

Parish Magazine

Anglican Parish of St Stephen & St Mary Mt Waverley

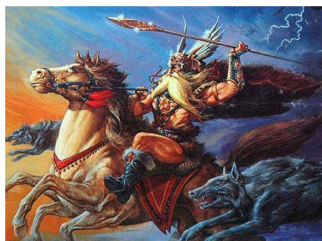


From Your Assistant Curate 'The Three 'Christmases'

In contemporary Australian experience there are actually three kinds of 'Christmas' celebration. In this short article I'd like to describe each of them, with a view to distinguishing a genuinely Christian way of doing Christmas.

Yuletide

The first kind is arguably the oldest, because it takes its inspiration from the pre-Christian midwinter festivals of the Germanic and Nordic peoples. This festival, known in its Anglicised form as 'Yuletide', apparently culminated in a three-day celebration encompassing the winter solstice at which much ale was consumed, animal sacrifices were made and the blood of sacrifice sprinkled over representations of the gods as well as over their worshippers. The meat of the sacrificed animals became food for the feast. Toasts were dedicated to Odin, the king of the gods, to Njörðr and Freyr for good harvest, to dead ancestors, and to the chieftain who presided at the feast. Scholars have connected these events to the Wild Hunt led by Odin through the night sky to kill a sacred boar or stag, which signified the taking of life at midwinter which had the power to inaugurate the return of life with the oncoming spring.

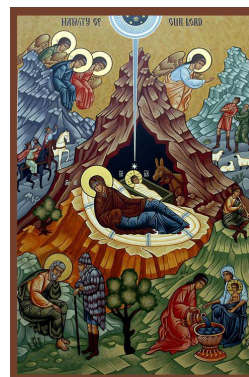


Contemporary neo-pagans are both reviving and creating Yuletide traditions which emphasise the cyclic nature of fertility in the natural world. They point out that many elements of contemporary 'Christmas' celebrations probably have their roots in paganism, including Santa Claus and his reindeer (Odin or Freyr on the Wild Hunt), Elves or other magic folk who give or seek gifts (symbols of the presence of magic or the 'other world' on midwinter's eve), Christmas trees (evergreen to signify the eternal power of life returning from death), mistletoe (the key ingredient in a druidic fertility drink), the roasting of a pig (a vestige of the tradition of fertility sacrifices), and the prolific use of the colours red (signifying sacrificial blood) and white (representing midwinter).

Christmastide

At least as old, perhaps, is the Christian festival of Christmastide, which celebrates the birth of Jesus Christ to Mary in Bethlehem as the Son of God and saviour of all the world. Although never as important as Eastertide in the Christian imagination, there is clear evidence that a festival surrounding Christ's birth was

beginning to take shape in the ancient Near East as early as the 3rd century CE. Contrary to much public opinion, there is no evidence that the early candidates for Christ's birthday (December 25 and January 6) were chosen to coincide with pagan midwinter festivals in either the south or the north of Europe. More likely is Andrew McGowan's proposal that since ancient Christians believed that Christ was conceived on the same day as his death (roughly March 25) he must therefore have been born on December 25.



Between the 4th and 12th centuries, celebrations of the Nativity of Christ alternated between December 25 and January 6th. The latter date was celebrated in the Eastern church as the Epiphany (or 'manifestation') of Christ as Son and Messiah of God at his baptism. Eventually, in the Western rite, Christmastide became a season that spanned the days between the eve of January 25 (when Luke's birth narrative about Angels and shepherds is featured) and the feast of the Epiphany (which, in the Western church, became the day when Matthew's birth narrative about Herod and the

(Continued on Pages 2 & 3)

In this issue:

Pages 1, 2 & 3 Revd Garry
Page 2 Christmas &
New Year Service
Page 4 Fete Report
Page 5 Mothers Union
Pages 6-11 Photos

Thank you...

