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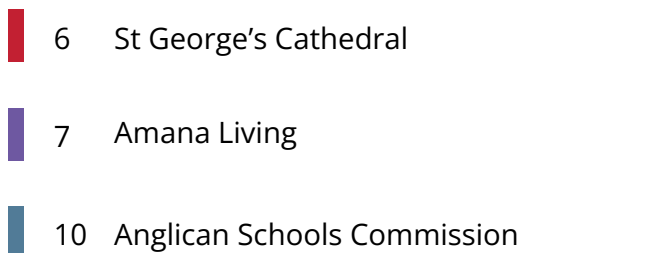
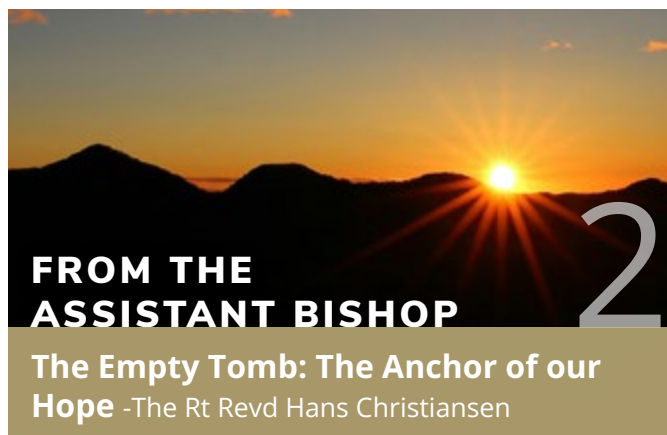


A MAGAZINE FOR WESTERN AUSTRALIANS | APRIL 2024



Christ has died. Christ is risen. Christ will come again

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Cover image:

The Resurrection by John Lawson of Goddard & Gibbs at St Aloysius', Somers Town



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5 MARKS OF MISSION

1

To proclaim the Good News of the Kingdom

2

To teach, baptise and nurture new believers

3

To respond to human need by loving service

4

To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation

5

To strive to safeguard the integrity of creation, and sustain and renew the life of the earth

MISSION 2020+ PRAYER

Come, Holy Spirit!

**Give us new confidence in your grace,
new words for the mission we share,
new strength to go where you send us,
new spring in our step, as we set out
to spread our faith in changing times,
through Jesus Christ our Lord.**

Amen.

The Empty Tomb: The Anchor of our Hope

THE RT REVD HANS CHRISTIANSEN *Assistant Bishop*



As we enter the Triduum this year anticipating the great and joyous celebration of Easter morning when we proclaim that Christ is risen, we do so in the shadow of the war raging in the Holy Land. In the spirit of the psalmist and the prophet Jeremiah, we lament the destruction visited upon innocent civilians and hostages.

We continue to pray fervently for a just peace in the Holy Land and in Ukraine and in every place where there is armed conflict, even as we struggle at times to remain hopeful. It can indeed be difficult to be an Easter community of hope and joy when there is so much suffering and insecurity around the globe at present.

Just prior to the beginning of Holy Week, I attended a webinar for Bishops in the Anglican Communion with the Anglican Archbishop of Jerusalem and the Middle East, The Most Reverend Hosam Naoum. Archbishop Hosam updated us on the desperately sad situation

unfolding in the Holy Land. When asked what the terrible situation is doing to the inner life of believers in the Holy Land and specifically to the inner life of Archbishop Hosam himself, he took a deep breath, paused, and said: 'Our friends around the world who are supporting us is a fountain of blessing. Our spirituality is informed by what we are going through. We are entering into Passiontide and Holy Week with a living hope. We live 500 metres from the Holy Sepulchre (the church which is situated on what is believed to be the site where Jesus was crucified, buried, and rose again). The empty tomb is the anchor of our hope'.

I was struck by the powerful and hope-filled response from Archbishop Hosam. He pointed us straight to the empty tomb and the resurrection of Jesus Christ as the anchor of our Christian hope. The empty tomb is indeed the anchor of our hope. Not just for Christians suffering currently in the Holy Land, Ukraine or the many other places where there is war and conflict. The empty tomb which Mary Magdalene and the other women were the first to witness has always been, and will always be, the anchor of Christian faith and hope. Our faith is empty if it were not for the resurrection of Jesus Christ, as St Paul writes in his first letter to the Corinthians chapter 15.

While all hope had seemed lost when love itself was crucified that fateful Friday nearly two thousand years ago, something incredible happened in the cave where Jesus' body had been laid to rest. In the darkness of the cave on Easter Saturday Jesus passed through death and into new life. As the women came to the tomb early Sunday morning, they found it empty and the subsequent meetings with our risen Lord transformed those who were graced to meet him. Charged with energy and hope these women and men proclaimed that the life of Jesus is not over. Death has lost its sting as St Paul wrote (1 Corinthians 15); a new paradise has been ushered in. Heaven has indeed come very near and Jesus, the Risen one, was, is and forever will be present, both in suffering and in joy.

As the former Archbishop of Canterbury, Rowan Williams, wrote in his Easter Day sermon, 'Risen Indeed' and published in his book *Open to Judgement*, 'The empty grave... stands as our reminder that the life of Jesus is not over... he is with us. In every extremity, every horror and pain... Jesus is for us the alpha and omega, the beginning and end of all things, because there is nowhere where the icon of that suffering face cannot be unveiled and worshipped... no gravestone even can seal him in'.

The Christian faith in the resurrection is not an empty, shallow optimism. To the contrary, resurrection faith acknowledges darkness, violence, hatred and death as inevitable facets of life. However, we the followers of the risen Jesus refuse to let darkness overcome us. We are Easter people who trust that even in the darkest of times God's light is visible; there is always potential for goodness and new life to emerge. As Easter people we light candles in the darkness and proclaim that Jesus is risen. We speak words of hope, faith and love into whichever situation we find ourselves in; in that way we continue to spread the hopeful message of Christ's unconditional love which death could not, and never will be, able to extinguish. It is indeed the anchor of our faith.

May the power and hope of the resurrection be with you all.

+Hans



Reflecting on Things That Only Grand-Mothers Know

MS JOSEPHINE GRIFFITHS

For many years I have been aware that my generation, today's elderly grand-mothers, are an historical curiosity, a kind of bridge generation such as had never been seen before. Our childhood was spent under a firmly patriarchal regime then, when we had barely reached adulthood, everything changed. We found ourselves with one foot in our predictable, familiar everyday world while the other was tentatively trying to find a place to land in a foreign and often disturbing world.

This is my tribute to a dying breed, a generation of women of sixty odd years ago whose contribution to the world has never been applauded neither has their pain, striving and sacrifice been acknowledged. They are the women who by their ordinary effortful lives facilitated the momentous shifts in human consciousness that allows the young women of today, their grand-children, to enjoy the freedom of choice about their lifestyles and their careers which the young could not imagine being without.

The way these women coped was truly heroic. They suffered the sudden erasure of what they thought were indelible rules for life, along with the demolition of all their certainties. They maintained their commitment to motherhood, to doing the best by their husbands and children. This dedication and its significance for the generations that followed deserves to be valued and celebrated.

And there is one small, specific section of women of that generation who have a particular kind of story to tell.

Clergy-wifery

Being both a grand-mother and a clergy wife, and as my generation is steadily decreasing as age takes over and dementia or death makes memories fragile or eliminates them for ever, I thought it might be a good idea for social/ecclesiastical history to make a few notes about clergy wives in the olden days!

The weird thing is the olden days aren't all that 'olden'! Only 50 years ago, as the rector's wife one didn't, publicly use the term 'unpaid curate' but for most of us it was a fair statement, except that, for many, it left out an important aspect of the case. This was the fact that if one were devout one was honoured to be doing the Lord's work in this capacity, so the role was vocational even though it had no public or official recognition as such.

Slings and arrows over the years tended to erode the glory of the first fine careless rapture. The stringency of living and bringing up a family on a meagre stipend; being beholden always, needing to prove oneself grateful for



any kindnesses or handouts and bearing the brunt of any complaints, these were everyday realities of rectory life. One's inadequacies were underlined by well-meaning ladies of the parish who dropped in with scones, chocolate cake or such-like; "I know how you don't bother to bake, dear, and the Rector does so enjoy my cakes"; or an evening meal "which I know is the dear Rector's favourite and you don't like to cook it for him". Any older clergy wife who took it on before the feminist movement began to change perceptions and expectations would have stories to tell of the shames, disappointments and unkindnesses of parish life.

Senior women, wives of elevated clergy, who had worked their way through, or accepted the limitations, could be quite strict and dogmatic about how the 'novices' should behave. For example, being chastised by an Archdeacon's wife for buying new material to make children's clothes when one should dress them adequately from the op-shop; or again, meeting very strong disapproval for painting a room in the old rectory to brighten it up a bit. These are small examples but a constant barrage of such abuse was very wearing.

Again, before the women's movement took hold, the unpaid curate expectation meant it was frowned upon to the point of prohibition for a clergy wife to go out to work. She was perpetually a dependent, never, unless she had private means, a truly independent woman. The psychological implications of always being dependent went unaccounted while she lived a life of perpetual indebtedness, being undeserving, necessarily grateful and, worst of all, carrying the guilt for feeling resentful and for longing for more of life's comforts. The underlying belief of how one should be is decidedly evoked in a famous prayer from St Ignatius Loyola:

Teach me Good Lord
To serve thee as thou deservest
To give and not to count the cost
To fight and not to heed the wounds
To toil and not to seek for rest
To labour and not to ask any reward
Save that of knowing
That I do thy will

If that is what you 'know' God expects of you, and your faith community, and maybe even the general public are in accord with that view it would be hard not to carry some guilt for feeling thoroughly fed up with life from time to time!

