President’s Address Synod 2014

Melbourne based artist Peter Wegner recently completed a series of 10 drawings of Australian Centenarians, the oldest being 104. Peter says that while each person’s life experience and story is uniquely their own, he found in all ten of them an energy and drive and enthusiasm for life. There are over 4,000 Australians over the age of 100. Each of them was alive when the first ships left Albany, carrying fathers and uncles and cousins and neighbours – not to mention brothers who faked their eligibility - to fight in the Great War. This month, commemorations marking Australia’s story continue to be held in Albany. They will sit alongside the 90th anniversary of the end of World War I, and many chaplains will lead services of remembrance in places in which they are deployed. I am old enough to remember the time when everything and everyone observed one minute of silence on the 11th hour of the 11th day of the 11th month every year.

The November edition of the Messenger has a special focus on seniors, reports from the recent Perth Synod, the Good News Project, reports of various in which our elders live out of and into their faith in the living Lord, alongside articles by regular contributors.

The Messenger front page is not a field of red poppies, but an image of the depth and variety of colour to be found in autumn leaves, together with fresh green shoots of insight and newness springing from the Cross, the Easter promise that in God’s mercy life is always present and promised anew.

I ACKNOWLEDGE the Noongar people, the ancestral custodians of this sacred land. I pray and hope that our imprint on this fragile earth may bear the marks of reverence as we journey towards reconciliation.

This year marks the fulfilment of a long-held dream in which this Synod and Diocesan Council have had the honour to support. Thanks to the provocative persistence of Noongar Elder, Mrs Vivianne Sahanna, the passion of Mrs Lorna Little, who died before the book was complete, and the patient work of a small band of translators assisted by the Bible Society and led by The Reverend Dr John Harris, the Gospel of St Luke, Walda Kppard Kukm-Watch, was launched on 31 August 2014 in St George’s Cathedral.

The singing of the Benedictus for the first time at Evensong in the Noongar language, and the ready availability of the Gospel of Luke, will offer opportunities for the language to be used in parishes, schools and agencies. I hope that this translation will figure in the curriculum of our schools, and in the orientation programmes of our agencies.

A Synod is a vital part of our Anglican ethos. We refer to our membership in this church as a voluntary compact, a free choice that each of us makes to live out our common discipleship in Christ. The word ‘voluntary’ means ‘to act without compulsion, under one’s own will.’ Attached to its meaning is the generous self-giving which seeks neither payment nor reward. In a classical sense, a voluntary association is defined in two possible ways: expressive and instrumental.

The church shares both the expressive and instrumental aspects of a voluntary group in society. Yet its agenda and its composition are, and must always be based upon the reality of the God who chooses and sends. We remind ourselves at this Synod that we are bound, not by a voluntary compact (an expression of human self-will) but by our call into the mystery of God’s Holy Being, the Holy and Eternal Trinity.

In 1914, one hundred years ago, Bishop Charles Owen Leaver Ridley reminded Synod members that they must act according to that which we all have voluntarily agreed to, to be governed by the faith and teaching of our church, and its doctrine contained in the Prayer Books, in Holy Scripture, in the traditions held together by canon, rules and constitutions.

This does not mean that we are stagnant, unable to be prophetic and be engaged in change. We must be assured that when changes are made they are based upon the imperatives gleaned from a careful interpretation of scripture, a robust engagement with tradition, and a holy appeal to reason. A Diocesan Synod does not stand on its own. It takes its place as a law-making body within the National Anglican Church and must be attentive to the wider role it plays as being a part of the One Holy Catholic and Apostolic Church.

The full text of The President’s Address can be found on the diocesan website at http://www. archbishopofperth.org/index/media/news/2014/ synod-charge-2014.html#.VD8zb02KDAU

Five Marks of Mission

- Witness to Christ’s saving, forgiving, reconciling love for all
- Build welcoming, transforming communities of faith (Teach)
- Stand in solidarity with the poor and needy (Tend)
- Challenge injustice and oppression (Transform)
- Protect, care for and renew life on our planet (Treasure)

Editor’s note


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- Protect, care for and renew life on our planet (Treasure)
God’s good gifts
The Revd Alison Gilchrist | Parish Priest Bassendean | Diocesan Evangelism Enabler

IN THE months leading up to our leaving the UK in June 2012, I received my first SAGA magazine for over 50s in the post. Until then, I had assumed the group and its publications were for ‘older folk’. Then the daunting realisation hit me: I was now an ‘older folk’ too!

This week, as I took on board the task of writing for an edition on ‘seniors’, I found myself heartened by what I had began to read. For example, in ‘Older Australia at a glance: 4th edition’ (Australian Institute of Health and Welfare), we read, “Older Australians are a rapidly growing and diverse segment of the Australian population. This diversity should not surprise us, given that this particular segment of the population covers an age range of almost 40 years.” I like the idea of being part of a ‘growing diversity’ and that I have might have another four decades or more to be part of that.

I also loved this quote from Rosemarie DeWitt: “I don’t want to put a pause on the rest of my life; I’m really not sure I am getting much wiser, though you may want to put a pause on the rest of my life; I’m really...”

One of the numerous articles that presented on my screen was entitled: ‘God often chooses older people!’ Specifically searched for articles on ‘old folk’ in the bible. As playfully challenging as the phrase is, it is a prime example. He was called to mission at the age of 89 (Gen17:11)! The Psalmist too recognises the need for God’s help in his old age in proclaiming God as mighty to all generations to come (Ps 71:18). What a different attitude God seems to have than the current consumer society, which has a tendency to discard the old and value the new. We, the church, may not consciously intend this message to be conveyed by our approach, but so often the opposite is perceived by older church members, who tell me that at times they feel this approach has permeated the church, and that they are sidelined.

Mentally collating my hour or so of research and considering it all in the light of our missional imperative, I was intrigued to find myself musing on my last trip to the orphanage in a remote Kenyan village which we have supported for some years, and the sagacious sayings of Mama Christina, on whose land the orphanage is based and whose grandmotherly ways have shaped many, many young lives into thriving adulthood. “Nobody is born wise.” “A village without the elderly is like a well without water.” “The mouth of an elderly man is without teeth, but never without words of wisdom.” African proverbs that affirm the place of the older generation’s gift to us. The world is their stage and we are their audience, the grand old story is the grand old example.

The Revd Alison Gilchrist | Parish Priest Bassendean | Diocesan Evangelism Enabler

It’s Good News

THE ARCHBISHOP OF PERTH, The Most Revd Dr Roger Herft, invited us to bring good news stories, and encouraged us to expect to be surprised by the Holy Spirit and discover new ways of creatively listening and telling the good news.

There was abundant discussion at the start of Synod this year as over 400 representatives participated in the first Good News Café - sharing stories of the gospel at work in their lives, parishes, schools and agencies.

The Archbishop invited us to bring good news stories, and encouraged all to 'expect to be surprised by the Holy Spirit' and discover new ways of creatively listening and telling the good news.

The Good News Project is a prayerful response to the Mission Plan, which has guided us for six years. Bishop Jeremy explained, ‘The Good News Project involves first hearing the stories of transformation from our communities, celebrating them, and collectively looking to the future as we continue to Dare to Live God’s Promises.’

Who is our reason for belonging to the Christian family, to tell the stories of great price, immense value, about the God, friend and solace to all? Personal, powerful stories of true faith, real hope, deep comfort, these are the stories we need to share for the Good News Project.

Learn more: http://goodnewsproject.org.au

Good News Project Café Session One – Reflect | Recognise | Celebrate
North – Thursday, 19 February
South – Friday, 20 February
East – Thursday, 26 February

Theresa Holy Innocence
enced all to ‘expect to be surprised by the Holy Spirit’ and discover new ways of creatively listening and telling the good news.

Archdeacon Braden Short said of the project, ‘I sense an urgency to reconnect as a Christian family, to tell the stories of great price, immense value, about the God, friend and solace to all. Personal, powerful stories of true faith, real hope, deep comfort, these are the stories we need to share for the Good News Project.’

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South – Friday, 20 March
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DURING his very busy day in Melbourne last month, Archbishop Justin Welby managed to find a brief time to talk to Rolland Ashby about his understanding of prayer and contemplation, and how suffering — including the death of his daughter — can be reconciled with faith.

RA: When you became Archbishop of Canterbury you said your first priority was the renewal of prayer and the religious life. This obviously reflects the high priority you have given to prayer and spirituality in your own life. You attended a famous charismatic Church — Holy Trinity Bromptom — you are a Benedictine Oblate, and you have also talked about the influence of Ignatian spirituality on your own development. Could you please explain how each of these elements has shaped your prayer life and your understanding of prayer?

JW: The key thing for me, as I’ve grown as a Christian, has been in understanding that no particular style or tradition has a monopoly on everything there is about prayer; and through very good spiritual direction — being well directed from time to time and challenged — understanding the importance of being able to draw on the wealth of the breadth of Christian spirituality.