Graeme
Rowena
Andrew & Sue

Page 8 Ladies Guild
Page 9 Mission Today
Page 10 Lindisfarne)
Page 11 Holy Island)

Any suggestions and
feedback to
helenedur@netspace.net.au

From the Registers:

Baptisms:

Samara Rajasooriar
Isabella Stgroler

Funerals

Enid Dowling
Olive Pelling - not held
here
Roger Fasken
Margaret Sparrow

Interment of Ashes:

Marina Greenwood
Peter Greenwood

"May they rest in peace
And rise in glory"



Rowena & Judith
at the Ordination of
Revd Kathryn & Revd Garry

**Ever considered making
bequest to the
Parish in your Will?
Need more details, then
please speak to one of
the Wardens**

Christmas and New Year Services

CAROL SERVICE

Sunday 10 December at 5.00 pm

Followed by Champagne and
Christmas Cake

'mainly music' Nativity Service

Sunday 16 December at 4.00 pm

Advent 4 – 24 December

9.00 am service only

Christmas Eve – 24 December

5.00 pm Contemporary Eucharist with
Children's participation

11.00 pm Midnight Mass

Christmas Day – 25 December

7.45 am Holy Communion with Carols
9.00 am Sung Eucharist with Carols

Epiphany – 31 December

9.00 am One service only

Baptism of Our Lord

7 January 2018

7.45 am Holy Communion

9.00 am Sung Eucharist

2 Sunday After Epiphany

14 January 2018

7.45 am Holy Communion

9.00 am Sung Eucharist

10.30 am Contemporary Eucharist



From Your Assistant Curate continued...

Magi from the East was ritualised as the first manifestation of Christ to all non-Jewish people). Christians have long celebrated the season with joyful liturgies of word, carol and sacrament occurring on Christmas Eve, Christmas Day, the Sundays of Christmas and the Feast of the Epiphany (whenever it variously occurs). The one note of sobriety within the season is usually reserved for the Feast of the Holy Innocents (Dec 27 or 28) which commemorates the infanticide visited by Herod on the children of Bethlehem at hearing that a Messiah had been born.

Contemporary churches in the ecumenical tradition often connect this event with the flight of the Holy Family to Egypt, and therefore with the plight of refugees fleeing oppression and persecution in the modern world.

The period now known as 'Advent', beginning from the 4th Sunday before the Feast of the Nativity, probably began with a desire to prepare for Christmas in a way that paralleled the long-established practice of preparing for Easter baptisms with forty days of

prayer, fasting, exorcism and theological reflection. In this spirit, the primary theme of Advent eventually became not the 'first' coming of Christ at Bethlehem, but Christian hopes for a 'second' coming of Christ at the end of the ages, when all that is evil and unjust in the world will finally be put to rights. Advent therefore encourages Christians to consider their experience of hope - the 'not yet' of faithful expectation - and asks them what God would call them to do by way of prayerful self-transformation and common human service as they wait for the grace and justice of God to be revealed in all its surprising fullness.

The origin of gift-giving at Christmastide is unclear. Some surmise that the practise was taken over from pagan mid-winter festivals when offerings of food were given to the gods or else to vengeful ancestors in order to guarantee their blessing for the year to come.

A more likely origin is strictly theological: gifts are given to the poor

(Continued page 3)

and marginalised in imitation of God's gift of Christ to all who are poor, broken or despised by the world. This theology is certainly at play in the story of St Nicholas of Myrna, whose feast day is celebrated on December 6. St Nicholas is said to have distributed alms to the poor and desperate of his diocese anonymously, under the cover of night. The migration of this tradition to the English-speaking world also seem to have effected a migration of St Nicholas' gift-giving to the Eve of the Nativity, perhaps under the influence of some of the pagan traditions we note above about Odin or Freyr. Certainly, the modern Santa Claus myth created by American advertisers owes more to pagan than Christian sources.

