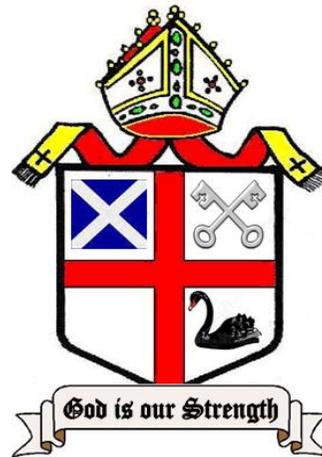


THE TRUE ANGLICAN



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

October – December 2022

ST ANDREW'S PARISH - LESMURDIE

Parish Priest: The Revd Canon Brian Tee (MA (Th))
(0421 116 534 : snottygobble@bigpond.com)

Associate Priest: The Rt Revd John Keep

Secretary: Mrs Miems Tee (0422 426 454)

Treasurer: Ms Denise Turner (Ass Dip Acc)

Priest's Warden: Mrs Mary Hoffman

People's Warden: Mrs Marion Beard

Pianist: Mrs Marion Beard

ST PETER'S PARISH - BRENTWOOD

Parish Priest: The Revd Canon Brian Tee

Subdeacons: Messrs Ken Krachler and Keith O'Brien

Secretary: Mrs Miems Tee

Treasurer: Mr Ken Krachler (BBus)

Priest's Warden: Mr Ken Krachler

People's Warden: Mr Andrew Veal

Organists: Mrs Pearl de Lang
Mrs Robyn Daniels

Verger Emeritus: Mr Stuart Krachler

Hon Verger: Mr Iain Scott

MANAGEMENT COMMITTEE

Chairman: The Revd Canon Brian Tee

Secretary: Mrs Miems Tee

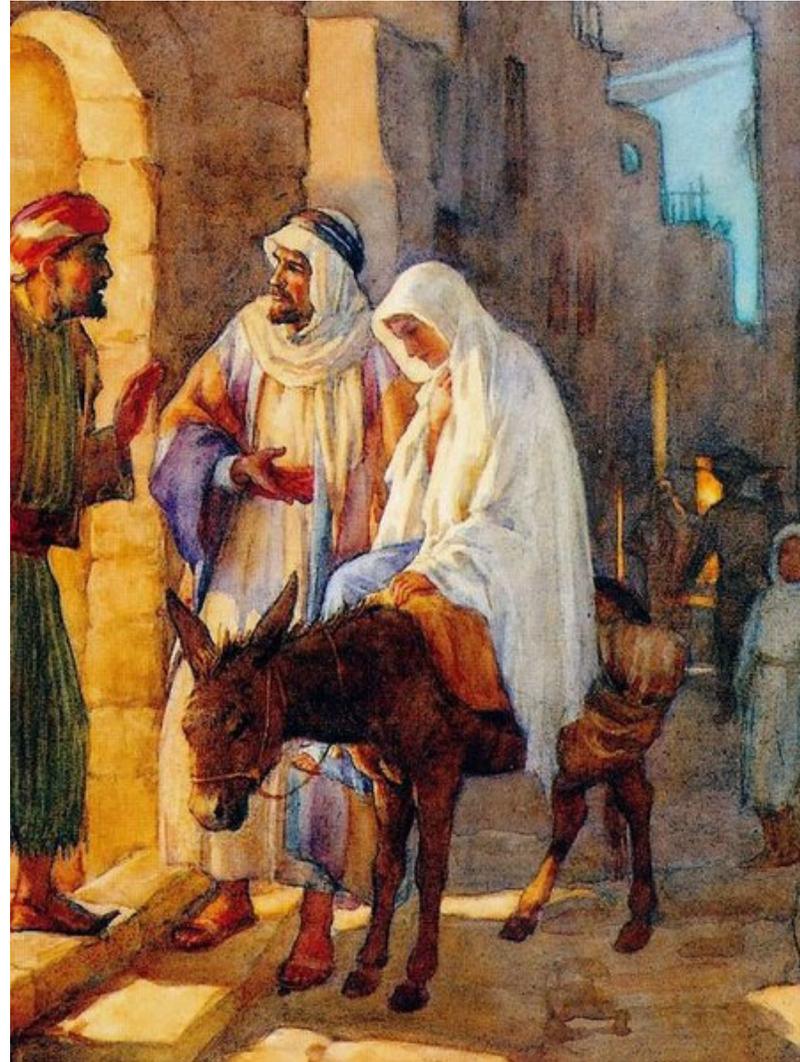
Treasurer: Mrs Deirdre O'Brien

Retired Clergy: The Very Revd Prebendary Robert Burn

SERVICES

FOR SERVICES SEE THE INSIDE BACK COVER

*The Editor and Staff of
The True Anglican
wish all our Readers a very Happy Christmas*



"... there was no room for them in the inn." Luke 2:7

NEWS FROM THE PARISHES

The Parishioners of St Peter's have been worshipping at the Scout Hall in Brentwood for many years and for some time now have been looking to buy premises of their own. It seems that their prayers have at last been answered as their offer to buy unit 5, 27 Augusta Street, Willetton, has been accepted. If all the conditions to which the contract is subject are fulfilled, settlement will take place on 30 November 2022. Please continue to pray for a favourable outcome.