How has that affected my prayer life? By learning to recognise, for instance, the importance of silence, as well as passionate intercessory prayer; by learning to recognise the place of the charismatic elements of spirituality, of the spiritual gifts in particular, and in private prayer the use of speaking in tongues.

That one is praying in ways that are not always comfortable is very important in order to ensure that we do not simply become roadblocks in prayer but are engaging with the person of God rather than with our own habits.

RA: Do you meditate on scripture using the Benedictine method of Lectio Divina?

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RA: Do you meditate on scripture using the Benedictine method of Lectio Divina?

JW: Evangelism arises out of the overflow of our own experience and knowledge of the love of Christ. When we know and experience that we have been loved and saved and rescued and are loved, we seek to share that because it is so special. It’s not something like brushing our teeth every day, it’s something that is an overflow. For that overflow to happen there’s got to be an inflow, and the inflow is prayer.

RA: For many people suffering is the great stumbling block to faith, particularly the suffering and death of children. You had a young daughter who died in a car accident. How have you reconciled this with your faith?

JW: I’ve reconciled it, if I have, both badly and well. The bad bit is simply to say, ‘Well it’s a tough world and bad things happen and we have to learn to live with that.’ Probably the better way of looking at it is saying, that through the incarnation, and above all through his death on the cross, we see the presence of Christ in the midst of the most extreme suffering and he himself taking on the suffering of the whole world.

There is a verse that spoke very deeply to my wife when our daughter died: Psalm 56: Verse 8, which in one translation is, ‘His love is greater than his capacity to overturn the most evil thing, so there is no evil, no sorrow, no loss, no death that he cannot bear.’ I think it’s a huge struggle; sometimes — I hate to use the word ‘works’ — is there and sometimes it’s not. Sometimes it’s a huge struggle; sometimes something one finds oneself there.

RA: So clearly a sense of it as gift?

JW: There is a huge sense of it as gift, but there is also a huge sense of it as a truth. There is no prayer that is not gift, because everything is Grace. The moment we say we’re doing some of it ourselves, even a scrap of it, and are not utterly dependent on the Grace of God, it’s mere words, it’s mere talking to the ceiling.

RA: You have obviously made the renewal of prayer your first priority rather than evangelism because you have said that conversion is the fruit of evangelism and witness but “utterly the work of the Holy Spirit.” Would you expand on that please?

JW: I come to a place where I’m stuck with a passage or a scene?

Wednesday 26 November
The Reverend Dean Spalding

Wednesday 3 December
The Reverend Thom Bull

Wednesday 10 December
The Reverend Ryan Green

Wednesday 17 December
The Reverend Ross Fairless

PROCLAIMING MARK
A RESOURCE FOR ADVENT YEAR B

Booklet
A resource of ten Bible studies for Advent. Year B
Available from 1 October 2014
Order online at: www.perthanglican.org/mark
Free PDF available from 1 November 2014

Midi-week talks, 7:30pm-8:30pm
Church of the Resurrection, Bassendean
Entry by donation, including refreshments

Choral Evensong, 7:00pm
Church of the Resurrection, Bassendean
Entry by donation, including refreshments

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Produced by the Wellington Education Centre
THOUGHT - EDUCATION - ADVOCACY
TRANSFORMATIVE THOUGHT AND ACTION

The Succession Plan carefully crafted by Bishop Tom, and responded to by delegates remains one parish of The Goldfields. The Revd Peter Llewellyn and The Revd Dr Bishop Jeremy will be putting his own response to this by becoming aware of the presence of God in our lives. Yet it is in facing our fears that we will be putting our faith in the pillar of cloud by day and our pillar of fire by night, guiding us through the desert our fears of the future.

Archbishop Roger. The sermon spoke of God as our guiding us through the desert our fears of the future.

The Reverend Ros Fairless, The Reverend Thom Bull, The Reverend Dean Spalding, The Reverend John McLevie was sacrificed. The Succession Plan carefully crafted by Bishop Tom, and responded to a Mr Brian Dixon thanked in her absence for her long ministry as Deanon at Wyalkatchem-koorda with Dowerin.

The Reverend Ros Fairless
The Reverend Thom Bull
The Reverend Dean Spalding

Weekend 3 December
The Reverend Thom Bull

Weekend 10 December
The Reverend Ryan Green

Weekend 17 December
The Reverend Ross Fairless

Because our family started in the funeral business in the late eighteen hundreds, the Chipper name now enjoys a unique position of trust in the eyes of many West Australians. It’s a rare honour that connects many of us, and today, as a Friend of the Family, we are privileges that the West Australian Anglican community continues to rely on us for its funeral arrangements.

Don Chipper, 3rd Generation Chipper

Chipper Funerals
A FRIEND OF THE FAMILY since 1889
Subiaco (08) 9381 5888 - Myaree (08) 9330 6344
Victoria Park (08) 9518 6141 - Rockingham (08) 9528 1244
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PRE-ARRANGED AND PREPAID FUNERALS AVAILABLE

Justin Welby reflects on prayer and suffering

Rolland Ashby

Photo credit: Kit Haselden

Excitement and achievement
Anne Ford | Principal, John Wollaston Anglican Community School

IT HAS been with a sense of excitement and achievement that the community of John Wollaston Anglican Community School has celebrated its 25th anniversary in 2014.

Opening in 1989 on a site on the corner of Lake Road and Centre Road in Westfield (now Cannillo), which was originally swamp farmland, the school has developed into a well-appointed campus with contemporary facilities and spacious grounds. The opening enrolment of 240 has grown to approximately 1000 students from Pre-Kindergarten to Year 12.

Arguably the school of choice in the local area, John Wollaston is highly regarded for its Christian ethos, high expectations and standards, broad curriculum offerings and inclusive pastoral approach.

The school’s mission is underpinned by the Core Values of Respect, Responsibility, Honesty and Commitment to which the students, staff, parents and wider school community subscribe.

Amongst many achievements over the years, the school was authorised as an International Baccalaureate (IB) World School, offering the Primary Years Programme (PYP) in 2011. Widely recognised as best practice in the Primary years, the PYP has transformed teaching and learning, engaging students in an international education that provokes a greater acceptance and understanding of the world around them. Students are encouraged to become active, caring, lifelong learners.

The school has strong equestrian and rowing programmes, the latter capitalising on the school’s proximity to Champion Lakes, which provides an international standard rowing course. A partnership with ANA Rowing Club has greatly assisted the school in developing a sustainable programme in what is a demanding, high cost sport.

To contribute to a cause – supporting those in need – but also to join a vibrant and compassionate community.

Recently our Op Shops have kickstarted a new initiative called Been There Done That. The program hosts regular craft days. Community members are invited to come in and help “upcycle” old donated items into new, fresh and beautiful products to be sold. The profit made from any of the crafted items goes directly towards Anglicare WA services. The upcoming workshops are attended by groups of people, mostly comprised of seniors, and are fun, social events. Snacks and tea are provided. If you are a senior who is interested in craft work and would like to meet some other people, volunteering is a perfect way to do so.

Our Emergency Relief service provides food, vouchers and assistance to those in need. We deliver Emergency Relief from locations all across the state. Volunteers to help distribute Emergency Relief are always welcome.

There are also less hands-on opportunities to contribute. Anglicare WA hosts regular events throughout the year to raise funds and awareness about our cause. We also host appeals each season to rally support behind valuable services.

At Anglicare WA, we value people from all walks of life. Mature adults and seniors are welcome contributors. Committing some of your time to Anglicare WA is not only a great way to make and maintain friendships and exercise your creativity, it could make a real difference to vulnerable Western Australians.

If you are interested in volunteering at Anglicare WA contact our Volunteer Coordinator on 9421 8206.

KEEPIING mentally, physically and socially active is important for senior members of our community. Physical activity improves your mood and quality of life and helps to reduce anxiety and depression. Staying mentally active protects against cognitive decline later in life, while social activity allows you to build connections and personal support. Getting out and involving yourself in community based activities is a vital way that seniors can improve and maintain their happiness and general wellbeing.

Act. Belong. Commit is a State-based campaign that promotes wellbeing through activity. The program encourages Western Australians to focus on three goals: first, keeping active; second, finding groups and communities to join; and third, committing to a cause, passion or goal.

There are numerous organisations and events that allow young people to engage with their communities. However, for seniors one of the best ways to accomplish this is to get involved in community service, like that of Anglicare WA. Anglicare WA offers a variety of volunteering and other activities that directly support worthwhile causes and that are suitable for both seniors and young people.

Our Op Shops, which sell high quality donated goods to the community at affordable prices, provide numerous volunteering opportunities. Volunteering is a great way to contribute to a cause – supporting those in need – but also to join a vibrant and compassionate community.

