

Advent

in

The Parish of All Saints
South Hobart

2022



The Season of Advent begins a new Liturgical Year for the Church. The word 'Advent' comes from the Latin word 'advenio', meaning 'I come' or 'I arrive'. In our sense it is the arrival of something or someone of particular significance.

While Advent certainly begins the new Church Year, it also grows out of the Season of the Kingdom, which has alerted us to themes such as "watching and waiting" and "being ready for Our Lord's appearing", ready for the coming of the King in his kingdom now. The themes are particularly important for us as Christ's 'hands and feet', people who are to make present his kingdom in our various spheres of activity.

Commenting on music sung in Advent, and in particular Handel's 'Hallelujah Chorus' from 'Messiah', Carmen Hinkey wrote:

Some of the greatest music has been written for the weeks of Advent, choral and symphonic compositions that have endured through the centuries, to help us contemplate Christmas. More than "endured," parts have been commercialized so completely that the most agnostic shopper will recognize strains of Handel's Hallelujah Chorus pouring over the balconies of large shopping plazas, or suddenly materializing in flash mob performances at train stations and city centers. Christmas music from sacred to folk has become a commodity.

I'm not giving up on the Hallelujah Chorus, and I'll sing it whole-heartedly every chance I get. And maybe some stray shopper might catch the line, "**The kingdom of this world**

IS BECOME the kingdom of our Lord and of his Christ.” If those words reach home, they’re enough to make anyone drop his gift card and look for some way to forward that kingdom. I don’t prescribe Handel as a cure-all for holiday inertia. I do, however, know that it helps me look through a different window of the stable. The Kingdom IS BECOME. Now. This instant. It makes the story real - both contemporary and eternal.

This is not a penitential season in the same sense as Lent, although you will notice a degree of restraint while the notes of joy, hope and expectation try to break through. The liturgical colour is violet; there are no flowers in the church; we do not say the ‘Gloria’. Being in a state of readiness for our Lord’s appearing will necessarily lead us into a preparation that will involve penitence and self-examination, but we will not stay there. Nor will we simply see the Advent discipline as only a lead-in to the Christmas festival.

We will, however, have signposts on our journey to Christmas. These will be the weekly lighting of the Advent Candles, the blessing of the Jesse Tree and the blessing of the Christmas Tree. Explanations of these ceremonies will be found over the page.

The two main characters of Advent are John the Baptist and Our Lady. They will, particularly from the third Sunday of Advent, look forward to the Incarnation.

This is a busy time of year for everyone. ‘Tis the season to be frantic, so they say! The many demands on our time and added activities intrude on our preparations at this holy time. Waiting for Our Lord needs to be a priority. Use this brochure to help plan your Advent pilgrimage so that you may greet the Christ Child with great joy when he appears.

Symbols of Advent

THE ADVENT WREATH



The Advent journey begins with the blessing of the Advent Wreath. The wreath itself gives visual meaning to our Advent journey as it points us to eternity. The circular shape symbolises the coming of the Lord, in the past in flesh, in the present in grace, and in the future in glory. The evergreens are a sign of our hope of salvation.

THE FOUR ADVENT CANDLES

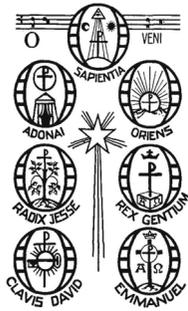
The four candles represent the “light of Christ” coming progressively as each week another candle is lit. The purple candles are for repentance and conversion, the rose coloured candle to remind us that the Lord is always near. The first candle is called ‘The Prophecy Candle’ and reminds us of the **hope** that was offered to God’s people as they waited for the Messiah.