Consumertide

Christmas as it is celebrated in contemporary Australia certainly owes more to the re-weaving of traditional devotional practices by capitalism than it does to anything that is more genuinely pagan or Christian. Capitalism is like a magpie that seeks to feather its own nest by stealing the treasures of others. And 'Christmas' has become the most prominent example of this. A consumer festival that begins in early November and continues through to the early weeks of January, this 'Christmas' evokes traditional religious practices and desires, but transforms and channels them for its own overriding purpose: to produce profits.

The new 'Christmas' temples are neither pagan nor Christian but vast shopping centres like that at Chadstone in Victoria.



If you visit these temples you are strongly encouraged to participate in the worship of Capital. The sound-systems spew forth sentimental 'carols' that evoke traditional religious feeling, but redirect that feeling toward buying. Carefully prepared 'Christmas' pantomimes are filled with elves, fairies and Father Christmases who have the power to grant one's every wish. Instead of encouraging worshippers to surrender themselves or their livelihoods to Christ or to those most beloved of Christ (the poor and marginalised), these rituals encourage consumers to buy gifts solely because either they or their loved-ones desire them. For Christmas is now almost exclusively about 'family' - the pilgrimage to far-flung family, spending time with family, spending money on family, feeding one's family - and all to the most hideous levels of excess. Obscenely, to my mind, the multi-billion-dollar industry that provides Christmas wrappings, tree ornaments and decorations, is run almost entirely off the back of cheap - child- or slave-labour in vast manufacturing compounds found in China, India, Mexico and Bangladesh.

The consumertide which is the modern Australian 'Christmas' allows no room for those spiritual disciplines associated with Advent, disciplines like prayer, waiting, and

fasting - all of which are about NOT getting or having what you most desire. Indeed, what these disciplines traditionally inspired and encouraged was the transformation of human desire into the more holy desire of God, thereby bringing light, love and hope to those in most need of such things. Consequently, Advent as Advent has been completely obliterated. Advent has become simply another part of the consumertide that is 'Christmas', a season of feasting, buying, gift-giving, and sentimental storytelling about the importance of enriching one's own family. It is no longer about a disciplined waiting for the grace of God made known in Jesus. And this is increasingly the case not only in the many 'evangelical' protestant churches that have most always followed the deepest impulses of secularism, but also in the ecumenical churches that are supposedly committed to the disciplines preserved in the observance of the liturgical year. Even in these churches, Christmas very often arrives in the first or second weeks of Advent, with parties and carol-singing and nativity festivals as far as the eye can see.

Conclusion

It seems to me that Christians are faced with a choice at Christmastide. Either to be carried along by the tide of pagan and consumerist desire or else to choose the disciplines preserved in the genuinely Christian liturgical year. For these disciplines, if we listen and participate in them fully, teach us who the God of love is, what we are worth in God's estimation, and what the world could be if we would only give ourselves over to God's desire, rather than our own. And that, I submit, would make all the difference in the world.

Revd Garry Deverell

Report on Our Church Green Fete held on 28 October 2017



There are many reasons for having a fete: providing an opportunity for the wider community to visit our Parish; encouraging the different parish congregations to work together; raising money to support the ministry of the Church in Mt. Waverley; enjoying a pleasant day with our friends and families.

This year we managed to have a successful fete, facilitated by an enormous amount of work by many, many people. Thank you to all who helped in any way towards this fete and to those who came.

This year our theme was the GREEN Fete, drawing on the parish's commitment to undertake the Green Challenge i.e. to reduce our footprint on this earth. At our Fete planning meetings during the year, we tried to find ways to reduce waste, to reuse and re-cycle where possible and to change the way we presented the fete, for example we had a Green Fete Raffle with prizes which focussed healthy living. We asked for people to consider re-gifting items via the tombola, to donate paper carrier bags to reduce plastic use, create new plants from cuttings and we had recyclable cups for soft drinks. The colourful bunting was made by a parishioner and is reusable for future events. Trash and treasure filled the Old Church, alongside a new stall selling quality second-hand clothes for babies, children and adults. We offered a variety of homemade and handmade goods including jewellery, scarves, cakes, jams and preserves.