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Keeping active through community service
Mark Glasson | Executive General Manager, Service Operations, Anglicare WA

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THEOLOGICAL research always looks at scripture and tradition, but the Bible and the doctrines of the Church are not theology’s only sources. Reason – careful thought – and experience – the concrete realities of people’s lives – must come into the picture, too. Dr Heather Thomson is an Anglican theologian, a lay woman and a member of the Doctrine Commission. She has used the tools of social research (human research ethics approvals, sophisticated survey design and so on) to investigate the experience of ordained Anglican women in Australia, 20 years on from the ordination of the first women priests. Earlier still, 1986 saw the first women ordained as deacons, a handful of women wearing clerical collars in public, going to clergy conferences, voting in the house of clergy at synods, entitled to be addressed as “The Reverend” So-and-so.

A special issue of St Mark’s Review (No. 228, May 2014) contains the results of this research, which took the form of an on-line questionnaire to which 435 ordained women responded from every diocese in Australia, except North-West Australia and The Murray. The results are published with papers specially written by other Australian Anglican women, both ordained and lay. Among them, a lay woman, Perth’s Dr Carolyn Tan, remembers her own early days confronting sexist attitudes and cultures in church life, church meetings and church systems. A second-generation priest, Canberra’s Dr Sarah Bachelard, warns about the spiritual risks for church systems. A residential course for lay people and clergy held at St John of God Retreat Centre Gloucester Crescent, Shoalwater.

For ordained women to help to reinvent the church, some of our own habits will have to change as well. Many have concentrated on being useful, getting on with serving the institution faithfully, not making waves. But there are choppy waters ahead, not because women have stirred them up, but because the world is facing its own storms, and the church is caught up in the turmoil. For the sake of the Gospel, women will need to embrace the challenge of being change agents, change managers and change advocates in the years ahead.

St Barnabas’ College in Adelaide hosted a Symposium on 10 October. Participants heard a fine lecture from “juggling confetti”!), midwifery and more.

The Revd Dr Elizabeth Smith

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ON THE wettest day in September which followed the hottest day in September, over 1500 West Australians gathered in Russell Square to call for urgent action on climate change.

This historic gathering was one of 2808 climate mobilisation events in 186 countries. A global problem calling for global mobilisation in solidarity with millions of people who are urging real action on climate change at the United Nations Climate Summit and for climate change action to be on the G20 agenda.

The speakers included Professor Fiona Stanley, Zahra Rezaei Alam (UN Steering Committee Member and ICL Top 20 Outstanding Young Persons of the World nominee, Jamie Yallop-Farrant (350.org) Chantelle Roberts (Conservation Council), Cameron Power (Sustainable Energy Now), Van Badham (The Guardian) and Bishop Tom Wilmot (Anglican Church. Anglican EcoCare).

The Good News for all of us is climate change action is now seen as too important to be left to politicians and economists. When enough people mobilised, civil rights for all were established in the USA, the apartheid regime crumbled, the Berlin Wall was torn down. Our economic systems will be moved from dirty to clean energy by the same process.

Obstacles to climate action are crumbling as the New Climate Economy report published this month demonstrates action on climate change is entirely compatible with economic growth and that the economic benefits, both short and long term, will outweigh the costs. *Who wrote this report?* Nicholas Stern (economist), Paul Polman (CEO Unilever), Chad Holloway (Bank of America) and a cluster of heavyweight finance ministers from around the world. Not a radical left in the whole bunch!

Last month the Rockefeller family of New York announced they are shifting from petroleum to renewables. If smart money is getting out of fossil fuels, we the Church have a golden opportunity to marry the moral case to the economic case now being made by some very influential people. Prophetic vision is never popular, but prophetic voices are calling us from complacency to secure the future of our children and grandchildren. Now that’s what I call Good News! 🌍

*The Guardian 10.9.2014 Comment and Debate: Prophetic visions can help to save the planet, Rowan Williams former Archbishop of Canterbury*

Women’s 65 Cursillo

ON THE first weekend in September, 19 lovely ladies attended the Women’s 65 Cursillo at Swanleigh. A team of 20 worked in a close, caring, trusting community to share experiences with each other and support each other in our journey towards a closer relationship with Christ and striving to live as his disciples.

A close bond between all those attending created a safe and trusting community to share experiences with each other and support each other in our journey towards a closer relationship with Christ and striving to live as his disciples.

We will be able to catch up again at the next Ultreya to keep our database current. The website is also a great place to find information about how to attend Cursillo if you are interested in sharing this Christian community experience. 🌍

The latest news and events and update their details to keep our database current. The website is also a great place to find information about how to attend Cursillo if you are interested in sharing this Christian community experience. 🌍

**Anglican schooling returns to the CBD**

The Revd Peter Laurence | CEO Anglican Schools Commission WA

APPROXIMATELY 50 years ago, Anglican schooling moved from the Central Business District (CBD) of Perth to the suburbs, when Hale School moved from Havelock Street to Wembley Downs, and St Mary’s Anglican Girls’ School moved from the same vicinity to Karrinyup.

Next year, Anglican schooling returns to the CBD, with the opening of St George’s Anglican Grammar School. Modelled on a number of independent schools in the Sydney CBD, St George’s Anglican Grammar School will be the latest high-rise, independent secondary school in Perth. Catering for girls and boys in Years 7 to 12, the School will be located in a refurbished six-storey building at 50 William Street, opposite Central Park and adjacent to the BankWest Tower. St George’s Anglican Grammar School has come about through the Anglican Schools Commission’s acquisition of Murdoch College. Established in the year 2000 as a small independent co-educational non-denominational school in the grounds of Murdoch University, Murdoch College was no longer viable in its current form or at its university location. As St George’s Anglican Grammar School, its staff, students and families will have a new educational home with a strong and bright future, as a school of The Anglican Schools Commission (Inc).

The campus is located within a few hundred metres of a number of Perth’s leading cultural and educational facilities, enabling the School to offer rich, relevant curriculum experiences. The new $50 million City of Perth Library is only a short walk from the campus and the King Street Art Centre, the WA State Theatre, the WA Museum, the Art Gallery of Western Australia and Perth Concert Hall are situated nearby. The William Street building is some 300 metres from Perth’s underground station, so students won’t even have to cross the road to get to school!

Significantly St George’s Anglican Grammar School is only a short walk from St George’s Cathedral, the mother church of the Diocese of Perth, with the newly refurbished Bell Hall forming part of the Diocese’s spiritual home. The Cathedral will be the School’s spiritual home, with the School proudly sharing the same Patron Saint. Both St George’s Cathedral and St George’s College at the University of Western Australia are Anglican entities of the highest regard in our state. Thanks to their long and esteemed history, the name St George’s carries with it a strong, highly respected and identifiable Anglican branding in Perth.

DWA Architects, who have also designed other ASC schools including Georgiana Molloy Anglican School, Swan Valley Anglican Commence School, Esperance Anglican Community School and St James’ Anglican School, have designed vibrant, modern and spacious teaching, learning and recreational spaces at William Street, which will provide an outstanding learning environment for students. Extensive use of glass throughout the building will create bright, open spaces in which contemporary secondary schooling will take place. Much thought has gone into the provision of collaborative learning spaces and student facilities to support the dynamic and flexible delivery of learning outcomes. Many of the classrooms, as well as student recreation spaces and staff work areas have views of the Swan River. The School will include a secure rooftop recreation area for students, the gym of which has been designed with state-of-the-art gym equipment.

St George’s Anglican Grammar School will cater for both local and international students, providing a rich, dynamic and diverse student body that is inclusive of cultural diversity and encouraging a global outlook amongst students. This has been a wonderful feature of Murdoch College student life from its commencement 15 years ago.

Mrs Rensché Diggeden commenced as Principal of Murdoch College this year, and will lead the new school in its CBD location. Mrs Diggeden was formerly an Associate Principal at Peter Moyes Anglican Community School, and also served as Acting Principal of Esperance Anglican Community School in Term 1 last year.

As an Anglican school, Religious Studies will form an important part of the curriculum and weekly Chapel services will provide all students with worship opportunities.

The ASC’s vision is clear: To fulfil the Gospel imperative to teach the truth and nurture the young by strengthening and growing low fee Anglican schools as centres of excellence in teaching and learning, pastoral care, worship and service. As Murdoch College becomes St George’s Anglican Grammar School in 2015, the ASC is significantly reducing local tuition fees for all year levels, aligning them with the ASC’s core purpose of operating low-fee Anglican schools which provide a high quality, inclusive, caring Christian education.

When it opens in 2015, St Geogre’s Anglican Grammar School will become the 14th ASC school. For more information, go to www.stgeorges.wa.edu.au. 🌍

Principal Mrs Rensché Diggeden outside the new school.

