

ANGLICAN CHURCH of the HOLY CROSS

Newsletter



November 2017

The Fairies



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If you would like information about events and news within the Diocese that may not be mentioned in this newsletter, follow the link below to the Perth Diocesan Bulletin.
<http://www.perth.anglican.org/who-are-we/diocesan-bulletin/>

Cover:

A wheel barrow of spring flowers at last month's Fairy Garden Party fundraiser.

Welcome to Holy Cross Church.

We hope that you find the worship uplifting and that your relationship with Jesus Christ is enriched through it.

Sunday Club: is held during school term on the first Sunday of the month at 9:00 am. Next Sunday Club is on Sunday 3rd December 2017.

Change table is in the disabled toilet.

Hard of Hearing: an AUDIO LOOP operates throughout the church area. Please use your "T" setting to make use of this.

Gluten Intolerant: gluten free wafers are available. If required, please speak to the service leader.

Morning Tea: we invite you to stay for a cup of tea or coffee and a chat in the hall after the service.

ANGLICAN CHURCH of the HOLY CROSS

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Two Minutes Silence

the value of being silent

In the month, when we think about those who have given their lives in war, the two minutes silence is a familiar act of remembrance. We can use the silence to reflect on those who have suffered in war or on what it means to work for a peaceful world. Or do we end up thinking about lunch or panic that we haven't switched our phone off?

Victor Frankl, a victim of Auschwitz, suggested that the most intolerable of all human conditions is not imprisonment or hunger, but lack of meaning. The two minutes silence enables us to connect with Jesus' message, which offers true meaning to our lives and world. He spoke of giving ourselves in love for each other and the world, *'Love your enemies and pray for those that persecute you'* (Matthew 5:44). He also demonstrated such love in sacrificing His own life, *'Greater love has no-one than this, that he lay down his life for his friends'* (John 15:13).

In observing the silence, let's use it to reflect on this sacrificial love, as we remember all those who have experienced pain and conflict.

Of course, we should be serious about silence and stillness in the whole of our lives, not just for two minutes at an act of Remembrance. In busy lives where so much is clamouring for our attention, silence enables us to reassess our priorities and rediscover true meaning in our lives. Jesus made a habit of withdrawing to experience silence. He did this before choosing his disciples, after He heard of John's beheading, after feeding the 5000, after healing a leper, at the Transfiguration and to prepare for His death. 'The seeking out of solitary places was a regular practice for Jesus. So it should be for us.' (Richard Foster).



Where Was The Manger & What Was The Inn

By Kenneth E. Bailey. Author and lecturer in New Testament Studies, Wilmington PA

Often Christians approach the Christmas story seeking sentiment and not truth. Scripture is inspired by God but our interpretation of Scripture is not. Our reading of that scripture must always be open to refinement. We traditionally assume that Jesus was born in a barn because a mean old innkeeper refused to give them a room. In the modern English speaking world this understanding is known to all – believers and secularists. However, this view has three major problems.

First there is Joseph. The Authorized Version preserves an important detail often lost in more recent translations. The text reads “While they were there, her days were fulfilled...” This means that the final stage of Mary’s pregnancy took place after the holy family arrived in Bethlehem. We think that the baby was born a few minutes after their late night arrival.

This non-Biblical idea comes from a popular novel written about two hundred years after the birth of Jesus. The novel has survived and is now called “The Apocryphal Gospel of James.” Novelists have good imaginations and strangely this detail out of that novel is lodged in our minds even though most of us have never heard of the novel.

Thus Luke makes clear that Joseph has plenty of time to arrange appropriate lodging for his pregnant wife. Furthermore, peasant society all over the world is always helpful when a baby is about to be born. We also remember that Joseph is one of the “royals”. He is of the “house and lineage of David” and the text is careful to note this important fact. David is the most famous person ever to be born in that tiny town.

Where Was The Manger & What Was The Inn (continued)

The idea that a descendent of David should return to the village of his family's origins (with a pregnant wife), seek help and find none – it's preposterous! All he need say is "I am Joseph, son of Heli, son of Matthat, son of Levi... son of David" and almost every home in the village will be open to him. Indeed the village would have taken deep offense if Joseph had turned to a commercial inn rather than to the village people who were honour bound to always welcome on of their own. The key component is – he has time! From his early decision to divorce Mary quietly rather than to expose her to shame (and potential stoning) tells us that he is a man of courage and compassion. Now in Bethlehem are we to revise that opinion and see him as a bumbling idiot who is so inept that with plenty of time available, he is unable to arrange anything and is obliged in total humiliation to accept that his wife give birth alone in a filthy stable? Unthinkable!