Synod Representatives are reminded that Synod will be held at St Andrew's on 15 October; a light luncheon will follow. It is hoped that our internet technical expert will again be able to work his magic and Zoom the Bishop into the meeting, as he did last year.

Of course the talk around the baptismal font these last few months has been all about the hugely anticipated Mini-fête that is to be held at the Scout Hall on Saturday, 12 November. It promises to be much bigger than Ben Him and all funds raised will go towards our new premises.

The Carol Service will be held on Sunday, 12 December, at St Peter's at 6.00pm. It will, as usual, be followed by some light refreshments.

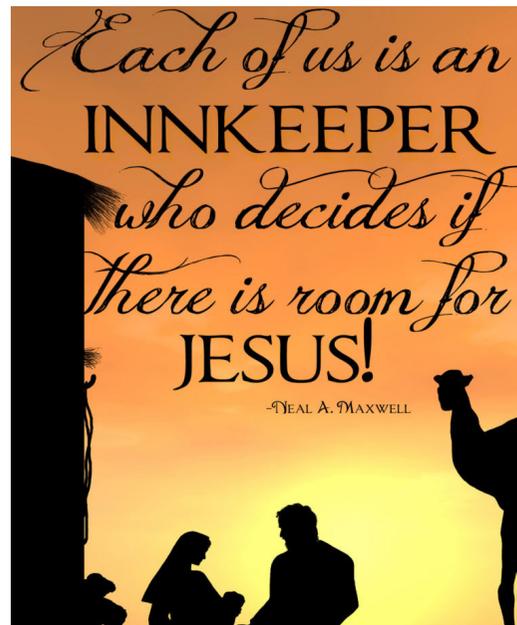
Congratulations to the following who celebrate their birthdays during this quarter: Denise Turner (8 October); Susan Morisey (21 October); Bishop John Keep (24 October); Iain Scott (9 November); Bishop David Robarts (12 November); Dougal Burton (13 November); Natalie Baldwin (23 November); Mary Hoffman (24 November); Joshua Burton (29 November); Neville McPherson (3 December); Angeline Teh (4 December); Sofia Veal (8 December); Barbara Reynolds (12 December); Thomas Baldwin (14 December); Abigail Veal (15 December) and Beth Burton (26 December). May Our Lord bless them and grant them many happy, healthy returns.

Heartiest congratulations to Prebendary Robert and Joan Burn who celebrate their fifty-sixth wedding anniversary on 12 November and to Mary and Noel Hoffman who celebrate their thirty-third on 9 December.

There are also some clerical anniversaries to celebrate: on 25 November Bishop John Keep will celebrate the twenty-fifth anniversary of his ordination to the priesthood at the Church of King Charles the Martyr, Padstow, NSW, and on the Feast of St Andrew Fr Robert Burn will celebrate the fifty-eighth anniversary of his priesting at St Andrew's Church in Subiaco. I was priested at St Ninian's in Maylands on 12 December 2004. Congratulations too to our two Subdeacons, Keith O'Brien, who was licensed on 1 August 2021, and Ken Krachler, who was licensed on 25 December 2016.

Miems and I wish you and your family a very Happy and Holy Christmas and all the best for the New Year.

Fr Brian.



Three Favourite Hymns

That the Queen was devoted to the *Book of Common Prayer* is evidenced by the fact that her Funeral Service was taken from the Order of the Burial of the Dead from the *Prayer Book* of 1662. The Queen had a strong faith and it is not surprising that in his sermon the Archbishop of Canterbury focussed on eternal life after death, the central message of traditional Anglican funerals, as opposed to so-called “Celebrations of Life” where the focus is on the deceased.

The Queen chose three of her favourite hymns for her funeral. They were sung by the all-male choir of Westminster Abbey, one of the few Anglican cathedrals in England that has not admitted female choristers.



The first, *The King of Love my Shepherd is*, is a paraphrase by Sir Henry Baker of the 23rd Psalm. Baker was ordained in 1844 and from 1851 until his death in 1877 was the vicar of Monkland, a small country parish near the English-Welsh borders. The light duties of his parish enabled him to devote most of his time to hymnody and specifically to the preparation of *Hymns Ancient and Modern*, which took seventeen years to complete. This hymn first appeared in the first edition of *Hymns A&M* in 1869.

The third verse:

*Perverse and foolish oft I strayed,
And yet in love he sought me,
And on his shoulder gently laid,
And home rejoicing brought me*

is clearly influenced by the words of the General Confession in the *Book of Common Prayer*, “we have erred and strayed from thy ways like lost sheep”, and inspired by the parable of the Prodigal Son.

It is generally sung to the melody *Dominus regit me* (L *The Lord guides me*) which was written especially for it in 1869 by the Revd John Bacchus Dykes.