_Courtesy of The West Australian. Photographer Steve Ferris_
God has no grandchildren

The Revd Dr David Wood

NONE of you will ever have woken up in your armchair late at night to find yourself watching something entirely different to what you started watching three or four hours before, but it happened to me! So, late one night, a chilling documentary on Nazi methods for mass murder was unfolding in my living room, and it was disturbingly mesmerising.

At first, the Nazis tried simply shooting men, women and children, usually at close range, but found this too distressing. Not, of course, that they were worried about the victims; it was the distressed executioners that concerned the leadership! Soldiers, many of them mere boys, were being traumatized and brutalized by what they had to do, and this, the leaders declared, could jeopardize the glorious future of the thousand-year Reich. There must be a better way, a way they could feel ok about, and it had to be cheap and efficient. This is how they stumbled on the idea of gassing large numbers of people in one hit, luring their victims into what looked for all the world like shower blocks. After a day of this work, we watched one SS officer returning to his home on the edge of Auschwitz, very pleased with himself indeed. A cozy family night ensued in this sinister little world of blond, blue-eyed, untarnished Arian perfection. No need to shed even so much as a tear, after all, however much they looked like human beings, those gassed that day were not really men, women and children – they were simply Jewish scum, leaches from the kingdom – the more I stretch my heart and my helping hands towards them, the more flexible I will become, instead of getting rigidly stuck in one uptight posture.

1. Brain training. This means actively studying new things all the time. Sunday school was good, sermons are OK, but bible study on my own or in a group is better, an EFM course or a university theology subject better still, and learning a new song is best of all. The day may come when I forget some of what I used to know, but the more I can learn before that happens, the better.

2. Stretch. This means reaching out – stretching our compassion – in loving service, towards people we might otherwise shrink away from. People who don’t speak English very well, people with physical or mental illness, people with family violence or substance abuse problems – the more I stretch my heart and my helping hands towards them, the more flexible I will become, instead of getting rigidly stuck in one uptight posture.

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APPARENTLY my mental and physical shape in my 80s will depend on what I have been doing in mid-life by way of healthy eating and healthy exercise. It seems that my habits, good and bad, over the past twenty years are going to have an impact for the next twenty years on my energy, agility and cheerfulness, or lack of them. This is true for body and mind; it is bound to be true for spirit, too. I know Anglicans in their 80s and 90s who are my role models for adventurous Christian ageing. So here are Dr Smith’s tips for living well in mid-life, to set ourselves up for abundant spiritual life in the years when our bodies slow down and our minds drift a little.

1. Eat well! This means the Eucharist! There are spiritual vitamins and minerals in the body and blood of Christ that are simply not available from any other source. If vitamin D and calcium in mid-life can help prevent osteoporosis in later life, then my regular sharing in the bread of heaven and the cup of salvation is vital to help me stay strong through the bumps and tumbles of ageing.

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Aboriginal and Benedictine wisdom

The Aboriginal people of Western Australia have for over forty thousand years accumulated a vast body of wisdom, ranging among the disciplines of natural history, genealogy, astronomy, meteorology, music, mythology, and much more. They are the ‘seniors’ of WA society, with whom knowledge rests, and to whom respect is due from the younger members of the WA family – those who have come here from other nations since the 1820s. But newcomers also bring with them things that are new and things that are old. Europeans brought European technology, but they also brought the Christian faith, and things that are new. Europeans brought European technology, but they also brought the Christian faith, and things that are new.

There is much evil in the tale of European interaction with Aboriginal people, but there is also much good. Dom Rosendo Salvado was the founder of the Benedictine monastery of New Norcia and a pioneer in many senses, not least in his relationships with Indigenous people, ensuring legislative change in the 1870s and the protection of Aboriginal Natives.

Lo! He comes with clouds descending

The gothic church is almost without light. The first sounds of the choir penetrate the darkness and announce the timeless message of the prophets: the omnipresence of the Lord is revealed and made known. His voice is heard as voices are meditated upon through scripture and music as the candles are gradually lit and the church filled with light. So begins the Advent Carol Service at St George’s Cathedral (this year at 7.30pm on Sunday 30 November). There are, however, very many different forms Advent carol services can take: with choirs or worship bands or congregational singing only, indoors or outdoors, designed for children or for adults, with preaching or without. The date also varies. In universities, parish churches, and cathedrals, the service is almost always on the First Sunday of Advent. In schools, especially day-schools, it is usually on a weekday following that Sunday.

The Advent Carol Service is a late arrival on the Anglican stage. It is the child of the Christmas Carol Service, which itself is the offspring of Christmas Eve. At 5pm on Sunday 7 December, the Archishop of Tuoro in Cornwall put together a sequence of Bible readings and popular carols, thinking that this would have more appeal than the liturgies of the Church of England. The first service was very simple: bidding, prayer, a sequence of readings interlaced with choir and congregational carols, prayers, blessing. The wider popularity of the service was enhanced by its adoption by King’s College, Cambridge, in 1918, and by the BBC’s decision to broadcast that first service annually from 1928.

From the UK the students of Nine Lessons and Carols’ spread throughout the world.

In 1934, King’s College began an Advent Carol Service, but, as that was not broadcast, it was not widely noticed. It was not until the last decades of the 20th century that cathedrals, college chapels, and parish churches fully embraced the potential of such a service of the word with Advent themes. It is the variety of those themes which makes the Advent Carol Service more flexible than its Christmas parent. They could be ‘death, judgment, heaven, and hell’ or ‘the genealogy of Jesus’ or ‘the coming of the light’ or ‘return from exile’ or ‘the end of all things’.

The service has popularised such great hymns as ‘Lo! he comes’, ‘Come, divinity descending’, ‘Hills of the North rejoice’, ‘On Jordan’s bank’, and ‘O come, O come, Emmanuel’, and also the plainsong propers of the season, especially the Advent Prose and the great O Antiphons.

If you have not yet experienced the richness of an Advent Carol service, check the times of your nearest parish churches, Anglican schools, college, or cathedral, and this year: ‘go once more in heart and mind even unto Bethlehem’.

Five stars for Joseph Nolan

ST GEORGE’S Cathedral Director of Music, Joseph Nolan, has received acclaim across the board yet again for his continuing cycle of the complete organ works of Charles-Marie Widor, performed on organs across France. Despite only four volumes of six having been released, Joseph has racked up multiple five-star reviews and Editor’s Choice awards.

MusicWeb International are already declaring the series as “shaping up to be the Widor cycle of the decade.”

BBC Music Magazine has recently awarded Volume 4, again from La Madeleine in Paris, a five-star award, declaring: “The latest volume in Joseph Nolan’s swirlling, swashbuckling Widor series showcases the Comte’s flair for the most dazzling and sumptuous of what Cavaillé-Coll was capable of.”

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The five volumes of Widor’s complete organ works have been widely acclaimed and have received multiple five-star reviews. The series has been praised for its technical excellence and the musicianship of the performers. The latest volume, Volume 4, was released in 2018 and was awarded a five-star review by MusicWeb International. The review stated: “The latest volume in Joseph Nolan’s swirling, swashbuckling Widor series showcases the Comte’s flair for the most dazzling and sumptuous of what Cavaillé-Coll was capable of.”

The BBC Music Magazine also gave Volume 4 a five-star review, describing it as “shaping up to be the Widor cycle of the decade.”

The series has been widely broadcast in various countries, with the BBC Radio 3 programme ‘Organum’ regularly featuring performances of the Widor organ symphonies. The series has also been praised for its historical and cultural significance, with reviewers noting the importance of Widor’s organ symphonies in the development of the organ as a concert instrument.

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Older people demand independence

Amana Living

AS WE enter the second half of life, new lifestyles and different expectations emerge. Older people today want to stay in their own homes for as long as possible, have services delivered to their door, and retain control over their care.

The good news is that government-subsidised home care packages are affordable, and there are no hidden costs. The fee you pay remains the same, whatever services you access. So if your needs increase, the services you receive can meet those needs without costing you more.

Amana Living helps people access home care, providing approximately 3,000 visits per week to older people living at home. Services can be anything from gardening to physiotherapy, requiring a large team of service providers with a range of skills.

"What we know about our clients is that they want services to be delivered at a regular time that suits them, and by the same person each time," says Amana Living General Manager of Home Care and Housing, Maria Davison. "Rostering staff to ensure clients receive the right service, delivered by the right person at the right time depends heavily on clear, fast communication between the central office team and the support workers out on the road. Our new digital client management system is helping us achieve this."

By collaborating with an experienced service provider like Amana Living, efficient high-quality and assured services are at the client’s fingertips, and services are continually monitored and adapted as their needs change. This helps the client stay in control, while taking the worry off their shoulders.

Consumer directed care (CDC) is the government’s response to the demand by older people to have control over the services they receive via funded packages. It will be introduced next year, and has been undergoing a national pilot program to refine the processes.

