. In June they held their annual Rug Up Sunday. A small mountain of food along with $600 was raised to be offered to the Good Shepherd Centre and their emergency relief work.

In the late stages of the 2013-14 financial year, we conducted an extensive organisational restructure. Our new structure emphasises place and people. We now manage our services based on their location. This enhances the ability of local services to work together and to respond to the community’s needs.

As me move toward another year, we are as committed as ever to supporting Western Australian families. We hope to build a thriving future for everyone in WA but most importantly our focus remains firmly on vulnerable people and families.

Our much anticipated youth homelessness program, Foyer Oxford, was launched on 6 March 2014. The plaque was unveiled by the Premier, Hon Colin Barnett MLA. Foyer Oxford is a landmark program for the State that has been five years in the making and has key partnerships with the State and Federal Governments and BHP. The program seeks to end the cycle of homelessness by providing its participants with access to accommodation, comprehensive support, and education, training and employment opportunities. The Foyer Oxford joint Blessing and Smoking ceremonies were held on Saturday 3 May 2014. Archbishop Roger Herft and two Noongar Elders led the proceeding in a lovely informal setting in the Foyer Oxford courtyard.

It is important for community service organisations to better understand the issues we are confronting. On 8 September 2014, we launched our Community Perceptions Report on Family and Domestic Violence. It is an important piece of work that investigates the Western Australian community’s experiences and perceptions of domestic violence. Months of research had gone into the development of the report and its findings are drawn from surveys conducted across Western Australia. The report is a powerful tool for advocacy on behalf of victims. It has also been used to inform our policies and service design.

We have continued to grow our connections with the Anglican community including parishes, schools and other organisations. The Church Partnerships Program, in its seventh year, continues to be a successful joint venture, funded by Anglicare WA and the Diocese of Perth. Information regarding our initiatives, services and opportunities is constantly shared with clergy to enhance and support their ministry. One example of this is the Anglican Parish of Kingsley Woodvale, a strong supporter of Anglicare WA. In June they held their annual Rug Up Sunday. A small mountain of food along with $600 was raised to be offered to the Good Shepherd Centre and their emergency relief work.

In the late stages of the 2013-14 financial year, we conducted an extensive organisational restructure. Our new structure emphasises place and people. We now manage our services based on their location. This enhances the ability of local services to work together and to respond to the community’s needs.

As me move toward another year, we are as committed as ever to supporting Western Australian families. We hope to build a thriving future for everyone in WA but most importantly our focus remains firmly on vulnerable people and families.

Other donations go to The Land Mine School, Sisters of Christ Orphanage and The Green Gecko Project.

The trip also involves many historical and cultural experiences. Some are confronting, like the tours of the Killing Fields, S21 and the Land Mine Museum. Others are amazingly beautiful sights: the Siem Reap Temples, Angkor Wat and Phnom Penh Palaces. Different smells, sights and sounds on a boat tour of Tonle Sap Lake, Cambodia markets and foods and rides in tuk tuks.

The students who undertake this adventure will share in these amazing experiences and more. The most moving of these is the hand over of the Tabitha houses when building is complete. The huge smiles and tears of joy are the most memorable and moving, knowing you have changed these families’ lives and their future for the better.

As the Service Trip nears it tenth year, we at GMAS are looking for new challenge in Cambodia, to enrich our students’ first task is to fundraise the money to be donated to the Cambodian families and communities. The individual students and their families undertake this throughout the year, with help from the school. This gives the trip a year-long service requirement and commitment. Over the years, students and their families have raised over $100,000.

The trip has increased the service aspect and the number of organisations that receive donations. They are all Non-Government Organisations (NGOs). Our primary organisation is the Tabitha Foundation, with whom we build houses for two days of the ten-day trip. Over the past six years we have raised enough money to build over 100 houses in villages of the Kampong Thom Province.

and educate the future generations, who will ultimately change Cambodia. We are starting a School Building Program, which we hope to fund over the next few years and complete for our tenth year trip in 2017.

The Cambodia Service Trip 2014 has 18 students from year 10-11, four parents and two staff. It raised approximately $31,500 in 2014. This goes towards building 15 houses with Tabitha Foundation ($24,500), donating $4,500 to the Georgiana Molloy Builds a School fund with Tabitha Foundation, and supporting the Green Gecko Project ($2000) and the Sisters of Charity Baby Orphanage by donating clothes, nappies and rice. This year’s trip departs on Friday 28 November and returns Monday 8 December 2014. Rejoice in Service!

Rejoicing in service at Georgiana Molloy Anglican School

THE motto of Georgiana Molloy Anglican School is “Rejoice in Service” and for the past six years we have been offering the chance for years 10, 11 and 12 to live out this motto. The Cambodia Service Trip has evolved into a motivational, emotional and cultural experience for our students to adventure beyond Busselton and Australia.
As Christmas 2014 draws close, many Defence families will be scattered all over Australia, some living close by, even worshipping near you. Because of the demands of Service life, most are separated from their extended families. These are just some of the stories of my parishioners. In order to move to their posting ‘over east’ this Christmas, Mary will be a young heavily pregnant mum who will swap the donkey for an equally uncomfortable drive across a Nullarbor shimmering in summer heat, to a “Bethlehem” on the East coast where her husband will take up his next three year posting. Unable to fly under the less-than-six-weeks-before-birth rule, the young pregnant family will be given allowances for travelling up to 700 kilometres a day between “inns”, interspersed with frequent comfort stops to ease tired backs, and allow their pre-schooler, just two summers old, some time out of her car seat.

Defence members may be found in a Middle-Eastern country in an Area of Operations half a world away from the predictable sameness of a summery, suburban Australian landscape. Here we sit looking at pictures of the Operations Officer’s newly born baby on his laptop watching the bub grow week by week as each new set of photos descend down the email umbilical. Deployments for sailors, soldiers, and airmen can be as long as eight months or as short as three, and a baby grows a lot in those months. Photos descend down the email umbilical. Deployments for sailors, soldiers, and airmen can be as long as eight months or as short as three, and a baby grows a lot in those months. Photos descend down the email umbilical. Deployments for sailors, soldiers, and airmen can be as long as eight months or as short as three, and a baby grows a lot in those months.

These stories will be represented in smaller or greater part by Defence members and their families all over Australia this Christmas. The military speak for Christmas is “period of operational stand down” but many will be operational this Christmas, celebrating by Skype for a snatched moment of merriment with far away families, the tyranny of distance stretching the width of our wide brown land, or another world away.

So spare a thought and a prayer for my parishioners. Think of them arriving at unwelcoming inns, and consider supporting and blessing them. And consider what they do for our Australian society, their need for redemption no less than ours. For the rest, just check the newspapers. As we take the Advent to Christmas journey let us practice living incarnation, loving and remembering them through this season. May blessings abound to you all.

I DON’T feel like a good news story, but Bishop Jeremy asked me to write a few words, so here goes. I was brought up in a loving, charitable but strictly atheist family, and found my way to Christ and the Anglican Church in my teens. The decades after that were fairly patchy, and there were many years when the church didn’t seem to be offering anything I wanted or needed. Then my late husband and I moved to Dowerin, where he had grown up, and we started attending the Uniting Church. After some years we moved across the road to St Barnabas, the Anglican Church, and The Revd Norma Metcalf. It seemed that Norma needed some help, and it seemed that God wanted me to be that person. So I became an LPM.

