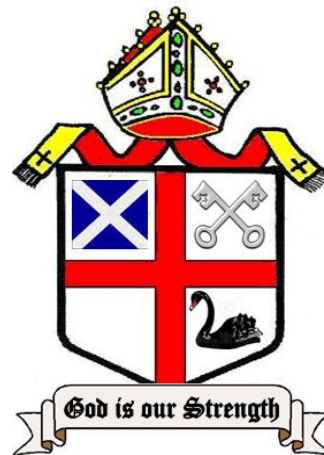


THE TRUE ANGLICAN



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

January – March 2021

Volume 9 No. 3

ST ANDREW'S PARISH - LESMURDIE

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

ST PETER'S PARISH - BRENTWOOD

<u>Parish Priest:</u>	The Revd Canon Brian Tee
<u>Subdeacon:</u>	Mr Ken Krachler
<u>Secretary:</u>	Mrs Miems Tee
<u>Treasurer:</u>	Mr Ken Krachler (BBus)
<u>Priest's Warden:</u>	Ms Denise Turner
<u>People's Warden:</u>	Mr Andrew Veal
<u>Organist:</u>	Mrs Pearl de Lang
<u>Assistant Organist:</u>	Mrs Robyn Daniels
<u>Reader:</u>	Mr Keith O'Brien
<u>Hon Verger:</u>	Mr Iain Scott
<u>Verger Emeritus:</u>	Mr Stuart Krachler

MANAGEMENT COMMITTEE

<u>Vice- President:</u>	The Revd Canon Brian Tee
<u>Secretary:</u>	Mrs Miems Tee
<u>Treasurer:</u>	Mrs Deirdre O'Brien

<u>Retired Clergy:</u>	The Very Revd Prebendary Robert Burn
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SERVICES

FOR SERVICES SEE THE INSIDE BACK COVER



Remember, O man,
that dust thou art,
and unto dust thou shalt return.

NEWS FROM THE PARISHES

What a busy quarter this has been! In October we had the Annual General Meeting of our Synod and the parishioners of St Peter's were hard at work preparing for their mini-fête that was due to be held on 7 November.

Towards the end of November Mia Babic was baptised, a joyful occasion that was witnessed by many friends and parishioners who filled St Peter's.



Bob Fleay

A few days later Miems and I visited Bob Fleay, an early and faithful parishioner of St Peter's. We celebrated his ninety-first birthday with a Eucharist.

This was followed by a trip to Narrogin where I blessed Thomas and Natalie's new home.

Both parishes have again supported *Christmas in the Hills* and early in December Miems and I were able to deliver many items of food and toys for distribution to people in the City of Kalamunda.



Sofia Veal

Bronwyn and Andrew Veal and family had an early Christmas blessing with the unexpected arrival of Sofia Charlotte Veal on 8 December. Sofia is doing well and it hopefully won't be too long before she joins us at St Peter's.

Everyone enjoyed the Carol Service and the light supper and fellowship that followed.

Attendance at the Christmas Mass at St Peter's exceeded expectations with a record number of Communicants. Truly, the Lord has blessed us.

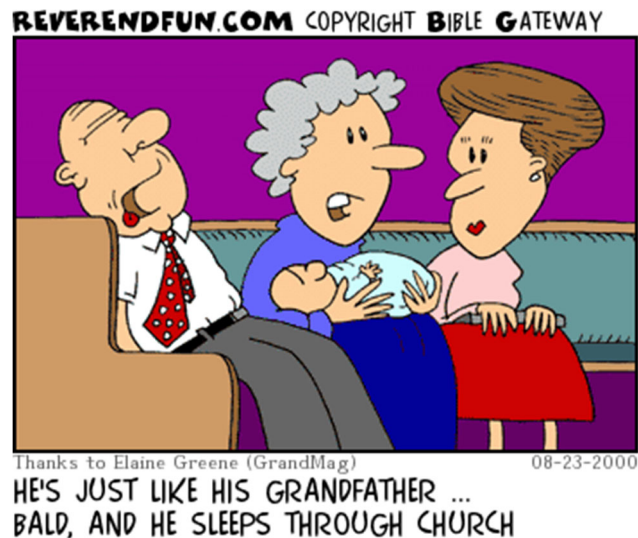
We have quite a few birthdays this quarter: Bronwyn Veal celebrates hers on 2 January, Centaine Scott and Shirley McFarlane both celebrate theirs on 4 January, closely followed by Ken Krachler on the 5th. Jennifer Newill's is on the 18th and Pearl de Lang's on the 24th. Nina Babic turns three on 5 February and Miems celebrates her birthday on 7 February.