The second hymn, *The Day thou gavest, Lord, is ended*, is the work of John Ellerton who, in 1860, became vicar of Crewe Green in Cheshire where he was chairman of the education committee at the Mechanics' Institute for the local railway company. These Institutes were educational establishments originally formed to provide adult education for working men; Ellerton taught English and Bible History. While there he wrote some 86 hymns, many of which are said to have been composed by him on his nightly walks to his classes. He wrote this hymn in 1870 for a liturgy for missionary meetings for which it is most appropriate, focussing as it does, on the worldwide fellowship of the church and its continual offering of prayer and praise to God. After serving in various parishes, in 1876 he was transferred to Barnes, a western suburb of London. The work among a large population broke him down and after spending a year as a chaplain in Italy, he was given a smaller parish but died a year later in 1893, aged 67. Queen Victoria chose the hymn for her Diamond Jubilee in 1897. It is invariably sung to the tune *St Clement*, which is attributed to the Revd Clement Scholefield.



Charles Wesley

The third hymn, *Love Divine, all Loves excelling*, is the earliest of the three, having been written by Charles Wesley in 1747. Said to be “among Wesley’s finest”, it is written around a progression of thoughts: (1) our prayers for the Holy Spirit (2) praying for the return of the Lord through the Second Coming and (3) prayers for the finalisation of His new creation.

It has undergone several changes since it was written as it originally expressed Wesley’s doctrine of perfectionism which suggests that a person can be completely cleansed of sin and made pure in this lifetime.

There are a number of tunes for this hymn, the one sung at the Queen’s funeral, *Love Divine*, written by Sir John Stainer, is the one we also use.

Fr Brian.

Sources available on request.

ANGELS AND PINHEADS



My daughter provides me with an annual gift of a birthday book; one which will usually move my mind into unfamiliar territory. Several years ago, I received one such with the fascinating title of *The Dancing Wu Li Masters*, by Gary Zukav. No, it is not about an esoteric Eastern Religion but rather an overview of what has been called the new physics – though not so new, these days.

Physics, says Zukav, is in essence simply wonder at the way things are and a Divine (some might call it compulsive) interest and how this is so. We are introduced to such perspectives as those of quantum mechanics and relativity. The book is filled with the wonder and excitement of exploration and discovery which exposes the narrow mechanistic models of the material world in which many of us were reared and which fortify false and inadequate assumptions as to the world of wonder in which we live and of which we are a part.

That great pioneer of modern physics, Albert Einstein, told us nearly a century ago, “Physical concepts are free creations of the human mind, and are not, however it may seem, uniquely determined by the external world. In our endeavour to understand reality we are somewhat like a man trying to understand the mechanism of a closed watch. He sees the face and the moving hands, even hears it ticking, but has no way of opening the case. If he is ingenious, he may form some picture of a mechanism which could be responsible for all the things he observes, but he may never be quite sure his picture is the only one which could explain his observations. He will never be able to compare his picture with the real mechanism, and he cannot even imagine the possibility of the meaning of such a comparison.”

Most people, says Zukav, believe that physicists are explaining the world, even some physicists do. But the great ones, those whom Zukav calls the Dancing Wu Li Masters, like Einstein, know that they are only dancing with it. Let us turn for a moment to the simplest element in our universe – hydrogen. It seems to have only two components, a proton with a positive charge and an electron with a negative one. We say, “it seems to have”, because no one has ever seen a hydrogen atom. If hydrogen exists, millions of them can exist on a pinhead – so small are they calculated to be. “Hydrogen atoms” is a speculation about what Einstein called “the inside of the watch”.

Now at this time of the Church’s year we give special focus to the Holy Angels, who are ever with us. In so doing we are also celebrating this wonderful world of ours in a somewhat different perspective to that which I have been considering so far.

For we are rejoicing in the glory of God through His creation of beings of pure Spirit we call angels. Why then, all this talk of modern physics, hydrogen atoms and dancing Wu Li Masters? Because both are concerned with attempts to grapple in human terms with what we cannot see but believe to exist. Angels and atoms at least have this in common.

While scorn and dismissal may greet speculation as to how many angels could be dancing on the head of a pin, people may readily enough, perhaps, accept the implications of a universe dancing with energy and the prospect of how many million hydrogen atoms could be doing so. Should we not rather be moved with wonder at a God who creates both angels and atoms? Yes, there are obvious differences – not least in speaking of beings of pure spirit, elusive of general human verification. Given our limited grasp of the spiritual world and that we are dealing with matters of Faith it is scarcely surprising that angels have been dismissed as figments of the imagination, creatures of pre-scientific mythology, or even aliens from outer space.

Yet the biblical writers and above all the Lord himself, in company with both great Saints and ordinary men and women of every age, bear witness to a very different perception. They bid us see the angels with them, as messengers of divine purpose and illumination, forging links between our tangible world and an unseen spiritual one. The angels we might describe as divine go-betweens and intermediaries, some of whom act as our individual guardians or appear in human form, others as warriors of the Lord of Hosts in the warfare of Cosmic conflict with the fallen angels; those powers of darkness which labour ceaselessly, from our subconscious dreams to international decision making, to divide and alienate us from God and one another; to turn us, subtly, perhaps imperceptibly, from following the Light of the World to exploring the highways and byways of pleasure and self-fulfilment that lead ultimately to the kingdom of darkness.