For some years I have resisted the urge to study theology, but finally it seemed I could resist no longer and in first semester this year I enrolled, with some trepidation, in a graduate diploma of theology through the Melbourne University of Divinity. One unit a semester seemed quite enough to tackle, and I spent a delightful first semester in Introduction to the Old Testament. I was hooked. I even enjoyed writing the essays and was hungry to read and understand as much as I could. This semester I undertook an intensive at New Norcia on the Rule of St Benedict, mixing the daily office and community life with lectures and reading, all overseen by Sister Carmel Posa, a Benedictine scholar and one of the Good Samaritan Sisters living at New Norcia. Back in Dowerin, Revd Norma is talking about retiring next year, and we are not sure what is going to happen then. I didn’t start on the theology path to take her place, but God has plans that we don’t always know about until they come to fruition. Is this a good news story? I don’t know. All I know is that I am enjoying learning and reading enormously. As for what happens next, we will wait and see. ✝

Good News: Loving learning
Diane Hatwell

---

**Christmas journeys for Defence Force members**

The Revd Dean Griffiths | Defence Force Chaplain

CHAPLAINCY to Australian Defence Force members is ministry in the margins. The familiar Biblical texts may represent the received, canonical text but the real work of interpretation begins in the margins where we argue, annotate, scrawl tetchy disagreement, engage and get into conversation between the text and the world, that region outside the page. Ministry in the margins is a lot like being in the early Church, amongst this strange strag of believers in a Gospel which saved, healed and transformed human life, who salted the little settlements dotted around Asia Minor and the Middle East. Defence chaplains in the Navy, Army and Air Force live in that liminal space between the received text and the world.

---

**Supporting people to … say it as it is**

An initiative of the Anglican Church in Perth to support people to make contact with the Royal Commission into Institutional Responses to Child Sexual Abuse

The Anglican Church has established a Pastoral Support Group to assist you to contact the Royal Commission.

Brochures are available from parishes and at www.archbishopofperth.org/index/brochure.html

Confidential enquiries can be made to the members of the Pastoral Support Group:

Mrs Sarah Brown
Mobile: 0417 986 361
Email: sarbro97@bigpond.net.au

The Revd Robin Tapper
Mobile: 0455 299 984
Email: ratapper@gmail.com

The Revd Dr Stephen Truscott SM
Tel: (08) 9485 8980
Email: stephen.truscott@fullnessoflife.org

---

**Give a Gift of Love and Prayer this Christmas**

Download a Prayer for your Christmas card or Christmas e-card at abmission.org/AdventChristmas2014
ON REFLECTION, 2014 has been an extraordinary year locally, nationally and globally. Isn't it just as well that we don't know what lies ahead of us, as we contemplate the opportunities of a new year?

Advent is here, Christmas is imminent and 2015 is beckoning! Advent is a time when we commit our minds to preparing to hear the good news of God among us in Christ. We have just passed through the two busiest months in any school, October and November. All the usual ‘activity’ of schools, with the added joyous burdens of testing and examinations, report writing, Nativity Plays and Carol Services, Year 12VAlecdortries and Graduations, Speech Days and Nights, finalising the year’s tasks and preparing for new students and classes in the new year.

This time last year, we at the Anglican Schools Commission could not have predicted that we would have four new schools in three states by the beginning of 2015!

Stage 1 of St James’ Anglican School at Alkimos is ready for students to arrive. We anticipate more than 150 students in classes from Kindergarten to Year 6. St James’ Principal, Mr Adrian Pree, together with his foundation staff, are busy putting the finishing touches on everything from curriculum to classroom setup, uniforms to booklists, landscaping to co-curricular programs. There is nothing more exciting than the opening of a new school, albeit rather tiring for those directly involved! We enthusiastically await the official opening of St James’ Anglican School by the Archbishop on Friday 8 May next year.

As mentioned in last month’s Anglican Messenger, also over the Christmas holidays the ASC will acquire Murdoch College and rebrand it as St George’s Anglican Grammar School. It will remain in its current premises on the Murdoch University site until mid-year, when the School will relocate to its new CBD campus on William Street opposite Central Park. The School will cater for students from Years 7 to 12.

The ASC will also acquire a further two schools in the eastern states over the Christmas holidays. From the beginning of next year Trinity Anglican College, with campuses in Albury (New South Wales) and Wodonga (Victoria), as well as Cobram Anglican Grammar School (Victoria), will become ASC schools. Trinity Anglican College will have approximately 1,000 students in 2015. The Albury Campus covers Kindergarten to Year 12, while the Wodonga Campus being Preparatory to Year 6. Cobram Anglican Grammar School will have approximately 250 students next year. This means that, together with Cathedral College (Wangaratta, Victoria), an ASC school since 2011, all Anglican schools in the Diocese of Wangaratta will be ASC schools, reflecting the special ‘partnership in mission’ between the Dioceses of Perth and Wangaratta.

Looking back on 2014, we thank the Principals and administrators, Chaplains, teachers and support staff in our schools for their commitment to the young people in their care. The many and varied contributions they make to the mission of Anglican schooling ensures the quality, diversity and richness of our communities.

Looking to 2015, we know only some of what lies ahead. We look forward in faith and hope to all that the new year will bring.
Epiphany, dark and bright

The Revd Dr Gregory Seach

“A cold coming we had of it, just the worst time of the year for a journey, and such a long journey: the ways deep and the weather sharp, the very dead of winter.”

These lines from Bishop Lancelot Andrews’ sermon for Christmas Day, 1622 – famously borrowed by T S Eliot for his poem ‘Journey of the Magi’ – immediately sprang to mind when Bishop Kay asked me to write on the Epiphany. Of course, as I write it ‘the very dead of winter’ is, mercifully, still some way off in Cambridge. Nevertheless, as I prepare to make a ‘long journey’ to Perth, the days are resolutely drawing in. It is now dark by 4.30 in the afternoon, and there is a resolute chill to the air most days: winter woollies are becoming necessary. Perhaps as you read this, no doubt sweltering in a Perth summer, that sounds attractive, but the prospect of warmer days is appealing from the midst of the Cambridge fens!

One of the reasons, I think, that the Feast of the Epiphany is so significant in the northern hemisphere is its focus on light. The wise men, the Magi, follow a star; and Andrews was not the first to link that star, and the child it heralds, both to the second letter of Peter, with its reference to ‘the morning-star rising in our hearts’, and to Revelation, where Jesus himself declares “I am the root and descendant of David, the bright morning-star.” In winter darkness, any festival which focuses on light is a cause for celebration. And certainly in England, where Epiphany marked the end of the twelve days of Christmas – days when, if you were rich enough, you feasted and made merry in the midst of the ‘bleak mid-winter’ – it was a time of great fun. Shakespeare’s Twelfth Night still gives us a sense of some of the riotous celebration and misrule that coincided with the Feast.

The Orthodox Church, which has always kept Epiphany as one of its great feasts, refers to it as ‘the Feast of Lights’. For them, Epiphany ranks with the Transfiguration as one of its great feasts, refers to it as ‘the Feast of Lights’. For them, Epiphany ranks with the Transfiguration, the Resurrection, and the Ascension as one of its great feasts, and stresses its theological significance. However, as with the Transfiguration and Ascension, it is not a feast which is celebrated at home. It marks the Church’s response to the news of Jesus’ birth: the angel says to the shepherds, “Today in the town of David a Saviour has been born to you; he is Christ the Lord.”

Notwithstanding the joy of that manifestation, the brightness and warmth of that light, the point both Andrews and Eliot stress is that the difficulties of a winter journey are only the beginning, and ultimately only a minor problem for the Magi. Having followed the star, and seen the child, they return to their own country, but no longer at ease here, in the old dispensation, with an alien people clutching their gods.

The living God has called them by a star, and been made manifest to them in a living child: life cannot continue unchanged, uninterrupted. But in these opening chapters, Matthew’s gospel has already shown that life is utterly transformed for Mary and Joseph. They, too, must take up a new home in Nazareth when, as with their ancestors of old, God calls them out of Egypt. As we read throughout Scripture and the history of the Church, few people have their lives unchanged after an encounter with Jesus. No one that encounters him can ever be ‘at ease… in the old dispensation’.

Moving house, moving city and country is, invariably, a disruptive experience; even if, as for me and for the Magi, it is a returning home. There are always ‘hard and bitter’ times as one says good-bye to friends and colleagues, familiar sights, ways of doing things, even weather – to take and what to leave behind (no ‘clutching old gods’ allowed)! That experience too, however, helps me recall what the Church celebrates at Epiphany: the Light of the world is made manifest to us, God is with us. No life can be the same again. Given the extraordinary miracle we celebrate at Christmas and Epiphany, all we can do is worship the Christ child, and offer what gifts we have. Following the life-changing encounter made manifest and celebrated at Epiphany, we are all summoned to return to our own country, our heavenly home, by another road – a road illuminated by the bright morning-star, who (to turn, at last, to St Paul) ‘has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ’ (II Cor. 4:6). I look forward to being with you soon, and wish you a blessed Christmas, and an Epiphany in which the light and love of Christ are made manifest every day.
THE Good News Project is about living Christ’s gospel in today’s modern environment. It is about making the everyday matter and about finding the good in a world that often focuses on the opposite.