In March we have Helen Martin celebrating hers on the 8th; then we have six in a row: Tyvella Abban on the 11th, Betty May on the 12th, Val Melrose on the 13th, Brian LeFaever on the 14th, mine on the Ides and Patricia Rigby's on the 16th. May our Lord bless those celebrating birthdays and may He grant them many Happy, Healthy, returns.

Bronwyn and Andrew Veal celebrate their eleventh wedding anniversary on 20 February and Miems and I celebrate our fifty-third on 11 March.

Miems and I wish you and your family a Happy, Healthy and Safe New Year and a Holy and Blessed Lent.

Fr Brian



MEETING OF NATIONAL SYNOD



A postal meeting of the National Synod was held during October 2020. There were only two items on the agenda:

1 FINANCES

The financial reports as at 30 September 2020 were received.

2 SYNOD MMXXI

It was resolved that the 2021 Synod be conducted by circulation of voting papers as provided in the Constitution.

MEMBERS OF DIOCESAN COUNCIL

As at the date of the meeting, the members of Diocesan Council were:

Chairman: The Rt Revd David Robarts

Secretary: The Revd Canon Brian Tee

Treasurer: The Revd Fr Richard Asquith-Charlton

Chancellor: Canon Dr Sandra McColl

Members: The Very Revd Peter Bramsen (St Alban the Martyr, Mildura)

Canon Lex Bell (St Margaret, Surfers Paradise)

Mrs Victoria Nicholls (St Aidan, Adelaide).

Fr Asquith-Charlton has since resigned and has been received into the Orthodox Church. A new Treasurer will be appointed shortly.

MEETING OF WESTERN AUSTRALIAN SYNOD



The Western Australian Synod held its Annual General Meeting on 17 October 2020 at St Andrew's Church in Lesmurdie.

Thanks to Zoom and the expertise of our parishioner, Keith O'Brien, the Bishop was able to preside at the Synod.

The most important item on the agenda was a Bill, which if passed, would have the effect of changing the name of our incorporated association from *The Synod of the Anglican Catholic Church in Australia (Western Australia) Incorporated* to *The Traditional Anglican Church in Western Australia Incorporated*.

The Bill was passed unanimously. The change of name was approved by the Commissioner for Consumer Protection on 4 November and the Bishop assented to the required Ordinance on the same day.

ST PETER'S FÊTE

During the months leading up to the mini-fête the Parishioners of St Peter's spent many hours gathering items together for the various stalls, baking cakes, making preserves, jams, chutneys, etc., and selling raffle tickets. We are also grateful for the support we received from the Parishioners of St Andrew's.

Early November saw Parishioners descend on the residents of Brentwood, delivering about 800 flyers inviting them to attend the fête (these days people object to "advertisements" being placed in their letter boxes, so we issue "invitations").



The fête was very successful. We had a steady stream of buyers; no doubt many were attracted by the artistic signs donated by Keith and Deirdre O'Brien and the items Keith placed on social media. Financially,

we made as much as we did at each of the last two fêtes, a remarkable outcome considering the current economic situation.

The stallholders were: Denise Turner (Christmas), Deirdre O'Brien (Arts and Craft), Beth Burton (Jewellery), Thomas and Natalie Veal (Produce), Fr Brian (Plants), Ken Krachler (Books), Brian Daniels (Game), Miems Tee (Teas and Coffees), Mary Hoffman (Cakes), Susan Morisey (Multicoloured Elephant) and Sharon Tee and Jerom Bourne (Sausage Sizzle).

