

## IN THIS EDITION

Holy Week and Easter reflections

Welcome new Anglicare CEO

ANZAC Day

Anglican  
Church  
Diocese of Perth



# MESSENGER

A MAGAZINE FOR WESTERN AUSTRALIANS | APRIL 2019



Jesus said to her 'Mary!' She turned  
and said to him 'teacher'.

*John 20:16*

# MESSENGER

APRIL 2019

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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





## FROM THE APRIL EDITORIAL TEAM

Dear Messenger Readers

Welcome to the April edition of the Messenger.

It is a busy month as we journey through Lent and turn with Christians all around the world to Holy Week and Easter.

There is a series of articles written to accompany readers during this, the Great Week of the Christian year.

Bishop Ian Lambert, the Bishop to the Defence Force reflects on ANZAC Day, and other articles from regular contributors all make for worthwhile reading.

The cover picture is a painting by artist Daphne Davis.



**Mary meets Christ in the garden outside the empty tomb**

*Painted by Wadjuk woman, Daphne Davis, in the South-West Carolup style*

Daphne was born in the Boddington area of South West Western Australia. She and her musician husband, Roger Little, have four children, eight grandchildren and three great grandchildren. She is an accredited artist, working with students, painting murals in the primary schools around the Kwinana district, where she now lives.

Daphne's inspiration and skills were learnt as a child when the family moved around the South West to look for work on farms. Around the campfire at night she watched her mother do bark paintings and her Uncles and Elders create paintings of country and story.

Her technique of using her hands and fingers to paint the background, rocks and caves in her art work is quite unique. Trees, plants, figures and animals are brush work.

Daphne was delighted to do this painting for Bishop Kay, whom she had met at the launch of the book *Jesus Christ, Boolanga Yira Nop-ang Koorlangwetta Bardip*, and for which she had painted the illustrations in the same Carolup style.

**Subscription fees for the *Messenger* are no longer required.** From the May edition, to ensure that as many people as possible have the chance to read the *Messenger*, free copies will be sent directly to parishes in the Diocese of Perth, current individual and other parish subscribers

## ASH WEDNESDAY

**“Remember that you are dust, and to dust you shall return”**

On a clear and sunny lunchtime with ashes in hand, Cathedral clergy Kathy Barrett-Lennard, Gareth Hughes and Rae Reinertsen headed for the Hay Street Mall.

For the third year in a row, people in the centre of the City were offered the opportunity of having ashes imposed on their foreheads. The ashes had been blessed at the 10.30am Ash Wednesday service held at the Cathedral. The Mall Walk offered the chance for many good conversations with people from several different denominations, and none.

Ash Wednesday signals the beginning of Lent, a season of reflection and preparation before the celebrations of Easter. By observing the 40 days of Lent, we replicate Christ's sacrifice and withdrawal into the desert for 40 days. Lent is marked by fasting, both from food and festivities.

We look forward to reaching out to the CBD in this way again next year.

***Ash Wednesday Prayer***

*“Gracious God,  
Out of your love and mercy  
you breathed into dust the breath of life,  
creating us to serve you and one another;  
call forth our penitence and acts of love,  
and strengthen us to face our mortality,  
so that we may look with confidence for your salvation;  
through Jesus Christ our Lord, Amen.”*



Cathedral clergy on the streets of Perth

The Ven Kathy Barrett-Lennard, The Revd Gareth Hughes and The Revd Rae Reinertsen





# BE GOD'S EASTER PEOPLE NOW

The Most Revd Kay Goldsworthy AO | Archbishop

We have all had our breath taken away in recent weeks by violence, evil and wickedness. Every now and again though, as we seek God's grace and glory, we glimpse something of the kingdom of God, the realm and reign of God. Every now and again something, or someone, stops us in our tracks and our breath is taken by the beauty and grace of the moment. Ordinary, everyday moments. It is often in the most unlikely places that the simple human gift of love presents itself so clearly against the dust and grime of our humanity, that we feel God's gentling presence.

For me, it happened quite suddenly as I was minding my own business while walking with one of our sons on Puckle Street in Moonee Ponds just recently. Moonee Ponds is one of Melbourne's older suburbs made famous by none other than Edna Everage.

Brought to life in the late 1950s by comedian Barry Humphries, the character Edna Everage enabled Australians to see ourselves as never before – the baby boomer era of Australian suburban culture with all its trivialities and complacency and pride.

Moonee Ponds became a kind of shorthand for things kitschy, old fashioned, and not only simple but simplistic. For younger people influenced by the intersection of comedy and tragedy, the idea of being part of an unthinking, uncritical suburban culture writ large in Edna's actions and pronouncements impacted in different ways. Suburbia, what architect Robin Boyd later decried as 'the great Australian sprawl', became an embarrassment if not necessarily a place of shame.

Edna made it easy to wonder if anything good could come from the sprawling suburbia of the post war boom. Moonee Ponds was not at least characterised by Boyd's other insult, 'the great Australian ugliness', and like so many of Australia's larger cities' inner suburbs it has changed significantly over the years. Moonee Ponds has become gentrified just like so much of Perth, now making such places very desirable addresses.

Calling to mind what I could remember of the old Puckle Street, something that Dame Edna made nothing of emerged from the shadows. Puckle Street is named for the first Vicar of St Thomas's Anglican Church, still a major presence with a landmark bluestone tower. In early days, back in the 1800s, Moonee Ponds was the first stop-over for fortune seekers on their way

to the goldfields in Victoria as well as much further west. It was heartland to Essendon football players and supporters for seemingly ever, a place of welcome to many post WWII European migrants because of its proximity to Melbourne airport and the migrant camps, not to mention a very well-known race course, and of course the Edna we all hated and loved growing up.

As we wandered along we noticed a busker was playing guitar on the pavement – not strumming some rock or blues number, but a classical, sophisticated Spanish piece, expertly plucking strings, blending harmonies. Stopping to listen more closely meant seeing not only the busker, but also his audience.

Off to the side, making hardly a ripple in the flow of the pedestrian traffic, stood an elderly woman and her sight-impaired son. Their arms were around each other as they swayed in time with the music, and after a time the woman leant down and placed some coins in the busker's hat.

Quite simply, without fanfare, we had stumbled into an island of love and caring and dignity and gentleness which set all our selfish preoccupations into perspective. It was a place where Cross and Resurrection were present and real as they always are if we are not too busy to notice.

Barry Humphries never traded simply in ridicule. Like all great comedians, he taught us to see with fresh eyes, to see what is right there inside us, right there in front of us. As Easter draws near, who knows where the Cross will surprise us, where evil is being overcome by love, where ugliness and violence are losing out to loveliness and justice and truth and peace?

*'Christ once raised from the dead dies no more; death has no more dominion over him. In dying he died to sin; in living he lives to God. See yourselves therefore as dead to sin and alive to God in Jesus Christ our Lord.'*

*From The Easter Anthems*

Take courage. Take heart. In Christ an isolated island of love and caring and dignity has the power to transform the world. Be God's Easter people now.

+ Kay



## PALM SUNDAY REFLECTION

The Revd Lorna Green | Rector | Parish of Serpentine-Jarrahdale

Palm Sunday is a day of contrasts, moving from triumph to tears. Jesus enters Jerusalem like the king of Zechariah 9:9: 'triumphant and glorious . . . humble and riding on a donkey'. He is greeted by the multitude of disciples singing from a song of victory - Psalm 118 - and then weeps over Jerusalem because its people will not recognise him as their Prince of Peace.

The procession into Jerusalem by Jesus and his disciples contrasts with those of the Roman occupiers as they demonstrated their imperial power. War horses, chariots, armour, banners, marching, steely-eyed soldiers, all intent on asserting dominance over the populace. The Pax Romana is maintained, and any opposition swiftly crushed.

'Pax Christi' looks nothing like this; no weapons, no soldiers, no exercise of power. This carefully planned demonstration subverts and mocks that of the Romans - as was clearly seen by some worried Pharisees, who pleaded with Jesus to tell his disciples to stop calling him king. Who would want to upset the oppressors just before Passover, when the city was bursting with people?

This was no insurrection, even though Jesus was executed as if it was. This was about peace - a peace we can barely comprehend.

Every Palm Sunday afternoon, for many years, people have gathered at St George's Cathedral to listen to speakers, receive a blessing, and then march peacefully around the city block. This is a call for peace and the 'things that make for peace': justice, compassion, and freedom.

This year's theme is 'Freedom for All', focussing on people who are refugees or seeking asylum and who are in offshore or mainland detention. We thank God there are no longer children on Nauru, but there are still hundreds of adults there and on Manus Island. There are separated families, families in detention in Australia, people who have been charged with no crime who have been detained for years. There are people with serious illnesses that have been caused or exacerbated by indefinite detention who cannot access medical help.