Second there is Mary. She has just visited Elizabeth who lives "in the hill country of Judea." Bethlehem is in the middle of that hill country and once you reach Bethlehem you are within one hour's donkey ride from any town in the hill country of Judea. I know because I lived just outside of Bethlehem for ten years and the gardener at our institute came to work every day on his donkey. Thus, if Joseph fails to find adequate shelter in Bethlehem, they can go to Elizabeth who is ready to welcome them and will be deeply offended if, in need, they fail to turn to her. If that happens, Joseph will be in deep trouble with his in-laws for the rest of his life. Does Mary prefer to give birth alone in a stable and reject the tender care and support she would inevitably have received from Elizabeth?

Where Was The Manger & What Was The Inn (continued)

Then there are the Shepherds. They are resident in the village and they go to Bethlehem to show honour to the holy family. If on arrival the stench of manure hits them in the face, and on inquiry they are told of the heatless innkeeper and “no room in the inn” they will be furious and cry out.

“This is ridiculous! A descendent of David is turned away in the city of David? Impossible! The honour of the entire village is at stake! Come home with us at once! Our women will take care of you.”

But there was no need for them to make such an offer because the quality of the hospitality was seen by them as fully adequate. We know this from the text which reads, “And the shepherds returned, glorifying and praising God for they had heard and seen...” The word “all” includes the quality of the hospitality.

They could leave the holy family grateful that the village had done its duty and that these guests were being honoured with the finest hospitality the simple folk of the village could provide. Any attempt on the part of the shepherds to move the holy family to their homes would not have improved the hospitality and would have insulted the current hosts.

The current understanding of the birth of Jesus among English speaking Christians generally fails to note these three problems. But they are there – and our question becomes: Are there solutions to them? The simple answer is: Yes, there are.

Where Was The Manger & What Was The Inn (continued)

The Greek word that we have translated “inn” is kataluma with Luke uses to mean a guest room attached to a private home. We know this from Luke 22:11 where kataluma appears in the text and it means, a guest room attached to a private home. The Lord’s Supper was inaugurated in a kataluma. Every village home (rich or poor) had one. When in the parable of the Good Samaritan, Luke wants to discuss a commercial inn he uses the word pandokheion (an inn). The living space that was full was not a pandokheion (an inn), but a kataluma (a guest room). Furthermore, the point of the story is not “there is no room available” (as in “no vacant room”) but rather “there is no space in the room.”

So, the “inn” does not exist and the “mean old innkeeper” is the product of our imaginations. The question remains: What about the manger? Mangers for us are in barns. We naturally assume that Jesus must have been born in a barn if he was laid in a manger!

At least from the time of King David up to the Second World War, simple village homes in Israel/Palestine (and in southern Lebanon) had two rooms. One room was for guests. The second larger room was for the family. All family life took place in the larger “family room”. In that room the family cooked, ate, slept and entertained their friends. One end of that room always had a small space set aside for the animals to occupy at night. The family cow, donkey and few sheep were brought into that space each night. First thing in the morning the animals were released into a courtyard and the stall cleaned for the day.

Where Was The Manger & What Was The Inn (continued)

This ritual was the pattern of daily life. Often that “animal stall” was about four feet lower than the floor of the family room and mangers were cut out of the floor of the family room to accommodate the animals at night. If sheep were involved, a small wooded manger would be placed on the floor of the animal stall for their use.

The birth story in Luke is written for people who understand all of this. To interpret the text before us we need to enter the conversation between Luke and his first readers. Luke writes

“She brought forth her first born son and laid him in a manger.”

The reader thinks, “Manger! That is in the living room. Why did the host not open the guest room? Everyone has such a room.”

Knowing that his readers will ask such a question, Luke adds,

“Because there was no space for them in the guest room.”

The reader responds, “Ah yes, I see, the guest room already had people in it. So the host gave Mary and Joseph the family room. Very nice, the family room is better anyway.”

