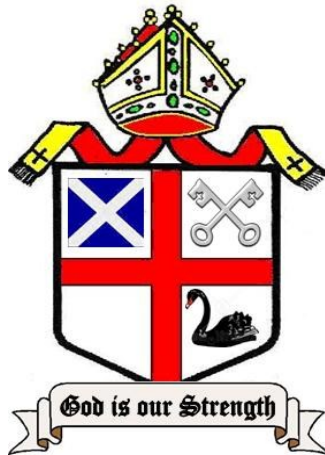


THE TRUE ANGLICAN



*The quarterly magazine of the
Traditional Anglican Parishes in
Western Australia*

January – March 2026

ST ANDREW'S PARISH - LESMURDIE

<u>Parish Priest:</u>	The Rt Revd Brian Tee (MA (Th)) (0421 116 534 : snottygobble@bigpond.com)
<u>Secretary:</u>	Mrs Miems Tee (0422 426 454)
<u>Treasurer:</u>	Canon Denise Turner (Ass Dip Acc)
<u>Priest's Warden:</u>	Mrs Mary Hoffman
<u>People's Warden:</u>	Mrs Marion Beard
<u>Pianist:</u>	Mrs Marion Beard

ST PETER'S PARISH - WILLETTON

<u>Parish Priest:</u>	The Rt Revd Brian Tee
<u>Subdeacons:</u>	Mr Ken Krachler and Canon Keith O'Brien
<u>Secretary:</u>	Mrs Miems Tee
<u>Treasurer:</u>	Canon Denise Turner
<u>Priest's Warden:</u>	Canon Keith O'Brien
<u>People's Warden:</u>	Mr Andrew Veal
<u>Organist Emerita:</u>	Mrs Pearl de Lang
<u>Organist:</u>	Mrs Robyn Daniels
<u>Hon Verger:</u>	Mr Iain Scott

MANAGEMENT COMMITTEE

<u>Chairman:</u>	The Rt Revd Brian Tee
<u>Secretary:</u>	Mrs Miems Tee
<u>Treasurer:</u>	Mr Ken Krachler
<u>Safe Ministry Officer:</u>	Mrs Bronwyn Veal (bstargirl@gmail.com)

Retired Clergy: The Very Revd Prebendary Robert Burn

SERVICES

FOR SERVICES SEE THE INSIDE BACK COVER

Shrovetide

SEPTUAGESIMA SEXAGESIMA
QUINQUAGESIMA

SHROVE
TUESDAY



Shrove = Pardon

ASH
WEDNESDAY

Remember
O man
that dust
thou art



and to dust
shalt thou return

LENT

40 DAYS PREPARATION FOR EASTER

I II III

IV Mothering
or Refreshment Sunday



Illustration from Enid Chadwick's *My Book of the Church's Year*.

GALLIMAUFRY

The **Carol Service** was surely the choral highlight of the year - everyone who is anyone was there: even members of the minor aristocracy were spotted amongst the happy carollers. A full report follows in this issue.

This is a very popular quarter for **birthdays**, congratulations to the following who celebrate theirs:

Bronwyn Veal - 2 January

Shirley McFarlane - 4 January

Ken Krachler - 5 January

Barry Hoole - 10 January

Pearl de Lang - 24 January

Nina Babic - 5 February

Miems Tee - 7 February

Marion Beard - 28 February

Brian LeFaever - 14 March

Bp Brian - Ides of March.

May our Lord bless them and grant them many Happy, Healthy, returns.

It is also quite popular for **wedding anniversaries**. The following knots were tied:

Marion and Greg Beard - 54 years ago on 8 January

Susan and Frank Morisey - 54 years ago on 3 February

Bronwyn and Andrew Veal - 16 years ago on 20 February

Natalie and Thomas Baldwin - 5 years ago on 28 February

Miems and the Bishop: 59 years ago on 11 March

- a total of 188 years!!

Congratulations to all concerned.

Congratulations, too, to Keith O'Brien who was appointed a Reader for St Peter's parish on 22 March 2020.

Don't forget that **Lent** begins on Ash Wednesday (18 February) and that the Church expects those of us who are able to fast, will do so until Easter (5 April).

Miems and I wish you and your family a happy, healthy and safe New Year, and a holy and blessed Lent.

Bishop Brian.

Sharing A Hills Christmas

Since 1994 the “Sharing a Hills Christmas Appeal” has been providing food hampers and gifts for people in need at Christmastime.

This, a combined effort of local churches, schools and businesses in the City of Kalamunda, brings together hundreds of volunteers to support the local community.



The program focuses specifically on residents within the City area, ensuring that people who might otherwise receive no gifts or have a proper meal during Christmas feel cared for by their neighbours.

Locals donate non-perishable food items, new gifts and money, while volunteers sort, wrap, and pack these donations into hampers for delivery.

Over the years, the initiative has grown significantly and last year 352 food hampers and gifts, and 250 smaller bags to nursing home residents, were distributed. This

made Christmas just a little brighter for just over 1,450 people in total.

It emphasises a spirit of generosity, charity, and community connection, reminding participants that Christmas is a time for sharing and helping others.

As can be seen from the photograph, both parishes again generously supported the Appeal.

The Bishop.

ALDRIDGE HOUSE CHRISTMAS PARTY



*Shirley with her family
and the Bishop and Miems*

Parishioners from St Peter's enjoyed the fellowship and joy of celebrating Christmas with the residents, their families, friends and Carers.



*Barbara, Susan and
Shelley*



Miems and Denise

Every year our parishioners from Aldridge House look forward with great anticipation to their annual Christmas party, and it is not surprising because their Carers always ensure that a good time is had by all and that there is plenty to eat and drink.

We are very grateful to the Carers for bringing our Parishioners to Church on Sundays and for taking such good care of them.