Though the fête involved a great deal of hard work, it was very rewarding, not only financially, but also in that it involved all parishioners and created Christian fellowship in the fragmented society in which we now live.



Brian Daniels' game had everyone puzzled

The Christmas stall was well-stocked



Some exhausted shoppers enjoying a cuppa



There was something for everyone
at the Multicoloured Elephant Stall



The Jewellery Stall and the Arty and Crafty Stall



The plant stall - described as “a veritable Garden of Eden”



Thomas was very pleased with the handbag he picked up for a bargain at the Jewellery Stall

Winners of the Raffle



Mike Arnold won the First Prize



Merle won the Second Prize

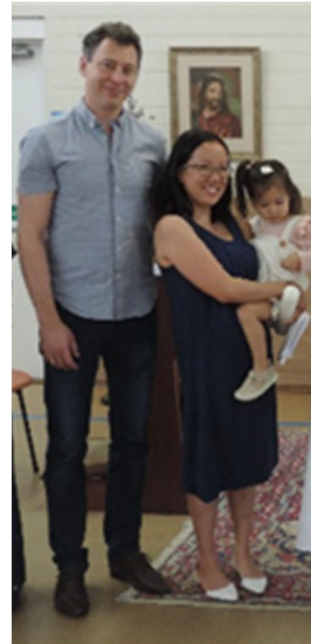
BAPTISM



Fr Brian baptises Mia



Constance McIntyre



Mia's proud parents and
Sister, Nina

On 21 November, in the presence of many parishioners and friends of the parents, Fr Brian baptised Mia Liliana Li Babic, the daughter of Nikola Babic and Jeanette Teh, at St Peter's. Mia was born on 6 July 2020 and is a granddaughter of Angeline Teh, one of the stalwarts of the parish.

The beautiful Christening Robe, which is still in perfect condition, was made by Constance McIntyre, now aged 97, who was at the baptism. It has become a family heirloom and was first worn by Jeanette at her baptism and again last year by Mia's sister, Nina, at her baptism.

Mia's father, Nik, is a well-known viola virtuoso who has been a member of the West Australian Symphony Orchestra for many years; Mum Jeanette teaches music at St Stephen's School in Duncraig.

Nina enjoys attending St Peter's with her Mum, *Poh-poh* and little sister.

When, what, where

	What	Where	Time
JANUARY			
3– Sun Christmas II	Holy Eucharist	St Peter's St Andrew's	9.30am 4.00pm
7 – Thurs	Holy Eucharist	Port Coogee	10.30am
10 – Sun Epiphany I	Holy Eucharist	St Peter's St Andrew's	9.30am 4.00pm
17 – Sun Epiphany II	Holy Eucharist	St Peter's St Andrew's	9.30am 4.00pm
24 – Sun Epiphany III	Holy Eucharist	St Peter's St Andrew's	9.30am 4.00pm
30– Sat	Management Committee	Kalamunda	10.00am
31—Sun Septuagesima	Morning Prayer Evening Prayer	St Peter's St Andrew's	9.30am 4.00pm
FEBRUARY			
4 – Thurs	Holy Eucharist	Port Coogee	10.30am
7 – Sun Sexagesima	Holy Eucharist	St Peter's St Andrew's	9.30am 4.00pm
13 – Sat	Parish Council Meeting St Peter	Booragoon	10.30am
14 – Sun Quinquagesima	Holy Eucharist Holy Eucharist & PC	St Peter's St Andrew's	9.30am 4.00pm
17 – Wed Ash Wednesday	Holy Eucharist	St Peter's St Andrew's	9.30am 4.00pm
20 – Sat	Diocesan Council	By Zoom	3.00pm

and at what time?