Our KIDS' Zone provided lots of fun activities such as a petting zoo, amazing crafts, face painting and SLIME.

Our special guest at this year's fete was Daniel from the Monash Council's Sustainability Dept. who brought along his worm farm to demonstrate re-using food scraps, a model house to highlight ways of conserving energy and lots of useful information on gardens and e-waste.



A fete is always hungry work, so we were pleased to have real coffee, a busy BBQ, real lemonade, hot spuds and pan rolls, as well as homemade scones with jam and cream to feed us all. A great deal of excitement was generated by two raffles, one of Christmas Cakes made and decorated by a talented parishioner and the Green Raffle whose tickets were energetically sold.

Consistent with our commitment to reducing waste and honouring the intentions of those who gave items for sale, the various stallholders arranged for unsold goods to be distributed to other charitable organisations including



Anglicare, St. Kilda Mums, the Brotherhood of St. Lawrence Op Shop, Lions Op Shop, Rotary Donations(DIK), Brotherhood Books Online, Diabetes Victoria and

St Mark's Community Centre. Some items were saved for a post Fete Christmas Stall early in December. Nothing was wasted!

Although a fete is not all about the money, we did manage to raise just on \$15,000 to support our Parish.

Special thanks to members of the planning committee who spent many hours working to prepare this fete...

Doug Hastings,

Jenny Brown

Marg Taylor,

Fiona Nicholson-Stocker.

Nora Ashe,

David Sharrock,

Fran Ludgate,

Joan West

and Phoebe Wilkinson-North

the Revd Dianne

and the Wardens for their support.,

Irene Donohoue Clyne



Mary Sumner
Founder of MU as a
young woman

Mothers Union worldwide has had many symbols or logos over its 140 years.

Each logo represents the way MU has responded to current trends in community awareness.

Our new logo, which will be phased in over a couple of years, has a number of key elements.

- * **Anglican** - indicates that we are church-based
- * **Mothers Union** - emphasises our connection with the worldwide movement
- **Australia** - shows that our work is centred in, though not limited to, this country.

Here at St Stephen and St Mary's Branch we are in our 60th year and we have continued to meet together on a monthly basis as a friendly and supportive group for prayer and to assist in the work of the Parish and in the wider community.

Some highlights of this year have been the successful 'Mary and Martha' Women's Ministry Conference in the Parish in March. our fundraising Birthday Luncheon

in July with historian Lambis Englezos as guest speaker which attracted an audience of over 80 people and helped raise much needed funds for MU Outreach projects in Northern Australia and Melanesia.

In August members visited Dream Stitches Inc., a sewing program for refugees and migrants held at St Aidan's Box Hill South. Ros Sahhar, Marg Crawford and Irene are all very involved in this local outreach program.

In October Rosemary Brown OAM came to speak about Teachers Across Borders and the volunteers who go to Cambodia regularly to help local teachers with new methods and resources for their teaching.

Our next meeting on **27 November is an Advent Candle Liturgy** – so why not come and join us to light a candle – you will be made very welcome.

Two initiatives we are wanting support for are '**Friends of MU**' and an occasional '**Out and About**' activity open to all

parishioners. Please ask Irene or Marg for more information and to be added to our email data base.

We wish you all a blessed Advent and Christmas filled with hope, peace, love and joy.

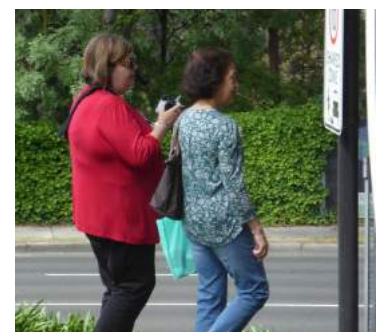
We look forward to the new year when our new theme will be 'Walking in the steps of Mary Sumner', our Founder.

Marg Taylor (Secretary)

God -
bless my
family and all
those I love.