The shepherds were told to look for a baby in a manger. They were told, “This will be a sign for you. You will find the babe wrapped and lying in a manger.” Shepherds were often despised and usually poor. Would they be welcomed? They were not sure. But if the babe was “in a manger” that means that he was in the family room of a simple village home – like theirs and they were thereby assured of welcome.

In summary, the text tells us that Jesus was born in the family room of a village home (where a manger was available). Joseph was not a bumbling idiot who failed to arrange for his family. Mary had all the help she needed, and did not offend her relatives (Elizabeth). The shepherds were assured of welcome and were pleased with the quality of the hospitality they observed.

Where Was The Manger & What Was The Inn (continued)

With this understanding of the birth of Jesus the village honour is preserved. The wise men come to “the house” (Of course Jesus was born in a house). As a grown man, when he began his ministry, the common people “heard him gladly”. (They always had!)

With this interpretation of the story, the above mentioned disconnects between our understanding of it and the text of the scripture disappears. Gentle reader, display your crèche set with pride. All you need to remember is that it is in a house not a barn. A part of the message is: He was born for all, rich and poor and all are welcome at the manger – in the house. Bethlehem offered its best. Dare we offer less?

Morning

There are only two kinds of people in the world. There are those who wake up in the morning and say, ‘Good morning, Lord,’ and there are those who wake up in the morning and say, ‘Good Lord, it's morning.’

Dry

My minister friend put hot-air hand dryers in the rest rooms at his church and after two weeks, took them out. I asked him why and he confessed that they worked fine, but someone had scribbled on the dryer: ‘For a sample of this week's sermon, push the button.’

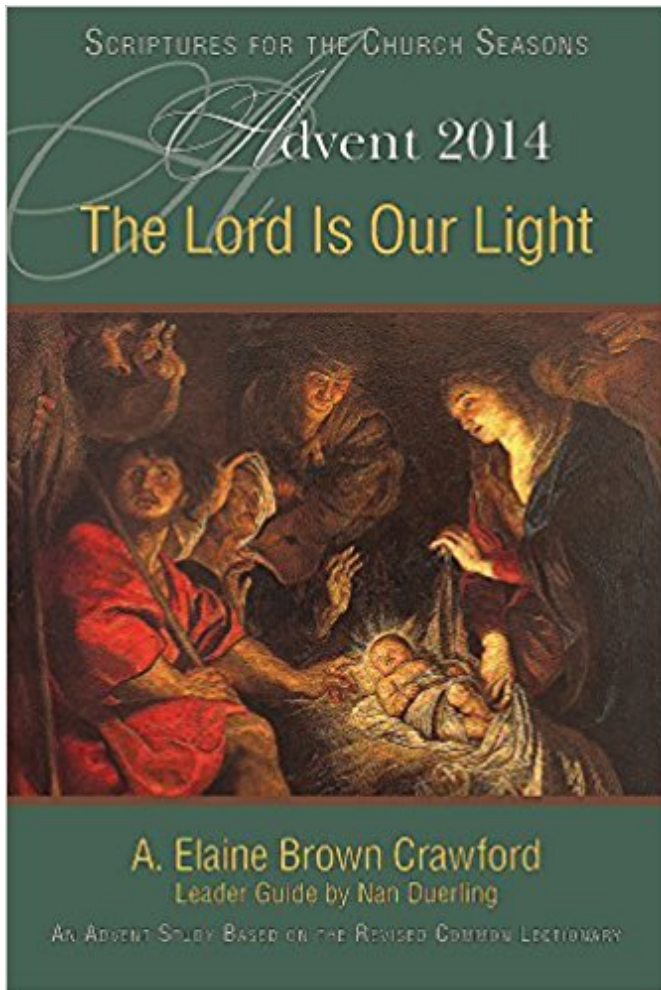
Hymns for people over 60...

Immortal, invisible.... I know my glasses are here somewhere.

I danced in the morning . . . but I couldn't do it now.

Morning has broken, ... but it wasn't me who dropped it this time.

Advent Studies



The study looks at Mindful Watching, Expectant preparation, Anointed to Serve and Human Plans.

Cost: \$8.00 per book.

Commencing Tuesday 28th November at 9:00am at the church and on Thursday 30th November at 6.00pm at Marlene and Tony's house (next door to the church).

Please register for one of the two sessions. If you can't make two one session during the the week, then you are always welcome at the other session.

As Christians it is important we prepare for the birth of Our Lord Jesus Christ and we do this by setting our time aside to look deeper into Scripture. We allow the divine to overcome the secular.