The second candle is called by some ‘The Bethlehem Candle’, reminding us of the **love** surrounding the manger scene. The Third candle is often called ‘The Shepherds’ Candle’ and is a reminder of the **joy** that was theirs as they saw the infant Jesus. The fourth candle is often called ‘The Angels’ Candle’ and reminds us of the angels’ message of **peace**. The fifth candle, ‘The Christ Candle’, is not lit until Midnight Mass on Christmas Eve. It is the clear proclamation that, out of his great love for us, God entered the world to take on human flesh, for us and for our salvation.

THE ‘O’ ANTIPHONS

An ‘antiphon’ is a verse that is sung at the beginning and the end of canticles at Offices such as Morning Prayer, Evening Prayer and



Compline. The ‘O’ Antiphons are specific antiphons that are sung before and after the Magnificat at Evening Prayer on the seven days before Christmas. We know these antiphons best as they appear in the Advent hymn ‘O come, O come, Emmanuel’. Today, when Evening Prayer is rarely sung, let alone sung with the proper antiphons, they have all but faded out. Fortunately the ‘O’ Antiphons are preserved in the Gospel Acclamations at the Eucharist between 17 and 24 December.

THE JESSE TREE



This is a tree, or banner carrying a symbolic tree, that is decorated with ornaments or objects that represent Old Testament events from Creation and from the New Testament that lead up to the birth of Christ. The Jesse Tree derives its name from Isaiah 11: 1 - ‘A shoot will spring up from the stump of Jesse and a branch out of his roots.’

The Jesse Tree helps to tell the story of the ongoing revelation of God in the world - through creation, through the prophets concluding with John the Baptist and through the Incarnation of Jesus Christ. So the faithfulness and passionate love of God for the world is connected through the symbols of this tree.

The branch is a biblical sign of newness out of discouragement, which became a way to talk about the expected Messiah. It is therefore and appropriate symbol of Jesus Christ, who is the revelation of the grace of God; the one who, in John’s Gospel, called himself ‘the Vine’.

Alongside the Biblical names, we put our own names. We are people who, through Baptism, belong to the family of God and continue to make God’s kingdom a reality in our daily lives.

‘WAITING’

by Henri Nouwen

(an excerpt from *Finding My Way Home*, 2004)

Waiting is not a very popular attitude. Waiting is not something that people think about with great sympathy. In fact, most people consider waiting a waste of time. Perhaps this is because the culture in which we live is basically saying, “Get going! Do something! Show you are able to make a difference! Don’t just sit there and wait!” For many people, waiting is an awful desert between where they are and where they want to go. And people do not like such a place. They want to get out of it by doing something.

In our particular historical situation, waiting is even more difficult because we are so fearful. One of the most pervasive emotions in the atmosphere around us is fear. People are afraid – afraid of inner feelings, afraid of other people, and also afraid of the future. Fearful people have a hard time waiting, because when we are afraid we want to get away from where we are. But if we cannot flee, we may fight instead. Many of our destructive acts come from the fear that something harmful will be done to us. And if we take a broader perspective – that not only individuals but whole communities and nations might be afraid of being harmed – we can understand how hard it is to wait and how tempting it is to act. Here are the roots of a “first strike” approach to others. People who live in a world of fear are more likely to make aggressive, hostile, destructive responses than people who are not so frightened. The more afraid we are, the harder waiting becomes. That is why waiting is such an unpopular attitude for many people.

It impresses me, therefore, that all the figures who appear on the first pages of Luke’s gospel are waiting. Zechariah and Elizabeth are waiting. Mary is waiting. Simeon and Anna, who were there at the temple when Jesus was brought in, are waiting. The whole opening scene of the good news is filled with waiting people. And right at the

beginning all those people in some way or another hear the words, “Do not be afraid. I have something good to say to you.” These words set the tone and the context. Now Zechariah and Elizabeth, Mary, Simeon, and Anna are waiting for something new and good to happen to them.

Who are these figures? They are representatives of the waiting Israel. The psalms are full of this attitude: “My soul is waiting for the Lord. I count on his word. My soul is longing for the Lord more than a watchman for daybreak. (Let the watchman count on daybreak and Israel on the Lord.) Because with the Lord there is mercy and fullness of redemption,” (*Psalms 130:5-7*). “My soul is waiting for the Lord” – that is the song that reverberates all through the Hebrew scriptures.