At Synod in October, it became abundantly clear that there is no shortage of Good News stories. We just need to hear about them! The Good News Project is providing the opportunity for this, placing issues and challenges within the broader context of being grateful for everything around us. A dedicated website and blog has been started in an endeavour to share these positives.

In a workshop exercise at Synod, the assembled gathering was asked to participate in brainstorming sessions that encouraged spiritual sharing and reconciliation.

One of the questions posed was: What is the Good News to Me? Replies included:

- “Being public in our worship and welcoming of others who wish to join us.”
- “The revealing of a God who is compassionate and living and seeks my/our good.”
- “Reconciling love, restoring, healing bringing together through the life, death and resurrection of Jesus.”
- “God is our spiritual super fund.”
- “God is LOVE / we are loved.”

In response to another question, Where Do I See the Good News Project Café #1 – Reflect | Recognise | Celebrate

Parishes, schools and agencies are encouraged to build on such stories and send them to the Good News Project website www.goodnewsproject.org.au This website is easy to negotiate, with a clearly-defined link to how you can contribute.

Next year, dates have been set when communities throughout the metropolitan area can gather at a Good News Project Cafe to share and expand upon the positivity surrounding us.

The Good News Project Cafés will be held in each of the three Episcopal areas. The sessions will include a range of exciting speakers and will be led by the Assistant Bishop who has oversight for that area: North – Bishop Tom Wilmot; South – Bishop Kay Goldsworthy; East – Bishop Jeremy James.

In another workshop, the participants were asked to brainstorm the Good News, the Good News Project, and the Good News Book. They included:

- The Parishioner who heard of a need for Bibles in the instance: pages of Good News were collected that inspired us. For Good News in my Parish, Agency or School? pages and reconciliation.
- The Listening Post that has started with willing volunteers.
- The young mums’ service that began each week, responding to the growing need and desire to learn to be disciples and witnessing our communities beyond the church gates.
- “Reconciling love, restoring, healing bringing together through the life, death and resurrection of Jesus.”
- “God is our spiritual super fund.”
- “God is LOVE / we are loved.”

LET it be known to you that this salvation from God has been sent to all peoples. (Acts 28:28)

Our children had never been inside a mosque. Hoping to encourage tolerance, inclusivity and open-mindedness in our offspring, I visited the newly-built Masjid Ibrahim Mosque in Southern River with my daughter at a mosque open day in October. Two Perth mosques and an Islamic education centre had been vandalised the week before, and I was drawn to share solidarity with, and pray for, our Muslim brothers and sisters.

Greetings warmly, we took off our shoes, and were ushered into the central carpeted prayer room where salat prayers are performed five times a day. Visitors gathered in a semi-circle under the dome, facing the mosaic-tiled niche called the mihrab, which shows the direction, or qibla, of the Ka’bah, the building at the centre of the Al-Masjid Al-Haram mosque in Mecca. Imam Burhaan Mehtar advised that circumambulating the Ka’bah, the House of Allah built by the prophets Abraham and Ishmael, seven times anti-clockwise during the hajj lifetime pilgrimage is called tawaf. It symbolises unity, submission and purification from sin, a washing machine spinning until we come out sparkling and spiritually cleansed.

Sheikh Burhaan addressed our group of visitors with an informative talk, and openly answered questions from the floor with Sheikh Shabir Mossa and Sister Jameelah Pikos-Sallie. The significance of Islam as a way of life, and the diverse cultural expressions of its one and a half billion followers were emphasised. My daughter enjoyed the sausage sizzle, yet I am certain she has been steeped in something far more important for her character: a sense of the prayerful, deep faith and community spirit of the neighbours she met who worship Allah. May Muslims and Christians share God’s radical love, as we mourn the violence in Syria and Iraq, and pray together for the peace of humanity.

Anglican Community Fund

Giving back to the Anglican Community

Christmas and New Year Trading Hours

Christmas Eve, 24 December
Monday 29 December
Tuesday 30 December
Wednesday 31 December
Friday 2 January

8.45am - 12.00noon
10.00am - 1.30pm
10.00am - 1.30pm
10.00am - 1.30pm
8.45am - 4.30pm

The Staff at ACF wish you a safe, happy and holy Christmas
What should we do about ISIS?

Archbishop Justin Welby

ONE hundred years ago, the first casualty reports from the Battle of Mons were received. Although the war had been declared on 4th August, the first British casualty was on the 21st. He is buried opposite the last one, who fell in the same area four years and millions of dead later.

The front line was back where it had started. I saw their graves at the service in August to remember the outbreak of the war at the St Symphorien cemetery in Belgium. Seventeen-year-old John Parr lay near 40-year-old George Elson, who had also fought at Mons in 1914, served in all the major battles of the war and was killed a few minutes before the armistice. Laid to rest together by chance, their graves seemed to cry out against the miscalculations and stupidity that led to more than 10m deaths in those years.

Historians will argue the causes and errors forever. Yet even the world risks the same errors of blind and pointless conflict now as leaders respond to ISIS and other groups like it who call themselves “jihadists,” although in much of Islam the term “jihad” means the peaceful, internal struggle for spiritual life and obedience. Whatever is done to face these groups must be global, holistic, and determined over the long term with a clear intention of building a just peace. Above all there needs to be a new and compelling alternative narrative to that of a war of self-defence. The justification for our use of military force rests principally in the extreme humanitarian need of the local communities. It was striking, during a meeting in early September at Lambeth Palace, to hear an Oriental Christian Orthodox leader refer with admiration to the safe havens for the Kurds of 1991, set up by John Major. The aim of our violence must be to prevent the alteration of facts on the ground, and to establish safe space. Defending ourselves through air power is both unlikely to succeed and questionable in its long-term effect.

This struggle is not simply a religious conflict, but a terrible mix of ethnicity, economics, social unrest, injustice between rich and poor, limited access to resources, historic hatreds, post-colonial conflict and more. It is impossible to simplify accurately. We cannot tolerate the complexities and so we seek to hang the whole confusion on the hook of religious conflict. And because even to do that on a global scale is so complicated, we focus on one area, at present Iraq and Syria, while others—Sudan, Nigeria and most recently Somalia—is chaos, Libya is in meltdown.

Our own responses need to be calibrated with immense care. Over-simplification may give us obvious enemies and thus a simpler task, resolvable by force, but it results in mutual destruction. Christians speak of the plain of Nineveh and Muslims may answer, “What about Srebrenica or Chechnya?” To simplify is to deceive ourselves, and deceit leads to the same nightmares that engulfed the world after 1914.

Strategy must aim for a just peace, not only our stability and prosperity. The creation of international structures that promote peaceful confrontation is one of the greatest achievements since 1945. Yet too often they break down. An effective strategy requires as its foundation the ideals which were so influential after 1945 in Europe and Japan. We are not fighting for economic prosperity and a second overseas holiday every year. That weighs little against an ideal, however perverted, of eternal salvation through jihadist killing. Our struggle is for the ideas of human flourishing both now and eternally, of mutual love and respect, of diversity handled in amity not enmity. There is a need for leadership, and a consideration of what that means. What does the end of this struggle look like? It must include a review of those aspects of our own culture and lives that rest in power and self advancement and not in love for neighbour. That touches on systems of trade, international finance, and the exercise of power.

Our strategy must be long term. There have been a number of calls for an international and coordinated approach to the threat of jihadism. They are right. However, to be effective we must not look for quick fixes.

Do a long-term strategy always include armed force? No one should imagine the solution is obvious. Used only in the last resort and despite the involvement of five Islamic countries in the current US-led coalition, military force is inevitably seen as yet another “crusader” violence and increases support for what it seeks to subvert.