When	What	Where	Time
FEBRUARY continued			
21 – Sun Lent I	Holy Eucharist	St Peter's St Andrew's	9.30am 4.00pm
28 – Sun Lent II	Holy Eucharist	St Peter's St Andrew's	9.30am 4.00pm
MARCH			
4 – Thurs	Holy Eucharist	Port Coogee	10.30am
7 – Sun Lent III	Holy Eucharist	St Peter's St Andrew's	9.30am 4.00pm
14 – Sun Lent IV	Holy Eucharist	St Peter's St Andrew's	9.30am 4.00pm
21 – Sun Passion Sunday	Holy Eucharist	St Peter's St Andrew's	9.30am 4.00pm
28 – Sun Palm Sunday	Holy Eucharist	St Peter's St Andrew's	9.30am 4.00pm

BIRTHDAY



Abigail Veal celebrated her ninth birthday with some parishioners and friends at St Peter's Carol Service

**CHURCH KALENDAR
AND READERS' ROSTER
JANUARY – MARCH 2021**

JANUARY			<u>READER</u>	
3	<u>Christmas II</u>	(White)	St Peter	St Andrew
	First Lesson	Prov 8:22-31	Ken	Miems
	Psalm	147:12-20	Ken	Miems
	Second Lesson	Eph 1:3-6, 15-18	Denise	Fr Brian
	Gospel	Jn 1:1-18	***	***
10	<u>Epiphany I</u>	(White)		
	First Lesson	Isa 42:1-7	Denise	Fr Brian
	Psalm	29	Denise	Fr Brian
	Second Lesson	Acts 10:34-43	Miems	Mary
	Gospel	Mk 1:1-11	***	***
17	<u>Epiphany II</u>	(Green)		
	First Lesson	1 Sam 2:2-19	Bronwyn	Mary
	Psalm	40:8-13	Bronwyn	Mary
	Second Lesson	1 Cor 6:12-20	Stuart	Ken
	Gospel	Jn 1:35-42	Ken	Bp John
24	<u>Epiphany III</u>	(Green)		
	First Lesson	Jonah 3:1-10	Miems	Fr Brian
	Psalm	25:1-9	Miems	Fr Brian
	Second Lesson	1 Cor 7:29-31	Keith	Bp John
	Gospel	Mk 1:14-20	***	***
31	Morning Prayer			
	Psalm	71	-	
	First Lesson	Deut 5:1-21	Keith	-
	Second Lesson	Lk 13:22-35	Susan	-
	Evening Prayer			
	Psalm	139	-	-
	First Lesson	Job 28:9-28	-	Bp John
	Second Lesson	Lk 6:20-38	-	Miems

FEBRUARY

7	<u>Sexagesima</u>	(Violet)		
	First Lesson	Job 7:1-7	Susan	Miems
	Psalm	147:1-11	Susan	Miems
	Second Lesson	1 Cor 9:16-23	Brian	Mary
	Gospel	Mk 1:29-39	***	Bp John
14	<u>Quinquagesima</u>	(Violet)		*
	First Lesson	2 Ki 5:1-14	Brian	Mary
	Psalm	32:1-8	Brian	Mary
	Second Lesson	1 Cor 9:24-27	Ken	Fr Brian
	Gospel	Mk 1:40-45	***	***
17	<u>Ash Wednesday</u>	(Violet)		
	First Lesson	Joel 2:12-18	Ken	Bp John
	Psalm	51:1-13	Ken	Bp John
	Second Lesson	2 Cor 5:20-6:2	Denise	Miems
	Gospel	Mt 6:1-6, 16-18	***	***
21	<u>Lent I</u>	(Violet)		
	First Lesson	Gen 9:8-17	Denise	Miems
	Psalm	25:1-8	Denise	Miems
	Second Lesson	1 Pet 3:18-22	Miems	Mary
	Gospel	Mk 1:9-15	***	***
28	<u>Lent II</u>	(Violet)		
	First Lesson	Gen 22:1-18	Miems	Mary
	Psalm	116:11-18	Miems	Mary
	Second Lesson	Rom 8:13-25	Stuart	Fr Brian
	Gospel	Mk 9:2-10	***	Bp John
MARCH				
7	<u>Lent III</u>	(Violet)		
	First Lesson	Ex 20:1-17	Bronwyn	Fr Brian
	Psalm	19:7-14	Bronwyn	Fr Brian
	Second Lesson	1 Cor 1:22-25	Keith	Miems
	Gospel	Jn 2:13-25	***	***
14	<u>Lent IV</u>	(Rose)		
	First Lesson	2 Chron 36:15-21	Keith	Miems
	Psalm	137:1-6	Keith	Miems
	Second Lesson	Eph 2:4-10	Brian	Mary
	Gospel	Jn 3:14-21	***	***