But now all who dwell in Israel are waiting. In fact we might say that the prophets criticized the people (at least in part) for giving up their attentiveness to what was coming. Waiting finally became the attitude of the remnant of Israel, of that small group of Israelites that remained faithful. The prophet Zephaniah says, “In your midst I will leave a humble and lowly people, and those who are left in Israel will seek refuge in the name of Yahweh. They will do no wrong, will tell no lies; and the perjured tongue will no longer be found in their mouths,” (*Zephaniah 3:12-13*). It is the purified remnant of faithful people who are waiting. Elizabeth and Zechariah, Mary and Simeon are representatives of that remnant. They have been able to wait, to be attentive, to live expectantly.

But what is the nature of waiting? What is the practice of waiting? How are they waiting, and how are we called to wait with them?

Waiting with a sense of promise

Waiting, as we see it in the people on the first pages of the gospel, is waiting with a sense of promise. “Zechariah, your wife Elizabeth is to bear you a son.” “Mary, listen! You are to conceive and bear a son,” (*Luke 1:13, 31*). People who wait have received a promise that

allows them to wait. They have received something that is at work in them, like a seed that has started to grow. This is very important. We can only really wait if what we are waiting for has already begun for us. So waiting is never a movement from nothing to something. It is always a movement from something to something more. Zechariah, Mary, and Elizabeth were living with a promise that nurtured them, that fed them, and that made them able to stay where they were. And in this way, the promise itself could grow in them and for them.

Waiting is being present to the moment

Second, waiting is active. Most of us think of waiting as something very passive, a hopeless state determined by events totally out of our hands. The bus is late? You cannot do anything about it, so you have to sit there and just wait. It is not difficult to understand the irritation people feel when somebody says, "Just wait." Words like that seem to push us into passivity.

But there is none of this passivity in scripture. Those who are waiting are waiting very actively. They know that what they are waiting for is growing from the ground on which they are standing. That's the secret. The secret of waiting is the faith that the seed has been planted, that something has begun. Active waiting means to be present fully to the moment, in the conviction that something is happening where you are and that you want to be present to it. A waiting person is someone who is present to the moment, who believes that this moment is *the* moment.

Waiting is living actively in the present

A waiting person is a patient person. The word *patience* means the willingness to stay where we are and live the situation out to the full in the belief that something hidden there will manifest itself to us. Impatient people are always expecting the real thing to happen somewhere else and therefore want to go elsewhere. The moment is empty. But patient people dare to stay where they are. Patient living means to live actively in the present and wait there. Waiting, then, is

not passive. It involves nurturing the moment, as a mother nurtures the child that is growing in her. Zechariah, Elizabeth, and Mary were very present to the moment. That is why they could hear the angel. They were alert, attentive to the voice that spoke to them and said, “Don’t be afraid. Something is happening to you. Pay attention.”

Waiting and hoping

But there is more. Waiting is open-ended. Open-ended waiting is hard for us because we tend to wait for something very concrete, for something that we wish to have. Much of our waiting is filled with wishes: “I wish that I would have a job. I wish that the weather would be better. I wish that the pain would go.” We are full of wishes, and our waiting easily gets entangled in those wishes. For this reason, a lot of our waiting is not open-ended. Instead, our waiting is a way of controlling the future. We want the future to go in a very specific direction, and if this does not happen we are disappointed and can even slip into despair. That is why we have such a hard time waiting: we want to do the things that will make the desired events take place. Here we can see how wishes tend to be connected with fears.

But Zechariah, Elizabeth, and Mary were not filled with wishes. They were filled with hope. Hope is something very different. Hope is trusting that something will be fulfilled, but fulfilled according to the promises and not just according to our wishes. Therefore, hope is always open-ended.