Under CDC, clients can decide how the funding associated with their Home Care package is spent. In effect, they receive a budget (managed by us, the provider) and a menu of services to choose from. There is also more flexibility around the services they can choose. The client is not locked into the provider that is managing their funds, but can choose other services, as long as they fall within certain guidelines.

Mr Glickman added, “CDC is not without its challenges. Providing choice costs more, and it is to be hoped that the government will be prepared to fund this policy direction. At the end of the day, providing more choices for people has to be a good thing. We look forward to being part of the continuing evolution of consumer directed care.”

To talk to someone about home care services, call Amana Living on (08) 9424 6825.

Amana Living has been involved in the pilot program, and currently has 30 clients managing their services under CDC. This is giving us a useful insight into the benefits to them, and how it works in practice for different types of people.

“What we found is that younger clients, or those with an active carer, are more likely to want to direct their own care and services,” said CEO Ray Glickman. “Older clients generally prefer to have us make those decisions for them. This program allows for those individual preferences, as clients can choose the degree to which they are involved in the decision making.

“We have seen clients choose services that surprised us. Providers may tend to look at practical, clinical and personal care needs, but hobbies and social connection can be just as important, and only the client themselves can determine what those needs are.”

Four years after the first residents moved into their new home at Amana Living Treendale, the village is now a thriving community for retirees set in the lush surrounds of the Treendale Estate near Australind, two hours’ drive south of Perth.

Stages 1 and 2 of the development were completed in 2010 and 2012, whilst Stage 3 is currently under construction, to be completed early in 2015. Homes at Amana Living Treendale are large, with 3 bedrooms, 2 bathrooms and spacious single or double garages. Residents have use of The Club, their own resort style leisure and social centre which offers a library, cinema room, craft/activity room, games room, café bar and indoor/alfresco entertaining areas. For more active pursuits there is a heated swimming pool, spa, gym and two-rink bowling green. There is onsite caravan parking, and a workshop will be built in Stage 3. The Treendale Junction shopping centre is nearby and there is access to the public bus to Bunbury.

Come and live the second half of your life at Amana Living Treendale! For more information please contact the Village sales managers on (08) 9725 9361.

November 2014 NEWS

CLERGY APPOINTMENTS

The Reverend Canon Richard Pengelly
Dean of Perth

The Reverend Dr David Wood
Rector, Fremantle

Area Dean, Cockburn Deanery

COMMISSIONINGS/INSTALLATION

The Reverend Onesimo Yugusuk
St Mary Magdalen, 113 Lysander Drive, Heathridge

Priest-in-Charge, Heathridge

The Reverend Canon Richard Pengelly
St George’s Cathedral

Dean of Perth

The Reverend Dr David Wood
Sunday 8 February 2015 at 6.00pm

Rector, Fremantle

St John’s, Kings Square, Adelaide Street, Fremantle

LOCUM TENENS

The Reverend Bill Hawley
Royal Perth Hospital

PERMISSION TO OFFICATE

The Reverend Russell Mitchell
30.09.14

The Reverend Jim Crawley
01.10.14

RETIREMENT

The Reverend Chris Albaney
30.11.14

Stage 3 homes NOW SELLING from $425,000

For further details please contact the Village Sales Managers

Leanne or Debbie on 9725 9361.
PEOPLE tend to move through their lives in phases. As children, we are learners and consumers who rely on our families. As young adults, we are builders seeking to exercise our new-found self-sufficiency. Then comes nesting, where we raise a family. Then, finally, as mature adults, we have time to give back to our communities.

The 2012 State of Volunteering Report found that people over the age of 65 contributed the most number of hours to volunteer work, in public or community service, of any demographic. The Federal Government’s ‘Still Putting In’ Report 2009, showed that around 2 million mature adults perform voluntary work each year. One of the key ways that they give back to the community is by providing foster care.

In Western Australia, foster care is a precious commodity. A safe and nurturing home environment is essential for young people as they grow and develop. Unfortunately, for many children this is not always possible. In Western Australia, there are thousands of young people who find abuse or neglect infecting their home lives every year. Foster care is essential for young people as they grow and thrive under their care. Foster care can be an excellent way to bring life back to an empty house, and the young people can provide company, conversation, and stimulation. Many senior carers simply love having children around. Some say the young people they care for keep them feeling young, as the experience can also be an immensely rewarding experience.

Fostering Futures work. Making up half of Fostering Futures carers, half of the program’s long-term placements are with senior carers. Senior carers generally provide some of the most stable placements that the program offers.

There are a wide variety of reasons seniors choose to foster. Many mature adults find that after their children have moved out, they have space in their homes and hearts for children and young people in need. Foster care can be an excellent way to bring life back to an empty house, and the young people can provide company, conversation, and stimulation. Many senior carers simply love having children around. Some say the young people they care for keep them feeling young, as the experience encourages them to keep active and engage in activities they usually would not. Others report feeling great satisfaction and pride seeing a young person grow and thrive under their care.

Fostering is not only a valuable way to contribute to the community and support those less well off, but it can also be an immensely rewarding experience. Speaking of their experiences, one of our senior carers said: “Originally we became foster carers because we thought we had something to offer, and probably the odds on the cricket match were a tad longer. I had not reckoned with the zeitgeist; both proved true.

Just a few weeks ago, on Friday, 19 September in Canterbury, the inaugural cricket match between the new-minted St Peter’s Cricket Club and The Archbishop of Canterbury’s XI was played. Of course, England has always had its clerical cricket enthusiasts, ready at the spin of a ball to turn out in whites and bat the day away. Perhaps that is why the Archbishop’s team, though only in the last over, won the match. Italy is different; fire a cannon over the Taranto Corso at peak hour, and the likelihood of hitting a cricketer let alone a wicket are next to nothing; long afternoons of pasta and wine, yes, but long afternoons of cricket?

The Holy See Team comprised mostly Sri Lankan and Indian seminarians studying in Rome though their captain, Father Tony Currer, is an Englishman. Apart from his cricketing expertise, there is another reason Tony was selected to captain the Vatican’s first ever-ecumenical match against the Archbishop of Canterbury’s Eleven: in his day job, he has responsibility from the Vatican side for Anglican Roman Catholic relationships and is the Roman Catholic co-secretary of ARIC, the Anglican Roman Catholic International Commission.

The match was preceded by a colloquium on culture, sport and faith hosted by the Dean of Canterbury, The Very Revd Robert Willis, and the Canterbury Cathedral Chapter. David Moxon, my successor in Rome, has written that the colloquium set the tone for the game. “Each side would be playing its best and aiming to win though not to conquer. They were there to enjoy the sport and the inter-communion of relationships and witness it brought.” Cardinal Gianfranco Ravasi, President of the Pontifical Council for Culture, has described sport as the biggest social phenomenon of our time: “In our culture of massive movement of peoples, sport challenges us to examine not just how hospitable we are, as individual athletes, but also how similar we are.” Sport, said the Archbishop, is the true Esperanto. So, as the shadows lengthened on a late summer’s evening in Canterbury in September, the great ecumenical cricket match was played. The match and a subsequent dinner were to raise funds for the Global Freedom Network. Dedicated to eradicating modern slavery and human trafficking, the GFN is a new ecumenical and multi faith endeavour sparked to life by a conversation between Pope Francis and Archbishop Justin of Canterbury. That conversation fitted well with initiatives, already begun, of the Pontifical Academies of Science and Social Science and its Chancellor Bishop Sanchez Sorondo. It fitted too with the initiatives of the Walk Free Foundation and its co-founder, the West Australian, Andrew Forrest. The CEO of the Global Freedom Network is Antonia Stampalija, another Western Australian now based in Rome.

The cricket match itself was another demonstration of the importance of emphasizing what unites us in life rather than what divides us. In our Anglican – Roman Catholic ecumenical dialogue there are many challenges. We are two communions united by a common baptism and engagement does not just take place on an unreachably high theological plane. In fact, top-level talks are of little worth unless they are accompanied by the hard work of walking together, working together and now, as we have discovered, playing together. Work against human trafficking was given a huge boost by that cricket day at Canterbury, in terms both of money raised and publicity achieved. Ecumenism was well served too.

CELEBRATE SENIORS WEEK
Thursday 13 November 2014 9.30 am – 12.00 noon ROD EVANS COMMUNITY CENTRE 160 HAY ST EAST PERTH Demonstrations on how to pamper and look after your MIND, BODY & SPIRIT Raffle/Prizes/Vouchers to win Demonstrations of: Tai Chi, Nordic Walking, Cardi, Belly Dancing, Line Dancing Also: Travel Sense Sales Table Lucky Numbers Enjoy a lovely three (3) course meal at 12 noon, for $12.00 Bookings Essential Contact the Centre – 9461 3921

Prayer and suffering
The Very Revd David Richardson OBE

IN THE summer of 2012, my wife Margie and I held a dinner party at the Anglican Centre in Rome to welcome the newly arrived John McCarthy and his wife Christine to ‘la Città Eterna’. John, Tim Fischer’s successor as Australia’s Ambassador to the Holy See, is only the second person to hold the office since the Rudd government made it a full time position, resident in Rome.