Within Christian teaching there is a strong and brave tradition of absolute pacifism. Yet there are calls from Christian leaders in the Middle East for armed help. They seek temporary support while their own governments get their act together. They do not want the Middle East emptied of its Christian populations.
essential to its culture, critical in many areas of life and there since before the time of St Paul.

International action of a quasi-policing nature is a very recent development of the ideas of just war that have existed in Christian thinking for 1,500 years. In addition to the classic tests (including last resort, clear aims, probability of success, proportionate means, protection of non-combatants, and prevention of aggression), in the 21st century international lawyers have begun to develop at least three further requirements. A war must be legal in terms of the United Nations charter, its goal must be to preserve the framework of values set out in the Universal Declaration of Human Rights, and it must be of limited duration. All experience of war demonstrates that the longer it lasts the more violent and savage it becomes.

We permit the police to use violence domestically to preserve order. The impact of the larger scale violence involved in war means that there should be even more careful deliberation about its deployment. The outcomes are always unpredictable. The second Iraq war showed us that by effectively creating new networks of international terror. When necessary it serves the Prince of Peace who never wielded a sword. It overcame the greatest power of the age. Christians must be careful about the language we use. Yet for Christians there is one simplicity. All our futures are in the hands of God, who is Lord of history. We are called by Jesus Christ to trust God, and to love each other, our neighbours and our enemies. We are to value the lives of others and hold our own cheap. Bringing God into the calculation is a call to discipleship, to hope and not to fear. Followers of Jesus Christ must not be faithless addicts to self-defensive violence. History shows this out. In the first three centuries of the church it had no armies, no kings and no pitched battles. Yet it overcame the greatest power of the age. Christians serve the Prince of Peace who never wielded a sword.

We all know that violence by itself resolves nothing. Any global struggle with aims of human growth and development, of a just peace and not only on the terms of the rich and powerful, requires a different spirit. For Christians it is ultimately through following the example of Christ’s self-giving love that we may save ourselves and others.

It may be that we cannot avoid some use of force, but that must be done in the context of a greater and more selfless ideal that renews the vision that rebuilt our own continent after the long wars that began in 1914. This struggle is for the heart and the spirit, not only for our security and undisturbed wealth. It is a winnable struggle, but the victory requires us to reshape our values, as much as to overcome those of ISIS. If we respond as we should, if we take this challenge as we should, then the future is a hopeful one for us, and for those areas currently so terribly afflicted.

From the website of the Archbishop of Canterbury. This article was first published by Prospect magazine: http://www.prospectmagazine.co.uk/world/justin-welby-what-should-we-do-about-isis

A Dickens of a Christmas
Anthony Howes

WHAT seems to have become a welcome Christmas Tradition, “A Dickens of a Christmas,” returns to St George’s Cathedral at 7.30 pm on Friday, 19 December.

First seen in 2012, “A Dickens of a Christmas” is centred around the famous Dickens story of Scrooge, the poor Cratchit family and the various Ghosts of Christmas, together with seasonal music in which all present are encouraged to participate. The beautiful setting of the Cathedral, enhanced by candle-light, sees the stars of previous years, Jenny Davis and Anthony Howes joined by musicians including The ICW Chorale, directed by Ian Westrip and surprise guests yet to be announced.

Importantly, and as in previous years, proceeds from ‘Dickens of a Christmas’ go to providing street swags for the homeless of Perth and Fremantle. The swags are made up in Perth by inmates of Bandyup Women’s Prison and boys from Scotch College and are then distributed through The Order of the Knights of St John of Jerusalem Knights Hospitaller and Volunteering WA.

Bookings are advised – through Trybooking- http://www.trybooking.com/GIUX

Further information from the Cathedral Office – 9325 5766. 

BISHOP Jeremy James was the catalyst that brought together a truly representative group of people from as far away as Merredin, Morawa and York to meet in Wongan Hills for a “welcome to the region” day.

Jeremy documented his time as a rural clergy person, making special comment of his links with the people from Northam and Cunderdin who were present. He then listened attentively as each participant spoke of their commitment and passion for the church in their place.

People were revitalised by the time spent mixing, discussing issues such as the future of the rural church, leadership and sustainability. The day was enriched by a midday Eucharist at which Bishop Jeremy preached, and encouraged us all to be unafraid of change, of letting go and of doing the new, innovative thing.

Many expressed the hope that similar gatherings could become a twice-yearly occurrence to help maintain links and morale in the region. Everyone felt valued, understood, uplifted and encouraged by Bishop Jeremy’s visit.

The Revd Canon Kathy Barrett-Lennard
The Wheatbelt welcome for Bishop Jeremy

We have caring and understanding professionals available every day to help in your time of need

AT CHRISTIAN FUNERALS

we are dedicated to providing the Christian community in Perth with the highest quality of service with practical and affordable solutions

Pre-paid and pre-arranged funerals always available

302 Whatley Cres. Maylands
9370 5315 (24 hours/ 7days)
www.christianfunerals.com.au

Christian Funerals
Dignity, Compassion, Trust
Christmas in the Diocese of Eldoret
The Revd Evelyn Mulwo | Coordinator, Partnership in Mission

CHRISTMAS is a time everyone in this community is looking forward to, and in preparation people are already taking stock of the food items to buy like rice, wheat flour and ensuring that the same are purchased in good time. Normally by 1 December rice and wheat flour are out of stock. The main dishes at this time are rice, chapatti, roast goat or sheep and chicken.

This is a time for children to visit their grandparents, especially families living in town and they will be warmly welcomed to experience life in the rural area during Christmas. This is also a time to buy new clothes and shoes. The homesteads are cleaned. Neighbours come together in one home, slaughter a goat or sheep and share a meal together.

At St Matthew's Cathedral, one week before Christmas, a one-hour Carol Service by Candlelight will be held. The Cathedral will be full to capacity, and many people who are not Anglicans also enjoy attending this service every year.

At the Diocesan level, before the start of Christmas, they will exchange gifts and goodies with their secret friend, a goat or sheep will also be slaughtered, songs, prayers and testimonies will be shared and giving thanks to God for the year 2014. The Bishop will be at St Matthew's Cathedral, celebrating Holy Eucharist and admitting candidates to Holy Communion.

Sudanese Christmas in the kitchen and the park
The Revd Onesimo Yugusuk

CHRISTMAS is one of the best occasions for Sudanese Christians to celebrate, and a lot of preparations are made to make Christmas a memorable occasion. The Sunday Service is always well attended. The question we ask is: how different is Christmas celebrated in Australia for those Sudanese living in Australia? Here are some ways the Sudanese celebrate Christmas differently:

Sudanese Christians gather together in homes to bake biscuits known as “khabees.” Khabees are a type of biscuit made in different shapes. These biscuits are served during Christmas holidays as a way of sharing food together. Women gather together in a group of 6-10 or more and spend about five hours baking khabees. It’s not only baking the biscuits; it involves much more than that. It also involves telling Christmas stories about the nativity and singing Christmas songs. This is a very healthy and spiritual practice for Sudanese living in Australia.

The other practice which is different is that many Sudanese Christians prepare to celebrate Christmas in parks after the church service. Families join together, bringing between 150 and 200 people along, and there are various activities for children, women, and men. There is listening to Christmas songs, dancing and sharing Sudanese dishes together.

In this kind of gathering there is a sense of community, oneness and friendship. Sudanese always cherish such gatherings and they always wait with great anticipation for Christmas to arrive. This is how Christmas is celebrated among the Sudanese churches and we ask for your prayers for Sudanese communities to make the coming Christmas peaceful and enjoyable. Merry Christmas and a happy New Year!
WE ALL have our definitions of ‘Angels.’ There is the learned and erudite theological definition, the Christmas carol definition, and the theatrical explanation. The last mentioned definition is that of the theatrical definition is the financial backer supporting a production. I offer a further definition of ‘angel’ for the performing arts world: one who by perseverance and inspiration and vision has given added life and health to the creative spirit in our community, one who has extended the influence of the Creator through the arts. As we come to the end of 2014, it is fitting to recall three of this last kind of angels, for the three I will mention are retiring or have just retired from that role in Perth and we are in their debt.