All people are made in the image of God, to whom they are of infinite value. We cannot hear the words, 'Peace be with you' and respond 'And also with you' while we continue to deny peace and freedom to people who come to us seeking refuge.

Join us on Palm Sunday, 14 April, and add your voice to the call for peace, safety, and justice.







## MAUNDY THURSDAY REFLECTION

Dr Paula Gooder | Speaker and Writer on the Bible | UK

There are occasions in the celebration of Christian faith when time collapses in on itself and we are invited to step outside of humanity's linear timeframe and to enter God's eternal time. Our commemoration of Jesus' Last Supper with his disciples is definitely one of those times.

In it we are invited to look far back into history and to bring into the present the first Exodus from slavery into freedom; we also look backwards to the moment of the second Exodus when God's own son willingly died so he might lead God's people into freedom from sin. As we look back we bring into the present, we remember, reconstitute and proclaim God's historic actions in the world. At the same time we look forwards to the far horizon of time when we will join Jesus at the Messianic banquet and both he and we will, once more, be drinking of the fruit of the vine.

This looking backwards and forwards is more than just a memory and an anticipation, it is a making real in the present of events far distant, both past and future. As we remember, we transform the present, reminding ourselves not only that the God who brought his people from slavery into freedom will do so again and again but also that our feasting with Jesus is a joining-in now with the Messianic banquet. Celebrating the last supper holds together the past and the future in the present and in doing so it transforms us, God's people of freedom, to be people fit for his Kingdom.

The remembering that we do in our commemoration of the last supper is the most momentous theological action that we are called to do as Christians. It is an action laden with meaning and significance, though fortunately we do not have to comprehend it in all its complexity in order to do it.





# GOOD FRIDAY REFLECTION

The Revd Dr Gregory Seach | Warden | Wollaston Theological College

*'And a Good Friday was had by all'*

For many centuries, on Good Friday the Church has listened to 'the Passion of our Lord Jesus Christ, according to John'. This year will be no exception. Our lectionary again gives John 18:1-19:42 as the gospel of the day. And again, as in previous years, that follows hearing the Passion according to one of the Synoptic gospels (from Luke this year) on Palm Sunday (now appropriately also called 'Sunday of the Passion'). This means that twice during the course of Holy Week, we get to hear, and therefore reflect on, the suffering and death of Jesus. We are led to contemplate the place of Jesus' death in the whole story of our salvation, in and through God's beloved Son becoming flesh for us.

But John's gospel always has a slightly different story to tell from the Synoptics. And this is as true in the great events of the arrest, trial, death and burial of Jesus as anywhere else. John's gospel begins, we remember, with 'In the beginning' (John 1:1). It is a deliberate echo of the beginning of the book Genesis. On a number of occasions throughout the narrative of the fourth gospel, the evangelist is keen to let us know that this Word who became flesh was involved in all elements of creation; and, as at one point he will say himself, "My Father is still working, and I also am working" (John 5:17).

It should come as no surprise, then, that the arrest of Jesus takes place in the dark, and in a garden. Creation begins, Genesis 1 makes clear, when 'darkness covered' a formless void (cf Genesis 1:1). God speaks, and displays creative power. The Jesus we meet in the garden in John 18 is also full of action and power. When he confronts those who come to arrest him, by his simple words, "I am he", he causes them to fall to the ground (John 18:6). Jesus also appears fully in control of all that goes on: telling the soldiers and police to let the disciples go, telling Peter to put his sword away.

When the trial before Pilate begins, bizarrely it is the Roman governor who scurries backwards and forwards in and out of his headquarters: Jesus, the supposed 'prisoner' and 'victim' appears, still, to be the centre of calm authority, pointing out that neither Pilate, nor those who handed Jesus over, has any authority over him. Indeed, the only word Pilate uses to describe Jesus throughout the trial is 'King'.

As in the other gospels, Jesus is flogged, dressed in a purple robe, and crowned with thorns. But in John's gospel, we never hear of these instruments of mockery being removed. Presumably, therefore, as Jesus moves to Golgotha, he does so wearing Imperial Purple and a Crown. Furthermore, there is no sign of Simon of Cyrene in John's gospel. Jesus can get to the place of 'execution' (or is it a place of enthronement?) unaided by any human agent: he is, we might say, 'still working'! And, while Pilate undoubtedly intended the 'charge' placed on the cross as a signal to 'the Jews' that this is what their 'King' looked like, in John's gospel - especially given that it is in the three major languages of the region - it clearly says something else as well. Here, despite Pilate's earlier confusion, there is 'Truth'.

And even on the cross, Jesus is still 'working', still in control it seems. He creates a new community - a 'family' that has nothing to do with blood and genetics, but due to its members' relationship with Jesus, and therefore each other. And when Jesus utters his final words, it is as if the evangelist is confirming that, now, the work is indeed 'finished' or 'accomplished'. Blood and water flow from Jesus' side because, just as blood and water flow at every birth, so the new community brought to birth comes into being through this death. Furthermore, the narrative provides a sign of how this new community, created by and

around Jesus, will be marked: by baptism and eucharist.

All this takes place, it is also worth remembering, on what is, in Jewish calculation, the sixth day. And so, Jesus too can 'rest' in the new tomb - again, in a garden - on the seventh day. This gospel can't help, either, reminding us that the first events of Easter morning take place in the light and, again, in a garden, when Jesus is walking in the garden (rather as God does in Genesis 3), and, unsurprisingly, is mistaken as the gardener. Again, however, his creative voice is heard, and a relationship between disciple and 'teacher' - soon to be correctly identified by another disciple as 'my Lord and my God' - is renewed. This is the first day of the new creation.

The title of this piece comes from a wonderful poem by the Australian poet, Bruce Dawe. In that poem, Dawe cleverly uses Australian vernacular, in the mouth of the Roman centurion, to describe how "God Almighty, he laid down on the crossed timber". The centurion then recalls how

*we hauled on the ropes*

*and he rose in the hot air*

*like a diver just leaving the*

*springboard, arms spread*

*so it seemed*

*over the whole damned creation.*

It is worth remembering, however, that at the end of the six days in Genesis 1, when God saw all that God had made, God declared that 'it was very good'. When the God who becomes flesh, who works with his Father and the Advocate he will send, is finished his work and rests on the sixth day, John clearly means us to see this, too, is 'good' - and not just for us, but for the whole renewed Creation. No wonder we call this sixth day, Good Friday.





# EASTER DAY REFLECTION

The Revd Peter Smith | Rector | Parish of Dalkeith

Doubting Thomas is his name. He is famous for refusing to believe that Jesus Christ had risen from the grave. Thomas wasn't with the disciples when they saw Jesus - 'in the flesh', so he refused to believe without evidence, "Unless I see the nail marks on his hands and put my finger where the nails were, and put my hand in his side, I will not believe" (John 20:25).

A week later Jesus appeared to the disciples and Thomas. Jesus spoke directly to him. "Thomas, put your finger here, see my hands. Reach out your hand and put it into my side. Stop doubting and believe" (20:27). Thomas believed. The evidence was incontrovertible. Jesus said, "because you have seen me, you have believed; blessed are those who have not seen and yet have believed" (20:29).

Belief in the risen Jesus is not 'blind' faith but the logical response to eye-witness testimony. Jesus showed himself alive to his disciples and many others on multiple occasions over a period of forty days. He ate with his disciples. He appeared to Peter, James, Mary Magdalene, the two disciples on the Emmaus road, seven of the apostles at one time in Galilee, ten of the apostles on another occasion in Jerusalem, all eleven apostles two times, the women at the tomb saw him and he appeared before five hundred at one time in Galilee. The resurrection may be hard to believe but it is an undeniable historical phenomenon. The testimony is sound.

It's not for lack of evidence that people refuse to believe in the resurrection. People reject the evidence of the apostolic witness because of the implications of the evidence. If Jesus is God-in-the-flesh and was raised from the dead, he has a claim on our life. It means all that he said in the gospel and through the apostles is true. The implications for life are profound and far-reaching. It means life is to be lived on his terms and he is the one to whom our highest allegiance is given.

This Easter we hold the message of resurrection hope and like Thomas we renew our commitment to him in the words of Thomas, "My Lord and my God." (John 20:28). With Thomas we bow down in humble adoration and give him the praise that is due to his name, not just while we are at church but in all of our life. Resurrection changes everything.



## WHERE IS DEATH'S STING? WHERE, GRAVE, THY VICTORY?

Picture the scene.

In the thick darkness that accompanies those brief moments before the morning light breaks, a community gather in the grounds of the Pinnaroo Valley Memorial Park.

With expectant hope and eager anticipation, they watch as the sun rises over the lake. As the light pierces the darkness, so their proclamation of 'Hallelujah, Christ is Risen' breaks through the silence, and the poignancy of the moment is not lost on anyone.