MARCH (continued)

21	<u>Passion Sunday</u>	(Violet)		
	First Lesson	Jer 31:31-34	Brian	Mary
	Psalm	51:1-10	Brian	Mary
	Second Lesson	Heb 5:7-9	Susan	Fr Brian
	Gospel	Jn 12:20-33	***	***
28	<u>Palm Sunday</u>	(Red)		
	First Lesson	Isa 50:4-9a	Susan	Bp John
	Psalm	22:6-22	Susan	Bp John
	Second Lesson	Plip 2:5-11	Stuart	Fr Brian
	Gospel	Mk 15:1-39	***	***

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

WELCOME

Welcome to Susan Morisey and Brian Daniels
who have recently joined the weekly readers at
St Peter's.



BLESSING OF NEW HOME



On 28 November Fr Brian and Miems travelled to Narrogin where Fr Brian blessed Natalie and Thomas Baldwin's new home. Andrew and Bronwyn Veal and their children, Abigail, Levi and William, also travelled to Narrogin for the occasion. (Andrew is Natalie's brother.)

The house was built in 1935 in the federation style and has some delightful features such as wrap around verandahs and a leadlight entrance door. It is reported that the resident chef is delighted by the kitchen which is said to extend nearly the whole length of the home.

Set on a three-quarter acre block, it has a pond with koi and tranquil parklike gardens as can be seen from the photograph. The house is conveniently situated within walking distance of both Thomas and Natalie's places of employment.

Fr Brian was ably assisted by three "servers": a crucifer and two candle bearers who were happy to act without any prior training and at short notice.

The house blessing was followed by a service of Holy Communion and once all had been spiritually nourished and after a superb luncheon, prepared by the resident chef, Mssr le Baudouin, Fr Brian and Miems (reluctantly) had to tackle the journey home.

A very happy day.



Fr Brian blesses the entrance to the home



The "Blessing" Party

Viruses and other such Nasties

Sharing the Common Cup

The latest pandemic has again brought to the fore the question of whether it is safe to drink from the common cup or not, especially in a time of “plague and pestilence”, as the Book of Common Prayer puts it.



The fear of catching some life-threatening illness/disease from sharing the cup was rampant at the time of the AIDS pandemic. It is noteworthy, however, that at the time of its peak in the 1990s, Chairman of the AIDS Task Force, Professor David Pennington, could say publicly that we stood as much chance of contacting AIDS from the common cup as being kicked to death by a duck walking down Collins Street in Melbourne.

Nevertheless such fears have continued, leading to the introduction of unsafe practices such as “dipping” by some communicants. As health practitioners indicate, dipping the Consecrated Bread into the Wine does not solve the health issue because this spreads more germs with the hands than would be done by drinking from the cup. Not least, we need to remind ourselves that Jesus’ words of institution were “Drink this”, from a shared cup, which signifies our life together with Him and commitment to one another. “Dipping” is a practical denying of what lies at the heart of the Eucharist as well as a risk to health and for both reasons is not permissible.

Alcoholic wine itself is not a congenial medium for bacteria or viruses. Research undertaken and reported in the international Journal of Infectious Diseases in the USA in 2012 indicates the likelihood of safety in the practice of sharing the common cup, and states “there has never been a documented case of illness caused by sharing the chalice reported in the literature.”

With regard to individual issues, people with an alcohol problem or gluten intolerance receive Communion in one kind only and the Celebrant priest should be made aware of such issues prior to a Service. Likewise, a member of the congregation with active respiratory illness or open lip or mouth sores should abstain from receiving Communion from the common cup, receiving Communion in one kind only or, by personal arrangement with the priest, receiving Communion from the hand of the Celebrant in both kinds by intinction.