John Shepherd was Dean of Perth for the past 24 years. His retirement a few months ago saw community and church leaders record their gratitude for his work as a priest and leader. That gratitude I have since heard echoed by not only Arts Minister John Day and Director-General of the Department of the Arts Duncan Ord, but by artists and technicians of all disciplines. My own experience of working with Dr Shepherd saw him quietly and efficiently seek out arts practitioners with relevant helps and make them feel valued and their art as important to church and community. Subsequently, St George’s Cathedral became the home for their music, fine art, drama and literary expression. With his understanding, not only of the importance of the arts, but how they worked, the Cathedral became known for the integrity and quality of music, art and drama, and a powerful arts force for good in our city.

Joseph Colaneri became Artistic Director of the WA Opera Company some two years ago, and has now departed for his home and career in New York. Again, in talking with Joseph during his time here, often over a cuppa in the Butler Hall after a performance, he saw the potential of the organisation and made them feel valued and their art as important to church and community. St George’s Cathedral became the home for their music, fine art, drama and literary expression. With his understanding, not only of the importance of the arts, but how they worked, the Cathedral became known for the integrity and quality of music, art and drama, and a powerful arts force for good in our city.

Rodney Phillips came to Perth in 1999 as General Manager of His Majesty’s Theatre, and then in 2004 combined that role with that of Chief Executive of Ogden Perth. Rodney retires at the end of the year, and Ogden Perth returns the management of the various venues to Perth Theatre Trust. With experience in charge of companies and orchestras in South Africa, opera in Brisbane and the Sydney Opera House, Rodney’s vision enabled His Majesty’s to develop a second stage, ‘Downstags at the Maj’, provide concerts for seniors with ‘Morning Melodies’, offer workshops for children with ‘Maj Kids’ and maintain our theatre heritage with The Performing Arts Museum. He never tired of supporting other arts organizations with practical assistance: Agelink Theatre with new work such as “Cis and Barbiche” at Subiaco Arts’ Centre, Midnite Youth Theatre with their productions at HMT and the Playhouse, Perth Theatre Company with their outstanding production of ‘Amadeus’, the City of Albany in their problems with the then management crisis of the Albany Entertainment Centre – the list is endless. And that list is not only of major items. Just recently, I saw him talking, advising and encouraging a young teenage playwright, with the play script on the table and the two poring it over in detail.

I salute these three visionaries and thank them for making WA a better place. Oh yes, I very definitely believe in Angels – of all definitions! For us all – my wish is for a blessed and holy Christmas.

FROM the past to the present! The Revd Ted and Caroline Cosens arrived in Australia from cool England in the mid 1970s to establish the Dampier Mission to Seafarers. They did have a car which Ted used and Caroline acquired a bike to get herself around Karratha despite the heat. Their children, Charles and Clare, were in primary school. They endeared themselves to us and the friendships formed in those early days of Dampier/Karratha have lasted, although the Cosens returned to England after stints in New Zealand and Melbourne. Ted died recently, but had requested that his ashes be scattered on King Bay at Dampier. Bill Ross, Rector of the then Parish of the West Pilbara when they arrived, will officiate when Caroline, Charles and Clare and their families return to Dampier in December to carry out Ted’s wishes. With the help of the present Chaplain of Dampier Mission to Seafarers, The Revd Ian McGilvray, the ashes will be scattered from a launch, followed by a Service in the Mission Chapel.

Close friends of the Cosens family, Tony Jacobsen and Peter and Helen Kynren and I would love to be there to join them, but distance and dollars preclude it.

Bishop Gary Nelson is travelling to Darwin to attend the consecration and installation of the sixth Anglican Bishop of the Northern Territory, Bishop Greg Anderson. Greg and his wife Annette have lived in Numbulwar and Darwin working through Church Missionary Society for twelve years. They returned to Sydney where Greg served as Head of the Department of Mission at Moore Theological College.

Broome Parish is to be in the care of locum Rev Bill France and his wife Jackie, no strangers to our Diocese, for the first half of 2015, after the Mildenhall family move to Sydney.

The Revd Clifff and Mrs Nola Parish, formerly of Bunbury Diocese and having recently retired from Sydney, have been appointed locum tenens of the Parish of Shark Bay for six months after Philip and Kathy Knight retire and move to Dongara. Denham is a well knit community, which swells noticeable in the winter months with many southerners relocating for the warm weather. Nearby Monkey Mia provides a great attraction for visitors from all over Australia and other parts of the world.

From Kununurra, news that the church treasurer, Paul Mock has recently completed a survival course in the Pilbara, and now has plans to drive around Australia with the whole family. I wonder if the two are linked?

To keep our eyes on Mission and our Diocesan Centenary agreement to partner with Karamoja Diocese in Uganda, Christmas cards have been printed to give members of the Diocese of North West Australia the opportunity to pay for a student’s schooling for one year to the amount of $210. This is the fourth year since its inception, enabling a whole class of students to attend four years of high school education. May the joy of the angels, the eagerness of the shepherds, the perseverance of the wise men, the obedience of Joseph and Mary, and the salvation of the Christ-child be yours this Christmas.

Advent candles down under

THIS prayer for lighting the candles on the Advent wreath uses Australia images. Consider making your Advent wreath from eucalyptus leaves instead of winter evergreens this year.

Lord Jesus, come!

As morning light awakens us to work and pray, shine, Sun of righteousness, bright on the path of all who seek justice.

As solid ground beneath our feet, steady us, Rock of our salvation, strong to sustain all who trust in you.

As green shade beckons in the heat of the day, gently protecting all who seek wisdom.
CHRISTMAS wouldn’t be Christmas without carols. It would be hard to choose a favourite as there are so many, but one of the most beautiful is entitled “Love came down at Christmas,” by Christina Rosetti. It reminds us that the greatest gift of all was the Incarnation.

Being born in a smelly cattle stall in a backwater province of the Roman Empire, God took on human flesh and became one with us: the little baby at Bethlehem. This great gift to humanity is the reason that we exchange presents at Christmas. The custom is a reflection of God’s never-ending love for each one of us.

As we head towards Christmas, ABM is asking that you consider making another gift – a gift in response to all the blessings in your life over the past year. You can show your thanks by helping one of three projects.

1. Aboriginal and Torres Strait Islander youth through ABM’s Reconciliation program. This project aims to show God’s love by lowering suicide rates.

2. Gender Action Groups in Zambia to target 6,000 villagers. ABM supports the Gender and Governance Initiative in the Senanga area of western Zambia, to raise awareness about domestic violence and promote basic life skills. A new Gender Action Group will be formed in the Lui Namabunga area to help raise awareness about harmful cultural practices that impact on women and communities. In 2007, the Zambian Demographic Health Survey showed that 46% (5,235) of women between 15-49 years of age have experienced some form of physical violence. One in five Zambian women reported that they have experienced sexual abuse violence at some point in their lives.

3. The Anglican Church of Kenya to provide Christian formation to children. This project aims to show God’s love by building young children’s faith and encouraging them to develop a conscious and intimate relationship with God.

With your donations, ABM can make sure that love comes down again this Christmas – Love all, Love divine.

Donate at www.abmission.org or phone 1300 302 663.

A core focus of this project is to raise awareness about the inappropriate tolerance of gender-based violence in local communities. In 2007, the Zambian Demographic Health Survey showed that 46% (5,235) of women between 15-49 years of age have experienced some form of physical violence. One in five Zambian women reported that they have experienced sexual abuse violence at some point in their lives.

The water that I will give will become in them a spring of water gushing up to eternal life. The water that I will give will be a fountain of water that will gush up to eternal life. Jesus said to her, ‘Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water rushing up to eternal life.’ (John 4:13-15)

It is a salient reminder to those of us who minister in Christ’s name that we serve one who is concerned with the deepest needs of every individual. That his desire is to bring life and that in abundance (John 10:10b). Temporary and ultimately unsatisfactory offerings are inadequate in comparison to the Divine agenda, and those of us who offer Christian service must be mindful of this.