In this place of death, they proclaim life, and joyously celebrate the resurrection of Jesus and the hope that his rising offers.

The Pinnaroo Easter Day Dawn Service will once again be hosted by the Parish of Kingsley North-Woodvale and Whitfords Anglican Community Church, with the support of the Metropolitan Cemeteries Board. It is a time of reflection, music and prayer focusing on the Easter theme of new life, even in the face of grief and loss.

It will begin at 6am; directions to the lake will be clearly signposted.

Refreshments after the service will be sponsored by Purslowe and Chipper Funerals, Wangara.

All are welcome.

For more details please contact The Revd Gill Rookyard ([rector@kingsley.perth.anglican.org](mailto:rector@kingsley.perth.anglican.org)) or The Revd Des Smit ([office@whitfords.perth.anglican.org](mailto:office@whitfords.perth.anglican.org))





## ALL APOLOGIES

Mark Jennings | Continuing Education Co-ordinator | Wollaston Theological College

In Plato's *Apologia*, when Socrates stood before the Athenian jury to defend himself against the charge of "making the weaker argument the stronger," it was his task to compose an "apology" for his actions. This is the sense in which we use the term "Apology" in theology – not a meek "I'm sorry" for one's deeds or beliefs, but a reasoned defence of them. Yet, what Plato's Socrates delivers is not really an "apology" in either sense. Rather than repenting of or defending his work, Socrates actually continues it, urging the men of Athens to exercise care of their souls, seeking meaning and truth rather than merely pursuing wealth and power. Socrates' words echo through the millennia down to our present time: the unexamined life is not worth living.

On Good Friday, we draw near once again to the time of Jesus' arrest, sentencing, and execution, as narrated by the Fourth Evangelist. St John's Jesus is typically the most loquacious of any of the portrayals of our Lord in the canonical gospels – and yet here, during his "trial," Jesus has remarkably little to say. In fact, like Socrates, Jesus offers no "apology" – no defence of his actions, and certainly no repentance. In remarkably few words, John's Jesus responds to Pontius Pilate's rhetorical sophistry with a simple statement of his mission – he has come to tell the truth, and those who are "of the truth" will recognise this. The clear implication of this is that those who fail to recognise Jesus' mission and identity are of something other than truth. Just as in the trial of Socrates, Jesus' words are not a defence, but a judgement upon those who have conspired to send him to his death – a judgement that echoes down through time to us hearing it today.

In the fallout from the conviction of Cardinal George Pell, it would be easy to be "apologetic" (in the sense that we normally use the word) about our place as the church in Australian society. Certainly, there is much to be sorrowful and repentant about. We may also be tempted to offer a reasoned "apology" (in the theological sense) for our role in this society, based on the authority of our Scripture and tradition. Yet, as the census figures reveal, our society is less and less interested in faith and church, and unlikely to even be aware of the content of the Bible and our traditions, let alone hold them in any kind of regard. Further, the moral authority of the church itself has been eroded, perhaps irrevocably, by the ongoing revelations of clergy sexual abuse.

Neither Socrates nor Jesus attempted to defend themselves in their hour of darkness, but simply continued carrying out the mission. On Good Friday,

we are reminded of our Lord's confidence in his identity as the one telling the truth – who is the truth – who understood the mission of being lifted up (onto the cross) in order to draw all to himself would require everything of him. Confident in his identity and mission, having loved his own, he loved them to the end (John 13:1).

It may be that we must decline to defend the indefensible, but instead continue in our mission by loving and advocating for those on the margins of society – such as the homeless, asylum seekers; and LGBTIQ people – and in so doing surprise our communities with our radical inclusivity. Perhaps our mission requires continuing to be present in communities as local parishes (whether economically "viable" or not), offering baptisms, confirmations, weddings, funerals, and of course true community – in so doing, surprising people by being a stable and safe presence in a world fatigued by constant change and risk.

It may be that many in Australia have reached the "end" of their faith in God or the church. And thus it may be that we are called simply to love them to the end, understanding that it is Jesus who will draw all to himself when lifted up on the cross, and our task can be no more than to point to him.



Sculptures by the sea 2019 - Photo: Philip Goldsworthy





# RELIGION AND ETHICS IN SCHOOLS

The Revd Peter Laurence OAM | CEO | Anglican Schools Commission

*Education is one of the keys to solving some of the big, seemingly intractable problems of the world, of our global village. It is through our schools and other civic institutions that we embed in the next generation the values we aspire to reach (The Revd Tim Costello).*

Today's schools are expected to teach everything. Literacy and numeracy are just the beginning. They are relatively uncontroversial. I say 'relatively' as nothing we do in schools today is beyond the scrutiny of the community, and nothing is beyond being critiqued (or just plain criticised) on the numerous social media platforms.

Teaching religion and ethics in schools, whether government, church-based or non-denominational, is controversial. As Christians, our foundation for any religion and ethics course is, unsurprisingly, Jesus Christ. That, in itself, is controversial today. Some in the community argue that as our schools receive significant government recurrent funding, it should mean that we forfeit the right to promote our values and beliefs. Such a view is not held by either of the major political parties in Australia. It is important to know this, with a federal election around the corner.

These discussions are relevant right now, with the first Australian jurisdiction determining to ban Chaplains in government schools from 2020. The ACT has taken this step, and one wonders if this will cause a groundswell in other jurisdictions around the nation. The ACT Education Minister's position is that the Territory's Education Act is 'secular' and therefore religious workers in government schools are incompatible with the Act.

Whether or not there is a change of Government in the coming weeks, the School Chaplaincy program

across Australia will remain. It is open to all schools, not just government schools. Whilst it is an initiative of a former Coalition Government, Federal Labor has confirmed that it will continue the program should they form Government, allowing schools to choose whether funding goes to chaplains or secular workers. Many would argue that this is a reasonable and understandable position to take, when education Acts were passed in and around the 1870s across our nation (before it was a nation) to establish public school systems founded on the three defining characteristics of 'free, compulsory and secular'. Incidentally, it took until the mid-1890s for WA to pass an Act to establish a mainly secular curriculum in government schools. Is that why our State's nickname is 'wait awhile'?

Of course, any Anglican school which chooses to receive the approximately \$20,000 per year grant from the Federal Government to subsidise a chaplain in their school would choose a 'religious worker' over a secular one, most often choosing an Anglican priest or deacon. That right won't change, no matter which major political party forms government.

There are many things on which Anglicans cannot agree. On one thing we do agree – that our schools should grow good ethical citizens who have a sense of vocation to serve humanity rather than self-interest. This message is a counter-cultural message in many ways, in a society which seems more concerned about 'me'. Tim Costello's words are a timely reminder for all in the Church: ... *It is through our schools and other civic institutions that we embed in the next generation the values we aspire to reach.*

An invitation from the Archbishop

## ENTERING HOLY WEEK

The 2018 listening process was a great success. Along with other initiatives for growing our mission strategy, I will be offering some times for people to gather together to pray, and to give thanks to God for our life in Christ.

Places  
limited

**The first gathering will be a Quiet Day on  
Saturday 13 April 2019  
9.00am to 12.00noon**

**Denise Satterley Room, Wollaston Conference Centre  
Morning Tea will be provided**

I look forward to being together as we pray, reflect on the door the Bible opens for us to walk through in Holy Week and to celebrate Eucharist.

Register online at: <https://www.perth.anglican.org/events/an-invitation-from-the-archbishop-entering-holy-week/>





# ST GEORGE'S CATHEDRAL - THE GREATEST STORY EVER TOLD

Dr Joseph Nolan | Organist and Master of Choristers | St George's Cathedral

St George's Cathedral Consort and the West Australian Symphony Orchestra will perform Bach's magnificent St Matthew Passion on 16 April, in the first co-presentation between the Cathedral and WASO.

Dr Joseph Nolan will conduct his new concert performance version, which heightens the flow and understanding of the greatest story ever told - the Passion of Christ. "What I try to do is choose music that people know and love, but present it in a new way that they might not have heard before. The Concert Hall acoustic is just sensational. To bring the resonant sound of the Cathedral Consort into the bloom of the Concert Hall is going to bring a tremendous luminosity to the text."

Joseph Nolan sees Bach's work as adding an important dimension to modern life: "For an audience of whatever age or background, the beauty of the St Matthew Passion is that it's a deeply spiritual piece. People I think are looking for something now. With social media, technology, they are looking for something different, to be touched in a new way, and if they come to St Matthew Passion, they might just find it."

The performance features top WA soloists

Paul McMahon as The Evangelist and Andrew Foote as Christ.

Andrew Foote commented: "Being a Christian, I always consider performing the role of Jesus a huge privilege, but also a massive responsibility to get the right 'tone of voice' – the compassion, the anger, the wisdom, and the resignation to the way the story ultimately plays out."