The playwright Alan Bennett captured the situation remarkably well in his "Love among the lentils", a creative monologue of a downtrodden clergy wife. It pictured an extreme case, for sure; few women took to alcohol and most were too exhausted and felt too dowdy to engage in extra-marital pursuits but the sense of overwhelm, of being defeated by circumstances one didn't know how to change, with this many women would identify. Not clergy wives exclusively, certainly, but for those women there was the extra burden not only that of the unreal expectations laid on by the church but the inner sense that this was the will of God.

This is the pattern of 'clergy-wifery' to which my generation are the last witnesses. Never again will clergy wives be what they have been expected to be since the clergy gave up celibacy. Now there are 'clergy-husbands' whose roles, I am sure must be very different, possibly not connected to the parish at all. The women I am thinking of didn't enjoy an option in that area; not to have been seen in church would have caused a stir and maybe even questions asked at vestry!

All this feels such a long time ago but I believe there is immense value to be gained by observing, listening to and recording what is in the process of becoming extinct. However sincerely we applaud that extinction we lose a great deal that is significant to present understanding if we neglect to register what is passing. We are at a crucial point in the long, the very long story of human evolution; but of course, we are not at the end, the road goes ever onward. But there is kind of terminus, the road has taken a sharp turn; we can't go back and we can no longer actually see how things were. Only the grand-mothers know.

Why We Must Retreat

THE REVD IAN CROOKS *Interim Director, Centre for Spirituality, St George's Cathedral*

I have the evangelical scholar and my former Regional Bishop, Paul Barnett, to thank for introducing me to the writings of Eugene Peterson, professor of spiritual theology at Regent College. His *Under the Unpredictable Plant* I found to be a very helpful and timely reminder of the depth of evangelical spirituality which has universal wisdom and relevance.

But it was a sentence from *The Unnecessary Pastor*, co-authored with Marva Dawn, which leapt out at me as so descriptive of my life and I believe of the Church as a whole. A conference he led was "filled with men and women seeking to strip away the cultural plaque and get on with biblical ministry. It reminded me of something St Benedict said in the sixth Century: "Your way of acting should be different from the world's way".

Living in and with day-to-day ministry, whether we are lay or ordained, our lives filled with words, noise and activity, tends to blur perspective, distort motives and seduce us with less than gospel imperatives or guidelines. Gradually and often imperceptibly, we are caught up with ways of 'being', or acting, thinking, even praying which are counterfeit, appearing as though everything is fine, that we are doing good, achieving results etc, etc, but in reality just skimming over the surface of life, seduced by the comfort and the clichés of Christian faith and the security and complacency of middle class living and avoiding that which is most important – the health of our inner life, the marks of Christian Mission and the call to compassionate living. The build up of plaque is preventing/insulating us from living fully, which means living well – with balance and integrity, open to the truth about ourselves and of the world and others around us. We become very adept at blunting the sharp edge of the gospel with pragmatism.

Flitting from one thing, one task (or one relationship) to the next, with hardly time to catch one's breath, is not the way to live. And often, it takes time out, a weekend (or longer)

away from our normal responsibilities to bring home to us just how frantic and shallow or distracted our lives have become. However, for some of us, it will take a serious tragedy or setback to pull us up.

Every year I need to visit my dentist, the person skilled at detecting and correcting decay in my teeth, even though I may think all is well – and I am often surprised by what he uncovers. How much more should I and you, step away from job, family, parish or whatever to connect with someone skilled at the spiritual level of being, to help us regain (or grow in) health in the things of the spirit.

This is the great benefit of including in our yearly schedules time away for a retreat. Retreats are not for navel-gazing, they are for re-centering, re-newing, re-directing our lives into a greater, deeper harmony with God, the source of life and love. And we'll discover, when we stop 'doing' that God's agenda, God's timetable is very different from ours. It might be that what we think is "the Lord's work" may turn out to be our own driven needs and desires.

I am clear what I want of the clergy. I want them to be people who can, by their own happiness and contentment, challenge my ideas about status, about money, and so teach me how to live more independently of such drugs.

I want them to be people who can dare, as I do not dare, and as few of my contemporaries dare, to refuse to compete with me in strenuousness. I want them to be people who are secure enough in the

value of what they are doing to have time to read, to sit and think, and who can face the emptiness and possible depression which often attack people when they do not keep the surface of their minds occupied. I want them to be people who have faced this kind of loneliness and discovered how fruitful it is, and I want them to be people who have faced the problems of prayer.

I want them to be people who can sit still without feeling guilty, and from whom I can learn some kind of tranquillity in a society which has almost lost the art.

Whilst Monica Furlong is writing about clergy, it is equally applicable to everyone, whether we are up to our eye-balls in the life of the Church or of our chosen profession or occupation, or trying to balance work, family, parish or recreational responsibilities.

In a retreat, says Evelyn Underhill "we come to be with God, God first and God alone. Far from being escapism, it has been said that a retreat is possibly the most apostolic thing an apostle can do. It is to take our lead from Jesus who frequently went away from the town, or up into the hills to be alone with God, free from normal responsibilities in order to allow a greater clarity and purpose to emerge. St Paul did the same, disappearing into solitude or up to three years (Galatians 1:7) before fully engaging in the mission to the gentiles.

We owe it to ourselves, to our people, to our families (if we still live with them) or to our vocation however it is expressed, to regularly retreat so that we can give God some space to fill.

An original version of this article first appeared in *The Melbourne Anglican*

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2024

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Shirley's story

STEPHANIE BUCKLAND *Chief Executive Officer, Amana Living*

If you watch TV, you might have seen the smiling face and twinkling eyes of Shirley on your screens. Shirley has been a client of Amana Living since 2017 and she is the star of our current TV commercial.



Shirley came to Amana Living originally as a client of our short term restorative care program. She needed help to recover her strength after a stay in hospital.

Our physiotherapists were right by her side, a support that proved crucial when Shirley experienced a stroke. Their quick action in recognising the symptoms and calling an ambulance was pivotal.

Upon her return home, Shirley continued to receive comprehensive support from us, including physiotherapy, speech therapy, and occupational therapy to help her get back on her feet. Since then, Shirley has been approved for a home care package, which we provide.

Shirley's home in Scarborough means the world to her. It holds 60 years of memories, including her career as a retail buyer, raising her sons with her husband Lionel, and looking after him before he passed away. All she wants is to keep living there.

Unfortunately, osteoporosis has made Shirley's bones fragile, which means they can break without warning. She needs help to stay at home

from staff who are attentive, knowledgeable and deeply caring.

Our staff assist Shirley in the morning and evening to shower and get dressed. They will also get washing off the line, help prepare a meal or whatever Shirley might need as she goes about her day.

These services, seemingly simple, are crucial for Shirley's ability to remain independent, maintaining her connection to her community and lifelong friends. This includes the girls she first played netball with when she was a young mum in the 1980s, and who she continues to meet for lunch every six weeks so they can chat and reminisce about the days gone by.

Shirley's story is a testament to the difference we make in the lives of those we serve. She considers our staff her 'angels', essential to her independence and quality of life. Through our services, Shirley has found support which she says has been a salvation.

Her story also reflects our Christian ethos, which underpins our care. Inspired by the teachings of Jesus, we see each person as a unique individual, with every interaction marked by compassion, engagement, inclusivity, empowerment, understanding, forgiveness and unconditional love. These principles are based on respect for the individual and embody a person-centred approach.

As we continue to walk alongside individuals like Shirley, we will always focus on providing what is needed to support a fulfilling life that is meaningful to them.

If you or someone you love needs help to lead a full life at home like Shirley, contact our friendly team by calling 1300 26 26 26 or visiting www.amanaliving.com.au.

Going Co-ed?

THE REVD PETER LAURENCE OAM *CEO, Anglican Schools Commission WA*



There has been much discussion in the media – in WA and well beyond – about ‘going co-ed’. It stems from a decision by a 160-year-old independent boys school in Sydney to ‘go co-ed’.

Newington College (not an Anglican school) will begin accepting female enrolments from 2026, to become fully co-ed by 2033. Pictures of parents and old boys holding placards outside the school in protest have adorned both mainstream and social media.

Two points are worthy of reflection.

Firstly, it is hardly new or radical for a school to ‘go co-ed’. Here in WA, Guildford Grammar School introduced girls into the secondary school from 2018 and was fully co-educational by 2019. Whilst Guildford already offered co-education in its primary years, the move to have a balance of boys and girls through to Year 12 has brought a rich new dimension to this almost 130-year-old great Anglican school in Perth.

Regensburg Cathedral School in Bavaria was founded in 975AD. For over one thousand years, it admitted only male students. In 2022, Regensburg had its first intake of girls.

My alma mater in Sydney, St Andrew’s Cathedral School, whilst ‘boys only’ when I attended in the 1970s, is now fully ‘co-ed’ and doing very well. It enrolled girls into Years 10 to 12 in 1999 and went fully co-ed (Kindergarten to Year 12) in 2008. There are numerous similar examples around the country.

That said, there is no question that our long-established single sex schools – girls or boys – are truly outstanding places of learning. For what its worth, I believe that in 50 years time most single sex schools of today will be operating and thriving. Whilst history suggests several more schools across Australia will ‘go co-ed’ by introducing girls/boys (or combining with another school), there is no sign that any of WA’s great single sex schools will change in

the foreseeable future. Nor should they. They are truly outstanding schools.

It is fair to say that pretty well every school established post World War 2 has been co-educational; this trend will continue. It will continue alongside the thriving of our existing single sex and co-educational schools in Australia.

Which brings me to the second point. This same recent media coverage of an all-boys school ‘going co-ed’ has re-sparked the discussion about ‘which is better, single sex or co-educational?’ Well, it comes down to which research paper you read, frankly! There’s research that says girls of a certain age, or boys of a certain age, do better academically or socially in single sex education. Other research says the opposite.