After welcomes and introductions that evening, almost the first words John said to me were these: “Tim Fischer had his black squatting hat and his trains; I’m a cricket man, I want to organize a Vatican cricket team; I’m hoping to organize a Rome versus Canterbury cricket match.”

It seemed to me – if he was serious – that it was about as likely to happen as Pope Benedict’s taking it into his head to resign. In fact, given that Tim Fischer had actually predicted the latter, probably the odds on the cricket match were a tad longer. I had not reckoned with the zeitgeist; both proved true.

The Very Revd David Richardson OBE

Victory! The Archbishop of Canterbury with the CofE side. Photo credit: Robert Berry
Learning to be at peace
The Revd William Thomas | St Bart’s Chaplain

A CONSTANT misconception that I try to dispel is that St Bart’s is full of old, drunken men who have lived a life on the streets. I try to dispel this because we have clients who are aged from 18 to 90+, and we have men, women and families using our services. Many of our homeless work either part time or full time, and most have never abused alcohol or used recreational drugs. Many become homeless because of family breakdown or an inability to pay their bills because of their low income. However, we do have some residents who are over 65, have issues with alcohol and other drugs and have spent many years living on the streets.

Behind everyone who is homeless there is a story. One such story is of someone I will call Matthew, but that is not his real name. Matthew was a bright professional man who at one stage of his life had a family who loved him, a good secure job and a nice house in a nice suburb. Matthew could have been your average Anglican sitting in the pew next to you.

As Matthew grew older he climbed the corporate ladder with much success. He used his talents wisely and was well respected in his community. However, one day he noticed he wasn’t coping as well with the pressures of life. He started to notice times where he wasn’t sure of where he was and why he was there. His moods became erratic, he didn’t go to work and when he did he had no clue what he was doing.

His wife left him when he started to become so erratic that it was a perceived threat to the other family members. He was diagnosed with a mental health condition but he refused to accept the diagnosis. Left with nothing, he spent years on the streets with stints at Graylands. His wife divorced him and refused to have anything to do with him. His children felt afraid and let down by him and so they kept clear of him.

About ten years ago he found a refuge at St Bart’s in our Aged Care section, James Watson Hostel (JWH). By the time I met him he was a talented senior, who read widely and was very creative. He had accepted the doctor’s diagnosis and was happily taking his medication.

Matthew died recently and we held a funeral for him. In the years he was in JWH he had started to rebuild a life with his family. At first it was just phone calls to his children, and then they started to visit him once, maybe twice a year. The most memorable words said at his funeral came from one of his children who said: “Dad learnt to be at peace with himself while at St Bart’s.”

Blessing, not burden
The Right Revd Allan Ewing | Bishop of Bunbury

THEY are the fastest growing age group in the nation, they filled the Sunday Schools and they know a little bit about God. This current age group is more capable, more affluent and more mobile than ever before and they have more discretionary time than any other group.

I am writing, of course, about the over 65s in Australia. While the fastest rate of growth in numbers is actually the population of those aged 100 or more, the over 65 age group is significant both in rate of growth and weight of numbers.

It is tempting to reflect on this group of people in crass terms, as ‘mission field’ or ‘de-churched’, as though they are only of concern in relation to the numerical and financial needs of the Church. Even a well-accepted description, such as ‘Elder’ becomes quickly devalued when a person is described as ‘elderly’, a word which appears to suggest fragility and vulnerability.

To be a senior should be a position that is valued, but it is hard to be a senior in a community fearful of age and ageing. To watch daytime television is to be confronted with advertising that either advises you to eliminate all signs of ageing - as though anything other than smooth skin is an affront to creation or - it advises you to take out insurance to save your loved ones the burden of paying for your funeral. Unconscious it may be, but the message is unmistakable, ‘shape up or ship out.’

Then there is the problem of invisibility. I think that invisibility happens to women before it happens to men, but it does appear to be an age-related phenomenon. The older you are, the more transparent you are in the shops; you are looked past and looked over and seldom looked at.

Tragically, this is the burden of the senior in public perception; too often they are regarded as some kind of drain on society. The financial support of seniors, for example, is not seen as an appropriate recognition of years of service to the nation through employment and tax contributions, but rather as a demand for welfare that burdens others.

Against these stereotypes of irrelevance, burden or mission fodder, I want to urge another perspective. Ageing is an extraordinary part of God’s creation; the maturing of life is a rich and abundant period. In the same way that I marvel at the crystal clarity found in the eye of a young child, I take delight in sight of the creased and world-worn hands of an elder. The eye is full of possibility, and the hand tells a story of life lived. One is not better than another, for they are both expressions of the same God’s creation.

If we are made in the image of God, then the ageing and maturing of human life is an expression of God. Not in the sense of the image of a remote and bearded anciend, but in a far richer sense of value and wisdom. I am reminded of Brian Wren’s vivid poetry when he wrote in a hymn of Old, achings God, grey with endless care, calmly piercing evil’s new disguises, glad of good surprises, wiser than despair. Hail and Hosanna, old, achings God! Wren’s words serve as an invitation to know our seniors as blessing and not as burden. Seniors are an expression of God’s image reflected in the life of creation.

The Church needs seniors, for without them we are an incomplete body. Not for presence, nor even for their lively faith; for something more. The body of Christ needs to celebrate the clear-eyed vision of youth, but it also needs the generative wisdom and passion of those who are older.

Good News: Daring to meet

THERE are now over 100 young people from Perth’s Anglican schools who have participated in Reachout Manila pilgrimages. A pilgrimage is a journey of spiritual significance, what one dictionary defines as a journey made to some sacred place as an act of religious devotion. This year, 42 pilgrims travelled to Manila - students, teachers, and clergy. The two weeks was spent teaching English to children who have little opportunity for formal education, and getting to know the people of the three communities we visited.

But a pilgrimage is so much more than a lesson plan and a few words of English or some maths or a bible story or even some songs and games. A pilgrimage is an opportunity for people of different races and nations and languages and ages and customs and cultures to see in each other the face of Christ – to dare to meet, to live alongside one another, to travel together a little way.

It's challenging, hot and hard work. It's being up at 5.30am, in chapel by 6.30am, and on the road by 8am. Bishop Kay spent most time at a place called Macabud - a community of informal settlers living perched somehow on a hilltop which was once a banana plantation but is now a rubbish dump. From the age of 10, children can be licensed as scavengers on the dump. One of the few avenues of hope in this community is the Church, and young people from parishes in Manila commit themselves to weekly visits, teaching English, sharing faith, and bringing food for the children.

One student pilgrim has written of her time in Manila: ‘I have found myself becoming a lot closer to God in so many ways. I was close before, but being here with these people and witnessing their devotion and joy, I have found it within myself to strengthen that relationship. God has helped me to be so open and strong, and to stay strong through this journey, and now that it has come to a physical end, I think that it is just a matter of figuring out who God wants me to be and where God wants me to go.’

November 2014 Purple Patch

02 Archbishop Annual leave
Bishop Tom Balga-Mirrabooka
Bishop Kelmont
Bishop Jeremy Installation Ceremony of Rabbi Adi Cohen

08 Bishop Kay 80th anniversary of settlement of Sister Kate’s home, Queens Park
Bishop Jeremy Wongan Hills-Dalwallinu

09 Archbishop Mt Lawley
Bishop Tom Gosnells
Bishop Kay South Perth

16 Archbishop Annual Leave
Bishop Tom Crosslinks
Bishop Kay Wiltsoon

23 Archbishop Standing Committee of General Synod, Adelaide
Bishop Tom 100th anniversary of Dom Salvador’s pilgrimage to Catholic Sunday, St George’s Cathedral
Bishop Jeremy Annual Leave
Bishop Kay Esperance
Bishop Jeremy Narembeen

Rabbi Adi Cohen
YOU may have heard the story about the three mates who had played golf together for 50 years whose eyesight was fading. They enlisted their old mate Bill, whose eyesight was legendary. On Saturday morning the three hit off, with Bill in the cart watching where their drives had finished. As they trundled down the fairway, they asked Bill if he had seen where their balls were. “Yes”, he replied confidently, “but I’ve forgotten!” As we age, we all have senior’s moments, where memories have become forgetteries!

Sadly, for some it may be a portent of something worse. Our liturgical heritage, thankfully, helps us remember great eternal truths that enable us not only to cope, but grow, as we age.

The morning and evening collects remind us of God’s loving trustworthiness. Lord, our heavenly Father, almighty and everlasting God, we thank you for bringing us safely to this day: keep us by your mighty power, and grant that we fall into no sin, neither run into any kind of danger; but lead and govern us in all things, that we may always do what is righteous and loved ones, abandon the faith, conspire to throw us into sadness, and the heartache of seeing many, including of each new day.