St Peter's Christmas Raffle

Many thanks to those who donated prizes, sold tickets and bought tickets in St Peter's Christmas raffle which raised \$400.00 for church funds.



It was originally intended to have two prizes, but parishioners were so generous and donated so many items that in the end there was a Grand Prize and three other prizes.

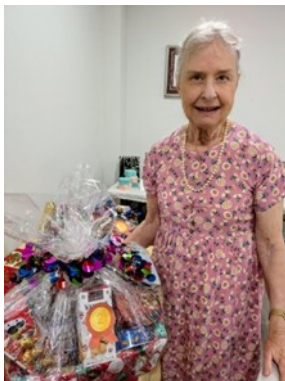
Congratulations to our prize winners:

Grand Prize: Natalie Baldwin

First Prize: Nancy Mollan

Second Prize: Cherie Blake

Third Prize: Vessy Djunaedi.



*Robyn Daniels accepts the
Second Prize on behalf of
Cherie Blake*



*Natalie Baldwin, ably assisted by
Thomas and Daniel, holds the
Grand Prize*

The Carol Service



Readers: The Bishop, Miems, Levi, Ken, Bronwyn, Mary and Joshua



Enjoying refreshments in the Hall afterwards



OUT AND ABOUT AT THE CAROL SERVICE



Iain and Tyvella



Sir Noel and Lady Hoffman



Bronwyn and Abigail



Pat and Miems



Kathrine and Robyn



Ken and Marion

WHAT IS THIS?



This is a Russian Orthodox triptych icon, made of brass, from the 19th century. It's a devotional item used for personal prayer during travel or military service, or even at home. Having hinged panels, it folds shut like a book, making it easily portable. It has a suspension loop on the reverse which would suggest that it was meant to be hung or worn.

The central panel bears an inscription in Cyrillic script which translates to “St Nicholas of Myra”, a city in what is today Turkey. Though one of the most popular saints in both the Greek and Latin Churches, not much is known about St Nicholas which is not really surprising seeing that he lived in the 4th century. Unsurprisingly, where historical facts are few, legends abound. Because of the many miracles attributed to him, he is also known as “the Wonderworker”. He is the patron saint of Russia, travellers, sailors, children, and many other areas of life.

Because he is the patron saint of sailors, churches dedicated to him are often built so that they can be seen off the coast as landmarks.

In England about four hundred churches have been dedicated to him. As the patron saint of children, he brings them gifts on 6 December (whence “Santa Claus”, an American corruption of “Sinterklaas” the Dutch for “Saint Nicholas”).

In the icon he is depicted with his right hand raised in blessing, while he holds the open Gospels in his left. A serpent has been impaled by the Gospels, indicating that the Word has overcome evil. The panel is surrounded by motifs of floral and geometric ornamentation, which is typical of Russian devotional art.

Above the small figure on his right shoulder is the Cyrillic abbreviation for “Jesus”, and above the one on his left shoulder is that for “Mary”.

The figure in the centre of the finial almost certainly depicts Jesus, specifically in the form of Christ Pantocrator, with outstretched arms, consistent with Christ, the Ruler of the world, being the source of blessing and miracles.

The flanking panels portray additional saints or angels in various attitudes of prayer, a reminder that prayer is never solitary, those who pray join the whole communion of saints. The panels are again framed by decorative motifs.

The icon reflects the deep veneration of St Nicholas in Russian Orthodoxy where he is regarded as a protector and intercessor. Its portable format made it accessible for lay devotion while the inscriptions and imagery re-inforce core theological themes – Jesus, the Holy Spirit, the Virgin Mary and the Communion of Saints.

It shows how faith was carried into daily life, even on journeys believers could open the icon and pray and it reminds us that faith can travel with us: just as St Nicholas carried the Gospel with him, we can carry Christ’s message with us wherever we go. It also reminds us that God’s presence is constant, whether at home, or on the road, or in our daily lives and that we never pray alone.

The icon belonged to the late Bishop David Robarts.

The Bishop.

[Sources available on request]

SOME LENTEN HYMNS

Lent has always had a distinctive sound in Anglican worship. The music becomes more reflective, the texts more searching, and the melodies more restrained. Our Lenten hymns are not simply seasonal favourites; they are companions for a forty day pilgrimage, helping us walk with Christ from the wilderness to the cross. Many of the hymns we sing today have deep historical roots and rich theological layers that reward a closer look.

Hymns of the Wilderness

The season begins with hymns that echo Christ's forty days of fasting and temptation.

"Forty days and forty nights" was written in 1856 by George Hunt Smytman, a Victorian priest who wanted to give congregations a simple, penitential hymn for the start of Lent. Its plain, steady metre mirrors the discipline of the season, while its imagery - heat, hunger, and the struggle against temptation - draws us into the Gospel narrative. It reminds us that Lent is not merely about giving things up, but about learning to depend on God in the wilderness places of our own lives.

Hymns of Discipleship

As Lent progresses, the focus shifts from Christ's wilderness to our own call to follow him.



"Take up thy cross, the Saviour said" was penned by Charles Everest, a young American clergyman, in 1833. It is a hymn of Christian discipleship, echoing Jesus' call to self-denial. The Victorian church embraced it enthusiastically, hearing in its verses a reminder that Lent is not only about penitence but about renewed commitment. The hymn's theology is simple but profound: the cross we carry is not a burden imposed by God, but a path that leads to life.

Hymns of the Passion

As we move toward Passiontide, the hymns deepen in emotion and theological richness.

"There is a green hill far away", written by Cecil

Frances Alexander for children, has become one of the most beloved Passiontide hymns in the English-speaking world. Its gentle, almost lullaby-like quality makes the mystery of the cross accessible without diminishing its seriousness. Alexander's gift was to express deep truths in simple language: Christ died "that we might be forgiven," and his sacrifice opens the way to God.

