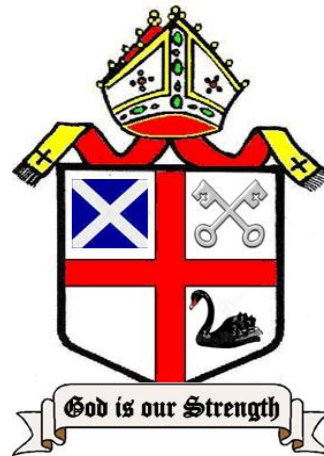


THE TRUE ANGLICAN



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

April – June 2020

Volume 9 No. 4

ST ANDREW'S PARISH - LESMURDIE

Parish Priest: The Revd Canon Brian Tee (MA (Theol))
(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 Betty May
Pianist: Mrs Betty May

ST PETER'S PARISH - BRENTWOOD

Parish Priest: The Revd Canon Brian Tee
Subdeacon: Mr Ken Krachler
Reader: Mr Keith O'Brien
Secretary: Mrs Miems Tee
Treasurer: Mr Ken Krachler (BBus)
Priest's Warden: Ms Denise Turner
People's Warden: Mrs Natalie Baldwin
Organist: Mrs Pearl de Lang
Altar Server: Mr Andrew Veal
Hon Verger: Mr Stuart Krachler
Hon Verger's Asst: Mr Iain Scott

MANAGEMENT COMMITTEE

Vice- President: 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

ALLELUIA!



CHRIST
IS RISEN

" -- & - 6 * !

NEWS FROM THE PARISHES

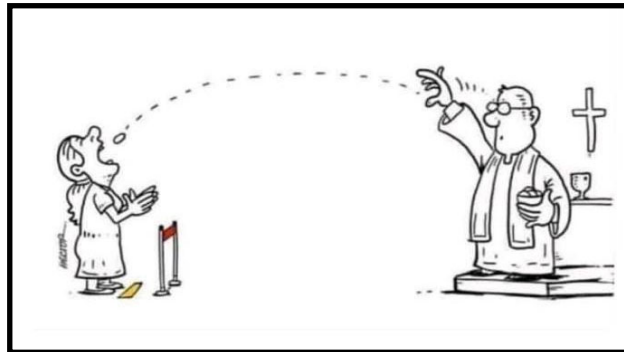
The parishes have made donations to Country Fire Authority of Victoria, a volunteer and community based fire and emergency services organization, and NSW Rural Fire Service, a volunteer based firefighting agency, as recommended by the Church Wardens. St Andrew's parish donated \$175.00 to each organization and St Peter's donated \$310.00 to each. The donations were funded from the Charity Bowl.

It seems that we hardly had time to recover from the bush-fires when another catastrophe was upon us.

Unfortunately, the parishes have not been quarantined from the effects of the coronavirus and all services have had to be suspended for an indefinite period. Local authorities have closed all public facilities and aged care facilities are in lockdown. Very few people in aged care facilities have access to a computer with the result, sadly, that it is not possible to minister to some of the most vulnerable to the effects of the virus, though we do reach a few by post.

We must do the best we can under the circumstances. We can keep in touch through the Internet, through the telephone, through writing letters (remember them?). We must pray without ceasing, give thanks in all circumstances for this is the will of God in Jesus Christ for us (1 Thes 5:16-18), and, most importantly, we must pray for one another.

We must remember that God is our refuge and if we cry out to Him, He will be merciful to us and will protect us "till the storms of destruction pass by" (Ps 57:1-3).



Regrettably, the draw of the Easter Raffle has had to be placed on hold and will take place when we are able to worship together again. The fete will go ahead on 7 November. I have not amended the Readers' Roster or *When what, where and at what time* because of the uncertainty as to when life will return to "normal".

As you are probably aware, Peter Webb was ordained a deacon on 2 February. On behalf of the Church in the West I sent him a book as an ordination present. Deacon Peter writes, "Thank you to the Clergy and people of the Church in the West for your gracious gift of the book *Celebrating the Saints*. I will use it with pleasure."

We congratulate the following who will be celebrating their birthdays during this quarter: William Veal (14 April); Michelle Scott and Andrew Veal (both on 22 April); Eileen LeFaever (1 May); Brian Daniels (8 May); Deirdre Krachler (16 May) and Maggie De Jonghe (17 June).

May our Lord bless those who are celebrating their birthdays and grant them many happy, healthy, returns.

Iain Scott and Tyvella Abban and Deirdre and Keith O'Brien celebrate their wedding anniversaries on 27 April. Congratulations!

Easter will soon be upon us and though we may not be able to worship together, we can do so spiritually and Miems and I wish you a very blessed Easter.

Fr Brian





The congregation at the Mass of Thanksgiving

QUINDECIMAL ANNIVERSARY

St Peter's parish celebrated the fifteenth anniversary of its founding with a Mass of Thanksgiving on 5 January 2020 at which many parishioners and friends were present.

The first service was held in the Scout Hall on 2 January 2005, at 8am. The offertory that day amounted to \$55.00. The reason for the early start was that we had a service at 10.30 at Armadale, so in those days there was no lingering over tea; and the Good Lord must have been watching over us, as we never got a speeding fine.



There were six people present that first day. It was myself and Miems, Roly and Gwenda Stinson, and unfortunately we can no longer remember who the other two were. The following Sunday we had dwindled to four, just Roly and Gwenda, and myself and Miems.