I have found it very important in my own life to let go of my wishes and start hoping. It was only when I was willing to let go of wishes that something really new, something beyond my own expectations could happen to me. Just imagine what Mary was actually saying in the words, “I am the handmaid of the Lord, let what you have said be done to me,” (*Luke 1:38*). She was saying, “I don’t know what this all means, but I trust that good things will happen.” She trusted so deeply that her waiting was open to all possibilities. And she did not want to control them. She believed that when she listened carefully,

she could trust what was going to happen.

To wait open-endedly is an enormously radical attitude toward life. So is to trust that something will happen to us that is far beyond our own imaginings. So, too, is giving up control over our future and letting God define our life, trusting that God moulds us according to God's love and not according to our fear. The spiritual life is a life in which we wait, actively present to the moment, trusting that new things will happen to us, new things that are far beyond our own imagination, fantasy, or prediction. That, indeed, is a very radical stance toward life in a world preoccupied with control.

The Practice of Waiting

Now let me say something about the practice of waiting. How do we wait? One of the most beautiful passages of scripture is Luke 1:39-56, which suggests that we wait together, as did Mary and Elizabeth. What happened when Mary received the words of promise? She went to Elizabeth. Something was happening to Elizabeth as well as to Mary. But how could they live that out?

I find the meeting of these two women very moving, because Elizabeth and Mary came together and enabled each other to wait. Mary's visit made Elizabeth aware of what she was waiting for. The child leapt for joy in her. Mary affirmed Elizabeth's waiting. And then Elizabeth said to Mary, "Blessed is she who believed that the promise made her by the Lord would be fulfilled." And Mary responded, "My soul proclaims the greatness of the Lord," (*Luke 1:45-46*). She burst into joy herself. These two women created space for each other to wait. They affirmed for each other that something was happening that was worth waiting for.

I think that is the model of the Christian community. It is a community of support, celebration, and affirmation in which we can lift up what has already begun in us. The visit of Elizabeth and Mary is one of the Bible's most beautiful expressions of what it means to form community, to be together, gathered around a promise, affirming that

something is really happening.

This is what prayer is all about. It is coming together around the promise. This is what celebration is all about. It is lifting up what is already there. This is what Eucharist is all about. It is saying, “Thank you,” for the seed that has been planted. It is saying, “We are waiting for the Lord, who has already come.”

A Community Waiting Together

The whole meaning of the Christian community lies in offering a space in which we wait for that which we have already seen. Christian community is the place where we keep the flame alive among us and take it seriously, so that it can grow and become stronger in us. In this way we can live with courage, trusting that there is a spiritual power in us that allows us to live in this world without being seduced constantly by despair, lostness, and darkness. That is how we dare to say that God is a God of love even when we see hatred all around us. That is why we can claim that God is a God of life even when we see death and destruction and agony all around us. We say it together. We affirm it in one another. Waiting together, nurturing what has already begun, expecting its fulfillment – that is the meaning of marriage, friendship, community, and the Christian life.

Our waiting is always shaped by alertness to the word. It is waiting in the knowledge that someone wants to address us. The question is, are we home? Are we at our address, ready to respond to the doorbell? We need to wait together to keep each other at home spiritually, so that when the word comes it can become flesh in us. That is why the book of God is always in the midst of those who gather. We read the word so that the word can become flesh and have a whole new life in us.

Simone Weil, a Jewish writer, said, “Waiting patiently in expectation is the foundation of the spiritual life.” When Jesus speaks about the end of time, he speaks precisely about the importance of waiting. He says that nations will fight against nations and there will be wars and

earthquakes and misery. People will be in agony, and they will say, “The Christ is there! No, he is here!” Everybody will be totally upset, and many will be deceived. But Jesus says you must stand ready, stay awake, stay tuned to the word of God, so that you will survive all that is going to happen and be able to stand confidently (*con-fide*, with trust) in the presence of God together in community (*see Matthew 24*). That is the attitude of waiting that allows us to be people who can live in a very chaotic world and survive spiritually.