"When I survey the wondrous cross", by Isaac Watts, is often regarded as the greatest of all English hymns. Written in 1707, it marked a turning point in hymnody: instead of paraphrasing Scripture, he wrote a deeply personal meditation on the meaning of the cross.

Its final verse - offering “soul, life, and all” - captures the heart of Christian devotion. It is no accident that this hymn appears so frequently in Lent and Holy Week; it invites us not only to contemplate Christ’s sacrifice but to respond to it.

“**Glory be to Jesus**” brings a different flavour to Passiontide. Originally an 18th century Italian hymn (often attributed to St Alfonso de’ Liguori), it was translated into English in 1857 by Edward Caswall of the Birmingham Oratory. It is a hymn of gratitude that focuses on the redeeming blood of Christ and the theme of redemption. Its refrain-like structure and vivid imagery made it a favourite in both Anglican and Roman Catholic circles, especially during the solemn days leading to Good Friday.

Palm Sunday and the Approach to Holy Week

Lent culminates in the drama of Palm Sunday, and our hymnody shifts again.

“**All glory, laud and honour**” is one of the oldest hymns we sing, written in the early 9th century by Theodulf of Orléans. According to tradition, Theodulf composed it while imprisoned, and it was first sung as the king, Louis the Pious, passed by his cell in a procession on Palm Sunday. The king is said to have been so moved by the hymn that he ordered the release of its author.

Translated into English by John Mason Neale, it retains the grandeur of ancient Latin hymnody. Its processional character captures the paradox of Palm Sunday: joyful acclamation that fore-shadows the suffering to come.

Neale was a prominent member of the Oxford Movement who translated many early Latin and Greek hymns into English in an effort to restore the mediaeval and Catholic heritage of the Church.

“**Ride on, ride on in majesty**”, written in the 1820s by Henry Hart Milman, is the other great Palm Sunday hymn. It combines triumph and tragedy in a single sweep: Christ rides in majesty, yet the shadow of the cross already falls across the scene. This hymn captures both the triumph and the tragedy of Christ’s entry into Jerusalem. “Ride on! Ride on in majesty!” sounds both like a royal fanfare and a funeral procession. Jesus rides not to a throne, but to the cross - where His kingship is crowned with thorns.

Why These Hymns Matter

Lenten hymns do more than fill the musical gaps in the liturgy. They shape our spiritual imagination. They teach us how to pray, how to repent, how to hope, and how to follow Christ. They connect us with centuries of Christians who have sung the same words in their own Lenten journeys.

In a season that invites us to slow down, reflect, and return to God, these hymns become trusted guides. They help us enter the story of Christ’s passion not as observers, but as participants and as we sing them year after year, they become part of our own story too.

The Bishop
(Sources available on request)

Q: What is the definition of optimism?

A: An English batsman putting on sunscreen before going out to bat.

When, what, where

When	What	Where	Time
JANUARY			
4– Sun Circumcision	Holy Eucharist	St Peter St Andrew	9.30am 4.00pm
8 – Thurs	Presanctified Holy Eucharist	Port Coogee	10.30am
11 – Sun Epiphany I	Holy Eucharist	St Peter St Andrew	9.30am 4.00pm
18 – Sun Epiphany II	Holy Eucharist	St Peter St Andrew	9.30am 4.00pm
25 – Sun Conv of St Paul	Holy Eucharist	St Peter St Andrew	9.30am 4.00pm
FEBRUARY			
1 – Sun Septuagesima	Holy Eucharist	St Peter St Andrew	9.30am 4.00pm
5 – Thurs	Presanctified Holy Eucharist	Port Coogee	10.30am
8 – Sun Purification BVM	Holy Eucharist Holy Eucharist and PC	St Peter St Andrew	9.30am 4.00pm
14 – Sat	St Peter Parish Council Meeting	By Zoom	10.00am
15 – Sun Quinquagesima	Holy Eucharist	St Peter St Andrew	9.30am 4.00pm
18 – Wed Ash Wednesday	Holy Eucharist	St Peter St Andrew	9.30am 4.00pm
21 – Sat	Diocesan Council Meeting	By Zoom	1.30pm

and at what time?

When	What	Where	Time
FEBRUARY continued			
22 - Sun Lent I	Holy Eucharist	St Peter St Andrew	9.30am 4.00pm
28 - Sat	Holy Eucharist and Management Com	St Peter	9.30am
MARCH			
1 - Sun Lent II	Holy Eucharist	St Peter St Andrew	9.30am 4.00pm
5 - Sun Lent III	Presanctified Holy Eucharist	Port Coogee	10.30am
8 - Sun Lent III	Holy Eucharist	St Peter St Andrew	9.30am 4.00pm
15 - Sun Lent IV	Holy Eucharist	St Peter St Andrew	9.30am 4.00pm
22 - Sun Lent V	Holy Eucharist	St Peter St Andrew	9.30am 4.00pm
29 - Sun Palm Sunday	Holy Eucharist	St Peter St Andrew	9.30am 4.00pm

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08-12-1999

WITH ONLY TWO MENU ITEMS, JOHN THE BAPTIST'S FAST FOOD CHAIN FAILED TO LAST LONG

**CHURCH KALENDAR
AND READERS' ROSTER
JANUARY – MARCH 2026**

JANUARY		<u>READER</u>	
4	<u>Circumcision LJC</u> (White)	St Peter	St Andrew
	First Lesson Num 6:22-27	Ken	Miems
	Psalm 67	Ken	Miems
	Second Lesson Gal 4:4-7	Susan	Mary
	Gospel Lk 2:15-21	+Brian	+Brian
11	<u>Epiphany I</u> (White)		
	First Lesson Isa 42:1-4, 6-7	Susan	Mary
	Psalm 29	Susan	Mary
	Second Lesson Acts 10:34-43	Bronwyn	Nancy
	Gospel Mt 3:13-17	+Brian	+Brian
18	<u>Epiphany II</u> (Green)		
	First Lesson Isa 49:1-6	Bronwyn	Nancy
	Psalm 40:8-13	Bronwyn	Nancy
	Second Lesson 1 Cor 1:1-9	Joshua	Miems
	Gospel Jn 1:29-34	+Brian	+Brian
25	<u>Conv of St Paul</u> (White)		
	First Lesson Acts 9:1-22	Joshua	Miems
	Psalm 117	Joshua	Miems
	Second Lesson Gal 1:11-24	Levi	Mary
	Gospel Mk 16:15-18	+Brian	+Brian
FEBRUARY			
1	<u>Septuagesima</u> (Violet)		
	First Lesson Zeph 3:11-13	Levi	Mary
	Psalm 146	Levi	Mary
	Second Lesson 1 Cor 1:18-31	Denise	Nancy
	Gospel Mt 5:1-12	+Brian	+Brian