At Anglicare WA we take this very seriously, which is why we do our very best to offer programs and services which look to the deep needs of the people and communities we serve. It is not enough to offer some minor handout in the face of significant human need and brokenness and then leave them to it. We look to be involved at a significant level and support those we encounter as they move from surviving to a place where they thrive. This is the measure that we run over every aspect of our work, even to some of our smallest endeavours.

Our Christmas Giving is testimony to this approach. We offer to those individuals and families connected to Anglicare WA a voucher for a significant amount with no strings attached. It allows them to take control of this one small aspect of their lives and make decisions that are best for them and for those they share Christmas with. It is a sign and signal of the much larger agenda we bring to our engagement with the people we serve. We want to offer resources in a way that invests in the long term. That encourages independence and good choices. That paves the way for what lasts.

We believe this fits well with Christ’s way of working, to meet the deep needs and to always look to the future in everything we do.

If you would like to be involved in our Christmas Giving for 2014 to help bring Christmas to someone’s home, please contact 08 9263 2124 or email getinvolved@anglicarewa.org.au. To make a donation online please go to anglicarewa.org.au/donate.

Parish of St John's
York St Albany
Christmas Services
Christmas Eve
• 5.00pm - Crèche Service
• 11.30pm - Midnight Mass
Christmas Day
• 7.00am - Holy Communion
• 8.00am, 9.30am, 3.30pm - Holy Communion with hymns
• 9.30am - Sung Eucharist
Here is the Lord’s House, all who seek Him are welcome.
website: www.anglicanchurchalbany.org.au

Christmas Services
St Mary’s Church
Corner of Queen Street and Peel Terrace, Busselton
Christmas Service Times
Dec 24th 7.30am & 11.00am
Dec 25th 7.00am & 9.30am
All welcome
For details of all services, t: 08 9754 3775
e: office@stmarysbusselton.com.au

Denmark Walpole
Join us in worship over the holy days
St Leonard’s Denmark
Wednesday 24th 5pm Family Nativity and 11pm Carols and Midnight Mass
Thursday 25th 9.30 am
St Georges Walpole
Wednesday 25th 9:00 am

Children’s Christmas Pageant
Monday 22nd December from 3.00pm,
with camel rides, donkey cart rides, baby animals and children’s participation service
at 5pm at St John’s, Kings Square, Fremantle.
Carols in the Square - north side of St John’s Church, Friday 19th December 6pm.
THE ART OF LIFE
Monastic wisdom for every day by Joan Chittister $24.95

Some books do work well in digital formats – texts, reference books, latest releases in a cliff-hanger trilogy when you can’t wait for the print release!

But sometimes digital just doesn’t work – pop-up books, recipe books, tactile books, devotional books, Maurice Sendak (Where the Wild Things are) and this latest book by Joan Chittister.

The beauty is in the production. From the unique Contents page to the quality of the reproduction of the artwork and the depth of spiritual wisdom, this book is astonishing and calls for respect as a work of art. Joan wants each of us to find and become the best of ourselves. Her method is to look to great works of art for inspiration and, as one of the great spiritual writers of our time, she achieves this, bringing “the monastic perspective to the brushstrokes of masters like Van Gogh, Cezanne, Millet and more.”

One painting is accorded a full month of reflection on life and the search for fullness of self in the world today. The art work is produced in full lustrous colour and, using a creative technique, snippets of the painting accompany the text and capture the imagination. What a wonderful way to start January, reflecting and meditating on the text and capture the imagination. What a wonderful art work is produced in full lustrous colour and, using a perspective to the brushstrokes of masters like Van Gogh, Cezanne, Millet and more.

For inspiration and, as one of the great spiritual writers of our time, she achieves this, bringing “the monastic perspective to the brushstrokes of masters like Van Gogh, Cezanne, Millet and more.”

THEARTOFLIFE

THE HEART’S TIME
by Janet Morley – A poem a day for Lent and Easter $24.95

To know a poem by heart
Is to slow down
To the heart’s time
(Nicholas Albery)
The Season of Lent is considered as Christians traditionally set aside 40 days to reflect on their spiritual journey. Whilst this book could be used at any time, the themes coincide with the liturgical calendar, beginning with four poems which are chosen as those which help the reader to stop to notice what matters most in life. Each poem is reproduced and accompanied by inspiring reading notes and a page or two of reflections, closing with a brief spiritual exercise or activity.

An impressive list of poets is included: R.S. Thomas, George Herbert, Jean M Watt, Denise Levertov, U A Fanthorpe, Robert Frost, Rowan Williams and many more.

This is a stirring and stimulating resource, designed mainly for personal reflection, learning and application. The reader will do well to “slow down to the heart’s time” and observe a Lenten discipline of one a day, and look with anticipation to the insights of the next.

JOURNEYING
A Beginner’s Guide to the Bible
- Michael Trainor only $6.95

Michael Trainor, an Australian Catholic Priest who lectures at Finders University in Adelaide, shares his knowledge in this little book which he says “is an attempt to address that feeling of alienation that sometimes rises up in keen and beginning readers of the Bible.”

Whilst divided into 17 chapters and covering an immense amount of archaeological and theological insights, his attempt to take a conversational approach works extremely well. Using the analogy of a journey, he plans to make the Bible our travelling companion. “We have heard that our travelling companion is very gracious and friendly and has made a difference to many people’s lives. We also know that our companion has often been misunderstood or misquoted. We start out on this journey tentatively…with a desire to become friends.”

Trainor’s motivation for writing this book comes from his own attempt to read by starting at the very beginning, with Genesis. Here, his beginning is a different starting point. He equips the reader with the essentials for the journey – a modern bible, procedure for a group (if there is one) and a starting point for the journey. His assumption is that the reader is a beginner and proceeds gently yet skilfully to discuss attitudes which would have limited the reader’s understanding, (one example is literalism) and then presents his approach, which he calls the “conversational approach.” This involves understanding the time and culture of writing, and appreciating the type of literature. Then the reader is ready to dive in to the literature, culture and genres in the Bible.

None of it is dull. There is anticipation energy in this conversational method. This study will be edifying to a group or to an individual, and readers will have found themselves on an enlightening and educational journey, and have a concept of the theological truths expressed in the Biblical stories.

For many, this little inexpensive book will be a gem. Some clergy and educators will be familiar with an earlier 1991 edition, but all material has been revised and updated for this edition first published by St Paul’s in 2005.

HOLY BIBLE NRSV EDITION
With Encyclopedia Catholic Edition $34.95

The question is – is this a Children’s Bible or for Adults? There is no doubt that a vibrant and colourful approach to the Bible is crucial for young seekers and it is difficult to persuade children and teenagers to read a “real” Bible as compared to Bible stories. This book makes the leap, combining the NRSV text with an encyclopaedic handbook – pages and pages of colour, pictures, charts, history and archaeology.

An astounding 230 pages are devoted to the literary background: Bible languages, archaeology, and authors, including comprehensive coverage of the books of the Bible, all presented in user-friendly colour-coded segments.

Most students of the Bible will recall a time when they suddenly made sense of the “harmony” of the four gospels. This took the form of seeing a chart, and it generally meant getting hold of a copy of the scholarly Synopsis of the Four Gospels by Aland, or one of the newer parallel Gospels, where scholars have gone to the trouble of comparing and cross-referencing events recorded in more than one account. The 35 pages covering the New Testament, use this approach, making this section a valuable resource.

The broad coverage of historical, cultural and Biblical themes is comprehensive, yet encourages the reader to look up chapter and verse. A table listing birds in the Bible, lists 28 birds – quail, corromant, hen, pigeon – and also gives a Bible reference. The curious reader can’t resist following through.

An added extra is a section on Lectio Divina. Whilst we have the text of the whole Bible, an encyclopaedic introduction, maps and charts, these four pages draw it all together in a prayerful way. This well-written short section is acknowledged as being written by Australian contributors and expands the usefulness of the book, drawing together prayer and the Scriptures.

The NRSV Bible text is small print; a larger font would have made it more attractive, but clearly the book would have been loftier and not as manageable. Until recently a children’s “protestant” edition of this encyclopaedic Bible was available, but it was not as comprehensive and unfortunately is now out of print. This edition includes the Deuterocanonical books, an imprimatur, and the adjective Catholic in the title.