WASO Executive Manager Evan Kennea has huge respect for the Cathedral's talented musicians: "We've built up such a good artistic understanding between the Consort and the players of WASO that we thought: let's take it to the next level and do something really special."

Evan encourages people to come to the performance: "You listen and you feel and you experience in a really different way than sitting at home listening to a recording. You're part of a community of people, and that togetherness affects how you respond. It affects how you listen, it affects how you feel. When people come to a great concert, come to a great hall, they allow themselves to be moved, they allow themselves to think and feel differently."

To book tickets, go to this link <https://www.waso.com.au/concerts-tickets/whats-on/concert/St-Matthews-Passion> or call 9326 0000.







## BOOSTING WA SENIORS' DIGITAL LITERACY

Stephanie Buckland | CEO | Amana Living



Digital technology has become a part of everyday life but there is a generation of people who are missing out because they are unable to use technology or have limited access. Staggeringly, nearly one quarter of Australians between 50 and 69 have limited or no digital literacy.

To tackle this, the Office of the eSafety Commissioner has designed a program called 'Be Connected' to help all Australians thrive in the digital world. Amana Living has been part of the rollout of Be Connected and we've implemented the program across our retirement villages.

The partnership came about when Amana Living applied for a grant to run the program which aims to increase the confidence, skills and online safety of older Australians in using digital technology.

Our residents now attend weekly drop-in sessions

where they receive one-on-one tuition on how to use their digital devices, as well as support to use the 'Be Connected' learning portal.

We became involved because we are passionate about ensuring that older people have the opportunity to go online, making the internet and all of the services accessible to them. We're giving them the tools by ensuring there is a computer at each of the 12 sites, and the support to use them. We're hoping to help more than 350 residents improve their digital literacy with this project.

As a result of our involvement in the 'Be Connected' project, Amana Living is now part of a new pilot 'Be Connected Young Mentors' with the eSafety Office. This will look at how young people can exchange their digital skills with seniors.

We've been selected as the only WA aged care provider to be part of the pilot which will see us run two intergenerational projects at St Mary's Anglican Girls' School and All Saints' College. The project builds on the work we've done to establish GenConnect where students have mentored our residents in technology.

Like GenConnect, the pilot realises the untapped potential of intergenerational learning. A nationwide survey by the eSafety Office found 60% of young people aged 8 to 17 reported that they have taught a family member to use technology or a device. It also discovered overwhelming support for inspiring older Australians to learn about the internet and using mentoring to improve digital literacy.

Initiatives like these are part of our commitment to providing holistic support to older Western Australians, helping them to live full and meaningful lives.





## WOMEN'S SERVICE EXPANSION

John Berger | Outgoing CEO | St Bartholomew's House



I have some great news about the expansion of our Older Women's Homelessness Service which provides a safe, 24/7 transitional accommodation facility for women over 50 years experiencing homelessness – one of Australia's fastest growing groups at risk of homelessness.

Last month, our Older Women's Service expanded from 16 to 24 beds, and from part-time to 24/7 support, after a fundraising effort supported by our corporate partners, philanthropists, individual donors and the Anglican community. We still have eight more beds before we are at full capacity but we are first allowing new clients to settle in with clients who have been there a little longer. We are truly grateful for your support in this expansion venture.

One former client, who has moved into long-term stable housing and still considers the Women's Service her first home, says she likes to drop in and say hi to everyone or just walk past for comfort. She also added that the staff and service 'saved her'.

The Service, which opened in response to the growing issue of older women experiencing homelessness, still requires ongoing government support to remain sustainable. We are aiming for government support via the establishment of the state-wide homelessness strategy within the next 12 months.

St Bart's Older Women's Service is a unique program in WA that assists women to work through the steps required for them to safely and securely enter back into the community. It currently receives no government funding, though we are working to change that.

Hawaiian funded a \$1 million refurbishment that kick-started the service, which has now been operating for almost four years. Our other partners - Vermilion, The Packer Family, BN Investments, Feilman Foundation and the Stan Perron Charitable Foundation – have been instrumental in the expansion.

The Perth Anglican community have also contributed through volunteering efforts and funding, and other valued volunteering efforts from Vermilion, Fortescue Metals Group, BHP, Essence Designs, the ladies from All Saints College, and individuals have helped make the



transition to welcome eight more women so far, seamless.

The women we assist, however, are in great need.

We are thrilled that the Older Women's Service has successfully secured funding to double in size, however, we still only have funding to see us through to late 2019. The ongoing support of the WA community, including government, is critical to ensuring we can continue to assist the many women who come through our front doors seeking help. The need is great, but the funds are few. Again, St Bart's gives thanks for the support from the Anglican community.

**Keen to volunteer or want to make a tax-deductible donation? Please contact us on 9323 5100 or visit [stbarts.org.au](http://stbarts.org.au)**



**On any given night, 1 in every 200 people in Australia is experiencing homelessness**

To find out how you can make a difference visit our website  
**[stbarts.org.au/how-you-can-help](http://stbarts.org.au/how-you-can-help)**



St Bartholomew's House Inc  
7 Lime Street, East Perth, WA 6004  
T 9323 5100 E [reception@stbarts.org.au](mailto:reception@stbarts.org.au)  
[www.stbarts.org.au](http://www.stbarts.org.au)





## GOLDFIELDS GOD-TALK - DIALYSIS

The Revd Dr Elizabeth J Smith | Senior Mission Priest | Parish of The Goldfields

Why do so many people in Western Australia's remote communities have kidney failure? It's partly the extortionate cost of fresh food in outback stores, leading to poor diet and the risk of diabetes. It's the distances you have to drive for medical care if you fall sick, let alone for ordinary health check-ups. It's the generations of dispossession and dietary disadvantage among Aboriginal people. It's also about the complex chemistry of bore water. Local medical researcher and paediatrician, Dr Christine Jeffries-Stokes, has proved that it attacks the kidneys of all its drinkers, irrespective of race. It would be much cheaper to filter the water properly than to care for the next wave of people with kidney failure, but governments continue to drag their feet.

So a dozen dialysis chairs at Kalgoorlie Hospital are occupied for morning and afternoon shifts, six days a week, keeping people alive. Most dialysis patients are Aboriginal; most are far from their families and country. Quite a few live at Edward Collick Home, our local Amana Living care centre. The nursing staff in the dialysis unit are wonderful. They know their patients, their veins and their life stories as well as they know their own. There is

friendship and gentle, professional care.

Years ago, in a discussion about the body of Christ, a theologically astute colleague suggested that she was like the kidneys. Her role was to filter out the toxins and keep the blood clean. It's a great image. If those poisons build up in the blood of our physical bodies, we die. Spiritual toxins can kill, too. I produce some of them myself, when I deliberately or carelessly do what's wrong. Some spiritual toxins are environmental, like the chemicals in the bore water. These are the structural sins of collective selfishness and cultural wastefulness, hard to pin down on an individual, but affecting us all. One way or another, untreated, we get spiritually sick.

We need help to deal with the accumulation of damage in our spiritual lives. It's commonly known as confession and forgiveness. It applies to communities and to individuals. Lent is a great season for it, but not the only time we need it. We have prayers and people who help us name the damage and take responsibility for it. We have the Holy Spirit who cleans us up, purifies us, banishes the deadly debris of sin, and send us out, clear-eyed and hopeful once again.



Margaret Oliver - dialysis



# INTRODUCING ANGLICARE WA'S NEW CEO - MARK GLASSON

The Revd Mark McCracken | Mission Leader | Anglicare WA

Growing up in Sydney's outer-western suburbs in a single parent family provided Anglicare WA's new CEO with a tangible understanding of disadvantage and sparked a lifelong empathy with our most vulnerable.

Mark Glasson has taken the helm of Anglicare WA from Ian Carter, who last month left the organisation that he led for 24 years.

Anglicare WA's former Director Services was chosen from more than 100 applicants nationwide as the right person to lead the organisation into a new era.

Anglicare WA Chair, John Atkins, AO said Mark Glasson has an in-depth understanding of the organisation's mission, values and services, as well as a solid vision for the future of Anglicare WA.

"Mark is clearly held in high regard by his colleagues, from the executive to frontline service staff, as well as the service sector as a whole. I have every confidence that he will carefully guide the team at Anglicare WA, as well as its clients and stakeholders, through the transition from Ian's leadership.

"Mark brings a fresh approach and vision to the leadership of Anglicare WA, with the drive and passion to influence social change for WA's most vulnerable shared by his predecessor.

"The Board has every confidence the new CEO will maintain Anglicare WA's current momentum without disruption to service delivery to Anglicare WA's 41,000 clients across the State, while ensuring the organisation maintains its connection with the Anglican Church."

Mr Glasson, who is married with four teenage children, said he is determined to build upon the incredible legacy left by Ian Carter.