May your love
surround them
today
and may your
Spirit support
and encourage
them in
whatever
circumstances
and places
they find
themselves.

In Jesus' name.
Amen.





Fete 2017

The Ladies Guild

The ladies were deeply saddened by the recent passing of our member and friend, Margaret Sparrow. Our sincere condolences go to Des and the Family.

At our September AGM the following positions were filled: President – Janice Miller, Secretary – Marj Collas and Treasurer – Di Scrivener.

Our week at the Mount Waverley Op Shop and our annual morning tea raised a combined \$1,360.00 for the Church. Geoff Coleman, whose family were pioneers in the area, gave a most interesting talk on life in Mt Waverley at the morning tea. Thank you to every one who supported us with the two.

Our Curate, Reverend Kathryn Watt spoke at our May meeting

and Vicar, the Reverend Dianne, told us about her trip to Japan in July. In October I showed photos from our recent tour in South America.

Advance Notice of our Activities in Early 2018.

The Guild will be manning the Op Shop in Wadham Pde, Mount Waverley from 30 April to 4th May.

We will be holding our annual morning tea and showing fashions by Tillow on Friday 25 May at 10.00 am. Brands including Threadz, Black Pepper, Equus, Renoma, Bromley, Elegant and KT Creations will be on display. Please put this date in your 2018 diary.

The Guild meets on the second Thursday of each month at 2.00 pm in the Parish Centre. Please join us for a short meeting and

friendly get together over afternoon tea.

We wish everyone a joyous Festive Season.

Janice Miller.

When I was in Lebanon
I told some of my Arab friends
that I loved a certain Arab proverb
all my life.

An old man living in his mountain
village wrote it out for me and I put
the translation under it.

The proverb in English is:

*"I will set my face to the wind
and scatter my handful of
seeds on high.*

*My little contribution to life
is taken by the great wind of God
and scattered where the wind of
God wants to scatter it...*

*We need not bother too much about
that part.*

Seeds grow.

*But we must have the courage
to keep ourselves facing the wind...*

*Peace and joy and fulfilment come
when we sow our seed,
and sometimes we see the harvest.*

*But even if we don't
other people do and they are
grateful.*

It is our gift to life and God."

Irene Champernowne
The One and Only Me



The one
and only
me

Irene
Champernowne

Mission Today...

'Christian mission' has become suspect even in churches where some still picture missionaries in Pith helmets and colonialism. So my reaction when invited to contribute an article on 'my mission' was a bit cowardly with so many stereotypes about the M-word to overcome. Mazhar and I lead a group of Christians and Muslims who work with scholars, artists and religious leaders to make the Bible and other important texts of faith and spirituality accessible and relevant to Arabic speakers. We seek to avoid sectarian language and methods, choosing to build bridges between communities while remaining faithful to the spirit of these texts. We partner with mainstream publishing houses so that our materials are available to the widest audience possible. We have sold and legally distributed hundreds of thousands of books across the Arabic world in International Book Fairs, local bookshops, cultural centres, libraries, supermarkets, hospitals, schools, prisons and Bible Society bookshops and Christian ministries. The Bible has not been easy for those who are unfamiliar with church jargon and traditions to understand it. We believe that the Scriptures are a world heritage and should be open to all readers, no matter what their background.

We founded 'Al Kalima' in 1998 www.al-kalima.com and produced commentaries on Luke, Genesis and John. They were

remarkably received and requests grew for a new translation of the Bible in Arabic. Fundamental to Mazhar's Eastern re-presentation of the scriptures is his belief that many Arab Muslims can more easily understand the Bible than Western Christians, as they are already steeped in the Middle Eastern culture in which it was written. Consequently their fresh interpretations can shed new light on the text. Our publications seek to answer questions that our readers ask based on extensive surveys. Highly skilled Christian and Muslim linguists translate the Biblical text from Greek/Hebrew and a team of Arab and western Christian theologians, along with Muslim scholars write the study articles.