I encourage you to step out in faith, register and attend one of the groups in your Christmas preparation.

What: Advent Studies:
The Lord Is Our Light

When: 9 am Tuesday mornings
Starting 28th November
6 pm Thursday evenings
Starting 30th November

Where: Tuesdays at the church
Thursdays at Marelene & Tony's (next door to the church)

Cost: \$8.00 for the book

Fairy Garden Party

A fundraising event for Eldoret and Seeds of Hope



All ages enjoyed the fundraising event on 14th October in Myaree. It was a glorious sunny day after storms the evening before and the afternoon offered fun, face painting, tea and scones, many fairies both living and ornamental, and a wonderful selection of plants and fairy wands for sale!

Counting the fairies in the garden was a great success and a 'face painted' little boy was thrilled to say that he had counted 39 fairies in the garden!

Thank you Betty and Paddy Rushforth for making your beautiful gardens so welcoming for all ages to enjoy.

Thank you also to the MU team for making the event flow smoothly and to Claire for entertaining the children.

Almost \$1,200 was raised.



Volunteer Recognition Event

The 2017 Volunteer Recognition Function will be held on Friday 10th November at Wireless Hill Park.

Our very own Carol White will be receiving a special award for her dedication to volunteering at Murdoch Community Hospice.

This event celebrates the enthusiastic and generous contribution volunteers make to our community, the City invites all volunteers who have volunteered in the City of Melville community over the past 12 months to attend the prestigious Volunteer Recognition Function.

The event will consist of entertainment, supper, refreshments and the presentation of the prestigious Mayor's Valued Citizen Awards and Mayor's Youth Citizenship Awards.

Well done Carole.

From Crisis To Confidence

How do we heal the hurts?

How do we reclaim the church?

What is our core business?

All people of the Perth Diocese are invited to an Open Space gathering to share self-organised conversations on topics related to these themes and to plan creative solutions.

When: Saturday 2nd December.
9 am to 3:30 pm

Where: St. Marks
Anglican School.
St. Marks Drive Hillarys
(Follow the signs
from Main Reception)

BYO: Lunch
(tea & coffee provided)

Sponsors: Stuart Fenner, Des Smit
Angela Webb

Enquiries: 0407 992 397
stuart@swan.perth.anglican.org

Bookings essential (no cost)

<https://www.trybooking.com/SUMI>

(refer poster on last page of mag)

What Do Single, Older Women Want?

The “great Australian dream” of owning your own home is rapidly proving to be an illusion for many in the early 21st century.

In an environment of exceedingly high house prices, groups who don’t have secure, long-term employment are at risk of homelessness, particularly as they age. Single, older women are one such group at increasing risk of being homeless.

While housing policy has neglected this area of concern, recent work is beginning to highlight this gap. Most research has been done in metropolitan areas, but women living in regional Australia merit attention too.

In our study of 47 older women who do not own homes in regional New South Wales nearly all were living on low incomes. Their housing ranged from dingy hotel rooms and makeshift sheds or shacks to rundown flats or housing in regional towns. Only a few lived in reasonable circumstances, including community housing.

We discovered that the women had clear ideas about what sort of housing would suit them as they age. For all of them, stability and security of tenure were priorities. Other aspects of what these women wanted were perhaps more surprising and differed from research findings on older women living in cities.

Why is housing a problem for these women?

In a recent article, we argued that women’s work and family roles in the last century left them economically disadvantaged. Most had interrupted employment histories, lower status and lower-paid jobs than men.

Research shows that women who don’t have a partner generally suffer greater insecurity when they can no longer work, particularly if they don’t own their own homes.

What Do Single, Older Women Want? (continued)

Many single women now have to contend with a rental market in Australia in which the laws tend to be skewed in favour of landlords. Leases are typically short-term and tenants have little security of tenure. An overheated housing market, which encourages speculative investment, makes this insecurity worse.

To make matters worse, the availability of public housing has fallen.

What are their housing priorities?

Our study of older women in the Northern Rivers region of NSW found that only two participants had never had a partner. All but four had borne children.

Their shared desire for stability and security of tenure is understandable, given most had very disrupted housing histories.

Many worried about what would happen to them. Elizabeth said:

“It would be just lovely to be somewhere where I know I could stay until I died.”