There were seven communicants at the first Christmas Day service: Max and Pearl de Lang and Jackie Castel had joined us in worship. It took eighteen months, before we consistently had a congregation of ten or more.

I don't think that I am exaggerating when I say that Roly can be considered the founder of the parish. At the time, I was a deacon serving at St Ninian's in Maylands where I was priested on *Gaudete* Sunday, 12 December 2004.

Though they lived in Applecross, Roly and Gwenda were regulars at St Ninian's, and he suggested to me that I might like to start a parish in the area where they lived as they were finding it difficult to travel to St Ninian's because of the distance and their health. As the clergy usually do, I passed the buck, and said to him that if he could find a place to worship, I would consider it.

We considered quite a few places, but in the end decided on the Scout Hall, mainly because it was central and also, quite frankly, it was cheap. In fact, in the fifteen years we have been here, we have only had one rental increase; but as I've always said, the Good Lord looks after us.

Roly and Gwenda were faithful members of the parish. In later years they moved into care in Yalumba at Mundaring where Miems and I visited them regularly. They always considered themselves part of the parish and remembered the parish in their Wills, for which we are most grateful.

Our first Carol Service was held on 23 December 2007. There were twenty present. I remember it well because it was so hot; the temperature during the day had been in the forties and it had not cooled down much. Those days we did not have fans and air-conditioning, these came much later: in summer we boiled, in winter we froze, but we persevered. Since last year we have had the luxury of hot water in the kitchen.

Our first mini-fete was held on 21 April 2007. I don't know how we managed it, but we had three that year ... of course we were much younger then. Two were held at Brentwood, one at Kalamunda.

The Easter Raffle held in 2014 was our most successful, raising over \$900.00. This was mainly due to the efforts of the late Joan Fox who worked tirelessly for the parish.

During the past fifteen years we have had more good times than bad; we have also faced some challenges, some very difficult challenges. Despite these, though our numbers have varied, they are increasing, and the reason for this is that we have a core of people, who are strong in their faith. They have stuck with us, through thick and thin. They have believed, as I do, that if God is for us, who can be against us?

Slowly but surely, the challenges we have faced, have, and are being, overcome, slowly but surely, we are achieving results, we never thought possible, when we started here.

What of the future? If we have faith, and we have shown that we have, nothing is impossible, just remember that, with God, nothing is impossible, and I believe, as I always have, that we, our parishes, our Church, will continue to flourish. I am sure that there will be further challenges in the future, but as we have overcome them in the past, with God's help, we will overcome them in the future. As I always say, have faith, and trust in God!

Fr Brian.

A Record of the Clergy and Officer Bearers of the Church of Saint Peter, Brentwood, 2005-2020

Priest			
The Revd Canon Brian Tee			2005-date
Associate Priest			
The Revd Prebendary Robert Burn			2011-2016
Subdeacon			
Mr Ken Krachler			2016-date
Licensed Readers			
Mr Ken Rowley			2014-2019
Mr Keith O'Brien			2020-date
Secretary			
Mrs Miems Tee			2005-date
Treasurer			
Fr Brian Tee			2005-2018
Mr Ken Krachler			2018-date
Organist			
Mrs Pearl de Lang			2015-date
Verger			
Mr Stuart Krachler			2017-date
Verger's Assistant			
Mr Iain Scott			2018-date
Priest's Wardens		People's Wardens	
Dr Brian LeFaever	2007-2010	Dr Robert Fleay	2007-2010
Dr Robert Fleay	2010-2013	Mr Max de Lang	2010-2015
Mr Ken Rowley	2013-2015	Mr Reg King	2015-2016
Ms Deidre Krachler	2015-2017	Mr Ken Krachler	2016-2017
Mr Stuart Krachler	2017-2018	Ms Natalie Veal	2017-date
Ms Denise Turner	2018-date		

WEDDING OF NATALIE AND THOMAS BALDWIN



Natalie Veal and Thomas Baldwin were married in the Anglican Church, Shepparton, Victoria, on 28 February 2020. Natalie is originally from Shepparton and many family members and friends were able to attend and witness the joyful occasion.

Natalie has been the People's Warden of St Peter's for the past two years. She writes, "Everything went as planned which was a relief, but I don't think we would have been fazed much if it hadn't as we were both so happy." Though they will be settling in Narrogin we hope to have them worship with us whenever they visit Perth. We wish them a long and happy married life, may all their troubles be little ones.

NEW READER FOR ST PETER'S



The Bishop Ordinary has licensed Keith O'Brien as a Reader for the Parish of St Peter. We congratulate Keith and wish him God's richest blessings as he begins his ministry.

You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide
John 15:16.

ORDINATION OF PETER WEBB



The Feast of the Presentation of Christ in the Temple, 2 February 2020, was a special day in the life of the parish of the Pro-Cathedral of St Mary the Virgin, South Caulfield, Melbourne. Bishop Roberts was present to ordain Peter Webb, the Parish Administrator, to the diaconate.

A bit about Peter, for those who do not know him, or do not know him well: Peter Fredrick Webb was born in Benalla, in the north-east of Victoria, was raised a Roman Catholic and was taught to serve by Father O'Reilly. For most of his adult life he worked in retail, becoming an area manager for Coles Express, which runs the Shell service stations.