We must remember that, since Jesus is indivisible, His Body cannot be separated from His Blood which means that He is fully present in each of the Consecrated Bread and the Wine. Thus a communicant who receives Communion in both kinds receives no more than one who receives only in one kind.

Fr Brian.

HARASSMENT

What is “harassment”?

Harassment is legally defined as repeated, unwanted contact which can come in any form, from “in-person” contact to internet or phone communications. It includes any unwelcome behaviour that annoys, offends, humiliates or intimidates a person.

The definition is so wide that it can even include, for example, unwanted/unsolicited emails received by one person from another.

What to do if you feel that you are being harassed at Church

As we are all (presumably) Christians, it may be possible to resolve the matter in a Christian way. For example, a person who receives unwanted/unsolicited emails may, in the first instance, wish to send the person sending the emails an email informing the sender that the recipient does not wish to receive them and to stop sending them. If the emails continue, the recipient should report the matter to the Parish Priest and/or the Bishop who will take such action as may be appropriate in the circumstances.

Instead of contacting the other person, parishioners may wish to report the matter directly to their Parish Priest and/or the Bishop. Parishioners may rest assured that all matters will be taken seriously and treated confidentially. A parishioner may wish to report the matter to the police as well. Please bear in mind that under certain circumstances clergy may be compelled by law to refer a matter to the police and that they will not hesitate to do so.

Discipline

Depending on the nature and/or seriousness of the matter, in the case of a lay person, the Bishop may:

- A suspend a person’s membership of the Church;
- B impose a penance;
- C censure the person;
- D excommunicate the person; or
- E impose such other discipline as may be appropriate.

The Bishop may impose the same discipline on a clergyman and in addition could revoke his licence which would mean that he could not exercise his priestly functions.

The Bishop could also dismiss him from the clerical state (“defrock him”) which means that, technically, he is reduced to the state of a layman.

Fortunately, or perhaps unfortunately(?), burning at the stake is no longer an option.

Any form of harassment is unChristian and I would like our parishioners to rest assured that our Church will not tolerate any form of harassment. All matters will be dealt with sensitivity and confidentially.

Fr Brian.

EXCOMMUNICATION

I have occasionally threatened to excommunicate a parishioner or two, but have not as I was under the impression that I needed a bell, black candle and a book to do so, and I have never been able to get hold of a black candle. I have now found that an ordinary white candle will also do the trick, but at the same time I discovered that during the excommunication I might have to recite a rather long passage in Latin. Now, while my Latin isn’t that bad, my memory isn’t that good, and I doubt that I would be able to memorise all the words. So for the moment, parishioners are safe.

Seriously, at the time of the Reformation, the Anglican Reformers were critical of Rome’s excessive use of discipline, but nevertheless recognised the necessity of sufficient and godly discipline in the Church. Thus Article XXXIII of the XXXIX Articles of Religion (finalised in 1571) provides that a person who has been excommunicated must be taken “as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church ...” (see Matthew 18:15-20), and excommunication is clearly implied in the rubric at the beginning of the service of Holy Communion for any who are “open and notorious evil livers” and/or have somehow wronged their neighbours, without making restitution. It provides that the Curate is to “call him and advertise him, that in any wise he presume not to come to the Lord’s Table” until he has truly repented and “amended his former naughty life”. No specific ritual is prescribed.

The most important element in Church discipline of any kind must be the aim to bring the offender to repentance and, eventually, to restoration.

Anybody know where I can find a black candle ...?

Fr Brian.

LENT AND FASTING

Lent is a season of soul-searching and repentance. It is a season for reflection and taking stock. It originated in the very earliest days of the Church as a preparatory time for Easter, when the faithful rededicated themselves, and when converts were instructed in the faith and prepared for baptism. By observing the forty days of Lent, we imitate Jesus' withdrawal into the wilderness for forty days. He fasted for forty days. If we are truly to imitate Jesus, then we should fast too.