Ministry with older people over the years has taught me that many are confused about the gospel of grace, and are therefore uncertain about their eternal future. Our liturgies are clear on two facts, we die because we are sinners and we can enter heaven by trusting Jesus as our Saviour and Lord. We ought to be grateful that our liturgies rescue us from sentimentality when it comes to life and death issues by reminding us of the realities of sin and judgement.

So when we pray, ‘We do not presume to come to your table, merciful Lord, trusting in our own righteousness, but in your manifold and great mercies’, we are reminding each other as we affirm our reliance on God’s extraordinary grace to us in Christ that we owe our salvation to him. We dare not rely upon any merits or works of our own. Here is the most wonderful news in the world, and the most comforting assurance that God gives to all who trust his Son alone for pardon.

Sadly, popular sentiment causes many to think that mere death marks our entry into heaven. Fortunately, our liturgies keep us from this form of elder abuse. The canticle from evening prayer and Luke 2:29-32, the Song of Simeon - ‘Now Lord let your servant go in peace: your word has been fulfilled. My own eyes have seen the salvation: which you have prepared in the sight of every people: A light to reveal you to the nations: and the glory of your people Israel’ - is the joyful affirmation of a senior who knew that Jesus held the key to salvation. He could die well because he saw the Saviour. Our entry into heaven is secured not because we die, but because we died to self and embraced the Saviour during our lifetime.

Our liturgies are like a skilled and loving physician diagnosing our hopeless condition and prescribing the lifesaving medicine of the gospel. When this medicine is taken, by repentance and faith, our inevitable physical aging is wonderfully matched by a corresponding growth in our relationship with our Father - 2 Cor.4:16-18 traces this wonderful progress. Experience of ministry to those with dementia is that truths learnt through liturgy, scripture memorisation, and hymn singing remain when everything else has vanished. Here are riches that will never fade or let us down. 

The role of the Chaplain in Amana Living is to serve those who are in the later stages of their life journey, who rememberies have become forgetteries! Words spoken by Archbishop Roger have left a lasting legacy as I often hear staff quote them today, almost ten years on: ‘All may come, all may taste, and none will be refused.’
Thanks to God, Dongara has joyfully welcomed back The Revd Rob and Jenny Stubbs following almost twelve months’ treatment for cancer. The parish has appreciated having The Revd Neil and Lynette Matheson as locum tenens for the past six months.

Several of the clergy are serving as chaplains in their local High Schools for one or two days a week, to good effect. Brian Fyffe is in Carnarvon, Frank Nicol is in Exmouth and Amanda McArtney is in the two Newman Primary Schools, as well as half a day a month in Marble Bar and Nullagine Schools.

The Revd David Morgan, still finding his feet in Paraburdoo and Tom Price, is facing the challenges of ministering to two towns 80 kilometres apart, where there are friendly people with no interest in the gospel of Jesus Christ, and residents who support their church “back home” rather than the church where they are living. A service has recommenced at Tom Price, and an evening one in Paraburdoo, with three FIFO workers committed to the gospel and prayerful for the town.

The Revd David and Traci Mitchell with their daughter Daphne, have moved from Karratha to Geraldton, with the support of BCA and the big job of planting a church in the new southern suburbs, where the population is expected to grow to 15,000. Traci and David are expecting their second child in the new year.

Following Synod, The Revd Philip and Elke Knight of Shark Bay will conclude their ministry in Broome at Christmas time to move to Sydney, where Tim is to become Chaplain at Macquarie University and pastor of the church there.

We learnt also that The Revd Philip and Kathy Knife of Shark Bay are retiring for the second time, and moving to live in Exmouth. Our thoughts and prayers follow them in their ministry in Broome.

IT IS wonderful when the Diocese of North West Australia get together! Even for Synod! Following a three-day School of Theology attended by all the clergy, with Peter Jensen, former Archbishop of Sydney, speaking on the topic “Preaching Doctrine” centred on the Holy Spirit, the 29th Synod got under way on Friday 3 October. The sessions were conducted in good spirit, and matters involving divergent opinions were resolved with harmony and unity.

Clergy spoke briefly of highlights in the parish, which provided much interest and encouragement. We learnt sadly that The Revd Tim Mildenhall and his family will conclude their ministry in Broome at Christmas time to move to Sydney, where Tim is to become Chaplain at Macquarie University and pastor of the church there.

We learnt also that The Revd Philip and Kathy Knife of Shark Bay are retiring for the second time, and moving to live in Exmouth. Our thoughts and prayers follow them in their ministry in Broome.

We learnt of the passing of Dongara’s long-time Resident Minister, The Revd Gary Poland, who served as部长 of this parish for forty years. Gary was also a part of the Diocese of the Pilbara for fifteen years.

We learnt that The Revd George May from Sydney as locum tenens. Eion Simmons has responsibility for the parish, with months on long service leave. Assistant minister Geraldton for Kalgoorlie and all places east for four months’ treatment for cancer. The parish has appreciated having The Revd Neil and Lynette Matheson as locum tenens for the past six months.

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Following Synod, The Revd Philip and Elke Knight of Port Hedland, with daughters Annabella and Lilly, left Geraldton for Kalgoorlie and all places east for four months on long service leave. Assistant minister Eion Simmons has responsibility for the parish, with The Revd George May from Sydney as locum tenens.

Thank you for your prayers for our diocese. God bless you richly.
BEING CHRISTIAN: BAPTISM, BIBLE, EUCHARIST PRAYER
Rowan Williams £19.95 SPCK 2014

Imagine having PD James review your book and agreeing, it is “elegant and lucid,” and also receiving positive reviews from Walter Brueggemann, Sr Wendy Beckett, and Janet Morley. Frances Young’s commendation acknowledges that this book is the result of “a lifetime’s immersion in theology and devotion” which “lies hidden behind this fresh and illuminating sketch of the essentials.”

The wisdom of this book is not to be found within the deceptively conventional (we might almost say boring) headings, Baptism, Bible, Eucharist and Prayer. Rather, keep in mind Frances Young’s comment that this is the result of a lifetime’s experience, so we anticipate that we are about to discover entrancing layers of knowledge herein. In talking of baptism, Rowan Williams sees this as taking us where Jesus is. “Baptism brings you into the neighbourhood of other Christians, and there is no way of being a Christian without being in the neighbourhood of other Christians. Bad news for many, because other Christians can be so difficult!”

There is much here in the way of exciting new thoughts and concepts which will stir and motivate. The content is so clearly obvious, but there are two aspects which make it ideal for discussion. The first is that the reader feels as if Rowan Williams is interacting with them – and indeed this is the text version of Lenten talks given in Canterbury Cathedral. The second is that the material entices the reader to discussion – and to this end, worthwhile questions will work to help to draw out personal responses.

This book concludes with a poem that Rowan Williams says his aim is “simply to offer suggestions for a slow reading of what not notoriously feels like a rushed and packed text.” The reader of this newly published book can feel privileged to be part of the wider audience of the transcription from recordings of Holy Week talks in Canterbury Cathedral in 2010.

Accordingly, we are presented with personal reflections and asides, in a conversational style, all set amongst the undisputed immense knowledge of this author. Within these 86 pages, we will find a comprehensive overview of the Gospel to set the scene, and a detailed examination of themes within the gospel, different thought on the ending of the Gospel, useful input on parables, miracles, thoughts on resurrection and on the setting and purpose of Mark’s Gospel. Considering that Mark is writing for communities experiencing fear and disorientation, he says “it is worth imagining yourself for a moment in that kind of situation – and there is a place for “making a mess,” getting in and making things, tasting, gluing, drawing – to feel real things in this age where so much is becoming virtual experience.

This Christmas resource book, in 95 pages, will supply a wealth of material for any church, school or home searching for new ideas. Colouring sheets, craft ideas, dramas and sketches, games, advent calendars and messages combine activities designed some to use up excess energy along with some which can be placed in the meditative quiet space. For example, you might settle to classical music; set up a prayer station; recycle and be environmentally aware; or join in global awareness and social justice.

The beauty of this new resource is that it is so up-to-date. The many reproducible activity sheets which are printed therein, are also available on-line from BRF.

This book is part of a wider set of resources. All are available and can be explored www.brf.org.uk or can be ordered by St Johns Books.

All books reviewed available from St Johns Books, Highgate Ct Fremanl (08) 9335 1962: MESSY CHRISTMAS: 3 COMPLETE SESSIONS AND A TREASURE TROVE OF CRAFT IDEAS FOR ADVENT, CHRISTMAS AND EPIPHANY, Lucy Moore and Jane Leadbetter $13.95 BRF

Messy Church is an innovative new series published by Bible Trove and a Testament. This series recognises that life is hard for some of the rest of us, because he or she is living in a setting where God is not stepping down from heaven to solve problems, where suffering and insecurity and even the risk of death are daily facts. These are the sort of places in which Mark was writing, writing to reinforce a faith in the God who does not step down from heaven to solve problems but who is already in the heart of the world.