FEBRUARY (continued)

8	<u>Purification of BVM</u>	(White)		
	First Lesson	Mal 3:1-4	Denise	Nancy
	Psalm	24	Denise	Nancy
	Second Lesson	Heb 2:14-18	Keith	Miems
	Gospel	Lk 2:22-40	+Brian	+Brian
15	<u>Quinquagesima</u>	(Violet)		
	First Lesson	Sir 15:15-20	Keith	Miems
	Psalm	119:1-8	Keith	Miems
	Second Lesson	1 Cor 2:6-13	Miems	Mary
	Gospel	Mt 5:20-22,27-28, 33-34, 37	+Brian	+Brian
18	<u>Ash Wednesday</u>	(Violet)		
	First Lesson	Joel 2:12-18	Miems	Mary
	Psalm	51:1-13	Miems	Mary
	Second Lesson	2 Cor 5:16-6:2	Keith	Nancy
	Gospel	Mt 6:1-6, 16-18	+Brian	+Brian
22	<u>Lent I</u>	(Violet)		
	First Lesson	Gen 2:7-9, 15-17, 3:1-17	Ken	Nancy
	Psalm	51:1-13	Ken	Nancy
	Second Lesson	Rom 5:17-19	Susan	Miems
	Gospel	Mt 4:1-11	+Brian	+Brian

MARCH

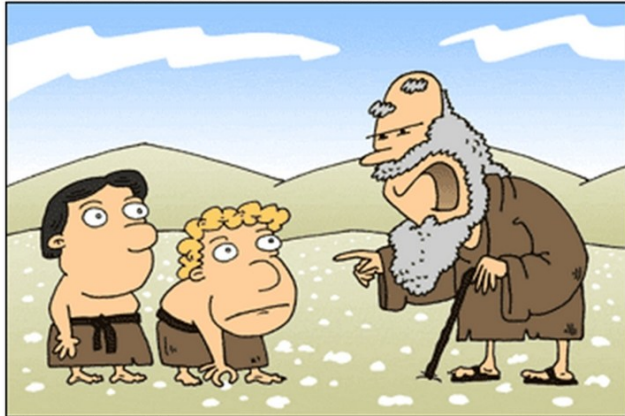
1	<u>Lent II</u>	(Violet)		
	First Lesson	Gen12:1-8	Susan	Miems
	Psalm	33:13-21	Susan	Miems
	Second Lesson	2 Tim 1:6-14	Bronwyn	Mary
	Gospel	Mt 17:1-9	+Brian	+Brian
8	<u>Lent III</u>	(Violet)		
	First Lesson	Exod 17:1-7	Bronwyn	Mary
	Psalm	95	Bronwyn	Mary
	Second Lesson	Rom 5:1-11	Joshua	Nancy
	Gospel	Jn 4:4-15, 19b-26, 39a, 40-42	+Brian	+Brian

MARCH (continued)

15	<u>Lent IV</u>	(Rose)		
	First Lesson	1 Sam 6:1-13	Joshua	Nancy
	Psalms	23	Joshua	Nancy
	Second Lesson	Eph 5:8-14	Levi	Miems
	Gospel	Jn 9:1, 6-9, 13-17, 34-38	+Brian	+Brian
22	<u>Lent V</u>	(Violet)		
	First Lesson	Ezek 37:1-14	Levi	Miems
	Psalms	130	Levi	Miems
	Second Lesson	Rom 8:1-11	Denise	Mary
	Gospel	Jn 11:3-7, 17, 20- 27, 33b-45	+Brian	+Brian
29	<u>Palm Sunday</u>	(Red)		
	First Lesson	Isa 50:4-9a	Denise	Mary
	Psalms	22:6-22	Miems	Mary
	Second Lesson	Phil 2:5-11	Miems	Nancy
	Gospel	Mt 27:11-54	+Brian	+Brian

Unless otherwise indicated, all services at St Peter's start at 9.30am and those at St Andrew's at 4.00pm

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(See Numbers 14)

08-09-2002

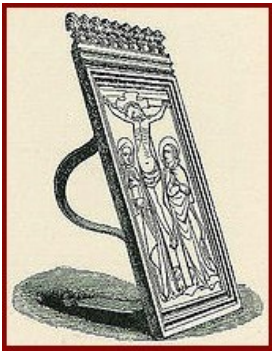
WHEN I WAS A KID WE DIDN'T HAVE NO WIMPY MANNA ... WE ATE SAND AND WE LIKED IT

PASS THE PEACE ...

In the early church the passing of the peace functioned as a bridge between the “Service of the Word” and the “Service of the Sacrament” and accordingly it was exchanged after the intercessions and before the Eucharistic offering. It had its roots in Jesus’ command about reconciliation before making an offering, “So if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift” (Mt 5: 23-24).

By the mid-second century the Peace took the form of ritual act, a holy kiss, which was shared only by the baptised as only they were admitted to communion. It was solemn, a sign of unity and reconciliation, and signified that those who shared the kiss were in communion with one another and therefore able to share communion with Christ. It was not an opportunity for conversation.