We recently published *True Meaning* the new translation of the New Testament with study notes. Two state universities in Muslim countries use our books in their Comparative Religions Course and they feature regularly in media reporting including Al-Jazeera TV. In one S.E. Asian country about one hundred religious teachers under the Department of Education are using them to teach Christianity to those of other religions. The head of a religious university hopes to publish *True Meaning* in his country and has engaged a number of scholars to explore this. A sister Arabic website, www.ushaaqallah.com popularises the material online using U-tube and Facebook links with videos and phone APPs.

A recent symposium in Tunisia brought together scholars and poets to discuss and recite our poetic translation of selected Psalms done in cooperation with a local award-winning Muslim poet who worked with the team as a stylist. A professional group who won an award as the best chanters of the Quran in the Arab world put portions of True Meaning into chant. Church leaders bless the ventures for giving them "an honourable gift" to share with their Muslim neighbours and Christian dignitaries give our gift-boxed scriptures to Muslim dignitaries, including heads of State and religious leaders. We were supported by the late Patriarch of the Eastern Orthodox Church and by the advisor on Islam to the Vatican, the Jesuits and various Bible Society leaders and Muslim religious and secular leaders. Why the Bible? People return to tell us that reading the scriptures changed their lives.

Christine Mallouhi



Aisle at
Tunis Book Fair

Lindisfarne Holy Island

As the Transpennine Express hurries towards York slipping effortlessly through the tunnels and along the valleys of the Pennine Chain, the mountain spine of England and a significant geographical and cultural boundary, I watch the villages below. When the red brick houses huddled together, wrapped in bright green summer fields and dominated by a steeped church, become grey stone, I know I am in Yorkshire. Villages grow into small towns by adding industrial estates or by converting the abandoned multi-windowed factories into other uses. Industrial era house rows, many still wearing the grime of the past, bear witness to more prosperous times, when spinning and weaving created employment and community. Through railway banks rich with wild flowers and escaped garden plants, we come to York, the great historical walled city in the North. But only to change trains, for Berwick on Tweed. Travelling north now we pass black-faced sheep gossiping beside the railway lines while the fields green, golden and brown fade into the misty distance. We race alongside the North Sea, with grey waves breaking on what seems to be a grey beach to the right of the train.

Finally at Berwick, another walled town almost in Scotland, I shelter from the rainy wind under the porch of the Berwick railway station, waiting for the irregular 477 bus. Traditionally, pilgrims would walk to Holy Island, negotiating the three miles of treacherous tidal mud flats which separated it from the mainland. The route marked by stakes driven into the seabed. Known as The Pilgrims' Way, such

a journey required careful reading of the tides table or certain disaster. I arrive by bus which drives at a stately pace towards the causeway an expectant 30 minutes away and so to Lindisfarne.



The Pilgrims Way, across the tidal mud flats to Holy Island

The Holy Island of Lindisfarne is a place I never expected to visit. Sometimes all my all my previous visits to the United Kingdom involved family history research in Ireland and time with my family or research trips to Norwich, Holywell and Whitby, following my interest in early English holy women. It was the serious illness of my cousin which impelled my unexpected trip to Manchester and her treatment days which created an opportunity to spend a few days "away". Lindisfarne is after all, remote from the British archives at Kew.

Yet this small windswept island 4.8km by 2.4km in the North Sea bound by tides to the Northumbrian coast is one of the thin places of the earth, a very special place. According to Celtic folklore heaven and earth are only three feet apart but in places like this, even closer. The ancient pagan Celts, and later Christians, used the term to describe mesmerizing places like the wind-swept Isle of Iona (now part of Scotland) or the rocky peaks of Croagh Patrick in Ireland. This Holy Island is another such place, with a history of Christianity going back centuries to St. Aidan, the early 7th. century saint who it is said, converted the Anglo-Saxons of Northumbria and established the monastery here.