So, is it ‘horses for courses’?

The answer is.... every child is different. Each child learns in different ways and at different times in their journey through childhood and adolescence.

Research conducted by Emeritus Laureate Professor John Hattie from Melbourne University’s Graduate School of Education pulled data from 130,000 studies involving more than 400 million students worldwide. The culmination of this extensive research suggests the main influencing factors on student achievement are teacher mind-frames and whether the students are given a clear purpose and can understand their learning journey.

Professor Hattie said schools must look at ‘changing the culture of education so that teachers are excited about teaching, and students are excited and engaged in learning ... Every child can learn, can grow, and can be

taught to love learning. The most important thing a teacher can do is to have high expectations for all students and to see differences as opportunities to learn in different ways, and to teach students to welcome the challenge to aim high'.¹ A child has the best chance of learning if they are happy, fulfilled and challenged with purpose by a great teacher and positive schooling environment.

Choosing a school that best suits a child is still possibly the most important decision any parent will ever make. It doesn't come down to single sex versus co-education. How blessed we are in the world of Anglican schools that we have both, and how blessed that we live in a country where we can make choices.



¹ Professor Hattie, 'Visible Learning: The Sequel - A Synthesis of Over 2,100 Meta-Analyses Relating to Achievement', March 2023



GRAND OPENING

Treasures on George Opshop

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1ST SAT OF MONTH

9.30AM - 1PM

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Youth Housing - Foyer Oxford

THE REVD CHRIS THOMASON *Chaplain*



Happy Anniversary. Foyer Oxford is 10 years young.

On 22 February 2024 Anglicare WA celebrated Foyer Oxford turning 10.



Anglicare WA's Foyer is part of the international Foyer movement and is founded on the idea that ending youth homelessness can be achieved through education, training and sustainable employment.

Foyer Oxford is the largest single-site homelessness service for young people in Australia. Since 2014, Foyer Oxford has supported over 780 young residents. It can house and support 98 young people, including 24 young parents and their children at any time.

The key to the model lies in the provision of stable accommodation for up to two years in a supported living environment. For young people who are unable to rely on family support, Foyer provides the time, personalised attention, mentoring, coaching and access to opportunities needed to lead fulfilling, independent and productive lives.

Foyer Oxford seeks to tap into the goals and ambitions of young people and nurture their talents while building skills for life. At heart, the Foyer model is based on the life-changing proposition that the most constructive thing we can do for young people facing challenges is to ensure they have secure accommodation, can access education, develop the skills they need for employment and have a sense of personal agency to build better lives and achieve genuine independence.

Foyers originated in France in the late nineteenth century. In French the term "foyer" can mean home, hearth or fireplace, and it can be used to describe establishments that offer accommodation to groups of people living under one roof.

One account involves it being used to house veterans who had nowhere else to go. Another describes it as student accommodation for young people going to universities far from their homes. Yet another describes it as cheap accommodation for young workers.

But our Foyer is modelled on the concept developed in the United Kingdom in 1992. A model developed to provide housing, support, and training, to develop the talents of young people at risk. This approach enables Foyers to drive long-term positive outcomes and impacts.

Foyers have proven so successful that there are now more than 1,000 projects worldwide: including Australia, Ireland, the United States, Romania, Netherlands and Germany.

Foyer Oxford works because of the "Foyer Deal". The Deal is designed to prepare young people for the real world and the expectations associated with achieving and sustaining an independent livelihood. The Deal is a 'something for something' agreement that is enacted in all aspects of Foyer life. The Deal upholds the rights and responsibilities of both residents and Foyer staff, promoting a culture of mutual investment for mutual gain.

Foyer Oxford is only possible through the generosity of its [Major Supporters](#) and donations of people like you. You can help a young person by donating to Anglicare WA [here](#).

Foyer Oxford is part of the International Foyer Movement. Foyers are integrated learning and accommodation settings for young people, typically aged 16-24 years, who are at risk of or experiencing homelessness.

Empowering Spaces: The New George Jones Child, Youth and Family Centre in Armadale

Parkerville Children and Youth Care is excited to announce the relocation of its George Jones Child, Youth, and Family Centre to a newly purpose-designed facility, tailored to meet the unique needs of our clients!

Established in March 2011, the George Jones Child, Youth and Family Centre pioneered as Western Australia's first Child Advocacy Centre to provide an integrated response to supporting children and young people impacted by child sexual abuse and significant physical abuse to provide them with a safe trauma-informed environment where they can be supported throughout the investigation process and beyond when there is a disclosure of abuse. In 2015, the Multi-Agency Investigation and Support Team (MIST) was a further development in Parkerville's commitment to supporting children and young people impacted by child sexual abuse. This collaborative initiative, led by Parkerville Children and Youth Care, in partnership with WA Police Child Abuse Squads, and in consultation with the Department of Communities, and adopts a trauma informed holistic approach to addressing childhood sexual and physical abuse.

The decision to relocate the George Jones Child, Youth and Family Centre was prompted by concerns about potential noise disruptions from nearby METRONET urban projects, coupled with a firm commitment to providing a secure and nurturing environment for children, young people, and families impacted by trauma and abuse. Ms Brooklyn, CEO of Parkerville, emphasised this dedication, stressing the importance of fostering an atmosphere conducive to healing and support.

Parkerville, WA Police, and MKDC meticulously designed the new facility, ensuring that every detail, from the welcoming reception to

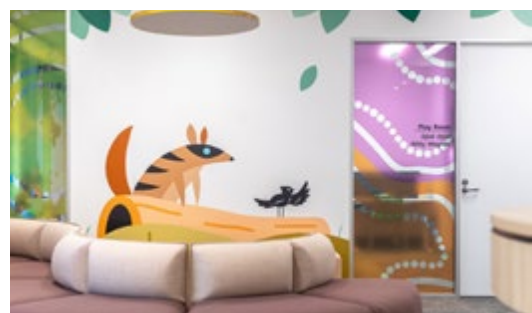
counselling rooms, prioritises trauma-informed care. Subtle curves and vibrant graphics are incorporated to foster healing and resilience, while neutral tones prevent sensory overload, empowering individuals to engage with the environment without feeling overwhelmed.

The new George Jones Child, Youth, and Family Centre is equipped to provide a wide range of services to meet diverse needs. This includes offering counselling and therapy rooms, interview suites, and meeting spaces, all designed with accessibility and inclusivity in mind to ensure every child and young person feels valued, respected, and empowered. Additionally, the GJCFC serves as a central hub for community support, co-locating essential services such as specialised support for children and young people affected by homelessness, domestic violence, and homicide.

The need for Child, Youth, and Family Centres is highlighted by alarming statistics: in Australia, 1 in 3 girls and 1 in 5 boys experience sexual assault by age 15, with a staggering 78% facing repeat incidents. With 3,158 reported cases of sexual assault in Western Australia in 2022 alone, the demand for services is urgent.

With the financial year nearing its end, Parkerville urges support for their EOFY Tax Appeal. Donations will offer crucial assistance to children, young people, and families in WA who are overcoming significant trauma and adverse childhood experiences. To make a tax-deductible donation*, visit www.parkerville.org/tax

*All donations over \$2 are tax-deductible.



Transforming Lives through Micro-Doses of Care: A St Bart's Perspective

NEIL STARKIE *General Manager - Strategic Partnerships and Growth*



At St Bart's, we firmly believe that the privilege of witnessing someone's life undergo a profound transformation is not just a mission; it's the very essence of our existence. Our commitment lies in experiencing these transformations, living and breathing our mission rather than allowing it to be just a collection of fine words on a page.



The journey from darkness to light is a testament to the dedication of our incredible staff, who resolutely deliver micro-doses of care, which can often be the only tolerable levels of connection during the initial steps of someone's recovery.

The subtle yet powerful interventions our staff employ go beyond conventional approaches. A simple smile, a nod, or a word of acknowledgement, offered with no expectations but always accompanied by the unwavering hope of a tiny return, is cherished and celebrated at St Bart's. We understand that in the early stages of recovery, these micro-doses of care become the building blocks of healing, fostering a sense of connection and trust.

Witnessing the gradual, courageous steps taken by individuals on their journey from self-hatred to placing trust in others brings immense joy. These small but significant milestones represent a triumph of the human spirit over adversity. It's

an acknowledgment that recovery is a process, and the transformation from despair to hope is a gradual, often intricate, tapestry woven with the threads of compassion and understanding.

The work we do at St Bart's is not without its challenges. Reaching out to someone in need is a leap of faith, and we recognise that this process often takes time. Yet, the rewards are immeasurable when we see individuals overcoming their struggles, gradually rebuilding their lives with newfound strength and resilience.

Our belief in the transformative power of a small group of dedicated individuals is unwavering. As Margaret Mead once said, 'Never doubt that a small group of thoughtful, committed citizens can change the world; indeed, it's the only thing that ever has.' At St Bart's, this sentiment holds true as our passionate team, committed to a shared mission, continuously demonstrates that positive change is possible, one micro-dose of care at a time.

The privilege of witnessing lives change at St Bart's is not just a mission; it's a profound and rewarding experience. Through our dedicated approach to care, we celebrate the small victories, knowing that these moments of connection and hope are the catalysts for transformation. St Bart's stands as a testament to the belief that a small group of dedicated individuals can indeed change lives and make a lasting impact on the journey from despair to recovery.

God-Talk: Hospitality

THE REVD DR ELIZABETH J SMITH AM *Mission Priest, Parish of The Goldfields*



Be careful what you pray for – you might get it!

I've said before that one of my prayers for our congregation at St John's Old Cathedral, Kalgoorlie, goes like this: "Dear God, make us ready to receive the people you want to belong with us."