SUNDAY 4 DECEMBER AT 7.00PM

‘The Time is Near!’

A Procession with Music and Readings for Advent

sung by the choir of All Saints



Motets, carols and congregational hymns for the season.
One of the year’s most dramatic services as a procession moves from darkness to light. Words and music focus on the Advent themes of light in darkness, hope in despair, and a new relationship with God in Christ.



All Saints Christmas Markets

All Saints Anglican Church, South Hobart

Find us on 

Last Christmas Market

December 10

SAT 10AM - 2PM

Market 0438 094 681



THE FIRST SUNDAY IN ADVENT

SUNDAY 27 NOVEMBER 2022

YEAR A BEGINS TODAY

- 7.45am Mass
- 8.45am Eucharist with hymns,
Lighting the First Advent Candle,
(*Saint Raphael's Fern Tree*)
- 10.30am High Mass, Blessing of the Advent Wreath,
Lighting the First Advent Candle,
Preacher: Fr Neil Vearing



THE SECOND SUNDAY IN ADVENT

SUNDAY 4 DECEMBER 2022

- 7.45am Mass
- 8.45am Eucharist with hymns,
Lighting the Second Advent Candle,
(*Saint Raphael's Fern Tree*)
- 10.30am High Mass, Blessing of the Jesse Tree,
Lighting the Second Advent Candle,
Preacher: Fr David
- 7.00pm Advent Carols in Procession (*see opposite*)



THE THIRD SUNDAY IN ADVENT

11 DECEMBER 2022

GAUDETE SUNDAY

7.45am Mass

8.45am Eucharist with hymns,
Lighting the Third Advent Candle,
(*Saint Raphael's Fern Tree*)

10.30am High Mass,
Lighting of the Third Advent Candle
Preacher: Fr David

A photograph of several lit candles in an Advent wreath, with a dark background. The candles are lit, with bright yellow flames. The text is overlaid on the image.

Sunday II December
5.00pm
**A Service
of Hope and Expectation
for Advent**
*Prepare for the One who comes as you
reflect on the 'O' Antiphons in the hymn
'O Come, Emmanuel'.*



THE FOURTH SUNDAY IN ADVENT

18 DECEMBER 2022

- 7.45am Low Mass
- 8.45am Eucharist with hymns,
Lighting the Fourth Advent Candle,
(*Saint Raphael's Fern Tree*)
- 10.30am High Mass, Blessing of the Christmas Tree,
Lighting of the Fourth Advent Candle
Preacher: The Reverend Dr Robert Faser

SUNDAY 18 DECEMBER
7.00PM

NINE LESSONS AND CAROLS

Presented by the Choir of All Saints

SING your favourite carols of Christmas.

HEAR again the story of our salvation,
the message of the angels, the response of the shepherds,
the journey of the Wise Men,
and John's unfolding of the mystery of the Incarnation.

LISTEN to carols old and new.

EXPERIENCE the joy of Christmas.



Join the
Allegri Ensemble
in their Christmas Concert

SING NOËL!

Carols and Motets for the Christmas Season

Wednesday 21 December 2022
8.00pm
All Saints Church

Tickets @ \$35/\$28 (Conc)
are available from <https://www.trybooking.com/CDVZG> or at the door from 7:30 pm.
This price includes the light festive supper.



Christmas Eve Family Service

5.30pm on

A lively and interactive service,
perfect for children and families
(includes Holy Communion)

Advent and Christmas

Appeal 2022

A future
of hope



ANGLICAN BOARD OF MISSION
Anglicans in Development
WORKING FOR LOVE
HOPE & JUSTICE

Website:

abmission.org/appeals.php

This Advent and Christmas,
Anglicans in Development
invites you to support projects
which will positively impact
individuals and communities in
Australia and around the world.



Anglicare’s Christmas Appeal extends hope and practical support directly to those who need it most.