Agnes thought she might end up *“in an old school bus on somebody’s property”*.

The women also expressed a strong desire for privacy and independence, which many of them called their “own space”. They wanted to come and go as they please. For instance, Anne just wants her *“own little space to be private”*.

Many women linked their desire for security, privacy and independence to their age and their gender. Jane, for example, associated wanting her own kitchen space with being a woman.

What Do Single, Older Women Want? (continued)

In contrast to some research on this group in cities, our participants insisted they did not wish to share housing with other women. They spoke quite vehemently at times – Susan would rather live in a tent than share housing.

What was surprising was that nearly all the women wanted some sort of garden, even if it was a tiny space. This was almost as important as their need for security and independence.

Finally, the women wanted to have space to accommodate their grandchildren and pets. They saw their role as being able to provide a base for their family and to nurture their grandchildren. This seems to reflect more traditional notions of women's caring responsibilities, which were more widespread last century when these women were young.

We know that pets play a significant role in fostering mental and emotional health in older people. We also know that describing pets as family members is part of a broader trend in Australia. In our study, one participant minded the “*grand-dogs*” when her daughter was away.



What Do Single, Older Women Want? (continued)

A few women even said they would rather be homeless than give up their pet, such was their attachment. But, for many, lack of secure tenure and independence meant they were denied this source of emotional security.

The Victorian government has recently announced changes to tenancy laws that will allow renters to keep pets, as well as improve security of tenure. This is a welcome development for Victorians. It must be hoped it spreads to other states.

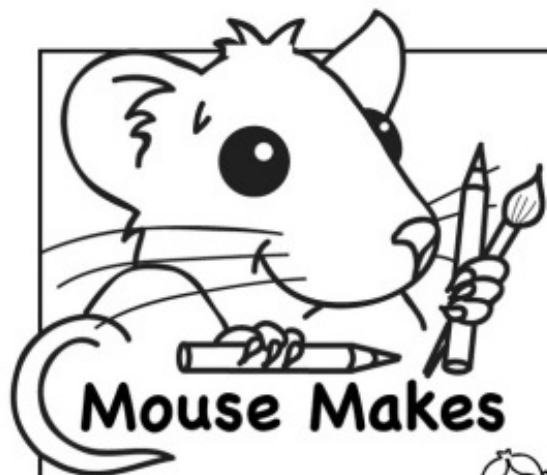
Preferences have policy implications

Our study emphasises the housing preferences of a regional cohort. Though the desire for secure tenure may be widespread, some preferences such as the expressed need for a garden may reflect regional values.

If the housing problems that many single, older women experience are to be solved, housing policymakers need to be informed by research about what makes these women's lives meaningful and productive.

From The Conversation 23/10/2017 by Yvonne Hartman, Southern Cross University





*"To those who are made holy in Christ Jesus, and called to be **saints**, with all those in every place who call on the name of our Lord Jesus Christ, their Lord and ours".*

from 1 Corinthians 1:2

The Bible tells us that a SAINT is not just a Christian that we think of as special but *anyone* who believes in Jesus.

All of God's people are saints ...



S T E P H E N
P E T E R D A N P
N O M I C H A E L E T
T I M O T H Y V S C J O N
P C O P A T R I C K O M J
H H J I M S E D P E H A O
I O A A A L L S A I N T S
L L M A R K U G U T J T E
I A E N Y E K A L H U H P
P S S D O G E O P O D E H
B A R T H O L O M E W
G E O R G E E A B
W A N N E R S



... we are all members of the world-wide communion of saints!

Can you find these saints names in the word search above?

GEORGE • ANDREW • DAVID • PATRICK • MARY • JOSEPH • MATTHEW • MARK • LUKE
JOHN • PETER • THOMAS • JAMES • JUDE • BARTHOLOMEW • PAUL
TIMOTHY • PHILIP • STEPHEN • NICHOLAS • MICHAEL • ANNE • ALL SAINTS

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Bible Bite

A short story from the Bible

It can be read in the Bible in
Genesis chapters 41:46 - 45:28

Joseph: sold by his brothers, taken to Egypt,
now in charge of the stored food as famine
spreads through Egypt, and beyond...

Joseph's father sent 10 of Joseph's
brothers to Egypt to buy food.



Joseph saw they did not recognise him.
He wanted to see his little brother Benjamin.

To prove you are
not spies, you must
bring your other
brother to me...