It is not surprising that we find angels in the life and ministry of Jesus. He teaches that the angels are spiritual beings who enjoy always the vision of God in heaven, and who will accompany Him at what we call the Second Coming. The New Testament writers present Jesus as surrounded by angels at the most significant moments in His life. They announce His Incarnation and His Birth; they minister to Him in the desert, strengthen Him in His agony, were at hand when he is captured, and are the first witnesses of His resurrection. In the book of Revelation their role is paramount: their unceasing worship in heaven is the prototype of the Church's and their ministry at the end of the world is the visionary development of Our Lord's own teaching.

It is Christ the radiant glory of God whose glory shines forth from the creatures of light resplendent in His unceasing worship and service. And as the Spirit of the Lord informs and illuminates our worship and service, these so often darkened lives of ours may also become radiant with His light. When our spirits are bowed in wonder and adoration before His surpassing loveliness, we may find ourselves strangely and wonderfully illuminated by the reflected light of Our Lady and the blessed Saints as well as the bright beams of those messengers of transparent goodness falling upon us too.

The angels come to transport us with divine delight; to wing us to heaven with them where they see what mortal eye cannot see, or bear to see; for the brightness would blind us now. Likewise, they bear us to the feet of Christ who stoops down to us bringing heaven to earth as we sing with them their song of adoration, "Holy, holy, holy, Lord God of Hosts. Heaven and earth are full of thy glory".

O world invisible, we view thee, O world intangible, we touch thee,
O world unknowable we know thee, Inapprehensible, we clutch thee.
The angels keep their ancient places; - Turn but a stone and start a wing!
'Tis ye, 'tis your estrang'ed faces, That miss the many-splendoured thing.

FRANCIS THOMPSON.

Beholding the face of God in the admiration of so great excellency they all adore Him and being rapt with the love of His beauty they cleave inseparably for ever unto Him. Desire to resemble Him in goodness makes them unwearable, and even insatiable, in their longing to do by all means all manner of good unto all the creatures of God, but especially unto the children of men.

RICHARD HOOKER.

Your Father in God,
✠David.



St Peter's Church

MINI FÊTE

SATURDAY

12 NOVEMBER 2022

8.00AM TO 2PM#

WHITE ELEPHANT, BOOKS

CAKES, PRESERVES

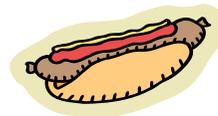
JAMS, CHUTNEYS

RAFFLE, PLANTS

JEWELLERY

AND

A SAUSAGE SIZZLE



FROM 10AM TO 1PM

SCOUT HALL

Sicklemore Street Brentwood

When, what, where

When	What	Where	Time
OCTOBER			
2 – Sun St Michael & AA	Holy Eucharist	St Peter St Andrew	9.30am 4.00pm
6 – Thurs	Presanctified Holy Eucharist	Port Coogee	10.30am
9 – Sun Trinity XVII	Holy Eucharist	St Peter St Andrew	9.30am 4.00pm
15 – Sat	Holy Eucharist & Synod	St Andrew's	10.00am
16 – Sun Trinity XVIII	Holy Eucharist	St Peter St Andrew's	9.30am 4.00pm
23 – Sun St Luke	Holy Eucharist	St Peter's St Andrew's	9.30am 4.00pm
30 – Sun Sts Simon & Jude	Morning Prayer Evening Prayer	St Peter's St Andrew's	9.30am 4.00pm
NOVEMBER			
3 – Thurs	Presanctified Holy Eucharist	Port Coogee	10.30am
5 – Sat	St Peter PC Meeting	By Zoom	10.00am
6 – Sun All Saints	Holy Eucharist	St Peter's St Andrew's	9.30am 4.00pm
12 – Sat	Mini-Fête	St Peter's	8.00am- 2.00pm
13 – Sun Trinity XXII	Holy Eucharist	St Peter's St Andrew's	9.30am 4.00pm

and at what time?

When	What	Where	Time
NOVEMBER - continued			
19 - Sat	Management CM Diocesan Council	Kalamunda By Zoom	10.00am 3.00pm
20 - Sun <i>Christus Rex</i>	Holy Eucharist Holy Eucharist & PC	St Peter St Andrew's	9.30am 4.00pm
27 - Sun Advent I	Holy Eucharist	St Peter's St Andrew's	9.30am 4.00pm
DECEMBER			
1 - Thurs	Presanctified Holy Eucharist	Port Coogee	10.30am
4 - Sun Advent II	Holy Eucharist	St Peter's St Andrew's	9.30am 4.00pm
11 - Sun Advent III Carol Service	Holy Eucharist Carol Service	St Andrew's St Peter's	9.30am 6.00pm
18 - Sun Advent IV	Holy Eucharist	St Peter's St Andrew's	9.30am 4.00pm
25 - Sun Christmas Day	Holy Eucharist	St Peter's	9.00am

FUNERAL OF HER MAJESTY THE QUEEN

During the Funeral it was mentioned several times that our late Queen had planned her funeral, down to the very last detail. It made me wonder: how many of us have planned our funerals? I have raised this matter before, but have had very little response.