"Now more than ever before in WA, the most vulnerable in our community need courageous advocacy on their behalf to ensure they're not forgotten," said Mr Glasson.

As I know full well from being raised by a single mother in Sydney's blue collar western suburbs: no one chooses to live in poverty.

Anglicare WA must continue to be the unrelenting voice for WA's voiceless – those experiencing poverty, homelessness and trauma on a daily basis.

However, I believe that change is only possible when the community works together to support those in need.



Thank you for your ongoing support of Anglicare WA as we continue to help WA's most vulnerable."

## Anglicare WA Church Community Fund

Applications have opened to Anglican parishes in Western Australia for the Anglicare WA Church Community Fund.

Anglican churches across the State can now apply for grants of up to \$1,000 each to carry out specific local community development work which complement Anglicare WA's Mission, such as school breakfast clubs, events to address social isolation or outdoor equipment for activities to engage young people.

Grants will be awarded to up to 50 parishes each calendar year.

To find out more, visit [www.anglicarewa.org.au](http://www.anglicarewa.org.au)





# COMMUNITY SERVICE AT ST JAMES' ANGLICAN SCHOOL

Adrian Pree | Principal | St James' Anglican School

Earlier this year St James' Anglican School congratulated Year 10 students Mali Burns, Isabella Canham and Billy Jones who were selected to represent St James' as Anglicare Ambassadors for 2019. The Anglicare Ambassadors program connects students from schools around WA and gives them the opportunity to engage in social justice, educate them about social disadvantage and empower them to make a difference.

Mali, Isabella and Billy will be ambassadors for a year and will be involved in raising awareness and funds around youth homelessness. On Wednesday 20 February, the St James' students joined all ambassadors at the Anglicare WA School Ambassadors program launch. Student leaders from sixteen different Anglican schools were presented with their badges and listened to various presenters discuss how we can all work together to make a difference.

We sat down with our Ambassadors to ask them some of the reasons they are so passionate about this program.

## **What made you first want to be an Anglicare Ambassador?**

**Isabella** - Helping others whenever I can gives me a great sense of fulfilment and achievement, and an area I wish to pursue in my future career.

**Mali** - A few years back my cousin and aunt were homeless. What they went through was horrible

and I do not wish that upon anyone. If I can make a difference I will.

**Billy** - I applied because I'm a good and helpful person, and the world needs more people like that.

## **What are you most looking forward to about being an Ambassador?**

**Isabella** - I'm most looking forward to working with Billy, Mali and all the other ambassadors to help raise awareness of these issues.

**Mali** - I am most looking forward to helping people get their life back on track and help assist them in the best way I can. I may not know who I've helped but I at least know someone who was sleeping on a cold floor with only the clothes on their back, may now be safe and happy in a shelter.

**Billy** - I am most looking forward to helping people.

## **What piece of advice would you give to someone wanting to be an Ambassador?**

**Isabella** - Go for it because you can help so many people and if it's something you would like to do when you leave school you've already got an idea of what it's about.

**Mali** - Just go for it! This is a once in a lifetime chance. It is going to be such an amazing experience knowing you have helped someone less fortunate than you.

**Billy** - Be good to people and be good to yourself, only then will you be truly happy.



# RELIGION IN THE AUSTRALIAN DEFENCE FORCE

Media Release

The Australian Defence Force (ADF) has entered a new agreement, together with the major religious groups in Australia, with the Chief of the Defence Force (CDF) signing a new Memorandum of Arrangements (MOA) on 5 December 2018.

The new MOA was developed to meet the evolving diversity of the ADF population and its different faith and religious needs. The Anglican Bishop to the Defence Force, Bishop Ian Lambert said, "It is nearly 40 years since the original MOA was struck between Churches and Government. This is a significant achievement given the changing religious landscape of Australia and the rise of secularism. It points to the significance given to religion and faith matters by our senior military officers. While the MOA process had taken a long time, I am pleased with the outcome and proud of the achievement."

The ADF has maintained a relationship with religious institutions since the early 1900s. In 1981, the ADF established the Religious Advisory Committee to the Services (RACS) to

provide guidance and advice for ADF members and its leadership on religion, religious practices and spirituality.

The new agreement recognises that the religious, spiritual and pastoral needs of all ADF members is a matter of the highest importance and demonstrates Defence's continued commitment to ensuring provision is made for all ADF members of all religious groups to practise their faith. The new MOA details the foundation for the work of RACS for the future. Early in 2019, RACS will also welcome into its membership representatives from the Muslim, Sikh, Hindu and Buddhist faiths.

Bishop Lambert, along with the other RACS members, acknowledges the military environment within which ADF members are employed, and continues to ensure recruitment of suitable clergy to serve as Defence chaplains while recognising the broad scope of religions and denominations of ADF members.

Bishop Lambert retires from his ministry as Bishop to the Defence Force after six years, in October 2019.



The Chief of the Defence Force, General Angus Campbell AO DSC, watches as Bishop Ian Lambert signs a new MOA on behalf of the Anglican Church of Australia





## ANZAC DAY

The Right Revd Ian Lambert | Anglican Bishop to the Defence Force

Anzac Day, and once again Australia will pause to remember those who committed their lives to the purposes of world peace and for the continued freedom of their country.

Over 100,000 Australians, soldiers, sailors and airmen, both men and women, have made the supreme sacrifice in the pursuit of peace. And of course 41 of those gave their lives in our most recent conflict in Afghanistan and the Middle East. Many more are suffering unseen wounds in mind and spirit. Australian Defence personnel are still deployed across the world, including the Middle East, South China Sea, and the Pacific.

Those who gave their lives, paid the ultimate price, for which we gained a reputation as a nation, that would stand up for peace, though it nearly cut the heart and future out of our nation in two world wars.

For our willingness to defend the basic human rights of freedom and peace, we gained a national identity, a tradition of sacrifice, bravery, and mateship - second to none in the world. And we showed the world that we were not only a nation of battlers, but a nation of achievers, a formidable force, brought together from diverse backgrounds for the common cause of God, King, Queen, and country.

We mourn the loss of mates, relatives or neighbours that departed these shores, perhaps seeking adventure but not knowing the realities and daily tragedies of war. They were not to know what it would be like to storm the rugged beaches of Gallipoli; get trench foot in the bog of the Somme; to cook in the desert sun; to fight for survival in the jungles of Southeast Asia and the Pacific; to suffer in Japanese and German POW camps; to fight against the ISIS and Al Qaeda in Central Asia.

But it was the diggers, the sappers, the gunners, the wireless operators, the sailors, the bombardiers, the airmen, ordinary blokes that made the difference in war. Their works of bravery, their initiative, the battle discipline, their sense of humour, their loyalty to their mates and country became renowned across the world and the Australian War Memorial in Canberra gives testimony to the character.

One such fellow was Earnest Corey, born in the hills near Cooma. He enlisted in January 1916 and marched with the men from Snowy River in the famous recruiting march to Goulburn. Within 12 months of enlisting, he was still in his early 20s, and he found himself on the battlefields of France.

The Australians were attacking the infamous Hindenburg line and suffered over 3,000



casualties in this battle alone. But it was here that Corey won his military medal for his work and devotion to duty, and not as an officer, not as an NCO, or machine gunner, but as a stretcher bearer. Then, at the battle of the Menin Rd when a further 5,000 Australian casualties were lost, Corey's unswerving courage earned him a bar to his military medal. His citation read in part: The greatest danger did not deter this man from carrying out his duty often under heavy machine-gun fire and artillery fire. Corey was to receive two more bars to his military medal. A Military Medal with three bars - his citation included words like Regardless of personal danger, unselfish, cheerful at all times, a fine example of courage, coolness, determination and devotion to duty under fire. This was not a man that was cited for bravery in an instant of madness, no this was a man who earned his awards over 22 months all as a non-combatant. Just one of the ordinary young blokes from the bush.

While it is right to remember those who went away and served on active service, we ought to spare time to remember those who stayed behind to keep the wheels of industry turning, to bring the crops, to milk the herd, to shear the mob, and to watch over the next generation. This was mostly women.

**- greater gift has no man than to lay down his life for a friend....**

We will hear this again this ANZAC Day, but it is actually from John's Gospel and refers to what Jesus did, for you and me, 'his friends' – he laid down his life, that you might live. The Son of God chose to die for you, that your sins may be forgiven and you might be restored to the God who created you! And such sacrifice demands a response. How do we respond when we hear that we have a God who loves us, so much, that he sent his Son to rescue us? And like many of the ANZAC's, it cost him his life!

Lest we forget.