One of the enticing features of this Bible is that it does not say “Children’s edition!” So adults can, and will read with much enjoyment and edification without guilt! If you are an adult who likes pictures, charts, exercises and lists, check it out.

Books reviewed are available from St Johns Books, Freemantle 9335 1982. The bookshop will be from after Christmas and during January on limited hours, resuming 2nd February 2015. We hope that in 2015 our hours will be longer – currently mornings only 10am-1pm Mon-Fri and 10am-12noon Saturdays. Please access www.stjohnsbooks.com.au for daily updates.

All books available from St Johns Books Highgate Court, Fremantle 089 9305 1982

STJOHNSBOOKSFREEMANTLE
Movies: Exodus: Gods and Kings

Mark E Hadley

RATING: M
DISTRIBUTOR: Fox
RELEASE DATE: December 4, 2014

Exodus: Gods And Kings represents a revival of the golden age of Hollywood when Cecil B DeMille and others turned Bible stories into action thrillers for the masses. But viewers might want to ask themselves if director Ridley Scott has resurrected the same characters for a different story entirely.

Taking a leaf from Prince of Egypt, the film discovers Christian Bale as an adopted son revelling in his position as a member of the Pharaoh's royal household. Joel Edgerton plays the heir to the throne, Ramses, his headstrong stepbrother and the eventual oppressor of 400,000 Hebrew slaves. Motivated by a distaste for slavery, and decidedly modern social issues, Moses struggles to ease their suffering. However in the process he discovers they are his true people, and along the way becomes a willing tool for the hand of God. But it will take a combination of divine power and the courage of this son of a slave if the Israelites are ever to go free.

Thrillingly? Undoubtedly. However the problem that arises is one of 'Chess Games' and 'Life Lessons'. Let me explain...

As a scriptwriter, I can assure you that my colleagues and I are some of the best recyclers in the business. Even the most inventive Ridley Scott plot lines are based on archetypes that were old when Homer was still wondering what Achilles would do next. Broadly speaking, there are only three stories: the Quest, the Chess Game and the Life Lesson. In Quest stories, our everpresent hero is driven by one simple desire: to get something. Whatever the goal, the hero doesn't have it given his stepbrother is himself a 'god', there's little likelihood of that. The collision course this plot sets them on leads to a series of dramatic plays that pit armies against plagues and chariot charges against miracles. The Chess Game does more than measure the skill of each opponent; it demonstrates their characters and underlines their right to triumph. By the end of Exodus: Gods and Kings there's no doubt that God was right to choose Moses as his champion. There's much to celebrate and much to forgive - this is Hollywood after all, and scores of liberties are taken in the name of drama. But has something far more fundamental been missed? Is Scott telling the wrong type of story?

This is where the third story archetype comes in - the Life Lesson. For millennia stories have been the favourite method for teaching moral truths and nothing has changed when it comes to the movies. And this is the category into which the Bible's version of Exodus falls. God instructs his people to tell and re-tell the story of their deliverance. He even creates an annual festival for them to celebrate so that they will remember the lesson behind the events: “I will take you as my own people, and I will be your God. Then you will know that I am the Lord your God, who brought you out from under the yoke of the Egyptians.” (Exodus 6: 7)

An aging Hebrew called Nun (Ben Kingsley) tells Moses, “… the year of your birth there was a prophecy that a leader would be born to liberate us, and that leader is you!” But the story of Exodus is no more about Moses than it is about Ramses. Both were raised up by God - a stuttering shepherd and a hard-hearted Pharaoh - so that God’s glory would be displayed. This is not a Chess Game between two brothers inspired by different goals. It’s a Life Lesson about the faithfulness of God and his power to make all of his promises come true, no matter how impossible the situation.

If Exodus: Gods and Kings does have a lesson to teach, it’s that men and women should not place themselves in God’s seat. However that equally goes for Scott’s Moses as it does for his Pharaoh - and for us too. God is not an adjunct to our own epics. Difficult times do not arise so that we can shine, but that the glory of God can shine all the brighter. The sooner we realise that the sooner we’ll come to him for the deliverance we really need.

The Suburban Captivity of the Church: Contextualising the Gospel for Post-Christian Australia by Tim Foster

TIM Foster’s latest book is a concise and prophetic exposition of broad of Australian culture. It shows how the Gospel serves as a subversive fulfilment of Australians’ deepest aspirations and yet critiques their values and ways of living that are in opposition to God’s purposes. Tim Foster is the Vice Principal at Ridley, past Vicar of All Souls’, Leichhardt, completed his doctorate in mission and church in the post-Christendom context, and founded Youworks College back in 2000. So he is worth listening to.

This short book (140 easy to read pages) is helpfully divided into two sections. The first engages with the question of what the Gospel really is, how we are formed and informed by our culture, and the way in which the Gospel critiques, yet subversively fulfils, every culture’s deepest longings and lifestyles. The second makes explicit the origin and underlying narratives of three distinct Aussie cultural groups - the suburbanites, the urbanites and the Aussie battler - and clearly applies the subversive Good News of Jesus to these various post-Christian Australian cultural groups.

I will keep this useful book as a go-to manual of sorts. The history concerning the origin and emergence of suburbs through the Gospel-motivated activism of Wilberforce’s Clapham sect was particularly enlightening. I was, however, a little perturbed at what seemed to be Foster’s lack of genuine critique of the value system of the urbanites (they came across almost as the Gospel incarnate regarding their value systems and lifestyles, just without Jesus) and almost wholesale dismissal of suburban values that were originally informed by the Gospel. At the very least, Foster has given a concise and brilliantly helpful outline of Gospel examples of how to communicate it into different cultural contexts well, and the personal challenge to discover and articulate that which God also affirms and delights in regards the majority of Australians.

Reviewed by The Revd Nicholas Lockwood

SUBSCRIBE TO THE ANGLICAN MESSENGER

GET THE MESSENGER DELIVERED TO YOUR DOOR FOR JUST $30 ANNUALLY

Subscription is easy:

• Send this form to us at Anglican Messenger
  GPO Box W2067,
  Perth WA 6846

• Email: cdaives@perth.anglican.org

• Fax the office on 08 9221 4118

Name: ____________________________
Address: __________________________
Phone: ____________________________
Email: ____________________________

GPO Box W2067
Perth WA 6846

Anglican Messenger

2014 | JAN 2015

42
FOR us and for our salvation he came down from heaven, was incarnate of the Holy Spirit and the Virgin Mary and became truly human. The down-to-earthness of God the Son is affirmed in our creeds. To be sure, he is truly divine since he came from Heaven and was conceived by the Holy Spirit, but he became fully human. In the words of Charles Wesley, "Our God contracted to a span, incomprehensibly made man." The twin natures of Jesus, his divinity and humanity, in the one person, is an essential aspect of God's grace to humanity.

How wonderfully loved we are. How extraordinarily understood we are. C.S. Lewis, in his introduction to J.B. Phillips' "Letters to Young Churches" (1947) wrote, "...the incarnation itself ought to shock us. The same divine humility which decreed that God should become a baby at a peasant woman's breast, and later, an arrested field-preacher in the hands of the Roman police, decreed also that he should be preached in a vulgar, prosaic and unliturgical language. If you can stomach the one, you can stomach the other. The Incarnation is in that sense an irreverent doctrine: Christianity, in that sense, an incurably irrelevant religion. When we expect that it should have come before the world in all the beauty that we now feel in the Authorised version, we are as wide of the mark as the Jews were in expecting that the Messiah would come as a great earthly king. The real sanctity, the real beauty and sublimity of the new Testament (as of Christ's life) are of a different sort: miles deeper further in."

A number of challenges and comforts combine as we enter further in to this wonder of wonders. The first is just how needy we are. If the cross reminds us of the lengths to which God would go to bring about our redemption, the Incarnation shows the depths to which God would descend to understand, thus demonstrating his care for us. The second is that Christianity is all about God's grace to humanity. Christ is for all people, not a person, not a philosophy. Incarnation, not ideas, is his care for us. The second is that Christianity is all about redemption, the Incarnation shows the depths to which God would go to bring about our salvation. The first is that we see at the heart of Christianity. Christ is for all people, not a person, not a philosophy. Incarnation, not ideas, is his care for us. The second is that Christianity is all about redemption, the Incarnation shows the depths to which God would go to bring about our salvation.