Most recently he has been the sole manager (in the usual absence of the owners) of a small but thriving import, retail and wholesale business.

He returned to the Church around 20 years ago, at All Saints', Kooyong.

Peter was soon admitted to the sanctuary party and, as is his wont, became indispensable and eventually became a warden. Then the Ordinariate of Our Lady of the Southern Cross was erected, and Father Seton and some of his parishioners joined it. Peter went, to support Father Seton, but it did not take him long to realise that the Ordinariate was not for him and in 2014 he joined St Mary's, where he assisted Father Mitchell in the sanctuary and was admitted to the office of Subdeacon in 2014.

With the sad passing of Father Mitchell in 2017, Peter immediately agreed to take on the administration of the parish, leaving Canon Wall free to come out of retirement and take care of the sacramental ministry. Under the tutelage of Canon Wall and with the Bishop's licence, Peter has been preaching at the Sunday Mass, as well as conducting Morning Prayer in Canon Wall's occasional absence.

Peter has demonstrated excellent administrative and leadership skills as well as, most importantly, a pastoral heart. Accordingly, it is with joy and gratitude that we at St Mary's wish The Reverend Peter Webb, Deacon in the Church of God, all blessings and much fruit in his ministry.

Sandra McColl

When, what, where

When	What	Where	Time
APRIL			
2 - Thurs	Holy Eucharist	Port Coogee	10.30am
4 - Sat	Holy Eucharist	Kelmscott	11.00am
5 - Sun	Holy Eucharist	St Peter's	9.30am
9 - Thurs Maundy Thurs	Holy Eucharist	St Peter's St Andrew's	9.30am 4.00pm
10 - Fri Good Friday	Good Friday Devotion	St Peter's	9.30am
12 - Sun Easter Day	Holy Eucharist	St Peter's St Andrew's	9.00am 4.00pm
18- Sat	Holy Eucharist	Kelmscott	11.00am
19 - Sun Easter I	Holy Eucharist	St Peter's St Andrew's	9.30am 4.00pm
25 -Sat	Management Committee	Kalamunda	10.00am
26 - Sun Easter II	Holy Eucharist	St Peter's St Andrew's	9.30am 4.00pm
MAY			
2 - Sat	Holy Eucharist	Kelmscott	11.00am
3 - Sun Ss Philip & James	Holy Eucharist	St Peter's St Andrew's	9.30am 4.00pm
7 - Thurs	Holy Eucharist	Port Coogee	10.30am
9 - Sat	St Peter's PC	Booragoon	10.00am

and at what time?

When	What	Where	Time
MAY - continued			
10- Sun Easter IV	Holy Eucharist	St Peter's St Andrew's	9.30am 4.00pm
17 - Sun Easter V	Holy Eucharist Holy Eucharist & PC	St Peter's St Andrew's	9.30am 4.00pm
21 - Thurs Ascension Day	Holy Eucharist	St Peter's St Andrew's	9.30am 4.00pm
23 - Sat	Holy Eucharist	Kelmscott	11.00am
24 - Sun Ascension I	Holy Eucharist	St Peter's St Andrew's	9.30am 4.00pm
31 - Sun Whit Sunday	Holy Communion Evening Prayer	St Peter's St Andrew's	9.30am 4.00pm
JUNE			
4 - Thurs	Holy Eucharist	Port Coogee	10.30am
6 - Sat	Holy Eucharist	Kelmscott	11.00am
7 - Sun Trinity	Holy Eucharist	St Peter's St Andrew's	9.30am 4.00pm
14 - Sun St Barnabas	Holy Eucharist	St Peter's St Andrew's	9.30am 4.00pm
20 - Sat	Holy Eucharist	Kelmscott	11.00am
21 - Sun Trinity I	Holy Eucharist	St Peter's St Andrew's	9.30am 4.00pm
28 - Sun Trinity II	Holy Eucharist Evening Prayer	St Peter's St Andrew's	9.30am 4.00pm

CHURCH KALENDAR AND READERS' ROSTER APRIL – JUNE 2020

Please note: all services have been suspended until further notice

APRIL			<u>READER</u>	
5	<u>Palm Sunday</u> First Lesson Psalm Second Lesson Gospel	(Red) Isa 50:4-9a 22:6-22 Phil 2:5-11 Mt 27:11-54	<u>St Peter</u> Stuart Stuart Bronwyn ***	St Andrew Bp John Bp John Miems ***
9	<u>Maundy Thurs</u> First Lesson Psalm Second Lesson Gospel	(White) Ex 12:1-14 116:11-16 1Cor 11:23-26 Jn 13:1-15	Bronwyn Bronwyn Ken ***	Miems Miems Mary Bp John
10	<u>Good Friday</u> Good Friday Devotion	(Black) 9.30am-10.30am Service at St Peter's		
12	<u>Easter Day</u> First Lesson Psalm Second Lesson Gospel	(White) Acts 10:34-43 118:19-29 Col 3:1-4 Jn 20:1-9	Ken Ken Denise ***	Mary Mary Fr Brian ***
19	<u>Easter I</u> First Lesson Psalm Second Lesson Gospel	(White) Acts 2:42-47 118:19-29 1 Pet:3-9 Jn 20:19-31	Denise Denise Miems ***	Fr Brian Fr Brian Miems ***
26	<u>Easter II</u> First Lesson Psalm Second Lesson Gospel	(White) Acts 2:22-28 16 1 Pet 1:17-21 Lk 24:13-35	Miems Miems Keith ***	Miems Miems Mary ***