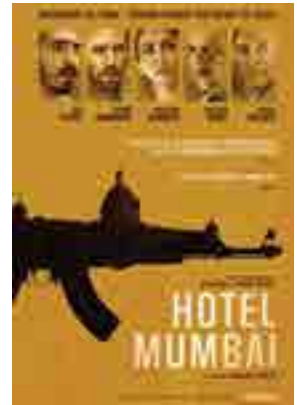


# HOTEL MUMBAI

Mark A Hadley | Reviewer

A skilled communicator and writer for more than three decades, Mark has scripted and produced TV shows including *The Christ Files* and *The Life of Jesus*, as well as reviewing films, TV programmes and children's books

**Rated** M for Mature themes, violence and coarse language  
**Distributor** Icon  
**Release date** 14 March, 2019



*Hotel Mumbai* is as close to experiencing the horror of a terrorist event as any viewer is likely to want to get. Based on research that gives a 360-degree view of that city's 2009 attacks, the film brings home the sheer evil that pervaded those atrocities. But in doing so, it could also reinforce the supposed connection between faith and fanaticism.

*Hotel Mumbai* is based on the real terrorist attacks that rocked the city for four days. In particular, the story focuses on the Taj Mahal Palace Hotel, Mumbai's most luxurious five-star location. Armie Hammer plays David, an American guest staying with his wife Sally (Tilda Cobham-Hervey), and their assistant Zahra (Nazanin Boniadi). At the other end of the spectrum is Dev Patel, a lower-class waiter called Arjun who leaves his pregnant wife each day to care for the needs of wealthy clientele. And alongside Arjun, acting both as boss and mentor, is Chef Hemant Oberoi (Anupam Kher), who daily reminds his staff of the level of dedication their service requires:

**"Remember always, here at the Taj, 'Guest is God'."**

This phrase takes on a new meaning, though, when the terrorist attack begins. As the ten members of the Islamic terrorist group Lashkar e Toiba fan out through the city, indiscriminately killing with their AK-47s, a panic ensues that sends scores of people fleeing to the 'Taj' for safety. When terrorists slip in with the fugitives, a deadly cat and mouse game begins. Very quickly Arjun and Hemant must decide whether the hospitality they owe



their guests includes laying down their lives.

The emotional impact of *Hotel Mumbai* arises from the recounts of real survivors, recorded in the documentary *Surviving Mumbai*. The result is a palpable sense of evil that is likely to affirm for every viewer that not every worldview can be tolerated. However, it's also likely to strengthen the popular view that religion – at least, unquestioning faith – is the most dangerous weapon in the terrorist's arsenal. Lashkar e Toiba means 'Army of the Righteous', and the most righteous thing their believer can do is kill those who deny their faith. Indian interviews with the sole surviving killer would reveal that this attack was first and foremost a holy war:

**Police officer:** Didn't you ever ask, "Won't I feel pity for these people I'm killing?"

**Terrorist:** I did, but he said you have to do these things if you're going to be a big man and get rewarded in Heaven.<sup>1</sup>

Jesus warned his disciples that a day would come when people would harbour the mistaken belief that killing his followers could actually be considered service to God. However, prominent atheists have inferred that this sort of violence is the birthright of every religion – including Christianity –

that stubbornly maintain there is only 'one way' to please God. The problem is that this thinking confuses faith with fanaticism. For some, they are one and the same thing, but fanaticism is actually what occurs when faith is absent. The terrorists who attacked Mumbai did so because they only had their 'works' to fall back on; they had no faith that simple trust in God was enough to save them. And, like the Pharisees in Jesus' day, that lack of trust led to more and more fanatical efforts.

Faith, though, is actually the opposite of such fanaticism. It doesn't rely on our efforts, but rather rests on the object of our faith – the one in whom we put our trust. That's why Jesus said to a generation that was struggling to make their own way to Heaven,

*"Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light."*<sup>2</sup>

But if we set Him aside and choose to trust in something else... and if that object proves to be incapable of providing the peace our hearts yearn for, then once again we will be thrown back on our own efforts. And the hopelessness that results is enough to produce even the desperate violence *Hotel Mumbai* displays.

<sup>1</sup> Excerpt from the police interrogation recorded in the documentary, *Terror In Mumbai*.

<sup>2</sup> Matthew 11:28-30, NIV, <https://www.biblegateway.com/passage/?search=Matthew+11%3A28-30&version=NIV>





## THEATRE

Anthony Howes

Tony presents arts and entertainment news Saturdays from 10am - 12noon on Capital Radio 101.7 FM and Capital Digital

Despite Perth Festival and Fringe Festival being behind us, there is no slackening of the pace for theatre experiences, with a series of radio plays to be listened to, and stage performances for children through to senior citizens!



After sell-out shows around the country, the hilarious comedy revue **Senior Moments** is back starring **John Wood, Max Gillies, Benita Collings** and **Geoff Harvey**. This is all about old people and the young people they have to deal with, with sketches and songs and performers who are old enough to know better, all making wicked fun of the trials and tribulations of growing old disgracefully. Staged at the State Theatre Centre from 10 April 2019, **Senior Moments** plays at various times over its season, which ends on 16 April. They are Wednesday and Thursday at 1pm, Friday 1pm and 7.30pm, Saturday 2pm and 7.30pm, Sunday 12.30pm and 4.30pm; Tuesday 11.30am and 5.30pm; Wednesday 1pm and 6.30pm. The performance runs for 90 minutes, with no interval.

**Billionaire Boy** by David Walliams is a play that is certainly for children, but is being enjoyed by all ages. Of course, there is much more to its author David Walliams, than TV's 'Little Britain'. Indeed, critics are suggesting he rates alongside the legendary Roald Dahl as a writer of children's stories. **Billionaire Boy** comes to the State Theatre Centre 24-27 April. It is the story of a boy who has everything, except a friend. The play explores important social issues such as bullying and self-esteem; but this exploration is done through comedy and lovable characters and lots of laughter.

To celebrate **National Trust Heritage Festival** Capital Radio 101.7 and Capital Digital, begin a series of



radio dramas on Easter Day, 21 April and subsequent Sundays at 7.30pm. The playwright is Jenny Davis OAM, with casts of Perth's most talented thespians. Recordings were made in the Old Mill Theatre in South Perth, and are produced by yours truly, with technical production by former ABC colleagues Edo Brands and Karl Akers. The series runs through to the eve of WA Day, in June. The first play, to be heard in two parts is **Uncovering May Gibbs**. Part one begins on Easter Day, with part two the following Sunday, 28 April. May Gibbs grew up in Western Australia and it was our flora and fauna that inspired her paintings and stories. The play begins, aptly, with her early life – much of it in South Perth – and her friendship with two other iconic and much-loved Australian children's authors of the early 20th century, Ethel Turner of *Seven Little Australians* fame, and Mary Grant Bruce who wrote the *Billabong* series. The play allows us to see these characters against the highs and lows of that era; the joys and the sorrows. I shall detail the other plays in the series in coming months. This series marks the first WA produced radio dramas celebrating our history recorded for more than a decade, presented by Capital Community Radio in association with Theatre 180/Agelink Theatre and the Old Mill Theatre, South Perth.

April, of course, brings to us the most important drama of all - Passiontide, Holy Week and Easter. Tolstoy once said, "theatre is the strongest pulpit for the modern man". Let us pray that Easter's celebration of resurrection and new life flows out of both churches and theatres into the streets of our city.

## PURPLE PATCH APRIL 2019

7 Archbishop

Balga-Mirrabooka

**Palm Sunday**14 Archbishop  
Bishop KateSt George's Cathedral  
Riverton**Maundy Thursday**18 Archbishop  
Bishop KateSt George's Cathedral  
Riverton**Good Friday**19 Archbishop  
Bishop KateSt George's Cathedral  
Riverton**Easter Day**21 Archbishop  
Bishop Jeremy  
Bishop KateSt George's Cathedral  
Quairading  
Riverton28 Archbishop  
Bishop Jeremy  
Bishop KateAnglican Consultative Council, Hong Kong  
Bassendean  
St George's Cathedral

## CLERGY NEWS

## APPOINTMENTS

The Revd David Entwistle	Chaplain (Deacon), Swan Valley ACS	25.02.19
The Revd Peter Hotchkin	Deacon, Yanchep	25.02.19
The Revd Linda Pilton	Chaplain (Deacon), Peter Moyes ACS	25.02.19
The Revd Timon Yanga	Associate Priest, Balga-Mirrabooka	01.01.19 - 30.04.20
The Revd Lorna Green	Rector, Carine-Duncraig	02.06.19

## CHANGE OF STATUS

The Revd Robert Graue	Rector, Lakelands	01.03.19
The Revd Lynn Eastoe	Rector, Murdoch-Winthrop	01.04.19

## LOCUM TENENS

The Revd Melanie Simms	Bicton-Attadale	01.03.19 - 31.08.19
The Revd Dr David Seccombe	Ellenbrook	04.03.19 - 30.09.19
The Revd Jon Reinertsen	Como-Manning	01.03.19 - 30.09.19