It is an ancient custom of the Church to fast during Lent. It is important to note that fasting is a spiritual discipline that does not involve starvation or dehydration. It has been customary to fast by abstaining from meat which is why, in some parts of the world, the season is called *carnival*, which literally means "farewell to meat".

Fasting is like prayer: Jesus expects it of us. It is part of the discipline of Lent, just as almsgiving is. In the Gospel for Ash Wednesday, we hear Jesus say, "*when* you give to the needy", "*when* you pray", and "*when* you fast". He doesn't say, "*if* you give to the needy", "*if* you pray", or "*if* you fast": these are things He expects of us.



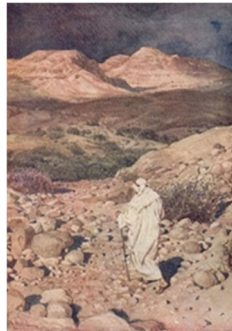
The ancient rules of the church are still followed by many, particularly in the Eastern Church. During the whole of Lent no meat is eaten, nor animal products, such as eggs, milk, butter and cheese, and fish is allowed only on certain days.

In Lent we have days of fasting, and days of abstinence. *Abstinence* implies refraining from flesh meat; *fasting* implies limiting the amount of food taken. In modern practice fasting means having one full meal, (but not before midday), and two small meals during the day. All days during Lent are fast days, except Sundays, because on Sundays we celebrate the resurrection of Christ, and Ash Wednesday and all Fridays are days of abstinence *and* fasting.

A fast is a personal act of devotion to God; it is a *disciplined* diet, not a total abstention from food. During a religious fast, we still eat, but we abstain from certain foodstuffs and, traditionally, people have fasted by eliminating luxury items from their diets. Some people fast by eating whatever they like, but only drink water.

There are different levels of fasting, ranging from just abstaining from meat, to abstaining from all food and beverages except bread, water, juices, honey and nuts. The last would describe the diet of John the Baptist and may very well have been the fast that Jesus undertook.

On days of abstinence, it is permissible to eat fish. A simple, perhaps too simple explanation for this, is that the Flood meant to punish mankind for its sins, but as all fish survived, it was clear that they were free of sin.



To fast personally, just omit an item or two from your diet – something you would normally eat or drink during the course of the day. Every time you feel like having the item, you will be reminded of your fast and, what is important, the reason for your fast, and you can say a prayer instead of eating or drinking. This is only something small, but it can have immense spiritual benefit.

Fasting helps us to see ourselves as we really are in relation to God and others and what needs to be changed in our hearts. It clarifies our desires and shows us that we don't really need all the things we think we need. Also, we are prompted to share those things with the needy.

Just as he tempted Jesus, Satan tempts us with hunger, pride and a lust for power, to turn away from God. We know that with God's help we can overcome personal temptation. This is the reason we enter into the Forty Days of Lent. We enter the wilderness with Jesus, not only knowing that we will be tested, but also assured that He has gone before us, He walks with us, and He has guaranteed the outcome: at the end of Lent come Resurrection and victory over evil.

Jesus fasted forty days and forty nights to prepare for His ministry. When was the last time any of us skipped lunch to spend the time with God?

Based on an essay by the Rev Kenneth W Collins: kencollins.com



Archbishop Shane B Janzen

Primate of the Traditional Anglican Church



WE enter into the holy Season of Advent and the new Church Year very differently than we did in 2019. The year of our Lord 2020 has brought new challenges, new concerns, new demands on our lives and on our way of life. Faith in God, faith in our public institutions, faith in our national leaders, has been tested and will continue to be tested. To say that we are in the final days is not an exaggeration.

Yet we have always been in the final days for our Lord told His disciples that we are living in the ‘final age’. Advent is the season of preparation for that Day and for the return of our Lord in glory.

The Scriptures for this Season remind us of the two Comings of Christ: The first at the end of time; the second, in time. One we await with eager anticipation; the second we celebrate with joyous faith.