MAY

3	<u>Ss Philip & Jas</u>	(Red)		
	First Lesson	Isa 30:18-21	Keith	Mary
	Psalm	19:1-6	Keith	Mary
	Second Lesson	1 Cor 15:1-8	Stuart	Bp John
	Gospel	Jn 14:6-14	***	***
10	<u>Easter IV</u>	(White)		
	First Lesson	Acts 6:1-7	Stuart	Bp John
	Psalm	33:1-5	Stuart	Bp John
	Second Lesson	1 Pet 2:4-9	Bronwyn	Miems
	Gospel	Jn 14:1-12	***	***
17	<u>Easter V</u>	(White)		
	First Lesson	Acts 8:5-17	Bronwyn	Fr Brian
	Psalm	65:1-8	Bronwyn	Fr Brian
	Second Lesson	1 Pet 3:13-22	Denise	Mary
	Gospel	Jn 14:15-21	***	***
21	<u>Ascension Day</u>	(White)		
	First Lesson	Acts 1:1-11	Denise	Mary
	Psalm	47	Denise	Mary
	Second Lesson	Eph 1:15-23	Miems	Miems
	Gospel	Mt 28:16-20	***	***
24	<u>Ascension I</u>	(White)		
	First Lesson	Acts 1:12-14	Miems	Miems
	Psalm	27:1-8	Miems	Miems
	Second Lesson	1 Pet 4:12-19	Keith	Bp John
	Gospel	Jn 14:1-11	***	***
31	<u>Whit Sunday</u>	(Red)		
	First Lesson	Acts 2:1-11	Keith	-
	Psalm	104:26-32	Keith	-
	Second Lesson	1 Cor 12:1-13	Stuart	-
	Gospel	Jn 20:19-23	***	
	Evening Prayer			
	Psalms	104:1-14; 26-37	-	-
	First Lesson	Ezek 37:1-14	-	Bp John
	Second Lesson	Rom 8:18-27	-	Mary

****Please note: all services have been suspended until further notice****

JUNE

7	<u>Trinity</u>	(White)		
	First Lesson	Ex 34:1-9	Stuart	Mary
	Psalm	Song of 3YM:28-34	Stuart	Mary
	Second Lesson	2 Cor 13:5-14	Bronwyn	Miems
	Gospel	Jn 3:11-18	***	***
14	<u>St Barnabas</u>	(Red)		
	First Lesson	Job 29:11-16	Bronwyn	Miems
	Psalm	98	Bronwyn	Miems
	Second Lesson	Acts 11:19-26	Ken	Fr Brian
	Gospel	Mt 10:7-13	***	***
21	<u>Trinity II</u>	(Green)		
	First Lesson	Jer 20:1-4	Ken	Fr Brian
	Psalm	69:1-13	Ken	Fr Brian
	Second Lesson	Rom 5:12-19	Denise	Bp John
	Gospel	Mt 10:24-33	***	***
28	<u>Trinity III</u>	(Green)		
	First Lesson	2 Ki 4:8-17	Denise	Bp John
	Psalm	89:3-11	Denise	Bp John
	Second Lesson	Rom 6:3-11	Miems	Mary
	Gospel	Mt 10:34-42	***	***

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

A SENIOR'S PRAYER

God grant me the senility
to forget the people
I never liked anyway,
the good fortune to run into the ones I do ...
and the eyesight to tell the difference.

[Thanks to Patricia Scott]

Jesus is right for whatever happens in your life

In Genesis 1. 1-3 we are told that God created the heavens and the earth and that He brought things into being by His Word.

In the beginning, God created the heavens and the earth. The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters. And God said, "Let there be light", and there was light.

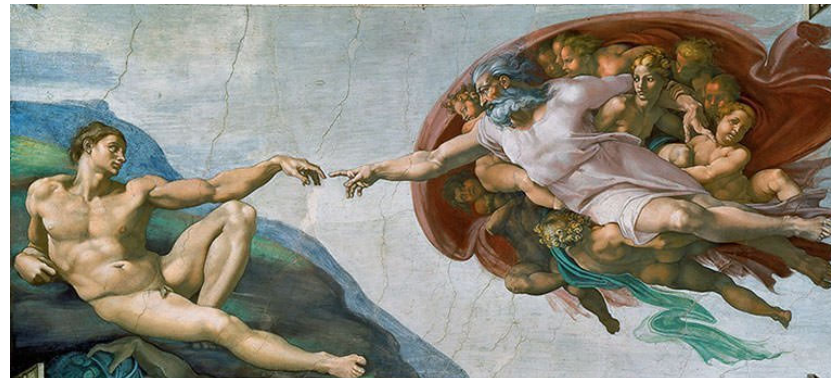
In John's Gospel 1. 1-3 we are told that the Word is God and that all things were created through Him.

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not any thing made that was made.

John's Gospel 1. 14 also tells us that the creative Word of God dwelt among us in the Person of Jesus.

And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.

Perhaps we need to take a closer look into our relationship with Jesus.



Where does Jesus fit in my daily Life?

Do we get up each morning and start our day in prayer to Jesus asking Him to be with us today? Jesus has promised to be with us always to the end of time. This includes being with us throughout each day. Do we take advantage of what Jesus has offered to us? We have a personal God who seeks to share a personal relationship with us. Let us believe and trust in our living Lord!