By the sixth century it was still a kiss of peace, but had become highly regulated. Men exchanged it with men, women with women and often the clergy exchanged it first, then the laity. It was, however, still a sign of unity in the Body of Christ and preparation for Communion.



A Paxbrede

The greatest change took place in the Mediaeval Western Church (7th to 15th centuries), particularly in England. The peace became so formalised that the laity hardly exchanged it at all. Because of concerns about propriety, hygiene and social order, in the 13th century direct physical contact was replaced by paxbreds. Some were simple wooden boards, while others were ornate, with religious images. These were kissed by the clergy and then carried around to be kissed by the members of the congregation. Many had handles so that they could be held out easily and were often wiped between kisses.

The minister presenting the paxbrede would say, *Pax tecum* (“Peace be with you”) to which the recipient would respond, *Et cum spiritu tuo* (“And with your spirit”).

The First Book of Common Prayer (1549) emphasised verbal exchange of peace and Communion in the vernacular, rather than kissing symbolic objects. After the Prayer of Consecration, a form of the Peace was retained, but it was spoken by the priest alone, “The Peace of the Lord be always with

you”, to which the people responded, “And with thy spirit”, this being a direct verbalisation of what had formerly been enacted with the paxbrede which disappeared from parish use entirely.

Though the English Reformation deliberately stripped away mediaeval ceremonial objects such as the paxbrede, its symbolism of reconciliation and peace was absorbed into other forms of worship. The concept of reconciliation before Communion remained, being expressed through prayers of confession, absolution, and the exhortation to be at peace with one another.

The subsequent Prayer Books of 1552, 1662 and 1928 have no reference to the passing of the Peace as such, though the principle of reconciliation before Communion remained embedded in Confession and Absolution.

Thus it was that the practice of passing the Peace, an ancient Christian tradition, was largely absent from Anglican worship for over four centuries and was re-introduced in its current form only in the 1970s as a result of 20th century liturgical renewal.

When it was re-introduced it was with the intention that it would be in keeping with the ancient tradition of the Church. It was therefore intended to be a liturgical act of reconciliation, a transition from the Prayers to the Offertory and a sign of unity before approaching the Altar. It was to be a simple gesture of, and focussed on, Christ’s peace.

Unfortunately, in many Anglican parishes a recovery of the ancient meaning has been lost and the “Passing of the Peace” has become a social greeting with a chance to catch up, a moment to move around and chatter - a sort of “mini-intermission” before the Eucharist. People wander all over the nave, often encouraged by clergy who leave the sanctuary and join in the general mayhem.

When this happens, the Peace becomes noisy and prolonged and has the effect of shifting the congregation’s focus from God to one another. It also breaks the contemplative flow leading to the Eucharist.

Instead of continuing an ancient tradition, it is simply a late 20th century cultural accretion.

Being a Traditional Church, our practice is to keep to the tradition of the Church as found in the Prayer Book of 1549 which protects the reverence and continuity of the Eucharistic liturgy.

The peace of the Lord be alway with you!

The Bishop
(Sources available on request)

MEETING OF WESTERN AUSTRALIAN SYNOD

The Western Australian Synod held its Annual General Meeting on 18 October 2025 at the Cathedral.



The President admitted the Parish Officers elected/appointed at the respective Annual General Meetings of the Parishes to their respective offices.

After giving a brief overview of the history and development of the office of Canons in the Church, he announced that he had appointed the following Honorary Canons in the Cathedral: Mr Keith O'Brien in the Stall of St Luke the Physician and Ms Denise Turner in the Stall of St Matthew, Apostle, Evangelist and Martyr.

He tabled a copy of his Charge which had been presented during the Eucharist that had preceded the Synod. A copy is published elsewhere in this Magazine.

The Secretary presented the report of the workings of the Management Committee's Report over the past year. This was received and is published elsewhere in this Magazine.

Mrs O'Brien presented an audited Financial Report for the financial year ending 30 June 2025. The Report, having been circulated prior to the Synod, was received.

This was followed by the Auditor's Report, presented by the Auditor, Canon Turner, and a draft cash budget for the present financial year, presented by the Treasurer, Mr Krachler. The Report was received and the draft budget, which anticipated a surplus for the year, was ratified.

Appointments and elections followed.

The President advised that he had appointed Mr Joshua Burton to the membership of the Management Committee. He would hold office for a term of two years.

Mr Krachler was elected Vice-President of the Synod and is *ex officio* a member of the Management Committee.

The other members of the Committee are:

Secretary: Miems Tee

Treasurer: Ken Krachler

Hon Auditor: Denise Turner

St Andrew's: Mary Hoffman and Marion Beard

St Peter's: Denise Turner, Keith O'Brien and Andrew Veal.

Subject to the Bishop's Mandate the next Annual General Meeting will be held on 17 October 2026. It will, as usual, be preceded by Mass.

Those present then adjourned to the Hall to enjoy a light lunch and refreshments.

Bishop's charge to synod



I hope that my Charge will give you some idea of the current state of the Church and that it will offer you a message of encouragement and hope.

When I think of the word, "charge", one of the first things that springs to mind, is the "Charge of the Light Brigade", a narrative poem by Alfred, Lord Tennyson. I'm sure we are

all familiar with it.

It is based on an actual event, and describes the disastrous, but heroic, 1854 charge by the British Light Brigade of Cavalry during the Crimean War, when six hundred men died, apparently, as a result of obeying a mistaken order.

Now I don't think my charge is going to be quite as disastrous; well I hope not!

We are in a similar position to that of the soldiers of the Light Brigade, aren't we? We are also fighting a war, ours is against evil. The British Cavalry could see the enemy quite clearly, we can't actually see ours, but we know he is active, we only have to read the newspapers and watch the television – coincidentally, the area where the brave soldiers of the Light Brigade lost their lives is today a part of Ukraine which has been invaded by the Russians. Evil at work.