Today, the island has a resident population of about 160 people but each day many visitors come to experience the mystery of Holy Island. Due to the isolating tides they have limited time on the island and there only a few places to stay. On days when the tides turn earlier, the island resumes its unhurried quietness. I was privileged to experience this during my brief visit. Since this is largely a car free area, everyone walks...along the shore, through the village or up to the castle or to the Bird Hide to watch unique sea birds nesting. On one of my walks I met some archaeologists who have unearthed the foundations of a Saxon Church high on the cliff tops overlooking the North Sea. The excavation has revealed the stone foundations of a small rectangular building with a chancel type configuration at the east end. The crude and unmortared walls, very simple window arches and positioning of a possible altar stone all suggest an early date which has led to speculation that this is a church building which could date from the 7th century.

Thus confirming contemporary historical sources that refer to two churches. They explained that this expanded the history of Holy Island considerably.

On another walk towards the Castle currently under restoration, I visited the walled garden that Gertrude Jekyll established in 1911 and maintained since by the National Trust. It is a cottage style garden bursting with colourful flowers and the occasional vegetable bed. It is sheltered place to sit and watch the bees dancing from flower to flower and to absorb the peace of Lindisfarne.

(Continued on Page 11)

Lindisfarne Holy Island

(Continued from page 10)

Walking back along the sea shore, among the beached fishing-boats, was a reminder of the bounty of the North Sea and the ancient lifestyle of villagers. In the village a ruined priory, reminds visitors of the small Benedictine Community which was the religious powerhouse in this area. It was on this Holy Island, in the Priory, that the exquisitely decorated Lindisfarne Gospels were written. The original, now remote in the British Library, is available to view in facsimile at one of the historical centres here. The exquisite and elaborate decoration of the scriptures were both the life work of the monks and their enduring legacy.

Of course Lindisfarne is also sacred to the memory of the great Celtic Saint Cuthbert whose remains were carried by his brother monks from their burial place to Lindisfarne to save them from desecration by the invading Vikings. The monks finally laid him to rest after seven years of wandering at the place which became Durham Cathedral.

When the coffin was opened some eleven years after his death, Cuthbert was found not to have decayed at all. St Cuthbert became the focus of a medieval shrine and many miracles were recorded in his name. Pilgrims still come to honour this great and holy man. He is buried close by to the scholar and church historian Venerable Bede.



In St. Mary's parish church (dating in parts from 635AD) there is a dramatic wooden sculpture of six monks carrying Cuthbert's coffin towards the doorway. Carved out of elm by a chainsaw, it is slightly larger than life size and yet each monk has distinctive features. It is called *The Journey*. Its sculptor, Fenwick Lawson writes that this is a journey of love, faith, hope and brotherhood forged by the necessity of co-operative effort.

The invasion of the Vikings in 793AD, destroyed many early Christian in Northumbria, while the dissolution of the monasteries in the 1500s under Henry VIII, have shaped Lindisfarne. Yet this remains a place where Christianity has deep roots. Visitors come to experience the quietness and holiness of this special place. St. Mary's Church has an evening service each day attended by 30-50 visitors. Its great power is in its prayers by name, for those named in its intercession book and for an impressive concern for the

injustices of the world. It is a lovely stone building showing evidence of earlier buildings on the site and predates adjacent the Priory

Surrounding the church are many graves stones, bearing testament to a community which has worshipped here for nearly 1400 years. On this very tiny island St Aidan prayed...

Lord, this bare island,
make it thy place of peace.
Here be the peace of those
who do thy will...

As I left Lindisfarne, to visit Durham, I felt strongly that it was a place of peace, a holy place.

Irene Donhoue Clyne



Presiding...first time

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The Ordination of Revd Katryn and Revd Garry - pictures Rowena and Sue

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Home Communion and General Visiting;	Ian Smith
Aged Care Chaplaincies	Bruce Chugg
Hospital Visiting:	Clergy
Contemporary Eucharist Contact	Rowena Ferguson
Funeral Ministry:	The Vicar
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