For those of us who are believers our faith is being tested. We may well ask – where is God in all of this coronavirus pestilence? Quite honestly I cannot give you an answer to this question. All I know is that God has promised to help us through difficult periods during our life. We must now ask ourselves – do we really believe that Jesus is raised from the dead and is alive today? In our hearts we know we can trust Jesus to be with us as He promised. We should be spending some time with Jesus in prayer.

The following is taken from our Bishop's Passiontide Pastoral Letter:

We need to “be still and know”; to be at home and at peace with ourselves, in our own skin, and with God. Many of us through quarantine, home confinement, not at work or whatever, have a golden opportunity to keep silence, to pray and be with God.

There is a well known hymn called “What a friend we have in Jesus”:

<i>What a friend we have in Jesus</i>	<i>Have we trials and temptations?</i>
<i>Is there trouble anywhere?</i>	<i>All our sins and griefs to bear!</i>
<i>We should never be discouraged</i>	<i>What a privilege to carry</i>
<i>Take it to the Lord in prayer</i>	<i>Everything to God in prayer!</i>
<i>Can we find a friend so faithful</i>	<i>Oh what peace we often forfeit</i>
<i>Who will all our sorrows share?</i>	<i>Oh what needless pain we bear</i>
<i>Jesus knows our every weakness</i>	<i>All because we do not carry</i>
<i>Take it to the Lord in prayer</i>	<i>Everything to God in prayer</i>

It seems to me at this time of difficulty because of the coronavirus we could well spend some time just talking with Jesus. Jesus is not only our Lord, He is our friend. We don't have to pray in a structured or formulated manner; Jesus will be happy if we simply come to talk with Him.

We don't always understand why things that happen do happen. We do know however that whatever may confront us our future is in the hands of God and there can be no safer place.

We live in a created world; we are created beings and the creator is a personal Being we call God. God sent His Son Jesus to assure us of God's love for us and to be the means through which we can have a living relationship with our creator God.

Having said what I have above, I need to remind you that we are in partnership with Jesus. We have our part to play in God's plans for His creation. This present health situation we find ourselves in is no exception. We have to take this matter very seriously.

We are facing a world-wide pandemic and we have to act in a responsible manner. Our Federal and State Governments have passed laws and made decisions which will have implications as to how we respond to this serious health issue. For the sake of our families, friends and neighbours we must act in accordance with the new regulations established for the control of the coronavirus. We may not like or agree with some of the instructions given to us but we should accept and obey them believing they are for the welfare of the communities in which we live.

As things stand we should understand that the way in which we live has changed for an unknown period of time. Indeed we may never quite get back to what we regard as our normal or usual lifestyle. This pandemic has shown us that events can occur over which we have little or no control. There are some things that are beyond our ability to deal with and we need to be prepared to adjust to the circumstances that may confront us from time to time. For many of us this will not be easy because we are not always comfortable with change in whatever form it takes.

Whatever may come to us in the days, weeks and months ahead we know we can trust Jesus to be with us all the way. Jesus is our life companion and through the presence of the promised Holy Spirit we can receive guidance and assurance that we are in God's care.

Jesus is indeed right for whatever happens!

Advice considered essential for all of us

Essential Pandemic Advice

With Covid-19, we all need to change our behaviour



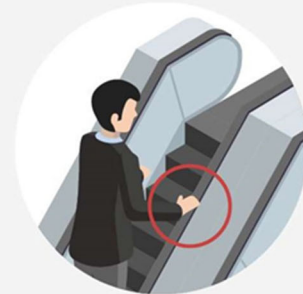
1. Stay Home

Do not go out unless you have to
(eg: food shopping)



2. Do not touch people

Avoid physical contact



3. Do not touch things

...and if you do, wash/sanitise your
hands frequently



4. Keep your distance

Stay at least 1.5m from others

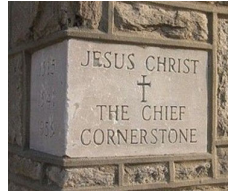


Need help?

If you have these symptoms: cough, sore throat,
fever or shortness of breath - seek medical attention.

- Call your GP
- Call HealthDirect 1800 022 222

A South African Connection



It could be said that the hymn, *The Church's One Foundation*, had its genesis in Natal (now KwaZulu-Natal), South Africa. To be more specific, in Pietermaritzburg as that is where the Anglican Bishops of Natal have their Cathedral Church.

In 1853 John Gray, the Bishop of Cape Town, offered the bishopric of the newly erected Diocese of Natal to John William Colenso (1814-1883) then Vicar of a parish in Norfolk. He accepted and, after being consecrated by the Archbishop of Canterbury, he and his family moved to Pietermaritzburg in 1853.

Because of Colenso's rejection, inter alia, of the doctrine of eternal punishment and questioning of the traditional authorship of some of the books of the Bible, in 1863 Bishop Gray tried him for heresy, found him guilty, and deposed him. His appeal against his deposition was heard by the Privy Council in London and was successful on a technicality; consequently it was not necessary for the Council to make a finding on his alleged heresy and he remained in his see. In 1866 Gray excommunicated him.

As may be imagined, the whole affair created much controversy and opposition. A meeting of English bishops inhibited him from officiating in their dioceses until he had cleared himself of the imputation of heresy and his literary works were condemned in a resolution of the Convocation of Canterbury.