Where we live now is between these two eschatological realities. 2020 has put to rest any idea we may have had that we are able to control the destiny of our lives in the absence of godly faith, hope and love. The year has brought concern and fear. We have gone from an isolated Covid-19 outbreak to a global pandemic; we have experienced increasing natural disasters including life-threatening hurricanes, tropical storms, earthquakes, fires and floods. Nations have been rocked by political divisions, increasing polarization, and social unrest. The cries of secularization, coupled with attacks on churches and people of faith, have increased as humanity tries to grapple with its past sins while attempting in vain to forge a world without God. All of which was prophesied: Luke 21:11: *“There will be great earthquakes, and in various places famines and pestilences. And there will be terrors and great signs from heaven.”*

Jude 1:18-19: *"In the last time there will be scoffers, following their own ungodly passions. It is these who cause divisions, worldly people, devoid of the Spirit."* 2 Timothy 3:1-5: *"But understand this, that in the last days there will come times of difficulty. For people will be lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy, heartless, unappeasable, slanderous, without self-control, brutal, not loving good, treacherous, reckless, swollen with conceit, lovers of pleasure rather than lovers of God, having the appearance of godliness, but denying its power."*

Yet even in the face of this reality, Advent brings a message of hope. Repentance, renewal, re-engagement, are all themes of this Season. And lest we become discouraged by our present reality, we hear again the resounding words of Scripture: *"And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we first believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness and let us put on the armour of light."* (Romans 13:11,12)

Jesus Christ is the Light of the world; He calls each of us to be lights in the world, shining brightly with the light of faith and the flame of hope. Where the world scoffs, we bring belief; where governments order churches to close, we open our hearts and souls in prayer for others; where voices are raised in division and hatred, we raise the Word of God in unity and love. The ministry of Word and Sacrament, the outreach of the Church, the self-giving of Christians, the worship and prayers of the faithful, these cannot be cancelled, cannot be silenced, cannot be shut down.

As we enter into the Season of Advent and the new Church year, I bid you 'fill your soul with God's richness and strength'. Let us welcome Christ's coming into our hearts anew. I assure you that if we keep God's holy word close to our hearts and live it out daily in our lives, the promises of God will be fulfilled before our very eyes; and God will dwell with us in all grace and truth and blessing.

May each of us be drawn into the faith and mystery of Advent; and may our Lord Jesus Christ richly bless us with his grace and mercy as we prepare for His coming in time and eternity. A blessed Advent to you all.

✠Shane

THE LAW IS AN ASS?

Father O'Malley rose from his bed one morning.

He walked to the window of his bedroom to get a deep breath of the beautiful day outside.



He then noticed there was . . . a donkey lying dead in the middle of his front lawn. He promptly called the local police station.

The conversation went like this:

"Good morning. This is Sergeant Jones. How might I help you?"

"And the best of the day te yerself. This is Father O'Malley at St Ann's Catholic Church.

There's a donkey lyin' dead in me front lawn and would ye be so kind as to send a couple o'yer lads to take care of the matter?"

Sergeant Jones, considering himself to be quite a wit and recognizing the Irish accent, thought he would have a little fun with the good father, so he replied:

"Well now Father, it was always my impression that you people took care of the last rites?"

There was a deathly silence on the line for a moment . . .

Father O'Malley then replied:

"Aye, 'tis certainly true; but we are also obliged to notify the next of kin first, which is the reason for me call."

**Our Church is a Member of
The Traditional Anglican Church**

Bishop Ordinary:	The Rt Revd David Robarts OAM 57 Elphin Road, Launceston TAS 7250 (0409 353 448)
Chancellor:	Canon Dr Sandra McColl
Registrar:	The Revd Canon Brian Tee

Parish of St Peter

Holy Communion Sundays at 9:30am at the Scout Hall Corner of Rountree Road & Sicklemore Street BRENTWOOD	Holy Communion at: Regis Port Coogee 72 Pantheon Avenue NORTH COOGEE
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Website: www.stpeters.net.au

Parish of St Andrew

Holy Communion
Sundays at 4.00 pm
at "Falls Farm",
41 Cagney Way
LESMURDIE

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

Fr Brian Tee
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.

A MEMBER OF THE WORLD-WIDE
TRADITIONAL ANGLICAN CHURCH