## PERMISSION TO OFFICIATE

The Revd Graeme Manolas		01.03.19
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## LAY NEWS

Dr Carolyn Tan	Senior Woman Lawyer 2019 (WA)
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## APPOINTMENT

Mr Joe Calleja	Interim Chief Executive Officer, St Bartholomew's House	23.03.19
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## RESIGNATIONS

Mr John Berger	Chief Executive Officer, St Bartholomew's House	22.03.19
Mr Kerr Fulton-Peebles	Principal, Esperance Anglican Community School	05.07.19
Mr Stephen Webber	Headmaster, Guildford Grammar School	31.12.19

## RIP

Mrs Meryon Goode	Wife of the late Canon Les Goode	22.02.19
The Revd Fred Buchanan		27.02.19
The Right Revd Bruce Rosier AM		28.02.19
Dr Donald Leinster-Mackay		28.02.19





# MOTHERS' UNION PERTH - MOVING FORWARD TOGETHER

Kaye Healy | President

As its name suggests, Mothers' Union is a body of men and women with different skills and temperaments, but united in one purpose to offer 'Christian care for families worldwide'. With over 4 million members worldwide, Mothers' Union provides a network of prayer, care and support for families who are suffering because of natural disaster, war and general poverty. Literacy classes, savings groups, health and nutrition education, parenting education and shelter for women traumatised by rape are amongst the programs initiated by locals and supported by Mothers' Union. Members in Perth contribute to the grants given by Mothers' Union in Australia for such things as family conferences, the training of lay leaders and the professional development of Indigenous women clergy in the northern-most dioceses of our vast nation.

In 2019 Mothers' Union Perth will also play host to visitors from the Anglican Church of Myanmar and to James and Simone Boswell from Sydney. James and Simone have combined their professional expertise in IT and education, their experience in raising six children of their own as well as helping dozens of families develop confidence in parenting and their Christian faith to develop a series of seminars on Raising Kids in an Online World. Sponsored by Mothers'

Union, they will be presenting these seminars in the Parishes of Dalkeith (Thursday 23 May, 9.30am-12.00noon), Woodlands-Wembley Downs (Thursday 23 May, 7.00pm-9.30pm), Applecross (St David's, Friday 24 May, 9.30am-12.00noon), Kallaroo (Friday 24 May, 7.00pm-9.30pm) and Bassendean (Saturday 25 May, 9.30am-12.00noon). These events are free and open to all. Further details are available from the Secretary at [pthmusec@westnet.com.au](mailto:pthmusec@westnet.com.au).



Born out of the desire of one woman to benefit the families in her parish, Mothers' Union has grown to be a multi-faceted, multi-national organisation of Christian men and women seeking to bring Jesus into the homes and lives of people wherever they live. Why not join us as we 'move forward together' here in Perth. Contact Diocesan President, Kaye Healy at [pthdiocesanmu@westnet.com.au](mailto:pthdiocesanmu@westnet.com.au) if you would like to know more.

**MU Australia**  
Part of the World Wide Mothers' Union  
**DIOCESE OF PERTH**

## Synod 11-13 October 2019

### Friday 11 October 2019

**6.30pm** Synod Eucharist at St George's Cathedral followed by the First Sitting of the Second Session of the Fiftieth Synod, including the President's Address

### Saturday 12 October and Sunday 13 October 2019

Second and Third Sitzings of the Second Session of the Fiftieth Synod, Peter Moyes Anglican Community School, Mindarie

**8.30am** Saturday 12 October

**1.00pm** Sunday 13 October

### DEADLINES for SYNOD BUSINESS

**LEGISLATIVE MOTIONS** to be received in the Diocesan Office by 5.00pm on **Friday 9 August 2019**

**EARLY MOTIONS** to be received in the Diocesan Office by 5.00pm on **Friday 30 August 2019**

**NOMINATIONS FOR ELECTION BY SYNOD** to be received in the Diocesan Office  
by 5.00pm on **Thursday 3 October 2019**

### Synod Workshop

**Saturday 14 September 2019** from 9.00am to 12.00noon at the Wollaston Conference Centre

**Synod packs** will be posted to Synod members on 10 September 2019 and will also be available on the Diocesan website

For further information, please contact  
**Susan Harvey, Synod Co-ordinator**  
[synod@perth.anglican.org](mailto:synod@perth.anglican.org)

## BOOK REVIEWS



Shirley Cloughton

*THE MERCIFUL HUMILITY OF GOD*

This new book appeared without fanfare; we nearly missed it and thanks to a tip-off, caught up with the first copies as they arrived in Australia, albeit part-way into Lent.

In this insightful book, Jane looks at patterns, choices and decisions, showing how we define ourselves by the most important things we would want to shape our lives. "In Lent", says Jane, "we are preparing ourselves for the holiest season of the Christian year...what we actually see of course is a human being mocked, beaten, abandoned by his friends and followers, tortured to death on a cross..." God must be met, not in the trappings that human beings expect of him, but in the humility that he has chosen, in Jesus Christ.

Using this book as a reflection and study, we are trying to slow ourselves down enough to pay attention to the ways of God. But these ways are strange to us, and easy to miss. Along the way, our companions will be people who have

walked this path before us, including, St Augustine, Julian of Norwich, St Francis, Teresa of Avila and Jean Vanier. Augustine's story is perhaps a familiar one – he was searching for a theology to justify himself and his choice. The reality is "that human beings are made to be interdependent and vulnerable to each other so that 'success' cannot be achieved by any at the expense of others." This reality is offered to us as a model.

In an excellent YouTube video (easy to find on an internet search and well worth the exercise), Jane presents insights into the genesis of this book which accepts that the **poor fight for life – the rich for control**. Jane also says it in another way – In Jesus, we see God's humility lived out in the world" not claiming power, prestige, approval or safety.

There is no place where God cannot be found, peacefully working an unimaginable future, with the humble and merciful power of resurrection life.

*THE NEW OXFORD ANNOTATED BIBLE WITH THE APOCRYPHA*

(SPECIAL PRICE FROM ST JOHN'S BOOKS DURING APRIL 2019)

FIFTH EDITION FULLY REVISED AND EXPANDED, An Ecumenical Study Bible

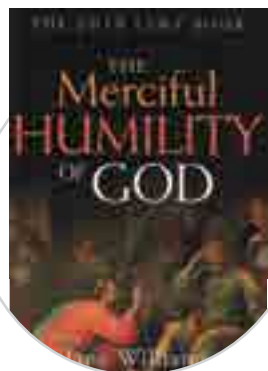
When we received our first copies of this new edition of *The New Oxford Annotated Bible* last month, staff and customers in the shop were impressed at this popular bible achieving a fifth edition. A consensus of those present, saw them all confessing to holding the Second Edition 1973, making them feel rather old!

The editors claim "that extraordinary longevity" of 50 years since the first edition, is testament to its success, principally through retaining the format and features, and the collaborative revision process which consists of each contribution being read in its entirety by at least three of the editors.

It will be useful for the reader to be familiar with the layout – comprising an introduction sketching the book's structure, main themes, literary history and historical context, as well as broad lines of interpretation. At the bottom

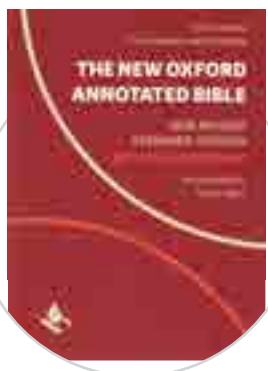
of each page, in a different font to the Biblical passage, are the annotations (notes) which are intended to enhance the reader's understanding, providing essential background and interpretation rather than just summaries.

It is a Study bible, and is ecumenical. *The New Oxford Annotated Bible* is generally recommended for EFM (Education for Ministry). Students might prefer the Board (hard cover) edition which will be available a little later this year, but what great value is this new paperback version. For the fifth edition the editors have thoroughly revised the study materials and commissioned 15 new essays by scholars including Pheme Perkins, Michael Coogan, and Carol Newsom. This one-volume comprehensive work consists of 2,500 pages and if you do not already own a copy you will wonder how you ever managed without it!



Jane Williams

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OXFORD

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**Bishop Michael Curry**

**\$17.95**

## *CRAZY CHRISTIANS* By Stuart Guthrie | Formation Student

I found *Crazy Christians* by Bishop Michael Curry to be an enjoyable, as well as a thought-provoking, read. The book is based on a series of sermons given by Bishop Curry. It commences with the hypothesis that just as Jesus lived radically, so too are we called to be “crazy Christians” in the world today. In the book he suggests that quite often the Christian life is one that goes against the grain of the world; and that, ‘What the Church needs, what this world needs, are some Christians who are as crazy as the Lord - crazy enough to love like Jesus, to give like Jesus, to forgive like Jesus, to do justice, love mercy, walk humbly with God – like Jesus. Crazy enough to dare to change the world from the nightmare it often is into something closer to the dream that God dreams for it.’