Samuel John Stone (1839-1900), a young curate at Windsor, was so incensed by the heretical views of the Bishop of Natal, that he felt moved to write a hymn in defence of the orthodox Anglican position.

He later said that he had been moved to write it by admiration of Bishop Gray's noble stand in defence of the traditional catholic faith.

The hymn, *The Church's one Foundation*, is based on the ninth article of the Apostle's Creed: "I believe in the holy Catholic Church; the Communion of Saints ...".

“By schisms rent asunder/ By heresies distressed” in the fourth stanza alludes to the controversies which occasioned its writing.

The hymn was first published in 1866. When published in 1868 the original eight stanzas were reduced to five and this is the form in which the hymn appears in most hymn books today.

The hymn is generally sung to the tune *Aurelia* which was composed in 1864 by Samuel Sebastian Wesley (1810-1876), a leading choir-master and organist. He composed it originally for the hymn *Jerusalem the golden*, hence the name *Aurelia* (L from *aureus*, golden).

Fr Brian

Dictionary of African Christian Biography; The Oxford Dictionary of the Christian Church; Dictionary of South African Biography; The Daily Telegraph Book of Hymns; Wikipedia.

A ROSE BY ANY OTHER NAME ...

The name of the Traditional Anglican Communion has been changed to the *Traditional Anglican Church*. How does this affect us?

- 1 The impetus for the change has been ecumenical where in discussions towards closer communion with other like-minded churches the appearance of the Traditional Anglican Communion as a “loose federation” of churches has put us at a disadvantage.
- 2 Rather than a Member Church of the Traditional Anglican Communion, our Church is now a Province of the Traditional Anglican Church.
- 3 This change has minimal effect on the ACCA. In particular, since the Constitution of the Traditional Anglican Church takes the form of an amendment of the Concordat, the provisions of the Concordat are preserved with only consequential amendments and additions.
- 4 The ACCA continues to function according to its Constitution, with no change to its name or governance structure, and importantly, no change to the right of parishes to their own property.
- 5 The most significant addition that the Constitution makes to the Concordat is the provision for a General Synod, which will require the ACCA to enact canons providing for the election of a member to each of the Houses of Clergy and Laity.

The Rt Revd DO Robarts, Bishop Ordinary [edited]

NEWS FROM AMERICA



The Anglican Church in America is a Province of the Traditional Anglican Church. It consists of five dioceses: Diocese of the Northeast, Diocese of the Eastern United States, Diocese of the Missouri Valley, Diocese of the West and Diocese of Puer-

to Rico and the Caribbean and has a membership of around 5,200.

At its National Synod held in January 2020 in Atlanta, Bishop Juan B Garcia Germain was elected the new Archbishop of the Province on the retirement of Archbishop Brian Marsh who had served in that capacity for nine years. Bishop Marsh will continue his role as Bishop Ordinary of the Diocese of the Northeast.

Archbishop Garcia was born in 1952 in Puerto Rico, was ordained to the diaconate in 1987 and to the priesthood two years later. In 1997 he was consecrated Bishop of Puerto Rico and Episcopal Visitor for Colombia. He is married and has four children. He will continue in his role as the Bishop Ordinary of the Diocese of Puerto Rico and the Caribbean.

He has an engineering background and for many years has held managerial positions in various corporations. In addition to his theological education, he studied music from an early age.

The band of the municipality of Ponce, Puerto Rico (*Banda Municipal de Ponce*), is the oldest continuously performing band in the Caribbean and has performed open-air concerts in Ponce for more than 125 years. For the past forty-six years Bishop Garcia has been the clarinetist in the band and since 2014 he has been the conductor. The band has forty-two members, ranging from 25 to 83 years in age.

David Virtue <https://virtueonline.org/> Wikipedia.

EASTER EVE—NIGHT OF NIGHTS

“Rejoice O Mother Church ... This is our Passover Feast when Christ the True Lamb is slain ... This is the night when Christians everywhere, washed clean of sin and freed from all defilement are restored to grace ... This is the night when Jesus Christ broke the chains of death and rose triumphant from the grave.” These jubilant phrases are from the Exultet or Paschal Praeconium, that is sung just after the people enter a darkened church with the new light of Christ. They bring before us a few gems from the rich store of our Christian inheritance on this greatest night of the church’s year.

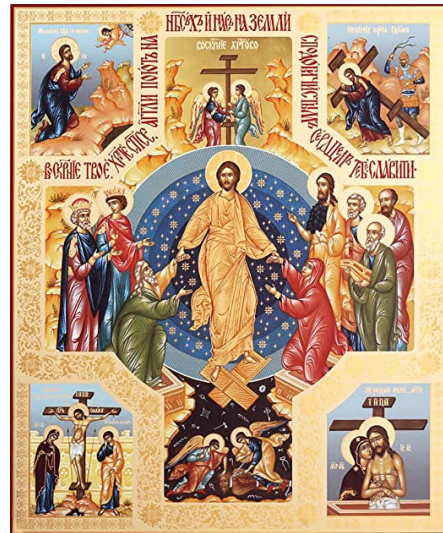
A moment ago I used the word Paschal; a word which means the Christian Passover. Like its Jewish prototype, it too is a nocturnal Festival. From the very earliest days of the church it was a vigil service - although these days it does not go through from midnight to dawn. It began then, as now, with the blessing of light, followed by a series of readings from the Old and New Testaments which unfold God’s plan of Salvation. After the sermon there is the solemn Baptism and Confirmation of Catechumens, who then, for the first time, took part in what followed. These days we mostly make do with just blessing the font and renewing our baptismal promises.