Donations to this appeal will help Anglicare distribute grocery vouchers, food hampers and back-to-school packs to Tasmanians experiencing hardship.

There are brochures on the table at the entrance to the Church.

You can donate by ringing 1800 243 232 or visit Anglicare’s website: anglicare-tas.org.au/donate.

Share Christmas

Christmas Bowl

Share food, shelter and lifesaving support with a refugee in Ethiopia this Christmas.

Please give today. 1800 025 101

www.actforpeace.org.au/christmasbowl

The Christmas Bowl is the Christmas appeal of Act for Peace, the international aid agency of the National Council of Churches in Australia. ABN 86 619 970 188

HOBART CITYMISSION
CARING SINCE 1852

Food Hampers

We have supported the mission in this way for many years. We will continue to support them over this critical time for many families. Non-perishable food is appreciated.

Snippets for you Reflection

Advent is the perfect time to clear and prepare the Way. Advent is a winter training camp for those who desire peace. By reflection and prayer, by reading and meditation, we can make our hearts a place where a blessing of peace would desire to abide and where the birth of the Prince of Peace might take place.

Daily we can make an Advent examination. Are there any feelings of discrimination toward race, sex, or religion? Is there a lingering resentment, an unforgiven injury living in our hearts? Do we look down upon others of lesser social standing or educational achievement? Are we generous with the gifts that have been given to us, seeing ourselves as their stewards and not their owners? Are we reverent of others, their ideas and needs, and of creation? These and other questions become Advent lights by which we may search the deep, dark corners of our hearts.

from *'A Pilgrim's Almanac'* by Edward Hays



“The world might have expected the Son of God to be born - if He was to be born at all - in an inn. A stable would be the last place in the world where one would have looked for Him. *Divinity is always where one least expects to find it.*”

The Venerable Fulton Sheen



"Take time to be aware that in the very midst of our busy preparations for the celebration of Christ's birth in ancient Bethlehem, Christ is reborn in the Bethlehems of our homes and daily lives. Take time,

slow down, be still, be awake to the Divine Mystery that looks so common and so ordinary yet is wondrously present.

"An old abbot was fond of saying, 'The devil is always the most active on the highest feast days.'

"The supreme trick of Old Scratch is to have us so busy decorating, preparing food, practicing music and cleaning in preparation for the feast of Christmas that we actually miss the coming of Christ. Hurt feelings, anger, impatience, injured egos—the list of clouds that busyness creates to blind us to the birth can be long, but it is familiar to us all."

Edward Hays
A Pilgrim's Almanac



'The time draws near the birth of Christ'.
A present that cannot be priced
Given two thousand years ago
Yet if God had not given so
He still would be a distant stranger
And not the Baby in the manger.

from 'Advent' by John Betjemin



No love that in a family dwells,
No carolling in frosty air,
Nor all the steeple-shaking bells
Can with this single Truth compare -
That God was man in Palestine
And lives today in Bread and Wine.

from 'Christmas' by John Betjemin



CHRISTMAS EVE

- 5.30pm Family Christmas Service with Holy Communion
(see page 12)
- 11.00pm Blessing of the Crib, Procession
and First High Mass of Christmas
with the Choir of All Saints
Join us for a Champagne Supper afterwards

CHRISTMAS DAY

- 8.45am The Eucharist with Carols *at Saint Raphael's Fern Tree*
- 10.30am Procession and High Mass *at All Saints*

SUNDAY 1 JANUARY 2023 - OCTAVE OF CHRISTMAS

- 7.45am Mass
- 8.45am The Eucharist with Carols
at Saint Raphael's Fern Tree
- 10.30am Procession and High Mass

SUNDAY 8 JANUARY 2023 - THE EPIPHANY

- 7.45am Mass
- 8.45am The Eucharist with Hymns
at Saint Raphael's Fern Tree
- 10.30am High Mass

No Evening Services until Sunday 5 February 2023