However, we are in a far better position than the men of the Light Brigade, for our orders are quite clear, there can be no mistake about them: "go and make disciples of all nations." That's our mission, individually, and as a Church.

There can be no doubt that the Church is carrying out her mission, for in the next couple of weeks, approximately 200 confirmations will be taking place in Southern Africa and in our own Diocese I recently confirmed three young people.

Requests for admission into the TAC have been received from Dioceses and Churches in Kenya, Sudan, and Columbia. These requests will be assessed and brought to a vote of the College of Bishops, hopefully at the October 2026 meeting which is to be held in London.

In February 2026 Canon John Prakash will be consecrated to the episcopacy in India.

In England, the cradle of Anglicanism, our Church is larger and stronger than anytime in the past fifteen years, and growing. Ever vigilant, more applicants are rejected than ever accepted.

Unfortunately, some who seek to join us, have other motives, or are simply trying to use us in ways that could be very damaging. So we are very careful and have stringent requirements and procedures for vetting those who apply to join us.

As you know I have recently visited all our parishes in Australia, and I am very glad that I did because, not only did it give me an opportunity to meet our people, but it also gave me an insight into some of the challenges they face. I was very encouraged, we can all be encouraged, by the fact that we do have some young priests, and as I have mentioned I confirmed three young people. Also, we had another priest join us, Fr Brett Williams, formerly of the Anglican Church of Australia.

Today we will hold Western Australia's thirty-sixth Synod. The first was held on 2 December 1989. There were four people present: two priests and two laity, with one apology: it was over in two minutes. When we consider how God has blessed us and cared for us over the years since then, we have a lot for which we can be thankful, and we can go forward into the future, full of confidence and hope, knowing that He will continue to bless us, and care for us. However, we must never forget our orders: "go and make disciples of all nations.

I would ask you to observe a moment's silence as we remember the life and work of Brian Daniels and Patricia Scott who passed to their reward since our last Synod. May God have mercy on their souls and the souls of all the faithful departed. May they rest in peace and rise in glory.

May the Holy Spirit guide our hearts and minds, that we may serve Jesus with joy and build up His Church in love. Amen.

+Brian Tee

Bishop Ordinary.

MANAGEMENT COMMITTEE'S REPORT TO SYNOD

Members of Synod,



As your Secretary, it is my privilege and pleasure to present the following report on the workings of the Management Committee during the past year.

Regular quarterly meetings of the Management Committee (under the chairmanship of the Bishop) have been held throughout the year and have been well attended.

During the year Mrs O'Brien advised that she was retiring as Treasurer with effect from 30 June 2025. The Chairman thanked her for her dedicated service and diligent work as Treasurer, a position she held just over five years. Mr Krachler was appointed Treasurer in her stead.

The Committee has executed a deed setting out the terms of the agreement between the Committee, the Parish of St Peter, and the Synod, regarding the repayment by the Parish of the balance still owing by it to the Synod in respect of the purchase and refurbishment of the premises in Augusta Street, Willetton. The Parish is making regular weekly payments to the Synod in reduction of the balance.

With the assistance of Mr Joshua Burton the Child Safe Ministry Policy was reviewed, and the revised policy will be displayed on St Peter's website. Mrs O'Brien has prepared some child welfare awareness signs which are displayed in the narthex of the Cathedral.

The Bishop dedicated the Cathedral on the Feast of St Peter, being 29 June 2025, to the great joy of the parishioners.

I trust you will find this to be an accurate report of your Management Committee's work during the past year and I move that the report be received.

Miems Tee
Hon Secretary
18 October 2025.



Christmas 2025 A Message from the Primate of the Traditional Anglican Church

As Jesus stood before the Roman Governor, Pontius Pilate, in the Hall of Judgment, Pilate asked Him, "Where are you from?" The prisoner, Jesus, was accused of declaring himself to be a king, but that his kingdom was "not of this world" – a capital offence under Roman law. In answer to Pilate's question, Jesus alluded to a mysterious origin and purpose, saying: "For this I was born and for this I have come into the world to bear witness to the truth." Pilate was disturbed by this response. And yet he could not shake off the mysterious impression left by this man, so different from those who had stood before him in judgment. The Roman Governor had asked Jesus where He was from in order to understand who this man from Nazareth really was and what He was all about.

The question, "Who are You?" permeates the Gospels. In His hometown of Nazareth, Jesus had stood up in the synagogue and expounded the words of Holy Scripture not in the customary way, but by relating them to Himself and to His mission with an authority that went beyond human reasoning. The congregation was shocked by His understanding, and by His claim that He was the one proclaimed in the Scriptures. Their response: "Is not this the carpenter's son? Is not his mother called Mary?" And they were offended at Him.

Even in Jesus' hometown of Nazareth, the question, "Where are you from?" had arisen, His origins dismissed by reference to his parents and relatives. In Caesarea Philippi, Jesus Himself asked the question of His disciples: "Who do people say that I am?" Then He asked, "Who do you say that I am?"

Who is Jesus? Where is He from? These are the fundamental questions which the world and every human being must face, ponder, and answer for him or herself. And it begins on Christmas Day. For it is on Christmas Day that the answer of where Jesus is from and Who He is, is revealed. Saint John proclaims in the Prologue to his Gospel:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made".

Who is "the Word" spoken of in these verses? Saint John responds with yet another revelation: "And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth."

In his Gospel, Saint Matthew records, Jesus' genealogy through Abraham and David, Tamar, Rahab, Ruth, and Mary – the line of Israel, God's chosen People. Saint Luke records in his Gospel, Jesus' genealogy back to Adam, to the Gentile nations, to those to whom the Promise of salvation would also come.