It makes it so much easier if we do, because then our families know exactly what we want and, not only can it save a lot of stress for those left behind, but there is also less chance of bickering amongst our nearest and dearest; believe me, I've seen it all.

Fr Brian.

CHURCH KALENDAR AND READERS' ROSTER OCTOBER – DECEMBER 2022

OCTOBER		<u>READER</u>		
2	<u>St Michael & AA</u> (White)		<u>St Peter</u>	<u>St Andrew</u>
	First Lesson	Dan 7:9-14	Miems	Mary
	Psalm	138:1-6	Miems	Mary
	Second Lesson	Rev 12:7-12a	Denise	Miems
	Gospel	Jn 1:45-51	***	***
9	<u>Trinity XVII</u> (Green)			
	First Lesson	2 Ki 5:1-5a	Denise	Miems
	Psalm	98	Denise	Miems
	Second Lesson	2 Tim 2:8-13	Brian	Fr Brian
	Gospel	Lk 17:11-19	***	***
16	<u>Trinity XVIII</u> (Green)			
	First Lesson	Ex 17:8-13	Joshua	Fr Brian
	Psalm	121	Joshua	Fr Brian
	Second Lesson	2 Tim 3:14-4:2	Bronwyn	Mary
	Gospel	Lk 18:1-8	***	***
23	<u>St Luke</u> (Red)			
	First Lesson	Jer 8:22-9:3	Bronwyn	Mary
	Psalm	145:10-18	Bronwyn	Mary
	Second Lesson	2 Tim 4:9-17a	Susan	Miems
	Gospel	Lk 10:1-9	***	***
30	<u>Ss Simon & Jude</u> (Red)			
	Morning Prayer			
	Psalms	23, 25	-	-
	First Lesson	Gen 3	Susan	-
	Second Lesson	Rom 7:7-end	Keith	-
	Evening Prayer			
	Psalm	139	-	-
	First Lesson	Gen 4:1-16	-	Miems
	Second Lesson	Mk 7:1-23	-	Mary

NOVEMBER

6	<u>All Saints</u>	(White)		
	First Lesson	Rev 7:2-4, 9-14	Keith	Fr Brian
	Psalm	24:1-6	Keith	Fr Brian
	Second Lesson	I Jn 3:1-3	Brian	Mary
	Gospel	Mt 5:1-12a	***	***
13	<u>Trinity XXII</u>	(Green)		
	First Lesson	Mal 4:1-6	Ken	Mary
	Psalm	98	Ken	Mary
	Second Lesson	2 Thes 3:6-13	Miems	Miems
	Gospel	Lk 21:5-19	***	***
20	<u>Christus Rex</u>	(White)		
	First Lesson	2 Sam 5:1-3	Miems	Miems
	Psalm	122	Miems	Miems
	Second Lesson	Col 1:11-20	Denise	Fr Brian
	Gospel	Lk 23:35-43	***	***
27	<u>Advent I</u>	(Violet)		
	First Lesson	Isa 2:1-4	Denise	Fr Brian
	Psalm	122	Denise	Fr Brian
	Second Lesson	Rom 13:8-14	Joshua	Mary
	Gospel	Mt 24:37-43	***	***
	DECEMBER			
4	<u>Advent II</u>	(Violet)		
	First Lesson	Isa 11:1-10	Joshua	-
	Psalm	72:12-21	Joshua	-
	Second Lesson	Rom 15:5-13	Bronwyn	-
	Gospel	Mt 3:1-12	***	-
	St Andrew	(Red)		
	First Lesson	Deut 30:11-14	-	Mary
	Psalm	19:1-6	-	Mary
	Second Lesson	Rom 10:8-18	-	Miems
	Gospel	Mt 4:18-22	-	***

DECEMBER

11	<u>Advent III</u>	(Rose)		
	First Lesson	Isa 35:1-6a, 10	Service at	Miems
	Psalm	146	St Andrew	Miems
	Second Lesson	Jas 5:7-11	at 9.30am	Mary
	Gospel	Mt 44:2-11	-	***
	Carol Service at St Peter at 6.00pm			
18	<u>Advent IV</u>	(Violet)		
	First Lesson	Isa 7:10-14	Bronwyn	Mary
	Psalm	24	Bronwyn	Mary
	Second Lesson	Rom 1:1-7	Brian	Fr Brian
	Gospel	Mtt 1:18-25	***	***
25	<u>Christmas Day</u>	(White)		
	First Lesson	Isa 62:11-12	Susan	-
	Psalm	97	Susan	-
	Second Lesson	Titus 3:4-7	Keith	-
	Gospel	Lk 2:15-20	***	-

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

The service at St Peter on Christmas Day begins at 9.00am



THE WISE MEN, BEING WISE, GOT ALL OF THEIR CHRISTMAS SHOPPING DONE WEEKS BEFORE THE RUSH

The Anglican Church of Australia splits over same sex marriage

From the 1970s onwards member churches of the Anglican Communion began ordaining women to the priesthood. This resulted in 1977 in the formation of the Continuing Churches (of which our Church is one).