They needed more
food so they had
to take Benjamin
to Egypt.



Joseph gave them food...



but to test them he
had his cup put in Benjamin's sack.

Then as they
went home...



Stop!

You have stolen my
master's special cup.



It was
in Benjamin's sack.

The servant
took them back
to Joseph.



You are a thief and
must stay as a
slave.



But Judah said



It would break our
father's heart. Let
me take his place.

Joseph saw that his brothers had
changed.



I am your brother Joseph. You
sold me but God sent me to Egypt.

I can look after you.
Come and live with me.



So all of Joseph's
family moved
to Egypt.



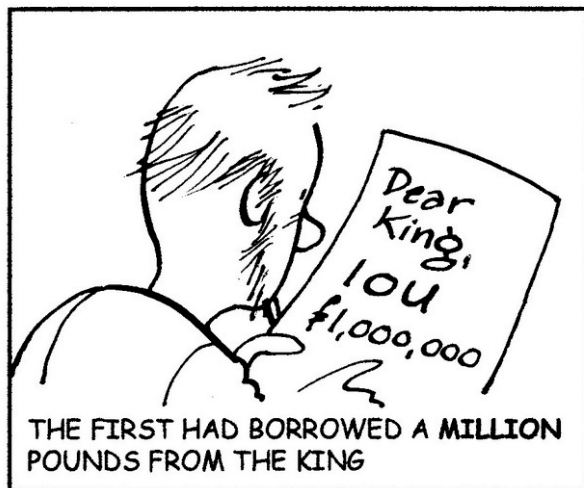
The
Tale of the
**TWO
DEBTORS**



JESUS OFTEN TOLD
STORIES WITH
HIDDEN MEANINGS



ONE WAS ABOUT TWO SERVANTS
WHO HAD BORROWED MONEY



THE FIRST HAD BORROWED A MILLION
POUNDS FROM THE KING

AND NOW THE KING
WANTED HIS MONEY BACK!



BUT THE SERVANT
COULDN'T PAY!



THE KING WAS VERY
ANGRY INDEED.

BUT THE SERVANT PLEADED SO MUCH,
THE KING AGREED TO LET HIM OFF
HIS DEBT.



HOWEVER, NO SOONER
HAD HE BEEN LET OFF
HIS DEBT....



...HE MET A FELLOW SERVANT
WHO OWED HIM A FEW PENCE!



THE FIRST SERVANT
NEARLY THROTTLED THE
SECOND, TRY TO GET HIS
MONEY

WHEN THE KING HEARD ABOUT IT
HE WAS VERY CROSS INDEED, AND
SET ABOUT GETTING EVERY PENNY
BACK FROM THE FIRST DEBTOR.



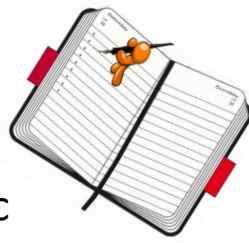
JESUS EXPLAINED -
"WE NEED TO FORGIVE EACH OTHER,
AS GOD HAS FORGIVEN US.

Rosters: From Sunday 5th November 2017 to Sunday 25th December 2017

Date	Media	Money	Reading	Prayers	LPM/LA	Altar	Welcome	Kitchen
Sun 5 th November	Peter	Tom B David D	William T	TBC	TBC	Carol JJ	Betty R Sheri	Adele Mike
Sun 12 th November	Mike	Peter B Pat T	Pat T William T	Graeme	William T	Carol JJ	Margaret Betty R	Hazel Sheri
Sun 19 th November	Peter	David J David D	Sue S	Jill	Claire T	Carol JJ	Alice	Joy Frank
Sun 26 th November	Mike	Tom B David D	David D	Graeme	Adele	Carol	Sheri Alice	Margaret Pat, Norma
Sun 3 rd December	Peter	Tom B David D	Claire Norma	Jill	Claire	Sheri	Betty R Sheri	Adele Mike
Sun 10 th December	Mike	Peter B Pat T	Pat T William	Graeme	William	Sheri	Margaret Betty R	Hazel Sheri
Sun 17 th December	Mike	David J David D	Peter B	Jill	Jill	Sheri	Alice	Joy Frank
Sun 24 th December	Peter	Tom B David D	Sue S	TBC		Sheri	Betty R	
Sun 25 th December	Mike	Pat T Tom B	David D	TBC	TBC	Sheri	Alice	

Note: If you are unable to fulfil your roster duty on your rostered day, please try to find someone to swap with and let the Locum Priest or Jill know. If you cannot find anyone, please contact Jill.