As Saint John the Evangelist reveals in the Fourth Gospel, the man Jesus is the dwelling-place of the Word, the eternal divine Word of God Incarnate in this world. Jesus' "flesh," his human existence, is the "dwelling" or "tent" (as the phrase reads in the Greek text). A clear reference to the sacred tent of Israel in which God's presence was known, and which would become the Temple in Jerusalem, and the Tabernacle in the Christian Church.

"Where do you come from?" asked Pilate; asks the world. Jesus comes from God. He is God. And this origin, this coming from God, opens up a new beginning for all humanity. "For to all who receive him, who believe on his Name, He gave power to become children of God; who were born, not of blood nor of the will of the flesh nor of the will of man, but of God."

We know that those who believe in Jesus enter through faith into His unique origin, and in turn receive this origin as their own. All believers are initially "born of blood and of the will of man". But by faith in Christ and by God's grace, each believer is given a new birth, and enters into the very origin of Jesus Christ. Saint Augustine wrote: "When you believe in the heart unto righteousness, you conceive Christ; and when with the lips you confess unto salvation, you give birth to Christ." By faith we respond to Jesus' question: Who do you say that I am? Our response: "Thou art the Christ, the Son of the living God."

The Biblical and historical record gives evidence of the fulfillment of the ancient prophecies with respect to Jesus' birth and place of birth. Though thought to have come from Nazareth – a town of no prophetic significance – in fact by God's will and Caesar's decree, Jesus was born as prophesied in the City of David, called Bethlehem. Born, not of blood, nor of the will of man, but of the Virgin Mary through the power of the Holy Spirit. In Jesus' origin is the fulfillment of the ancient prophecies of the Messiah, and God's promise of man's redemption.

Jesus came among us as a newborn Child; He walked among us as God's Word made flesh. In His earthly ministry He healed people who were hopelessly ill. He gave to those who were blind the gift of sight. He opened ears that had never heard. He restored broken and withered limbs. He gave bread to feed thousands who were hungry for what He alone could give. He raised the dead by simply commanding them to rise. He forgave the woman caught in adultery and promised the repentant thief Paradise. In the Sacrament instituted at the Last Supper, He gave us His Body and Blood for our salvation. Upon the Cross, He gave us life.

Who is this Child? He is God Incarnate. Where did He come from? Heaven. Why did He come among us? To restore us to our original state as men and women created in the image of God, whose dwelling place is with God. He is Christ the Lord, the Saviour of the world, come to earth for the salvation of the world – for you and me.

May I extend to all, my prayers for a joyous and blessed Christmas!

*The Most Reverend Shane B. Janzen, OSG, DD
Primate of the Traditional Anglican Church*

❖ *Vale Jennifer* ❖

Wilfred Marston Newill, the son of Robert Henry Newill and Kate Marston, was born in July 1891 in Lydbury North, Shropshire, into a rural English family with strong local roots. Like many young men of his generation with education, social standing, and an interest in horses, he gravitated toward the Shropshire Yeomanry, one of Britain's long established mounted Territorial regiments. In 1913 he received a King's Commission as a Second Lieutenant.

He served through the early war years, gaining experience in leadership, horsemanship, and the practical demands of mounted service. By 1917, however, his Yeomanry career came to a turning point. Officers in Territorial cavalry units often faced limited prospects for advancement, and many sought new opportunities in the Regular Army or the Indian Army, where cavalry traditions remained strong.

Sometime between 1917 and 1919, he left the Shropshire Yeomanry and travelled to India, where he pursued a commission in the British Indian Army. This was a well trodden path for ambitious young officers: the Indian cavalry regiments offered prestige, adventure, and rapid responsibility, especially for those who had a background in a mounted regiment.

By 1919, he had joined one of India's elite cavalry units – probably the 33rd Queen Victoria's Own Light Cavalry, and during May - August of that year his regiment was deployed on the North-West Indian Frontier in the Third Anglo-Afghan War. In 1921 the regiment amalgamated with the 34th Prince Albert's Own Poona Horse to form the 17th Queen Victoria's Own Poona Horse.

In London in 1928 he married Joan Saunders, the daughter of a Captain in the Royal Irish Rifles, who was born at Bengal in 1909.

He remained with the Poona Horse through the interwar years, rising in seniority and by 1930, had become the Adjutant of the regiment.

On 12 December 1930 he was awarded the Military Cross for "gallant and distinguished services in action" during operations on the North-West Frontier in August 1930.

In the early 1930s he was employed by the Royal Calcutta Turf Club as a stipendiary steward. This club, founded in 1847, became the premier horse racing organization in India and at one time was the governing body for almost all courses in the sub-continent. During its heyday the races it organized were amongst the most important social events in the calendar and of necessity the stewards, who ran the races, were involved in a lot of travel to the various race courses.

As the time for Jennifer's mother's confinement drew closer she returned to England for the birth and when Jennifer was just a few months old she and her mother returned to India.

Jennifer was born at Farnborough, Hampshire, England, on 18 January 1932 and though named Susan Jennifer, was always known as Jennifer.

At the age of three she was taken back to England where she was placed in a boarding school. She vividly remembered her mother saying to her that they would see her "in three years' time", but it was longer than that before she saw them again as the Second World War intervened. They were lonely years. Jennifer had family in England who hardly ever visited her and most of her school holidays were spent with school friends and their families.

After the outbreak of war she was one of a number of children who returned to India on one of the last ships which was to pass through the Suez Canal before it was closed to civilian shipping.

In India she spent most of her school days until she was fifteen in boarding schools, often staying with the families of other children. Holidays were sometimes spent in Lahore and Calcutta. As her father had re-joined the army after the outbreak of war, he and her mother moved around quite often.

After a long career in India, her father eventually retired to Eldoret, Kenya, a common destination for former Indian Army officers who sought a life of farming and open country reminiscent of the frontier. He died there in 1963, closing a life that had spanned the late Victorian world, two world wars, the end of the British Raj, and the dawn of post colonial Africa.