In 2004, a gay man who was in a relationship with another man, was consecrated a bishop in the American Episcopal (Anglican) Church.

This led to the first Global Anglican Future Conference (GAFCON) being held in 2008 in Jerusalem by conservative Anglican bishops and leaders. GAFCON stated that the movement arose because of a “false gospel” that was being promoted within the Anglican Communion, which denied the uniqueness of Jesus Christ and “promotes a variety of sexual preferences and immoral behaviour as a universal human right.”

It also led, in 2009, to orthodox Anglicans in America leaving the Episcopal Church and forming the Anglican Church in North America (ACNA).

Prompted by events in North America, the Australian Diocese of Sydney played a significant role in the creation of GAFCON, which soon became an international alliance

between like-minded churches.

ACNA joined, as did many African countries, and GAFCON is now a global movement within the Anglican Communion and claims to represent the majority of all Anglicans.

However, it was the blessing of same sex marriages that would eventuate in the Anglican Communion being torn asunder.

In New Zealand same sex marriage became legal in 2013. In May 2018 the general synod of the Anglican Church in Aotearoa, New Zealand and Polynesia (ACANZP) voted to allow its ministers to bless same sex civil marriages and unions. A year later a new Anglican diocese, the Church of Confessing Anglicans Aotearoa/New Zealand, was formed. This diocese, “standing firmly in Anglican faith and practice” is “structurally distinct from the ACANZP” and is described as being a “local expression of the GAFCON movement.”

In Australia in 2013 the Perth Diocesan Synod voted to recognise same sex marriages; this was vetoed by the then Archbishop of Perth. In April 2016 the parish priest of St Andrew’s in Subiaco publicly blessed a same sex union and continues to bless such unions.

In 2019 the Victorian Diocese of Wangaratta voted to bless same sex unions and approved of blessing rites for same sex marriages.

Because of the controversy this caused, the matter was referred to the Appellate Tribunal of the Anglican Church.

In November 2020, the Tribunal ruled that Wangaratta Diocese's proposed service for the blessing of persons married in accordance with the Marriage Act is not inconsistent with the Fundamental Declarations and Ruling Principles of the Constitution of the Anglican Church.

Ten days later the retired bishop of Wangaratta blessed the marriage of retired clergy, the Revd Dr John Davis and the Revd Rob Whalley in St Paul's, Milawa. The ceremony had been delayed from September the previous year to await the Tribunal's decision.

At the National Synod of the Anglican Church held in May this year, the Synod affirmed that marriage is the lifelong, exclusive union of one man and one woman. However, a specific motion affirming that the solemnisation of a marriage between a same sex couple and any rite or ceremony that pur-

ports to bless a same sex marriage is not in accordance with the faith, ritual, ceremonial and/or discipline of the Church, while carried by large majorities in the Houses of Laity and Clergy, was lost (10/12) in the House of Bishops.

On 15 August 2022, at the opening of the GAFCON Australasia Conference in Canberra, the Chairman, Bishop Richard Condie (Anglican Bishop of Tasmania), announced that a new Diocese of the Southern Cross was being formed with a retired former Archbishop of Sydney to be commissioned as its first bishop during the Conference. The Chairman reminded those present that GAFCON Australia had originally been set up as a "break glass in emergency situation." The emergency, he stressed, had now come.

The current Archbishop of Sydney said that the new diocese is for the sake of those elsewhere "who have been forced to leave their church because they cannot in good conscience accept the authority of those who have departed from the teaching of Christ on marriage and human



sexuality.” Sydney, however, had “no intention” of leaving the Anglican Church of Australia, he said, and would keep trying to change it from the inside.

The Anglican Church of Australia is a limited federal structure and as a consequence individual dioceses have great autonomy. Until now the “progressive” dioceses, for the sake of national church unity, have held back on same sex marriages, but as a result of the spilt in the Church these dioceses will no doubt now embrace same sex marriages and other “progressive” causes with enthusiasm.

What must surely be of serious concern to the Church though is

the loss of members. What began as a trickle with the ordination of women in Australia 1994, has become a flood. Between 2016 and 2021 alone the Anglican Church has suffered the greatest decline in numbers of any Christian denomination in Australia, losing a staggering 604,900 members.

I have been asked whether it is likely that our Church would consider becoming a member of GAFCON? I doubt it very much as the member churches generally are Evangelical in nature and committed to Reformed and Calvinist theology.

Fr Brian

Sources: Internet

BETTY'S BEQUEST



Many remember, with love and affection, Betty May who was the pianist at St Andrew's for about eight years before her death on 12 September last year, aged 96. Betty was a loyal parishioner who rarely missed a Sunday. That she was held in high esteem

by the parishioners is evident from the fact that each year for the six years prior to her death, she was elected the People's Warden.