The most ancient of our liturgies speaks to us of Redemption, rather than simply Resurrection. Like the Jewish Passover, it commemorates a deliverance from bondage; not, though, from Egypt, but from sin, and time, and mortality; delivering us into the glorious liberty of the children of God, and the everlasting kingdom of our Lord and Saviour, Jesus Christ. It was the truly wondrous occasion when people actually entered into Christ; put on Christ in Baptism through His death and resurrection; were anointed, Christened, with His Spirit in Confirmation; and tasted the Food of Immortality, the Body and Blood of Christ, for the first time. The sacraments of Redemption were received at this feast of our Redemption. Men and women became parts of His new being, His Body, which had passed from death to life.

Sadly, indeed tragically, the dust and overlay of the centuries seem to have dulled us to this exciting reality. We have sought to accommodate Christ to us, rather than be transformed, and accommodated in Him; living in His light, as His new creation.

“This is the night, when Christ broke the chains of death and rose triumphant from the grave.” In the Christian Orthodox East, the Resurrection is seen in truly Cosmic terms. “Now are all things filled with light; heaven and earth and the places under the earth. We celebrate the death of death, the annihilation of Hades; the beginning of life new and eternal,” is their joyous song.

Too few Christians stop to consider: “What did Jesus do on that first Holy Saturday?” They seem to assume that He was just sleeping the sleep of death in the tomb, awaiting resurrection. The first letter of Peter, however, tells us that He went and preached to the spirits who are in prison (that is, Hades) and that the gospel was preached to the dead. In the words of St Justin, the second century martyr, “The Lord, the Holy God of Israel, remembered His dead, those sleeping in the earth, and came down to them to tell them the good news of salvation.” Holy Saturday’s message, not least, is that no one who has ever lived is left without a sight of Christ and without the offer of God’s salvation.



Orthodox icons of Easter show us, not Christ and the empty tomb, but the Lord standing over the entrance to Hades, on the shattered gates that have been burst asunder through His triumph over death: with one hand He releases Adam from the dead and with the other He raises Eve. Bright angels illuminate the darkness below as they vanquish the demons. Here is Cosmic Redemption, indeed!

Let me leave you with some words from an ancient Holy Saturday homily. “Today there is a great silence over the

earth because the King sleeps; the earth was in terror and was still because God slept in the flesh, and raised up those who were sleeping from the ages. God has died in the flesh and the underworld has trembled. Truly, He goes to seek out our first parent like a lost sheep.

He goes to free the prisoner Adam and his fellow prisoner Eve from their pains, He Who is God and Adam's son. The Lord goes into them holding His victorious weapon, His cross. And grasping Adam's hand, He raises him up, saying, 'Awake O sleeper, and arise from the dead, and Christ shall give you light. I have not made you to be a prisoner in the underworld. Arise from the dead; I am the life of the dead. Rise, let us go hence.

The cherubim throne has been prepared, the bearers are ready and waiting, the bridal chamber is in order, the food is provided, the everlasting house and rooms are in readiness, the treasures of good things have been opened, the Kingdom of Heaven has been prepared before the ages."

Yes, rejoice O Mother Church on this night of nights, and rejoice Heaven and Earth, for death is swallowed up in victory.

May the Risen Lord illuminate our hearts and minds, raising us all to newness of life in Him this Easter.

With my prayers and blessings,
+David.

ASCENSION DAY

We saw his light break through the cloud of glory
Whilst we were rooted still in time and place
As earth became a part of Heaven's story
And heaven opened to his human face.
We saw him go and yet we were not parted
He took us with him to the heart of things
The heart that broke for all the broken-hearted
Is whole and Heaven-centred now, and sings,
Sings in the strength that rises out of weakness,
Sings through the clouds that veil him from our sight,
Whilst we our selves become his clouds of witness
And sing the waning darkness into light,
His light in us, and ours in him concealed,
Which all creation waits to see revealed.

Malcolm Guite: malcolmguite.wordpress.com

It is OK to ordain Women ...

Every now and again I hear Anglicans (usually those who are members of the Canterbury Anglican Communion) try to justify the ordination of women on the ground that it is necessary because men are not coming forward to be ordained.

While it may be true that, generally, men are not flocking to enter Holy Orders, this does not justify firstly, ignoring nearly 2,000 years of tradition, and secondly, the clear words of the Bible.

We cannot escape the fact that Jesus only chose twelve men as His Apostles. Why? The honest answer is, we do not know. Some say it was because of the itinerant lifestyle He led, travelling around the country, preaching, not having a permanent home. It is also said that such a life would have been too dangerous for women; we remember the traveller in the parable of the Good Samaritan who was travelling from Jerusalem to Jericho when he was attacked by thieves, so the roads weren't always safe, yet the Bible tells us that Jesus did have women who followed Him: when He was crucified, *"There were also many women there, looking on from a distance, who had followed Jesus from Galilee, ministering to Him"* (Matthew 27:55).

At the time Jesus lived, Israel was occupied by the Romans. They had women priests, and so did the Greeks, Jesus would have been aware of this. We know that Jesus did not hesitate to do whatever He thought was right, yet He did not choose any women as Apostles.