In the last 18 months, God has evidently decided that St John's can be trusted with families who have come to the Goldfields from Zimbabwe and South Africa. Each of the fathers has been sponsored to migrate because he has vital skills for the mining industry. The families come, too, sometimes a few months after dad has arrived. The mothers also bring skills and experience: accountancy, education, automotive electrical qualifications. The children range in age from babies to teenagers.

These people are answers to our prayers! I have never been to Africa, but I know that the Anglican Church in many African countries is very different to our little congregation in the Goldfields. It's a big ask for them to come to a church with no hundreds-strong congregation, no vibrant Mothers Union group, and a musical repertoire that is ten thousand miles away from home.

I ask people's names, and learn how to pronounce them. Some have European-style names, others have Shona-language names that have equally beautiful Christian meanings when translated

I find out where people are on their journey with church membership. Two teenagers had done their confirmation preparation in Zimbabwe, so we presented them gladly to the Archbishop last year. The baby and the toddler were baptised together last Trinity Sunday. Three other youngsters have not yet been baptised, as the town they had been living in was so small and so remote that it had no Anglican church. So we have enrolled them as Catechumens, anointing them with the special oil, presenting

them each with a copy of the Bible, and using every Sunday morning to share the teaching that will help get them ready for baptism and communion, come Easter. Two adults grew up Catholic, but now gladly worship with their Anglican spouse. So when the bishop visits in the Easter season, we will receive them as full members of the Anglican Church.

We invite the over-16s to come onto the parish electoral roll, and, as the volunteer screenings timeline allows, we ask what skills and talents they would like to share with their church here, from property and planning to bible reading and prayers.



And, importantly, we make time to eat together beyond the Eucharist. Friday night pizza after a saint's day service; midweek icecream for Epiphany; a feast of Zimbabwean classics for a crowd at my place on Boxing Day; a huge, after-church, birthday cake for a one-year-old; ice cream for Epiphany; pancakes before Lent.

Around the bible readings and the communion table, we get to know God. Around all these other tables, we get to know each other. Every time we gather, the Holy Spirit is doing the mysterious and beautiful work of making us one body in Christ.

Solidarity in the Early Jesus Movement

DR ROBERT MYLES

Senior Lecturer in New Testament, Wollaston Theological College, University of Divinity



Now the whole group of those who believed were of one heart and soul, and no one claimed private ownership of any possessions, but everything they owned they held in common. With great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. There was not a needy person among them, for as many as owned lands or houses sold them and brought the proceeds of what was sold. They laid it at the apostles' feet and it was distributed to each as any had need. (Acts 4:32-35 NRSVue)

The lectionary for the Second Sunday of Easter has as one of its readings the above passage from the Acts of the Apostles. I always crack a smile to hear this one read out in church. Financial demands placed on believers have always been a controversial aspect of church life, and this text can seem a bit too socialist for some. In fact, 'all things in common' has been the enduring slogan of Christian communists for over two millennia.

As part of its early mission in Galilee and Judea, the Jesus movement controversially demanded that 'the rich' should part with their wealth if they wished to enjoy treasures in heaven (e.g., Luke 18:22). Now, on the other side of the Easter event, the community of disciples, filled with the Holy Spirit, are charged with taking this good news for the poor out from Jerusalem, Judea, and Samaria, to the ends of the earth, according to the narrative schema of Acts 1:8.

Acts describes the apostolic community's pooling of resources in two places (2:44-45; 4:32-37). This was not only a practical measure which helped to meet the Jesus movement's pecuniary needs and to facilitate its expansive ambitions. A radical redistribution of wealth was also a concrete way of levelling a burgeoning community of believers, in solidarity and in anticipation of their new life together in the kingdom of God.

The fact that Acts 4:34 mentions some members who own lands and houses, which they in turn put up for sale, places them in a wealthier tier of ancient peoples, and perhaps also among the most generous. These wealthy landholders were certainly not of the same ilk as the bulk of the movement's rank and file: slaves, fishers,

farmers, labourers, and craftspeople who mostly lived at or near subsistence.

Yet, as these highly idealised Acts passages make clear: 'no one claimed private ownership of any possessions, but everything they owned was held in common'. What's more, 'there was not a needy person among them'.

Singled out for honourable mention is Barnabas who, like the others, places the proceeds of his property sale 'at the apostles' feet', undergirding their authority in administering its redistribution (4:36-37).



Image: Raphael, *The Death of Ananias*, c. 1515-6 (Wikimedia commons)

A negative example is offered of the scheming married couple, Ananias and Sapphira, who keep back some of their proceeds from the apostles. They are struck dead for their misdeed in one of the more shocking biblical passages against defrauding others (5:1-11).

The image of early Christ followers holding 'all things in common' has inspired many Christians through history to experiment with different forms of communal living or to abrogate private property. For others, it simply represents an ideal picture of the church as a community mutual aid organisation.

Whatever its potential application—and its application remains contentious given the extremities of wealth in both the world and the church—the apostolic practice of attending

to its members' financial needs was deemed a powerful witness to Jesus' resurrection and a sign of great grace. Indeed, the suggestion in Acts that there was not a needy person among them immediately follows the apostles' testimony concerning the risen Lord.

Easter signalled for them the inbreaking of a new dawn. The movement's newfound economic arrangements, under the executive authority of the apostles, gestured towards the replacement of Rome's imperialist hierarchy with a new hierarchy ruled in the interest of the masses. No wonder the Jesus movement would be later accused (rightly or wrongly) of causing popular disturbances, acting contrary to the decrees of the emperor, and turning the world upside down (Acts 17:6)!



Image: Themillenarian organiser and theologian Thomas Müntzer (c. 1489-1525) regarded 'omnia sunt communia' (Latin for 'all things in common') as the definition of the gospel (Wikimedia commons)

This month at

WOLLASTON

APRIL 15 Dr Caroline Blyth 2:00 PM - 4:00 PM	Wollaston Research Seminar
APRIL 20 Led by the College Warden 10:00 AM - 4:00 PM	WTC Quiet Day
APRIL 29 5:00 PM - 7:00 PM	Feast of Dedication Cocktail Evening

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Our Rich Liturgical Heritage - The law that brings freedom

THE RT REVD DR PETER BRAIN



Our services of Holy Communion commence with a reminder of God's laws. Provision is made for the reading of the commandments or of our Lord's distillation of the ten into the two great commandments. I am so glad for this weekly reminder of my obligation as a Christian to obey God in every aspect of my life.

Like the daily reminder of the mirror they show me up: that I am not to be a 'law unto myself' and reshape me with the affirmation that my Father has expectations for his adopted child, as he prescribes the way of freedom.

In this way we are helped to grasp his loving call to be a set-apart people. Freedom for the believer, is freedom to obey and an invitation to find happiness in conformity to his will rather than the prevailing ways of the world or fickle whims of our self-centred nature.

The attraction of these commands is captured by the response: ***Lord, have mercy on us: and write your law in our hearts by your Holy Spirit.*** Two essential truths of Christianity are affirmed in this response. The first is that we are not saved by law keeping. This has never been God's way because we are unable to keep his law perfectly or fully. The introduction to the first command (from Exodus 20:2 and included in the AAPB and APBA): *who brought you out of the land of slavery* before the recitation of the commands, makes this clear. Israel was called by God to be his Old Covenant people as an act of his sheer grace to them. They certainly did not deserve, nor had the ability to earn his favour or calling to be a blessing to all nations. They had been saved out of Egyptian bondage by his powerful and gracious act of salvation in the Exodus. In response to this gracious salvation, they were to show their gratitude and become a blessing and light to other nations by their obedience to the ten commandments which covered every aspect of their lives.

The second is that the saved person will desire above all else to be a transformed person. A person whose heart is bent on doing God's will under the influence of the indwelling Spirit of

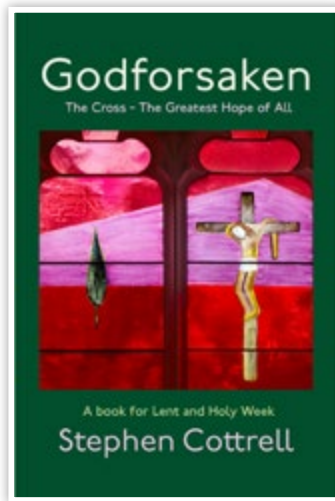
God. The law was given by God to show us his holiness and to show us our sin. When it does this work, we are humbled, and stripped of any pride or presumption as we come into God's presence. We go to our knees in repentance (hence the general confessions) and are driven to Christ by faith, who alone atoned for our sins in his perfect life and propitiatory death. Then as a sign of his mercy Christ sends us back to the law with a new attitude, adoration and appetite for obedience. The Holy Spirit's helps us to keep his law.

This obedience resists every temptation to be harsh with others through self-righteousness or lax with ourselves through complacency, presumption or a libertine spirit. Each commandment is taken seriously by the Spirit filled and directed believer. They want to be the Father's obedient children, imitating their loving Saviour and master, eager to neither grieve nor hinder the Holy Spirit's transforming work in and amongst us.

The rhyme, 'To run and work the law demands, yet gives me neither feet nor hands. But better news the gospel brings, it bids me fly and gives me wings', encapsulates this joyful relationship between the law and the gospel. Like a mirror into God's holiness the commands show us up and then point us to the marvellous removal of sin's penalty to be found in trusting Christ. Then, we discover the window of the fresh grace of God the Holy Spirit engulfing, enriching and enabling us, bit by bit, day by day, to overcome the power of sin and grow more Christlike as disciples. We leave the family table nourished by God's grace with a renewed spring in our step, blessed by God to be a blessing to others. These introductions serve us well as we gather for Holy Communion.