The parishioners of St Andrew's recently learned that the Parish had been bequeathed \$10,000.00 in Betty's Will. They are most grateful for this generous gift.

New birth in Indigenous languages



For the last 18 months, the Australian Society for Indigenous Languages (AuSIL) has been spearheading an exciting venture called *The Christmas Project*. The goal is to publish a book telling the story of Jesus' birth, as presented in Luke's Gospel (Luke 2:6–12), in as many Indigenous Australian languages as possible. Since the project's inception, AuSIL staff have been running workshops and meeting with members of Indigenous language communities to support them in producing their translations. For some of the languages represented in the book, this will be the first ever portion of Scripture published.

One such translator we met with was Lorraine. Lorraine grew up speaking the Larrakia language, and her people are the traditional custodians of the land on which the city of Darwin now stands. Larrakia as a language is highly endangered, with only a handful of mother-tongue speakers left. In spite of this, Lorraine has a vision and passion to see her language revived, spoken and taught once again. More than anything, she longs to see the Bible translated into Larrakia, so that her children and grandchildren, nieces and nephews, sisters and countrymen can hear God speak to them in words that tap deeply into their culture, history and identity. We worked with Lorraine to start piecing together her translation of the Christmas story: tracing down items of vocabulary from photocopied lists, figuring out the technicalities of sentence structure from a 50-year-old grammar book, talking through how concepts such as 'manger', 'shepherds' and 'angels' should be represented in the target language.

Lorraine said she started the day feeling under a cloud. She sensed the devil was opposing her work and trying to block it — a common experience for Bible translators. Over the course of a few hours, we saw her gather energy and peace as the Holy Spirit brought to mind the words and phrases of her childhood, sentences formed on the page, angels delivered good tidings of great joy in a language that the world has all but discarded. The cloud started to lift. God had not forgotten the Larrakia language or people. We were all moved by the profound significance of seeing God's Word take its first breaths in a new language, and so fittingly through the story of Christ's birth, the Incarnation of God's eternal Word.

If you wish to keep up to date with AuSIL projects and publications, or to make a gift to support Bible translation for Indigenous Australians, please visit www.ausil.org.au.

Susanna.

Susanna Baldwin serves with Wycliffe Bible Translators in Australia's Top End

It is rumoured



that Fr Brian and Miems have *finally* tied the knot ...



and that the knot was tied here

But is it true?

A Quiet Time ...

Following the frantic activity surrounding of the Feeding of the Five Thousand and its preceding time teaching of the multitude, what did Jesus do? What was His mechanism to recharge and refocus His energies and ministry after such an exhausting time of spiritual effort? St Matthew tells us: “Immediately Jesus made the disciples get into the boat and go on ahead of him to the other side, while he dismissed the crowd. After he had dismissed them, he went up on a mountainside by himself to pray. Later that night, he was there alone” (Mat 14:22-23). Jesus retreated into solitude and prayer and separated Himself from any outside noise or distraction before engaging in the next phase of His ministry. As His disciples, we do well to follow His most holy example, for it is the secret to good decisions, powerful ministry, and a stable spiritual life. The making of a special space for personal prayer is creative and the time spent is rejuvenating!

Have you ever been tempted to neglect your time of personal devotion and prayer because you are very busy doing something essential ... even busy doing the work of the church? Most of us have faced these kinds of pressures, and it is true that sometimes we almost seek out activity over silence and solitude, for they are easier to bear and to manage. Those of you in positions of ministry, or in responsible positions in your work, have to be especially careful to safeguard your private time with our Lord. The heart of man is very fickle, and we are prone to follow our personal ambitions (be they on ministry or in business) and allow the time that should be spent seeking God’s will, plotting, and planning ways to accomplish one’s own goals. As Christians, we are reminded to turn constantly to Holy Scripture, and there, led by the writings of the early Saints, and the guiding Presence of the Holy Ghost, we will find ourselves reminded that the most important thing is not what we accomplish in our lives, but that we grow to know and enjoy a personal relationship with our Lord and Saviour Jesus Christ and attain the holiness and perfection our Faith demands of us. In Philippians 3, St Paul says: “the most important thing for me, the deepest longing of my soul is that I may know Christ ...” and also, “Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord” (Phil 3:8).

Jesus Himself, in His ‘High Priestly Prayer’ said, “And this is eternal life, that they may know the only true God, and Jesus Christ whom Thou hast sent ...” (Jn 17:3). The greatest gift in the Gospel, the most profoundly satisfying discovery, is that of knowing Jesus Himself. He is the prize, the Treasure and the Pearl of great price, for which a man will sell all he has to gain it! (Matt 13:45). Ours is a close and personal relationship with our Saviour – that is what makes Christianity so different and so special! So, I urge and beseech you, as I do in my own walk of Faith, to keep the discipline of a Quiet Time, a personal time with our Lord.

Although you might have a plan for a certain decision or ministry, your quiet time will surely confirm (or redirect) your path. The example of Mary and Martha comes to mind (Luke 10:38-42).