The Bible tells us what the qualifications are for bishops, priests and deacons. *"... If anyone aspires to the office of bishop [episkopis], he desires a noble task. Therefore a bishop must be above reproach, the husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach"* (1 Timothy 3:1-2). An elder [presbyter] must be *"above reproach, the husband of one wife and his children [must be] believers and not open to the charge of debauchery or insubordination"* (Titus 1:6). *"Let deacons each be the husband of one wife, managing their children and their own households well"* (1 Timothy 3:12). The Bible adds, *"Their wives likewise must be dignified, not slanderers, but sober-minded, faithful in all things"* (1 Timothy 3:11).

In the first two of these passages the New Revised Standard Version, which uses “inclusive language”, *the husband of one wife* is translated as *married only once*.

1 Timothy 3:11-12 proved a bit more of a challenge, but the translators were able to come up with *Let deacons be married only once ...* (instead of *Let deacons each be the husband of one wife*) (12a) and *Women* (instead of *their wives*) *likewise must be serious, not slanderers, ...* (11a), thus completely changing the meaning of the original text.

The plain word of Scripture that bishops, priests and deacons must be male (*the husband of one wife*) was accepted and never called into question until the late 1960s - so for almost 2,000 years the Church did not have women priests. When the matter of women's ordination did come up, it was raised as a political, rather than a theological issue. Those who wanted women to be ordained ignored what the Bible said, to them it was a matter of “equality” and “fairness”.

The Bible has always taught that men and women are equal (Galatians 3:28). Men and women are absolutely equal in dignity and value before God, but they are not interchangeable. The sex of a person can affect a sacrament, for example, Holy Matrimony can only be between a man and a woman. Though not a sacrament, another example is parenthood – only women can bear children and can nurse them, men can't. Does this make them unequal, or the one more equal than the other? Of course it doesn't. It is a matter of function.

Jesus chose twelve men to serve as His Apostles and said, "*As the Father has sent me, even so I am sending you*" (John 20:21). Following the example of Jesus, the Apostles chose only men to be ordained to the ministry of bishop, priest and deacon.

About 90% of Christians in the world are Roman Catholics, Eastern Orthodox and orthodox Anglicans. They ordain only men to the priesthood.

So about 10% of Christians, who intentionally overlook, ignore or seek to explain away the clear teachings of the Bible, and the almost 2,000 year tradition of the Church, “ordain” women. Outside this small group, these women are not recognized as valid priests according to the revealed Will of God.

We must also remember that no one has a “right” to be a priest.

To summarise: if our Church were to ordain women as priests:

We would have to ignore the example Jesus set us

We would have to ignore what the Bible clearly teaches

We would have to ignore the tradition of the Church,
which is built on Scripture.

It is only to be expected that those who are prepared to ignore what the Bible clearly teaches about the ordination and consecration of bishops, priests and deacons would be prepared to ignore or seek to explain away other clear teachings in the Bible. It is therefore not surprising that a number of provinces of the Canterbury Anglican Communion permit same sex marriages.

In the long history of the Church there has often been shortages of priests. As we are aware, the Roman Church in particular has had this problem for some years now, yet in 1994 Pope St John Paul II declared "that the Church has no authority whatsoever to confer priestly ordination on women" and, as with priests and bishops, that Church ordains only men as deacons. I cannot see that Church locking the church doors and packing up the altars in the foreseeable future, because it does not ordain women.

The ordination of women has not halted the decline of a number of churches who do. For example, it is predicted that the Anglican Church of Canada, at its present rate of decline, will cease to exist in 2040, a mere twenty years from now.

Of course it is right that we should pray for more priests, but we should also have faith that God will answer our prayers and we should not forget Jesus' words, "*Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble*" (Matthew 6:34).

The Loose Canon

Out of the mouths of babes

"Give me a sentence about a public servant," said a teacher. The small boy wrote: "The fireman came down the ladder, pregnant." The teacher took the lad aside to correct him. "Don't you know what pregnant means?" she asked. "Sure", he replied confidently, 'It means carrying a child."

He's watching you ...

A burglar broke into a house one night. He shone his flashlight around, looking for valuables when a voice in the dark said, "Jesus knows you're here."

He nearly jumped out of his skin, clicked his flashlight off, and froze.

When he heard nothing more, after a bit, he shook his head and continued.

Just as he pulled the stereo out so he could disconnect the wires, clear as a bell, he heard "Jesus is watching you."

Freaked out, he shone his light around frantically, looking for the source of the voice.

Finally, in the corner of the room, his flashlight beam came to rest on a parrot.

"Did you say that?" he hissed at the parrot.

"Yep", the parrot confessed, then squawked, "I'm just trying to warn you that he is watching you."

The burglar relaxed. "Warn me, huh? Who in the world are you?"

"Moses," replied the bird.

"Moses?" the burglar laughed. "What kind of people would name a bird Moses?"

"The kind of people who would name a Rottweiler Jesus."

Q & A

Q: What would you get if you crossed a parrot with a centipede?

A: A walkie-talkie.

Our Diocese is a Province of The Traditional Anglican Church

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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:
MercyCare Residential
Aged Care Facility
89 Clifton Street
KELMSCOTT and
Regis Port Coogee
72 Pantheon Aenue

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

Please note: all services have been suspended until further notice

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