REVIEWED BY SHIRLEY CLAUGHTON



Godforsaken, The Cross – The Greatest Hope of All, A Book for Lent and Holy Week

Stephen Cottrell

Paperback \$19.95 (available at this price from Koorong Books) and e-book available on-line \$13.50; hardcopy about \$35

At the beginning of Chapter One the author says 'It is wise to remember that Jesus didn't speak English'. This chapter looks at various English translations of some parts of the Scriptures together with the challenges people might face today in identifying with belief in something they can belong to.

Previous generations might have seen themselves as part of a community, and clearly part of that tradition – whether Muslim, Hindu, Jewish or Christian. The Archbishop of York himself, from interacting with his own family and friends, sees that so much has changed within a generation in the Christian community that young people might not have an identity within the tradition – a place of belonging.

Chapter Two looks at the Psalms: When we sing and say Psalms 'we are participating in a vast tradition of prayer and praise that joins our voices to countless millions of Christian and Jewish voices going back through the centuries... and it is impossible to outdo the Psalms'. He talks of the almost religious experience of 'You'll never walk alone' sung at football matches. A song that has shaped the culture, history and ethos of the club 'it says 'I belong'.

Having only learnt one poem by heart as a child – Matilda, by Hilaire Belloc, he is confident that 'I could recite it for you now, if you asked me. It has become a part of me'. . . he encourages readers to look at Psalm 22, and 'to learn a psalm by heart – even a few verses . . . it gets harder as you get older, but it is not impossible'.

The Archbishop shares stories of love which have overcome times of suffering. Terry Waite, as Archbishop of Canterbury's peace envoy, was visiting Lebanon in 1987 working to secure the release of hostages, and was kidnapped himself and spent the next five long and lonely years in solitary confinement. Terry said that after four and a half years, he was given a small radio. On the first night he had the radio they

were broadcasting live from the Proms and the orchestra was playing Elgar's famous piece, 'The Dream of Gerontius'. The music took him out of his captivity . . . 'it was in the music not the words' that 'I found the harmony I needed, and was taken out of my captivity'.

Might this also be what Jesus is doing in reaching for Psalm 22? Not just the words – though the words of this psalm are also full of meaning rich with hope – but the music. Perhaps literally the music, for he remembered the song of psalmody from the synagogue. '

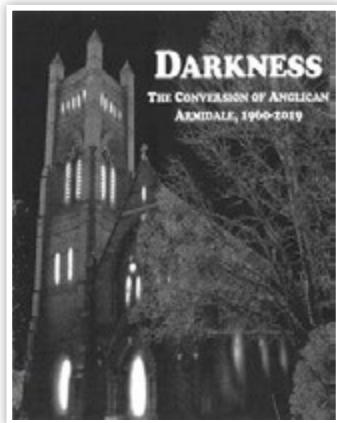
'So this psalm was sung, and Jesus would remember singing it. However, I'm also thinking here of the beauty of the music of God and the harmony of prayer and the hope of consolation that comes from worship, and the big picture of the gospel message: that it is indeed an incredible message of love'

This wonderful, meditative book was the Archbishop of York's Lenten book for last year. It has recently been produced in paperback which makes it more accessible. It is a lovely experience to read it. The original hardcover is a beautifully produced book and several copies are available at St John's Books at books@stjohnsbooks.com.au

Three links which might be useful are: YouTube – search for 'Stephen Cotterell Godforsaken' for a video interview, and 'Elgar-the Dream of Gerontius' to re-live this musical encounter, also Terry Waite's book Taken on Trust which is still available in paperback or can be bought on-line as an e-book.



REVIEWED BY THE MOST REVEREND DR PETER CARNLEY AC



DARKNESS: The Conversion of Anglican Armidale, 1960-2019

Thomas A Fudge

St John University Press, Vancouver, 2024

This book is concerned with understanding how and why the Anglican Church in the diocese of Armidale in New South Wales shifted, as it did in the 1960s and 1970s, from a previous position of a generously welcoming Anglican inclusiveness, marked by a rich diversity in terms of styles of worship and ways of presenting the Gospel, to a nearly uniform orientation towards an ultra-conservative biblicism (that some would say was “naïve” or even “fundamentalist”) linked to a rigidly exclusive evangelicalism that many Armidale Anglicans judged to be of a particularly self-opinionated and unattractive variety.

It has to be said at the outset that this is the quite monumental and thoroughly researched work of a professional historian. Professor Thomas Fudge teaches history in the University of New England at Armidale. He has a particular interest in medieval and Reformation Church history with a sustained research speciality focussed upon medieval heresies. His skills of research and analysis and his fluid writing ability have been brought to a phenomenon of the modern Church, of which he has himself had first-hand experience.

The reader cannot but be impressed by the thoroughness with which Professor Fudge has researched the various published books and articles and other documentary materials relating to his subject, including the voluminous resource of the hitherto unpublished diary and press archive of Evan Wetherell who was a much-respected Dean of Armidale prior to his move to Christ Church, South Yarra in Melbourne in 1970.

This big book runs to some 863 pages. The text is enhanced by the inclusion of an array of photographs which help to put faces on the protagonists. The book also contains a welter of anecdotal material, some of which at times seems to be somewhat incidental to the main thrust of the story and perhaps unnecessary, until it is perceived that this kind of material helps to put a human face on people. There is a discourse, for example, on Dean Wetherell's dog named Perry which accompanied him everywhere for many years, but which eventually had to be put down. The diary account of the impact of the trauma of this helps accomplish a transition from Wetherell the Dean to Wetherell the human person.

In addition, Professor Fudge has augmented findings based upon these documentary materials through his direct contact with a substantial list of correspondents and oral interviewees – in the end no fewer than 255 of them – so as to arrive at a closer approximation to the nature of the reception and response

to the “conversion” of Anglican Armidale that occurred from around 1964 onwards.

Professor Fudge is very up-front in saying that he is telling the story not from the triumphalist point of view of those who accomplished the transition, for this story has often been told and celebrated, especially by those who have persuaded themselves that it was a work of grace accomplished through them by the Holy Spirit. Rather, Professor Fudge tells the story from the point of view of those who to date have had no voice - those who viewed the evangelical take-over as an unhappy tragedy accomplished not by grace but by plotting and intrigue, the calculated stacking of electoral bodies, and the manipulation of unsuspecting parishioners, all with the quite deliberate intention of suppressing one form of church life and replacing it with another. As the author himself says, this book “challenges the dominant narrative about the history of the Armidale diocese. It follows the sensible Latin *dictum audi alteram partem* ‘let the other side be heard’ (p20).

* * * * *

In answer to the question of *how* this take-over was accomplished, Professor Fudge points out that the initial driver of this work was undoubtedly the gifted John Chapman, whom Professor Fudge describes as “garrulous”. Chapman came to the Diocese of Armidale from Sydney and served in a number of diocesan posts that allowed him to operate in free-range across the Diocese. The episcopal election of Clive Kerle from Sydney in 1964, which was widely understood to have been orchestrated by Chapman after a traumatic and drawn-out electoral process, was followed by the election of a succession of like-minded (and Professor Fudge would say closed-minded) bishops who ensured that appointments to parishes were of priests in a single mould.

While parishioners quietly left or became resigned to putting up with what was happening around them, more broadly Anglican clergy gradually accepted appointments in other dioceses or went to other Christian denominations. It was a quiet but systematic revolution that developed despite Clive Kerle’s

benign desire not to interfere with parish worshipping traditions, though he triggered a good deal of consternation at St Mary’s, West Armidale when he sought to suppress the regular parish dance and the practice of fundraising by using raffles – social practices that Kerle believed were not sanctioned by Biblical principles.

The theology that motivated Kerle to try to suppress these parish activities gradually morphed into a more sustained and rigorous determination to bring worshipping traditions into conformity with a preferred norm. Despite promises that parish worshipping traditions would be respected, chasubles ceased to be worn, often the lectionary was abandoned in favour of “teaching” on preferred themes, and sequential studies of whole biblical books, and parishioners regularly complained of sermons of unwelcome length that tended to repeat a set formula, most notably the penal substitution theory of the atonement. Sanctuary lamps, and even Greek orthodox ikons, disappeared from churches without notice or explanation (and perhaps in spite of the fact that they may have been secured by faculty), leading some parishioners to report their theft to the police!

Of course, the Church and its worship is always being reformed and changed, but usually only after considerable discussion and consultation, and very importantly, with the consent of the laity. The “conversion” of Armidale into a colony of Sydney hardly stands as a paradigm of pastoral sensitivity.

By way of answering the question of *why* this occurred, Professor Fudge accounts for the motivation of Chapman and his colleagues by highlighting the delusionary belief that they were the only true believers. What had gone before was viewed in a derogatory way as lukewarm and ineffectual, lacking “proper” biblical teaching. The life of the Church was said barely to be sustained by people who hardly qualified to be called Christian at all. Professor Fudge’s assessment is that: “Cultures of fear and suspicion drive politicized theological cultures that are critical of other views and practices while simultaneously esteeming their own as godly, biblical, unassailable truth,

and concluding that they alone are properly Christian" (p12).

In other words, the take-over was motivated by the belief that what had gone before was so wishy-washy that the transition was justified. It quite simply had to be achieved by whatever means - as though the end justifies the means. In effect it was a transition not from one style or expression of Anglicanism to another equally valid form of Anglicanism, but from something that was deemed barely to qualify as an authentic form of Christian faith and practice at all to what was imagined to be the only truly Christian belief and practice. Bishop Rick Lewers, for example, produced a presentation to mark the centenary of the Diocese from which those who heard it necessarily concluded that authentic Christianity only came to Armidale after the 35-year ministry of Bishop John Moyes and the election of Clive Kerle as his successor in 1964. One episode in this story of take-over was actually described at the time as "a victory for the Gospel ... rising like the sun over the margins of an indifferent past" (p418).