Here is the passage: “ Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost



thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.”

Here, the key verse is, “Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part.” Mary had chosen to listen to our Lord, and to sit at His feet, whereas Martha was troubled about many things I am sure we can identify with both women? Jesus calls us to sit at His feet, to hear and adore and find our personal meaning in life directly from His voice in our prayers and in the study of the Holy Scriptures. Greater is the value of your personal intimacy with Jesus than all your activity for Him. Your service will have a more profound impact based on your time of study, prayer, and solitude spent with Him. How do I do this – this routine of prayer and listening? The Book of Common Prayer gives us the Offices of Morning and Evening Prayer (and a Bible reading plan that is so essential). There is no need to re-invent what we already have! The daily Offices use the Old and New Testaments, prayers and collects and the Psalms to lead us in meaningful, prayerful worship. Clergy, as part of their daily discipline, are obliged to pray these Offices, but they are open for use by any believer, and can contribute to a more focussed and disciplined prayer life, and the structure, based on the Scriptures, can rid us of time wasting and keep our focus clear. What better way than to join the prayerful rhythm of the whole church through our daily devotions in the Offices, and at the same time learn of our Anglican heritage and find its spiritual gems? Unsure about using your Book of Common Prayer or developing a routine for your Quiet Time? Ask your Priest or Deacon, and he will be glad to advise and direct you.

In Christ Jesus our Lord
Archbishop Michael Gill
Bishop of Pretoria and Southern Africa.
[Extracted from an *ad clerum*]



ANNUAL GENERAL MEETINGS St Peter's and St Andrew's



ELECTION RESULTS

We congratulate the following who were elected/appointed at the 2022 Annual General Meetings:

St Peter's

Wardens: Mr Ken Krachler (Priest's Warden); Mr Andrew Veal (People's Warden)

Secretary: Mrs Miems Tee Treasurer: Mr Ken Krachler

Parish Councillors: Mesd Susan Morisey, Deirdre O'Brien, Denise Turner and
Mr Keith O'Brien

Synod Representatives: Mesd O'Brien and Turner,
Messrs Krachler, O'Brien and Veal

National Synod Representative: Mrs O'Brien's term expires in October 2025

Hon Auditor: Ms Julie Schofield.

St Andrew's

Wardens: Mrs Mary Hoffman (Priest's Warden);
Mrs Marion Beard (People's Warden)

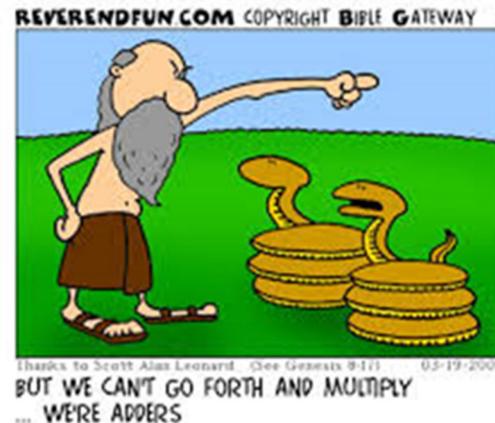
Secretary: Mrs Miems Tee Treasurer: Ms Denise Turner

Parish Councillor: Ms Jennifer Newill

Synod Representatives: Mesd Beard, Hoffman, Newill and Tee

National Synod Representative: Mrs Hoffman's term expires in October 2025

Hon Auditor: To be appointed.





St Peter's Traditional

Anglican Church

presents

a Service of

Nine Lessons and Carols

on

Sunday 11 December 2022

at 6.00pm

at

The Scout Hall

Sicklemore Street, Brentwood

All welcome

Brushed Off

There was a Scottish tradesman, a painter named Jock, who was very interested in making a pound where he could, so he often would thin down paint to make it go a wee bit further.

As it happened, he got away with this for some time, but eventually the Presbyterian Church decided to do a big restoration job on the roof of one their biggest churches.

Jock put in a bid, and because his price was so competitive, he got the job.

And so he set to, with a right good will, erecting the trestles and setting up the planks, and buying the paint and, yes, I am sorry to say, thinning it down with the turpentine.

Well, Jock was up on the scaffolding, painting away, the job nearly done, when suddenly there was a horrendous clap of thunder, and the sky opened, and the rain poured down, washing the thin paint from all over the church and knocking Jock off the scaffold to land on the lawn, among the grave-stones, surrounded by tell-tale puddles of the thinned and useless paint.

Jock was no fool. He knew this was a judgment from the Almighty, so he got on his knees and cried: "Oh, God! Forgive me! What should I do?"

And from the thunder, a mighty voice spoke: "Repaint! Repaint and thin no more!"



*"Never argue with the St Peter's Flower Ladies
about where to put the Advent Wreath."*

Our Diocese is a Province of The Traditional Anglican Church

Bishop Ordinary: The Rt Revd David Robarts OAM
(0409 353 448)
57 Elphin Road, Launceston TAS 7250

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	Presanctified Holy Communion 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
Tel: 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