Two extras make this book even more valuable: discussion questions, five for each chapter, are carefully prepared and are questions of depth – within a group, each question could be explored, unpacked and researched to form an ongoing discussion. A Lenten Reading Guide sets out weekday readings from Mark, together with a Sunday reflection for seven weeks.

A Lenten Reading Guide sets out weekday readings from Mark, together with a Sunday reflection for seven weeks.
Sandra now has two days and one night to convince her colleagues she is worth more than a thousand Euros. As Sandra goes from door to door she receives a selection of mundane excuses we would be very familiar with: “We really need that bonus because… I’m the only breadwinner… we need to pay our daughter’s school fees … we’re renovating the house, and the bills are so much higher than expected …” But the most honest answer is given by a lowly paid Christian contract worker: “My God tells me that I should choose you … but I am afraid.”

Fear is the wedge that drives a gap between opportunity and action, both in the film and in our own lives. C.S. Lewis referred to this as the battle between God and the Devil for real and imagined virtues. Satan encourages us to direct our virtuous responses towards imaginary people – “the homeless,” “the starving Africans” – while providing us with reasons to feel comfortable about withholding it from those God has placed in our real circle of action:

“The great thing is to direct the malice to [a man’s] immediate neighbours whom he meets every day and to thrust his benevolence out to the remote circumference, to people he does not know. The malice thus becomes wholly real and the benevolence largely imaginary.” (C.S. Lewis, The Screwtape Letters, Letter 8)

Satan’s cause is hardly threatened by imaginary virtue. But Jesus assures us there is no real cost to compassion, particularly where our Christian brothers and sisters are concerned. Certainly we will lose things in the short term, but they are often only imagined possibilities or riches that are passing away. Instead he offers a reward that is both real and lasting: an incredible return for the expression of even the smallest compassion to those God places within our circle of action:

“If anyone gives even a cup of cold water to one of these little ones who is my disciple, truly I tell you, that person will certainly not lose their reward.” (Matthew 10:42)

NOVEMBER is a time of remembrance - the month of All Soul’s Day, Remembrance Sunday and Armistice Day. There is not only sombre recall, but also, thankful rejoicing for those who have contributed to the history of human society - sometimes at great cost. Worship and theatre combine on Remembrance Sunday, 9 November, in St George’s Cathedral with a WW1 anniversary service at 5pm, immediately followed by a “Pack Up Your Troubles Dinner” in the restored Burt Memorial Hall, which is, possibly, the first major Australian building built to commemorate the fallen of the Great War, and is a fitting place for ‘food of the time’, plus theatrical and musical works of the era. Bookings are with the Cathedral Precinct on 9325 5766.

Theatre ‘remembers’ WWI with Jenny Davis’s new play Cis and Barbiche, a moving tribute to young lovers with five performances only from 11-15 November at Subiaco Arts Centre. The play brings to life the trials and fears, heartbreak, fun and tenderness of a WW1 romance. In 1944, young Barbara Rigby fell in love with a French airman who wrote her over 200 passionate, funny and poignant letters, while Barbara kept a daily diary – a wonderful resource to inspire a play based on the life of this West Australian senior we know as Barbara Harper-Nelson. Featuring Mark Desebrock, Siobhan Dow-Hall and Alinta Carroll with music by Nikki Dagostino, it is written and directed by Jenny Davis, with lighting and sound by Aaron Strik. Cis and Barbiche is presented by the Perth Theatre Trust and Agelink Theatre. Bookings: Ticketek.

Looking ahead a little, Black Swan State Theatre Company has announced its 2015 season, and a subscription to the series of productions makes a fine Christmas present. Five plays will be presented on the Main Stage, and two in the Studio Undergound - the WA premiere of Glengarry Glen Ross. Also scheduled are Noël Coward’s - Blithe Spirit, a world premiere of Extinction by Hanne Rayson, and Rachael Beck will appear in the rock musical Next To Normal with book and lyrics by Brian Yorkey and music by Tom Kitt.

In Studio Underground - the WA premiere of Venus In Fur by David Ives; and a first in family theatre for the company with Albert Lamorisse’s The Red Balloon, adapted by Hilary Bell.

The WA Opera finishes its season of Verdi’s If I Trovatore on 8 November, and the WA Ballet presents Snow White and the 7 Dwarfs from 21 November – 14 December – both at His Majesty’s.
Forget & Forgivable November

October Solution

CLUES
ACROSS
1, & 8 across. Sore about a saint from the Philippines. (4)
2. Take you from confuses to acknowledge Jesus as one’s Lord. (7)
10. The wild sayer of the anni domini? (5)
11. Winning point in acedia. (3)
13. Keep vigil on the wrist. (5)
16. Divine turn in Deuteronomy. (2)
18. Tree in the bushfire? (3)
19. Pharaoh familiar in a tutu? (3)
21. Greek letter to the circumference. (2)
22. We sag, collapse under the recompense. (5)
24. Energy into alms giving dinners. (5)
26. Chopped up a cedar for a covered way. (6)
28. Stepped alove of the same era. (8)
29. Little Réunion Island on the internet. (2)
30. A rum sort turns up in the pulpit. (7)
32. You admit books for teenagers? (2)
33. Nothing from the metaphor could measure it. (5)
34. Have a nap on the two-up spinner? (3)
36. Donkeys in the tall grasses. (5)
39. 41 & 42 across. The coming means do not track shortly in the twisted rive. (6)
44. Artificial intelligence found in Canaanite city? (2)
45. Make Tubal Regent of fluctuation enduring in memory. (13)
1. & 9 down. As the deer pants in harmonium part. (4)
3. Oh! Yiddish chagrin. (3)
4. New Esperance wad stuffed for a covered way. (6)
5. Assertion of reality in factory. (4)
6. Terce varied in standing position. (5)
7. In the strictest sense. (2)
12. Red wad stuffed for royal saint. (8)
13. Do swim capsized for sagacity. (6)
14. Buzz our drollery! (6)
15. Re-set my sail and lose. (6)
17. Rate abnormally and separate from the wheel! (4)
18. In the afterlife archangels cross in anticipation of harm? (4)
20. To be prolific in committeeen. (4)
21. Give money due, about fifty, in games. (4)
23. Gregorian Calendar. (2)
25. King James Version all verified. (2)
27. Seeks randomly the well belonging to Isaac’s herdsmen. (4)
28. Creep stealthily to the pancake! (5)
31. Trinidad and Tobago short trip to the island. (6)
35. Nothing out of a crashed auto for the Franciscan cross. (3)
36. Irish air at evensong rare? (3)
37. So not true! (3)
38. To be permanently positioned as a falsehood. (3)
40. Little Daniel. (2)
41. and 43 down. The Italian votes for the Christian rock band. (4)
44. Short after-life? (2)

Lighting the way to Christmas

ANGLICAN Overseas Aid has announced a range of Advent Bible studies and prayers to accompany its Gifts of Light Christmas gift catalogue this year. Chief Executive Bob Mitchell said that the gift catalogue had been remodelled around the traditional four weeks of Advent, and included free Bible studies and prayers that are available on the agency’s website. He said that Anglican Overseas Aid wanted to contribute to people’s journey of faith, regardless of whether they can support the agency’s work financially.

“For many years charity gift catalogues have been providing an important gift-giving alternative that helps to make a difference while educating family and friends about work to alleviate poverty,” Revd Mitchell said.

“These are fantastic goals. But we’ve realised that what you often don’t see is an emphasis on the central story of the Christmas season. So this year we’ve decided to base our gift catalogue on the Christ story, inviting people to walk the Advent journey and discover anew the birth of the Saviour of the World. But we realise that a gift catalogue can’t do the whole job, so we have prepared a range of Advent devotional resources, including Bible studies and prayers, that are available now on our website for free. The work of Anglican Overseas Aid is just one element of the inbreaking of the Kingdom of God heralded by the birth of the Saviour. We want to emphasise this story and the richness of the season of Advent as a time of preparation for the birth of Christ.”

The catalogue and additional resources are based on the themes of Advent: Hope, Love, Joy and Peace. They feature illustrations of traditional Advent candles. The catalogue is inserted into this edition of the Messenger, and the Bible resources and prayers are available now on the Anglican Overseas Aid website at www.anglicanoverseasaid.org.au, where you can also find out more about the gift catalogue.

Bob Mitchell and the team at Anglican Overseas aid hope and pray that this new approach to Gifts of Light will contribute to a rich experience of God during the coming season of Advent.
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- 11.30pm - Midnight Mass
Christmas Day:
- 7.00am - Holy Communion
- 8.00am - Holy Communion with hymns
- 9.30am - Sung Eucharist
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- 08.00am and 11.30am Eucharist.
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