In all of this the appropriate response is overwhelming gratitude that God should stoop so low as to make himself known in such a mundane and real way. When asked by a high school scripture class whether he had seen God, a friend used to respond by saying, "No, but I would have if I had lived twenty-five lifetimes ago!" Jesus' presence among us, so ably attested to in the New Testament documents and confirmed by other historical sources, is proof positive of God's existence and gracious character. Here is the fundamental joy of Christianity, so different to other world-views. Plato spoke for many when he wrongly asserted, "Never can man and God meet." God and humankind did meet in the person of Christ and through faith in Christ, countless men and women, boys and girls, continue to meet and be transformed by him.

Christ's incarnation provides a pattern for our discipleship. There is no place we should not go, no people we should not serve, no barrier that we should not seek to bridge and no service too lowly or costly for his disciples. As we seek God's strength to emulate our Saviour in the most mundane events and circumstances of life we are fulfilling our calling, discovering our true humanity and completing his purposes in this world.

The Incarnation led to the cross. Both are central to the Christian faith and to our salvation. Both take us in the same direction, away from ourselves into the paths of sacrificial service of the One of Whom the apostle speaks so eloquently, yet to that most mundane situation of challenging tight-fisted Christianities to come good with their promised commitment to their famine-stricken Judean brothers and sisters: "for you know the grace of our Lord Jesus Christ, that though he was rich, yet for you sakes he became poor, so that you through his poverty might become rich." (2 Cor.8:9).

We find and experience true riches. Here we find and experience true riches. The real sanctity, the real beauty and sublimity of the new Testament (as of Christ's life) are of a different sort: miles deeper further in to this wonder of wonders. The first is that we see at the heart of Christianity. Christ is for all people, not a person, not a philosophy. Incarnation, not ideas, is his care for us. The second is that Christianity is all about redemption, the Incarnation shows the depths to which God would go to bring about our salvation. The first is that we see at the heart of Christianity. Christ is for all people, not a person, not a philosophy. Incarnation, not ideas, is his care for us. The second is that Christianity is all about redemption, the Incarnation shows the depths to which God would go to bring about our salvation.
ST GEORGE’S CATHEDRAL
38 St George’s Terrace, Perth
Daily: 7.30am Morning Prayer and 8am Eucharist.
For details of all other daily Eucharists and Evening Prayer, see our website: www.perthcathedral.org | 9325 5766

SUNDAY SERVICES
8am: Holy Eucharist (BCP) with hymns
10am: Choral Eucharist and Sunday School 5pm: Choral Evensong

SPECIAL SERVICES
IN DECEMBER 2014 & JANUARY 2015
SUNDAY 7 DECEMBER
5pm: Boy Bishop Service: Choral Evensong of St Nicholas commemorating the children who perished in WWI
SUNDAY 14 DECEMBER
3pm: Annual Compassionate Friends Service
5pm: Installation of the Reverend Richard Pengelly as Dean of the Cathedral. Reception.

ALBANY
St John's, York Street
Sundays 8.00am Eucharist (with hymns)
9.30am Family Eucharist and Sunday School. Visitors made welcome

BUSSELTON
St Mary’s Anglican Church
Cnr of Queen St & Peel Tce Busselton
Friday 9.30 am Sat: 6.15 - 7pm Sun: 7.30am, 8am, 9.30am & 5pm 0897542775

MANDURAH
Christ Church, Shott Street
Sunday 7, 8.15, 10 am
(The bells are rung 9.25 - 9.55 am)

PALMYRA
St Peter’s, 2 Hammond Street
Sundays 9.15am Eucharist 9335 2213

FREMANTLE
St John’s ‘The Church in the Square’
Cnr Queen and Adelaide Streets
Sundays 8.00am and 10.30am Eucharist
6.00pm Evening Prayer.
T: 9325 2213
www.anglicanparishoffremantle.com

CANNINGTON
St Michael and All Angels’ Church
46 George Way, Cannington
Sunday Eucharist 8.00am and 9.30am
Midweek Eucharist Weds 10.00am and Thurs 8.00am
Sacrament of Reconciliation and Spiritual Direction by appointment.
Parish Priest: The Revd Evan Pederick
Mob: 13 17 112
www.canningtonanglicans.org.au

WHERE TO WORSHIP

NEW NORCIA MONASTERY
GUEST HOUSE
Experience the peace, quiet and prayer of the Benedictine monastic community of New Norcia. 132km north of Perth.
Twin rooms with en-suites and single rooms. Join the monks for daily prayer. Directed retreats by arrangement. Recommended donation of $80/person/day full board.
Inquiries: Bernadette at guesthouse@newnorcia.wa.edu.au
T: 9654 8002 www.newnorcia.com

DUNSBOROUGH
Fully furnished house, close to shops and beach. Sleeps 6-8. $100 per night.
Sorry no pets.
T: 0419 654 268

GOURMET DINING
at Rod Evans Community Centre
Rod Evans Community Centre
160 Hay Street
EAST PERTH WA 6005
Ph: 9325 1507
Email: rodevanscentre@bigpond.com.au

ALL AT HOME HANDYMAN
Ph: Ray For All Your Home
Building Maintenance, Repairs & Renovations
No Job Too Small
0405 354 954 / 0405 841 498

GRANNY FLAT
Reaching retirement
Looking to downsize without losing your lifetime investment.
We can build your new custom designed Granny flat.
Ph Ray or Brendan on
0405354954 or 08 92039751

OPENING SPACE FOR SPIRIT
Hosting meeting spaces for mission, innovation and community partnerships.
Ministry Professional Supervision Leadership Coaching
Michael Wood
www.michaeljohnwood.com
Ph. 0435 065326

RICH HARVEST CHRISTIAN SHOP
Bibles, CDs, cards, apparel, gifts statues, religious vestments
39 Huime Ct Myaree, 9329 9889
After 10am Mon - Sat

Advertising

ALCOHOLISM
AL-ANON FAMILY GROUP
Hope for families and friends of alcoholics. If you are troubled by someone else’s drinking you will find help in Al-Anon. T: 9205 7528 (24hrs)

KINLAR VESTMENTS
Quality handmade and decorated vestments, albs, chasubles, stoles, altar cloths, banners.
Contact: Vicki Smith Veness
T: 9402 1318 M: 0409 114 093
12 Favenc Way, Padbury 6025.
By appointment only. kinlar.vestments@gmail.com
www.kinlarvestments.com.au

DISCOVER YOUR HABIT
How to free yourself from bad habits.
20 week course starting in March.
T: 9364 3637/0413 180856

GUEST HOUSES
by MARICE SIAROLA
Hand painted icons using permanent materials. Custom made designs of new saints and traditional motifs for Churches, schools and homes.
www.iconsbymarice.com.au
0897543775
Email: iconsbymarice@optusnet.com.au

PROMOTING & PRESENTING
floral décor for churches & other venues
www.ecceflora.com.au

COMMENDED EATING

Catering & Events
by Michael Wood
Leadership Coaching
Ph. 0435 065326
www.michaeljohnwood.com

Classifieds

NEWSPAPER
DEC 2014 | JAN 2015
46
47
St Peters on Leonard is designed with timeless style and a generous list of features including:

- Exceptional lifestyle location
- Panoramic views from some apartments
- Central residents' piazza
- Quality fixtures & fittings throughout
- Secure basement parking, lift access and visitor intercom with electronic entry

Victoria Park is a perfect reflection of the growing desire for cosmopolitan, inner-city locations – property demand here is nearly twice the state average!*

Offering a unique range of living options that echoes the diversity and vibrancy of the local community, St Peters on Leonard is sure to enrich – as both a lifestyle and an investment.

for more information, or to secure this rare and enriching lifestyle & investment opportunity, contact the exclusive agent today...

CALL 08 6144 0700  info@celsius.com.au  celsiusproperty.com.au