For Your Diary



Wed 1 November

10:30 am Mainly Music

Thu 9 November

05:30 pm towards belief
topic: The Bible

07:00 pm Meeting Parish Council

Thu 23 November

05:30 pm towards belief
Topic: The Supernatural

Wed 8 November

10:30 am Mainly Music

Wed 15 November

10:30 am Mainly Music

Wed 22 November

10:30 am Mainly Music

Tue 28 November

09:00 am Advent Study Group
The Lord Is Our Light

Wed 29 November

10:30 am Mainly Music

Thu 30 November

06:00 pm Advent Study Group
The Lord Is Our Light

Wed 6 December

10:30 am Mainly Music

Some observations on life....

The error of one moment becomes
the sorrow of a whole life.

Chinese proverb

Minor operation: one performed
on someone else. *Anon*

Monday morning: when we look
back wistfully on the good old days
– Saturday and Sunday. *Anon*

Nothing is politically right which is
morally wrong. *Daniel O'Connell*

The two most important muscles
which operate without the
direction of the brain are the heart
and the tongue. *Anon*

As I hurtled through space, one
thought kept crossing my mind:
every part of this rocket was
supplied by the lowest bidder.
John Glenn

Service Times

Sun 5th November (Green)

09:00 am Thanksgiving Service
Philippians 4: 4 – 9.
John 6: 25 – 35.

Wed 8th November (Green)

09:30 am Morning Prayers
Psalm 20, 21: 21: 1 – 7.
2 Kings 13: 14 – 25.
Matthew 21: 23 – 32.

Sun 12th November (Green)

09:00 am Service
Joshua 24: 1 – 3, 14 – 25.
Psalm 78: 1 – 7.
1 Thessalonians 4: 9 – 18.
Matthews 25: 1 – 13.

Wed 15th November (Green)

09:30 am Morning Prayers
Psalm 37: 1 – 17.
2 Kings 17: 1 – 20.
Matthew 23: 16 – 28.

Sun 19th November (Green)

09:00 am Service
Judges 4: 1 – 10.
Psalm 123.
1 Thessalonians 5: 1 – 11.
Matthews 25: 14 – 30.

Wed 22nd November (Green)

09:30 am Morning Prayers
Psalms 51.
2 Kings 20.
Matthew 25: 14 – 30.

Sun 26th November (White/Green)

09:00 am Service
Ezekiel 34: 11 – 16, 20 – 24.
Psalm 100.
Ephesians 1: 15 – 23.
Matthew 25: 31 – 46.

Wed 29th November (Green)

09:30 am Morning Prayers
Psalm 69: 1 – 16.
2 Kings 23: 31 – 24: 9.
Mark 2: 1 – 17.

Sun 3rd December (Violet)

First Sunday of Advent

09:00 am Service
09:00 am Sunday Club
Isaiah 64: 1 – 9.
Psalm 80: 1 – 7, 17 – 19.
1 Corinthians 1: 1 – 9.
Mark 13: 24 – 37.

Wed 6th December (Violet)

09:30 am Morning Prayers
Psalm 86.
Isaiah 41: 1 – 16.
Mark 5: 1 – 20.

Sun 10th December (Violet)

Second Sunday of Advent

09:00 am Service
Isaiah 40: 1 – 11.
Psalm 85: 1 – 2, 8 – 13.
2 Peter 3: 8 – 15.
Mark 1: 1 – 8.

OpenSpace



From Crisis To Confidence:

How do we heal the hurts?

How do we reclaim the church?

What is our core business?

All people of the Perth Diocese are invited to an Open Space gathering to share self-organised conversations on topics related to these themes and to plan creative solutions.

Saturday 2nd December 2017. 9am - 3:30pm
St. Marks Anglican School. St. Marks Drive Hillarys
(Follow the signs from Main Reception)

Enquiries: Stuart Fenner

0407 992 397

stuart@swan.perth.anglican.org

BYO Lunch. Tea/coffee provided.

Bookings essential (no cost) <https://www.trybooking.com/SUMI>

**SPONSORS: Stuart Fenner,
Des Smit, Angela Webb**