Professor Fudge has devoted a good deal of time to researching what he believes is a more balanced appreciation of the ministries of Moyes and former priests of the Diocese of Armidale, many of whom are shown to have been highly regarded as pastors of distinction, and Christians of unquestioned faith and devotion and generosity of spirit.

* * * * *

This book hardly makes for edifying reading, for as the title suggests, it lifts the lid off what is in fact a shadowy and dark side of the life of the Church, as unbecoming as it is regrettable. Nevertheless, it is a book that is certainly full of interest and has a great deal to teach us all. Even though it represents a concentrated effort to understand a single development in a small, largely rural Australian diocese, it has enormous relevance across the broad context of the Anglican Church of Australia as a paradigm of what could possibly eventuate elsewhere at the hands of unscrupulous political operators, whether Evangelical or Anglo-Catholic, who are hell-bent on recreating the Church in their own image.

There are certainly lessons to be learned from the Armidale story about the need for prayerful vigilance, and about the importance of a tolerable diversity in a broad and welcoming Church, and about the need for pastoral sensitivity in ensuring that newly appointed clergy are a 'reasonable fit' with the historical traditions of specific worshipping communities rather than complete misfits in terms of churchmanship, let alone the need to honour promises especially in relation to this.

In a discourse in Chapter 2, Professor Fudge also highlights the importance of a carefully examined and critically assessed faith in the face of the persistent danger of falling into a somewhat simplistic naïve biblicism. The importance of genuine theological dialogue in the pursuit of truth is validly emphasised, instead of a defensive apologetic based on the false belief that the truth is already the sectarian possession of an ecclesial elite. Not least, this book alerts us to the importance of sustaining an awareness of the limits of religious and theological knowledge that in an important sense "passes all understanding", and of the pitfall of arrogantly imagining that we are always right and that others should click their heels and salute us because we always know what is best for them.

We are thus all indebted to Professor Fudge for alerting us to the need always to seek to conform to the pattern of Jesus, the humble servant of others, rather than succumb to sordid ecclesial power politics.

Resolving an Ongoing Dispute: A Review of Two Books

MICHAEL HORSBURGH

You would be correct to assume that these books take issue with two substantial pillars of the prevailing theology of the Anglican Diocese of Sydney: the eternal subordination of the Son to the Father in the life of the Trinity and the penal substitutionary theory of the atonement. Carillon Avenue is the address of Moore Theological College and serves as a symbol for the diocese and its theology.

But first, about the author. Bishop Peter Carnley AC (born 1937) was Archbishop of Perth between 1981 and 2005. In the latter part of that episcopate, he was Primate of the Anglican Church of Australia from 2000. He is a distinguished theologian and church leader. Carnley has had a long association with St James', King Street, having been a parishioner in his youth, when a Sydney law student. In October 2019, he preached at a service to mark the bicentenary of the laying of our foundation stone. I count him as a friend and have known him for many years. This is not name dropping, it is to reveal my association with him before I embark on my reviews.

Carnley fell out with the Diocese of Sydney when, on 7 March 1992, he ordained the first women priests in Australia, after the Appellate Tribunal could not furnish the Church with a decision as to whether a General Synod canon was necessary to validate a diocesan canon. He survived an attempt at civil law to stop the proceedings, when the WA Supreme Court refused an interlocutory injunction; seven months later the General Synod resolved this legal ambiguity by passing a validating canon regardless of whether it was necessary.

In this, he was more successful than the Bishop of Canberra-Goulburn, Owen Dowling, who had been restrained by the NSW Court of Appeal the previous year. Amongst those Carnley ordained priest was Kay Goldsworthy, one of Australia's first women deacons and now one of his successors in the see of Perth.

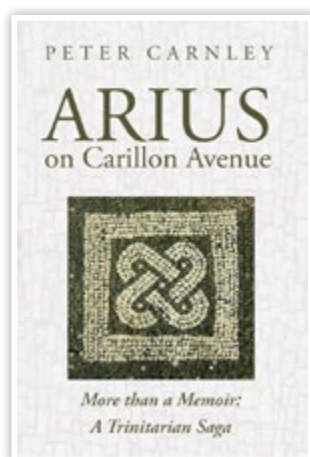
But his dispute with Sydney began much earlier than this. In 1987, he published a major study of the resurrection (Peter Carnley, *The Structure of Resurrection Belief*, Oxford, Clarendon Press, 1987). This book was both hailed and criticised in its reviews. What concerned Sydney most was its conclusion that Carnley had prevaricated about the historicity of the fact of the resurrection. One reviewer said that he presented the 'resurrection [as] both an historical event and a present experience ... fully known through a fusion of history and interpretation, remembering and knowing, knowledge which is both mediated and immediate' (Paul Sullins, *Review of Religious Research* 36: 1 September 1994).

Carnley was elected as primate in February 2000, and was to be installed in St Andrew's Cathedral, Sydney at the end of April during a national meeting of bishops. Easter came between these two events, at which time Carnley was invited to write an article ('The rising of the Son') in the now defunct weekly, *The Bulletin*. It was badly received by many in Sydney for not sufficiently emphasising the uniqueness of Jesus. Some in Sydney sought to boycott the installation ceremony, but the then Sydney archbishop, Harry Goodhew, himself a critic, did not approve of such an internal church rupture.

In 2004, Carnley published *Reflections in Glass*, in which he sought to answer the questions raised by Sydney after this event. His approach commented adversely on a view of revelation

as existing principally in propositions to be assented to, and the penal substitutionary theory of the atonement, both of which reappear in the books under review. Carnley joined Rowan Williams, the Archbishop of Canterbury, as the object of considerable vituperation in the Sydney synod, of which I was then a member. I witnessed the animosity and lack of grace of these debates but did not participate in them. Carnley did not need a friend with my reputation in the Sydney synod!

During Covid, Carnley thought to write a memoir but, when he reflected on what he should do, he decided instead to bring the debates of the early 21st century to a satisfactory conclusion. The books under review are the result.



**Arius on
Carillon
Avenue: More
than a Memoir:
A Trinitarian
Saga**

Peter Carnley
Wipf & Stock, 2023

Who was the Arius whom Carnley imagines to reside on Carillon Avenue? Born in about 250 AD, Arius was a Christian priest and leader of a community near Alexandria in Egypt. Regarded as the major heretic of early Christianity, his teachings led to the Council of Nicaea in 325, where Athanasius, Bishop of Alexandria, was his principal opponent. The discussion was around the way in which the Christ related to the godhead. Often proposed as a form of unitarian theology, Arianism emphasised God's unity rather than the Trinity. The Son is thus a creature with a beginning and subordinate to the Father.

As Rowan Williams notes, however, it is unhelpful to speak about a single heresy called 'Arianism' (Rowan Williams, *Arius*, Revised Edition, London, SCM Press, 2001, p247). Arius wrote little, and other theologians participated in the debates on both sides. He cautions against the use of the term 'Arian'. Nevertheless, the

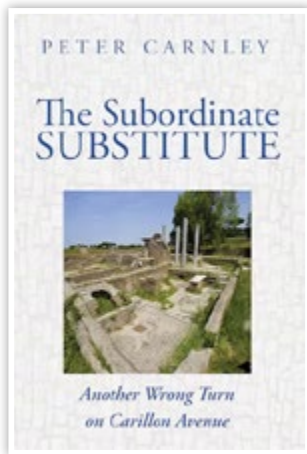
third century did see divisive discussion about the nature of God and the Trinity, including the status of the Son. Carnley argues that the use of the term is justified here because the debate revolves around the same questions.

The focus of Carnley's analysis is a report from the Sydney Diocesan Doctrine Commission in 1999: 'The Doctrine of the Trinity and its bearing on the relationship of men and women'. The report is available on the diocesan website (www.sds.asn.au). As I recall, it originally contained a dissenting opinion from The Revd Dr Ivan Head, but that is not included in the online version. It concludes (paragraph 3.2, quoting T C Hammond) that Christian doctrine 'demands' the 'subordination of the Son and the Spirit to the Father'. It is this conclusion that Carnley disputes.

He is not the first person to raise this issue with Sydney. The St James' Institute has launched several books by the evangelical scholar Kevin Giles, who has written of subordinationism specifically in relation to gender issues and Sydney. (eg *The Trinity and Subordinationism: The Doctrine of God and the Contemporary Gender Debate*. Intervarsity Press, 2002). The mention of the gender debates highlights the importance of the whole question for Sydney. On the one hand, Sydney wishes to deny association with an historic heresy. On the other hand, Sydney needs to show that its complementarian view of gender relations has an ontological basis.

Carnley argues in part that Sydney has made an error in not clearly distinguishing the human Jesus from the divine Son. In his human life, Jesus was voluntarily subordinate, even to death. In the divine existence, the Son is in essence equal to the Father in all aspects. Their wills are coterminous. There is no subordination and, therefore, no ontological basis for a complementarian view of genders.

In general terms, all discussion of God carries a risk of anthropomorphism, projecting humanity onto the divinity. That we are driven to speak through analogy and metaphor makes this risk unavoidable. Carnley warns against this tendency and urges us to consider our experience of God above our weak attempts to define the Godhead.



The Subordinate Substitute: Another Wrong Turn on Carillon Avenue

Peter Carnley
Wipf & Stock, 2024

The theme of subordination carries over into Carnley's second book on the penal substitutionary theory of the atonement. Again, the focus of Carnley's discussion is a report from Sydney's Doctrine Commission. This one, dated 2010, is entitled 'Penal substitutionary atonement' and is also available on the diocesan website. The report notes Carnley's *Reflections in Glass*. It concludes that 'penal substitution is an indispensable element in the Christian proclamation of the cross.' Central to this conclusion is the judgement of God on sin in a juridical fashion. I should note that the purpose of these Doctrine Commission reports is to justify its doctrines to Sydney, not to any outsiders. They act to show that their conclusions are biblical. Once assured of that, Sydney is satisfied, and the matter closed.