In 1947 the family moved to Kenya. Jennifer travelled by train from Calcutta to Bombay where she boarded a ship which took her to Mombasa. Her family had relatives there and she stayed with them until her parents arrived.

Her parents farmed with wattle (the bark was used for tanning) and coffee on the farm at Eldoret.

Jennifer attended school just outside Nairobi for a couple of years and then worked for various firms in Eldoret and Nairobi.

All the moving around had awakened the wanderlust in her and she found it difficult to settle down. Even while she was still in India she had always wanted to go to Australia and had read many books about the country.

In the late 1950's and early '60's many people left Kenya in the aftermath of the Mau Mau Rebellion and in anticipation of independence. In 1965 Jennifer, her mother and her sister decided to migrate to Australia. Sadly, her mother died not long after they arrived here.

After their arrival Jennifer was employed by Bell Bros. She worked for the firm until she retired – almost thirty years.



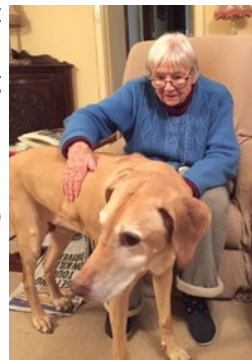
*Jennifer, her mother and Buster
at Bangalore*

Jennifer was always fond of dogs and horses. Her parents kept horses in Kenya and she enjoyed riding. When she was young her favourite dog was Buster. Her mother described him as “part Afghan and part bitsa” –bits o’ this and bits o’ that. Jennifer bred Labradors for many years and had a friend who bred Rhodesian Ridgebacks. When her friend died, she was given one of the Ridgebacks. Jennifer bred from her and kept Ridgebacks for many years. Jennifer stopped attending the Anglican Church as she was unhappy about the way parishioners were being treated. She came across our Church’s name and number in a local directory and phoned Fr Brian who invited her along to

St Andrew’s. She said that she enjoyed attending Church very much because the members of the congregation were so welcoming and friendly. What also struck her was how willing the parishioners were to help one another – such a contrast to some other parishes she had attended.

She began worshipping at our parish in 2015 and that same year was elected a synod representative, an office she held for almost ten years. The following year she was elected to the parish council, on which she served until 2025. In 2018 she was appointed priest’s warden and she was subsequently elected people’s warden, a position she held from 2020 to 2022.

Jennifer played an active role in the life of our parish, and we are very grateful, and thank God for that, and for her. She loved her church family, and we loved her. She hardly ever missed a Sunday, and we will certainly miss her. Some time ago at her instigation the parish started a



Jennifer and Belle

“ten cent” jar for parishioners to get rid of their small change and, of course, at the same time, to contribute to church funds. Jennifer was such a regular and generous contributor that it is now known as Jennifer’s Jar. She passed to her reward on 31 October 2025. May she rest in peace and rise in glory.

The Bishop

TWO FOR THE PRICE OF ONE

At 98 years old, the Archbishop was dying. The nuns and fathers gathered around his bed, trying to make his last journey comfortable.

They brought some warm milk to drink, but he refused.

One of the nuns took the glass back to the kitchen. Remembering a bottle of whiskey she had been given last Christmas, she opened it and poured a generous amount into the milk.

Returning to the Archbishop's bed, she held the glass to his lips. And so he drank a little, then a little more, and before they knew it, he had drunk the whole glass.

"Your Eminence," intoned a Monsignor, "please give us some wisdom before you die."

Rising up from the bed, a most pious look on his face, he said, "Don't sell that cow."

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An old Irishman came into a bar every Saturday and ordered three pints of Guinness.

One day, the bartender asked, "Why do you always order three at once?" "Oh, one is for me, one is for me brother in Chicago, and one is for me brother in Sydney."

The bartender said, "What a lovely way to have drinks together, even though you're apart!"

One day the man came into the bar and asked for two pints.

"I'm very sorry for the loss of your brother," said the bartender solemnly.

"Oh, me brothers are fine," said the man. "But I gave up drinking for Lent."

Our Diocese is a Province of the Traditional Anglican Church

Bishop Ordinary

Vicar-General

Chancellor and Deputy Registrar

Registrar

The Rt Revd Brian Tee

The Very Revd Charles Nicholls

Canon Dr Sandra McColl

The Bishop

Parish of Saint Peter

Holy Communion

Sundays at 9.30am

at the Cathedral

5/27 Augusta Street

WILLETTON

Presanctified

Holy Communion

at Regis Port Coogee

72 Pantheon Avenue

NORTH COOGEE

Website: www.stpeters.net.au

Parish of Saint Andrew

Holy Communion

Sundays at 4.00pm

at "Falls Farm"

41 Cagney Way

LESMURDIE

*For further details regarding the above parishes and
service times please contact*

Bishop Brian Tee

0421 116 534

Email: snottygobble@bigpond.com

WELCOME

We invite you to join us in our service of praise, prayers and thanksgiving and, after the service, to share in fellowship over light refreshments.

WE WELCOME ALL who seek to encounter God in the Communion of His Church through the sacrament of the Eucharist expressed by the beautiful words of the Book of Common Prayer and through fellowship with people of like minds

- ❖ **WE BELIEVE** that Scripture is the final authority in matters of faith
- ❖ **WE BELIEVE** the Scriptures, sacraments, creeds and ministry to be the basis for Christian unity and God's Good News message to the world
- ❖ **WE BELIEVE** confirmation to be a link between baptism and Holy Communion
- ❖ **WE UPHOLD** the sanctity of human life and believe in the future of the family as a focal point of our society
- ❖ **WE UPHOLD** the covenant of marriage as a life-long union, made before God, between a man and a woman
- ❖ **WE HOLD** the Book of Common Prayer to be the basis of faith and order within our Church.

THE WORLD-WIDE
TRADITIONAL ANGLICAN CHURCH