Carnley's discussion concentrates on several matters. First, an ongoing criticism of subordinationism, second, a criticism of a juridical model, and third, the attempt to define the mystery of God's love. Preferring a 'many-layered' response to a solely transactional one, he suggests that our verbal attempts:

have a ... modest purpose of identifying the nature of a lived experience; they allow for the cherishing of it and for inviting others into it. The religious object of Christian faith is not a theory to be believed in, but rather a person in whom we place our faith and trust (p321).

Overall, Carnley takes his scalpel to dissect the various arguments in a detailed fashion. The amount of detail is impressive, and, to some lay readers, may appear repetitive. I am not sufficiently qualified to give a theological response and I would not have enough space to do so here. My comments arise from my lived experience in the Diocese of Sydney compared with my lived experience in the theological community of St James'. Those contrasting experiences lead me to a gender equality view not based on a faulty ontology, and to an incarnational view of the love of God not centred on a juridical process. In those senses I stand with Carnley.



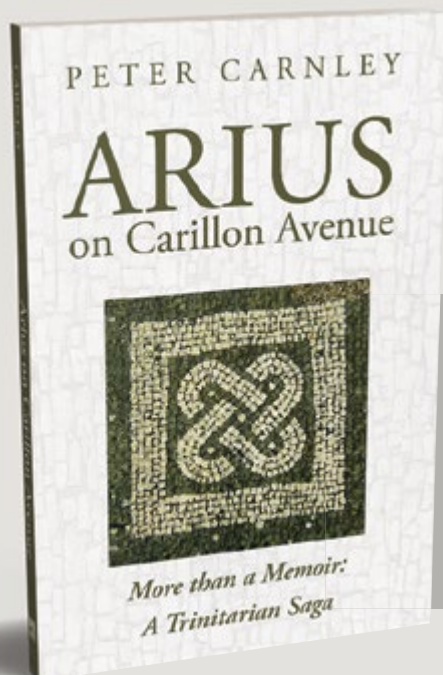
Council of Nicaea in 325, depicted in a Byzantine fresco in the basilica of St. Nicholas in Demre, Turkey
© imageBROKER/AGE fotostock



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good reads by PETER CARNLEY

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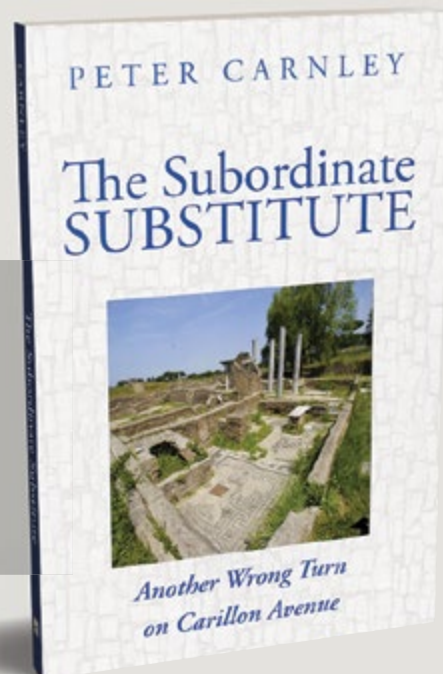
PETER CARNLEY

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NAOMI LAM AND ANNE WILSON *Diocesan Archivists*

New Look Archives

We welcome back Archivist Naomi Lam from parental leave and congratulate her on her beautiful baby girl. Naomi and Anne have agreed to share the role of Archivist, so Naomi will continue in her Archivist role, but Anne's role will change from Acting Archivist to Archivist. We look forward to supporting the needs of the Diocese and the wider community together.

We love receiving calls and requests for advice from parishes. 'Thank You' to parish priests and secretaries who are seeking advice from us before transferring records to the Archives. The changes to the website below are intended to make our information easy to find.

We can be contacted at archives@perth.anglican.org or phone 08 93745267.

Website

The Diocesan Communications Team has been upgrading the Archives web pages to make them easier to use. The three Archives pages are now linked so you can easily find the forms and information you need.

Diocesan Archives Resources ([link](#))

- Records and Archives Policy 43 with Appendix 1- Retention and Disposal Schedule.
- Links to Archives Forms and Church History pages

Archive Forms ([link](#))

- Research Application forms
- Transfer forms

History - Diocesan Archives ([link](#))

- *Messenger* articles and historical information.
- Links to the Diocesan records in State Library of WA and Collections WA site.

State Library Collection

The State Library of WA (SLWA) holds a collection of both physical and microfilmed records of the administrative and parish records of the Anglican Diocese of Perth.

To see the list use the link on the [Diocesan website](#) or go to the SLWA site directly (slwa.wa.gov.au/collections/collections/private-archives/anglican-church).

Honouring Fr E W 'Ted' Doncaster

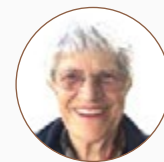
On 6 March 2024 Archbishop Kay held a special afternoon tea to honour Fr Ted's significant contribution to the Archives over many decades. The history of his contribution is told in the October 2023 *Messenger* article. Current and previous Archivists and members of the Archives Committee were invited to join Archbishop Kay and Fr Ted. We enjoyed the beautiful refreshments and shared lots of wonderful stories. Many thanks to Archbishop Kay for providing the group photograph.



Back (L-R) Fr Peter Manuel - Fr Ted's driver for the day, The Revd John Ward - Archives Committee Chair, Richard Offen - Historian and Archives Committee Member, Keith Stephens - Diocesan Secretary, Hamish Milne - Diocesan Secretary and Archives Committee member 2011-2016
Front (L-R) Archbishop Kay Goldsworthy AO, Fr Ted Doncaster, Annie Medley - Archivist 2006-2009, Anne Wilson - Acting Archivist 2023

Nor'West Postcard

JOCELYN ROSS OAM

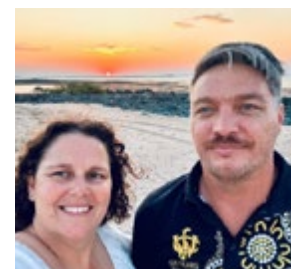


Each Thursday, St. James Kununurra is supporting the Kununurra Peoples' Church to run the Bethel Bible Study for fifty children aged 5-14 to enjoy a simple meal followed by Bible Study and games. St. James member, Jenny de Vries said the weekly gathering shines a light in the darkness for the children most of whom are not connected to any church, 'We sing songs, watch an episode of Superbook and have a short talk.' Some of the older children want to keep coming although the programme is for Primary children so there is now a separate activity for them.



Celebrating Easter this year, the Karratha Church Solid Rock Kids team had a party on Sunday 24 March (Palm Sunday). This was a great event to which to invite friends. Then in the Newman Parish, on Wednesday 20 March an Easter event for children was held after school with an Easter egg hunt, Easter crafts, biscuit decorating and more. The following Monday morning at Playtime for 0-5 year olds there was a Easter egg hunt. Great opportunities to introduce children to the real story of Easter.

Twice a month the faithful church folk of the Pilbara Aboriginal Church hold an evangelistic event as believers and non-believers alike gather around a barbeque, sing gospel songs, give testimonies and hear messages from God's word. It is awesome to support them and to be encouraged as they preach the hope we have as followers of Jesus. Rector Frank Nicol says 'I always leave encouraged by the boldness and desperation in trying to see as many people as can come to Christ'. Matt and Naomi Warth of Wickham and youth workers for Karratha Parish also support the church in Roebourne.



Church in Onslow has been small but encouraging this year, averaging only five or six people. After visiting in January, Exmouth/Onslow Rector, Archdeacon Simon Roberts went on to Karratha to visit The Revd Frank and Jo Nicol and their family, and especially meet their new baby daughter Tabitha. Having had the car serviced he headed to Paraburdoo to catch up with people there.

In Exmouth a mid-week youth Bible Study Group has started involving food, games and most importantly time spent studying the Bible! So exciting to see youngsters growing in their confidence in reading the Bible, praying and growing their understanding and wonder about who God is! The school chaplain is also involved in the group with the aim of her then inviting students from the school to join.

Geraldton Anglican Cathedral's plan for Easter includes the production of The Mark Drama on Good Friday and Easter Eve. Led by Eugenie Harris, under the tutelage of Mrs Rosemary Thorburn from Perth, there is a cast of locals who play out the Gospel of Mark in 90 minutes. A photo of actresses in The Mark Drama, Elly Lang and Emmy Abetz appears below.



1 Corinthians 16:14 'Let everything you do be done in love'

For more news about the North West visit anglicandnwa.org | [@northwestanglicans](https://www.instagram.com/northwestanglicans)
or sign up to receive the North West Network magazine

Bunbury Bulletin

THE VEN GEOFFREY CHADWICK *Archdeacon*

In the lead up to Easter it is the practice of the church for the clergy of the Diocese to gather with their bishop for the renewal of their ordination vows and the reception of oils. The Bunbury clergy have a tradition of meeting at Kojonup, which is the geographical centre of the Diocese – a two hour drive for most!



This year Bishop David Murray presided as Bishop Ian was in Bendigo for the Bishop's conference. Despite Bishop Ian's disappointment of not being with his clergy, Bishop David was delighted to be asked. After all, he had spent many years in Bunbury before moving to Perth: St Boniface Cathedral, Lake Grace, Jerramungup, Bishop's Chaplain, and Mount Barker. It's fair to say that you can take the Bishop out of the Diocese but you can't take the Diocese out of the Bishop!

During the service Archdeacon Geoff reminded those gathered not to confuse 'dominion' with 'domination' and to be people of the oils – those who bring, blessing, healing, joy, and gladness to others. After collecting their fresh oils, those gathered, enjoyed a delicious lunch hosted by the Parish of Kojonup.

'Oil', a declamatory poem (Verse 1) by Alakananda Ma*

Now let me speak of oil.
As censers swing we praise
The oil of gladness, flowing down on Aaron's beard
Oil of healing, oil of consecration
Chrism of salvation,
Fragrant, nourishing oil
Gift of the sacred olive tree
Ancient blessing for humankind,
Oil that feeds, oil that makes supple,
Oil that nurtures civilization.

* https://ma.alandiashram.org/mas_blog/2018/08/oil-a-declamatory-poem.html

FAMILY DOMESTIC VIOLENCE TRAINING WORKSHOPS

The Anglican Diocese of Perth is offering the opportunity for all clergy and all licensed and/or lay workers (including LPMs) to attend a workshop, led by training provider AnglicareWA to learn, identify and address FDV in their parishes, school, and sector ministry settings.

Attending one of these workshops meets a mandatory component as part of the Ministry Wellbeing and Development Policy for all licensed and active clergy and/or lay workers.

Workshops will cover

- *The gendered lens*
- *What is Family and Domestic Violence?*
- *The underlying drivers of FDV*
- *FDV and the Anglican Church*
- *Identifying FDV*
- *Impact of FDV on children and family functioning*
- *Partnering with victim survivors*
- *Holding those who use violence accountable*
- *The role the Church can play*
- *Practical things Faith Leaders can do*
- *Referral pathways*

Clergy Training Dates

Please choose one date to attend

Thursday 2nd May

Wednesday 17th July

Thursday 24th October



9.30am - 1.30pm



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Saturday 31 August



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Kees Waaijman and the direction of contemporary spiritual direction and formation

THE REVD ROSS JONES *Director of the Tree of Life Programme*



The third and final focus on Kees Waaijman from his 2007 paper 'Spirituality – A Multifaceted Phenomenon: Interdisciplinary Explorations' is on contemporary spiritual practice with authentic spirituality expressing itself through specific recognisable characteristics.



Picture from Sara Troy

Kees Waaijman's summary of the current research states that interconnectedness is central in the cosmologies of premodern and postmodern views of ultimate reality and expresses itself through specific recognisable characteristics.

Kees Waaijman's concern is to reveal what spiritual direction looks like as it moves from modernity's individual psychological focus to a community social eco-conscious focus that is aligned with quantum ontology and resourced from the insights of indigenous spirituality

through service that comes before self-interest.

Modernity caused people to experience a general loss of meaning by focusing on functional differentiation under the dominance of instrumental rationality as expressed by people like Charles Handy, who wrote *The Hungry Spirit: Beyond Capitalism, A Quest for Purpose in the Modern World* in 1998, of the hungry spirit needing to go beyond capitalism. For Waaijam, this indicated a comprehensive shift in spirituality with post-materialistic social values of social equality, participation, freedom,

and concern or quality of life with a future for all.

For Waaijman, the values to be embraced are compassion in human growth with innovation, creativity, energy, and motivation through connectedness in relationships for discernment and transformation.

A spiritual direction practice will have five key characteristics. Waaijman has the business world setting in mind, and I have modified these five critical characteristics for spiritual direction practice.

The first key focus is a straightforward, transparent, ethical practice. The second is a clear, agreed focus on the relational purpose of the spiritual direction sessions. The third critical area is the directee's community relational connections. The fourth key area is the directee's social outlook and relationships. The fifth and final critical focus is on the directee's respect for the environment.

Core to quantum ontology is the interplay between the inward and the outward relationships in the reality of life.

The first two key areas raised by Waaijman are the administrative safe environment setting, which does not appear to be any different in values focus from the director-to-directee relationship in the individual psychological focus of modernity.

For Waaijman the last three critical areas are about relationship and connection. These three are crucial for a compelling spirituality

today and to be foremost in the mind of the spiritual director, as the directee expresses their community relational connections, social outlook and connections, including that with the world's environment.

Perhaps Waaijman has in mind the view of modernity on the lack of emphasis on community relational connection and social outlook connection Margaret Thacker's famous 1987 statement that there is no such thing as society, only individuals and families where people look to themselves first.

The fifth and final key focus on environmental sustainability is probably the most evident distinguishing mark to that of the individual's therapeutic focus of modernity.

A spiritual director is attentive to how the directee engages with the world and contributes to the community, as with premodern indigenous spirituality with its interconnection community concern.

Community concern in postmodernity is local and global, with the desire for compassionate equalitarianism and equanimity. Authentic spirituality will give expression through service to others over self-interest. Therapeutic well-being enables people to engage in the missional activity of spreading God's kingdom's wholeness.

The awareness is that the global world is embedded in the environment, requiring responsibility for the earth's sustainability and a spiritual connection with the natural environment.



Tree of Life
Centre for Christian Belief,
Spirituality and Australian Culture
Wollaston College



For further information on the Tree of Life programme, please contact the Programme Director:
The Revd Ross Jones on 0404 233 780 or rossj6508@gmail.com

ANTHONY HOWES

Anthony presents more news of arts and entertainment every Saturday from 10.00am till 12.00noon on Capital Radio 101.7 FM and Capital Digital



As simplistic as this sentence may be, Holy Week and Easter can be a time of a truly deep recognition of the place of God in our lives. For those who find theatre and music and fine art a most emphatic part of our journey to the Divine, the rituals of the Church and the heritage we share down the ages with every style of Christian worship; God needs to be rediscovered.

W H Auden brought clarity to this task;
*In the deserts of the heart
Let the healing fountains start
In the prison of his days
Teach the free man how to praise.*

The earliest surviving 'Easter play text' comes from France in the ninth century and is known as 'Quem quaeritas'. It begins when the *Angel* asks:

Whom seek you in the tomb, followers of Christ?

The Three Maries: Jesus of Nazareth, who was crucified, O Dweller in Heaven.

Angel: He is not here. He is risen as He foretold; go announce that He is risen from the Sepulchre.

Chorus with Angels: Hallelujah! The Lord has risen today, a brave lion. Christ the Son of God.

Angel: Come and see the place where the Lord was laid, Hallelujah! Hallelujah! Go quickly and tell the disciples that the Lord has risen. Hallelujah!

The Three Maries: The Lord has hung upon the cross for us, and has risen from the tomb. Hallelujah!

There is absolutely no doubt that the mediaeval church was totally dedicated to (what we now call) dramatic method as a major tool in explaining and celebrating the meaning and glorious realities behind the Christian faith. The great mediaeval 'performances' for Easter Day, as seen at Durham Cathedral, and known to us as 'the Durham Rituals', was an emphatic dramatic presentation, with highly significant historical meaning.

The 'entrance' of the bishop at the Eucharist, symbolised the arrival of Christ. Of course, the

seven candles carried before him underlined for all that these lights represented the seven gifts of the Spirit. As the bishop processed, he was sheltered by a canopy carried by four acolytes representing the four evangelists, while two others portrayed the roles of Moses and Elias.

For the first section of the service the bishop sat alone, on his throne, recalling by this single dramatic gesture, the first years of Christ's life, spent in meditation and obscurity. And so, for the people, the great rituals enabled a renewed experience of the Easter story – renewing them, not only by seeing the historic unfolding of 'the plot', but by engaging their emotional and spiritual senses.

So, to today's era, and, here in Perth in our theatre experiences, are we able to respond positively to Auden's request to Teach the free man how to praise? If we look for it, the obvious message of the Resurrection, is to be found in our theatre, though in the vastly different guises, of the musical, *West Side Story* to Tony Nicholl's play *Passion*, and to Jenny Davis' *Twenty 21 Hearts*. The power of the Easter message, definitely with different words and images from that of 'Quem quaeritas' or the mediaeval morality plays, or even *Murder in the Cathedral*.

They will be found, I assure you, as Camus write in *The Rebel*: Among the ruins, we are all preparing a rebirth, beyond the limits of Nihilism.

It is my prayer that this Eastertide, and throughout our journey of faith, the power of the 'drama' to enlighten, encourage, and question, will be explored, not only within the ancient traditions of the Church, but as it continues to present the greatest story ever told, to the world.

Appointments

The Ven Peter Boyland	Chaplain, St George's College	28.02.24
The Revd James Bishop (known as Br Martin)	Chaplain (Deacon), Amana Living	12.03.24

Locum Tenens

The Ven Jack Thomson	Balga-Mirrabooka	08.04.24-01.09.24
The Revd David Prescott	Bayswater	01.04.24-30.09.24
The Revd Clive McCallum	Lakelands	19.04.24-31.07.24

Retirement

The Revd Richard Minol	30.06.24
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Resignations

The Revd Jacob Legarda	Archbishop's Chaplain	05.04.24
The Revd Richard Minol	Priest-in-Charge, Parishes of Thornlie-Kenwick-Huntingdale and Maddington	14.08.24

RIP

The Revd Howard MacCallum	02.03.24
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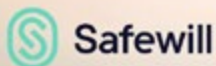
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10.00am
Choral Eucharist

5.00pm
Choral Evensong

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Wednesday
Monday to Saturday

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12.15pm
10.15am
4.00pm

Morning Prayer & 8.15am Holy Eucharist
Holy Eucharist
Holy Eucharist
Evening Prayer

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Easter Monday Public Holiday opening hours

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followed by Reception

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Big Cathedral Lunch

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The Reverend Dr Gift Makwasha, Chaplain,
St George's Anglican Grammar School
24 April, 9.30am - 12.30pm, \$10

Information can be found on our website: perthcathedral.org or on Facebook @stgeorgescathedral

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