One of the things that makes the book so engaging is Bishop Curry’s use

of personal stories, all of which are accompanied with deep wisdom as to the lessons learned from them. One example is when he recalls his mother suffering from an aneurism, and how his family ensured that life continued on as normal around her hospital bed. He also reflects on his experience preparing a Chinese missionary’s sons for baptism and how this experience lead him to realize what discipleship truly means. For example, that true discipleship moves us beyond divisions.

Throughout the book Bishop Curry reminds the reader of the beautiful unity that we are called to live in the Body of Christ, and gives tips on how to do this. For instance, in Chapter 7 he writes about how the very heart of our worship (*lex orandi, lex credenda*) each Sunday reflects our call to be one. I highly recommend this book.



Has it been your desire to visit the Holy Land, to the places where Jesus prayed, preached and gave his life for our sake on the Calvary?

Join Randa and John Snobar on an authentic, spiritual life changing pilgrimage. Both were born and brought up in the Holy Land; they speak the language, know the area intimately, have excellent contacts and are fully conversant with the cultural sensitivities. Randa, who was

brought up in Jerusalem, is the daughter of Bishop Faik Haddad, the first Palestinian Anglican Bishop in Jerusalem.

John or Randa will accompany you from Australia. Throughout the time that we are in the Holy Land, we will also be joined by hand-picked, dedicated, professional, licensed, local Christian tour guides.

Church leaders: please call us to arrange for an

obligation-free information night for your church, to explain what to expect from a genuine, authentic Christian pilgrimage.

Please register your interest by calling Randa on 0431 125 533 or John 0404 184 622

Email: [support@christianpilgrimage.com.au](mailto:support@christianpilgrimage.com.au)

Facebook: [www.facebook.com/christianpilgrimage](https://www.facebook.com/christianpilgrimage)



## NOR'WEST POSTCARD

Jocelyn Ross OAM

Dear Messenger,

The Revd Eldred and Geraldine Royce of Northampton Parish hosted the town's annual Harvest Thanksgiving Service in February, joining with the Uniting Church to thank God for his abundant blessing in the past season and praying for residents and farmers to acknowledge that God is their creator and sustainer.

A ladies' movie night at Newman Anglican Church attracted a good audience to view the American film, *War Room*, about the importance and power of prayer, which prompted good discussion. Amanda Kyngdon, wife of the Anglican minister, asks us to pray for friendships to grow and prompt some families to join the church.

The Revd Daniel and Bec Faricy at Kununurra report that 'God's Big Picture' overview of the Bible course is being well attended by church members. Please pray for Daniel as he prepares a seminar for church members on Gender Theory and the Respectful Relationships program which is being introduced in schools.

Vale Val Ashplant and Mike Patten of St George's Church, Bluff Point. Our love and prayers are with the church family there as they mourn the deaths of these dearly loved parishioners – both were long term committed members and office bearers. Val had served as MU Diocesan Secretary and President.

Bill and Jocelyn Ross give thanks for the many contacts they have made in Shark Bay. This year they pray they can turn them into connections and provide opportunities to share their faith and hope in the Lord Jesus.

Eion Simmons and Brendan Hurley thank God for a great youth group evangelistic dinner conducted at Holy Cross Cathedral. Five out of six new young people who attended indicated they wanted to know more about Jesus. Please pray for follow up, and that they will join the group.

Diocesan Communications and Fund Raiser, Mrs Eugenie Harris, invites us to pray for the recently launched Gospel Foundation Fund to support the long-term sustainability of the diocese, and for generous hearts towards God.

*"In everything give thanks, for this is the will of God in Christ Jesus for you."* 1 Thessalonians 5:18



Messenger

GPO Box W2067

Perth WA 6846

Australia

Jocelyn



Val Ashplant



Mike Patten

For more news about the North West visit  
[anglicandnwa.org](http://anglicandnwa.org) | [@northwestanglicans](https://www.facebook.com/northwestanglicans)

Phone: 99481067, Mobile: 0447061057

Email: [jocelynclareross@gmail.com](mailto:jocelynclareross@gmail.com)



## BUNBURY POSTCARD

The Revd Dr Lucy Morris

Dear Messenger



The last few months have been busy for the people in the Diocese of Bunbury. We celebrated the recent visit of The Revds Wayne Warfield, Cathie Broome and The Revd Canon Geoff Chadwick and Mrs Robin Warfield to our Sister Diocese, Kapsabet, in Kenya in mid-January. It was a wonderful visit, strengthening our relationships and we had time to listen and learn. A very blessed visit.

The Revd Melusi Sibanda will be leaving the Diocese and St George's Anglican Church, Dunsborough, to take up his new role as Dean of St Paul's Cathedral, Rockhampton. His last service in the parish and the Diocese will be on 15 May. The Diocese congratulates him on his appointment - he will be greatly missed.

The news of The Revd Karen Cave's appointment as Priest-in-Charge of St John's Church in the Parish of Albany was joyfully received. She will take up her new position in early July, moving from her current work in the Parish of Mandurah to Albany.

We were pleased to finalise our application for membership to the Anglican Representative National Redress Scheme which was accepted at the end of February. We hope by the time this Postcard is read, the Diocese will also be accepted as a member of the National Redress Scheme as well.

Preparations are underway for our annual Chrism service, which is being held in St Mary's, Kojonup, on 11 April. The new Boniface Care Lawrence House Centre will be blessed by Bishop Ian Coutts following this service. This has been a significant achievement for the parish led by The Revd Lindy Rookyard and her parish council.

Messenger

GPO Box W2067

Perth WA 6846

Australia



Bishop Ian Coutts signing the membership application for the Anglican Representative National Redress Scheme (ARNRSL)



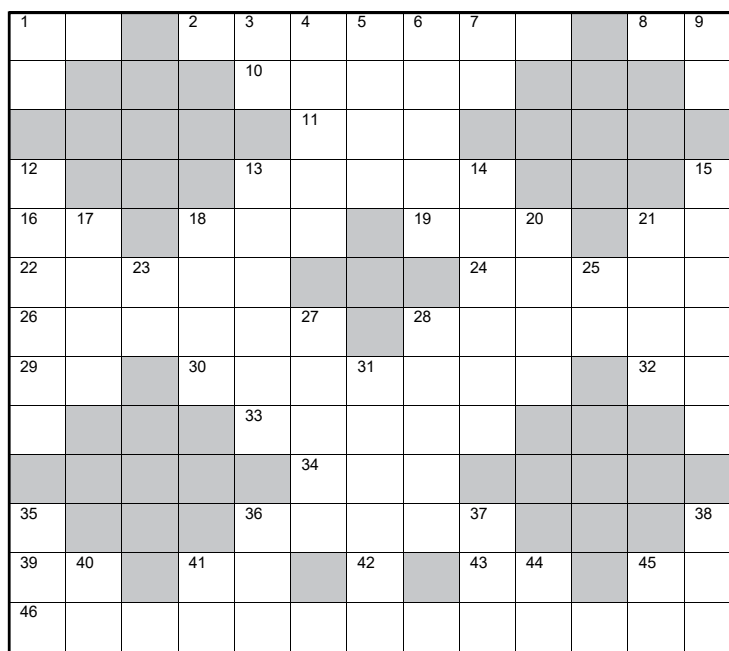
Arrival of the Diocesan party at the airport with Bishop Paul Korir, The Revd Wayne Warfield, Mrs Robin Warfield, The Revd Cathie Broome, Mrs Celine Korir, and The Revd Canon Geoff Chadwick

## ALL THE JOY ON THE EASTER FRONT



The Revd Ted Witham has been helping *Messenger* readers flex their brains for more than a decade, setting challenging crosswords in his spare time.

Ted is fascinated by linguistics and teaches French and Latin at the University of the Third Age.



## ACROSS

1. & 8 across.  
Aslan walked on crumpled lino? (4)
2. Flipped an e-pack the night before Lent started. (7)
8. See 1 across.
10. The trolls are out for taxes. (5)
11. A groove in truth. (3)
13. Anoint bundled reams. (5)
16. Evangelical Weekly begins. (2)
18. Used to be in dishwashers. (3)
19. Politician as per reversals. (3)
21. & 32 across.  
Create a thousand kea migrating. (4)
22. I rid a tangle twice across the circle. (5)
24. Lose a bunch of medicinal plants. (5)
26. The so-called Sky Inn has little fat. (6)
28. Take nothing from the rotating coolest into the smallest room. (6)
29. Olde Englishe! (2)
30. Shakes and rattles the B-list actress. (7)
32. See 21 across.
33. It's here, mixed up but still pure and transparent. (5)
34. Old Testament abstracts. (3)
36. Breathe out coconut fibres from the choirs. (5)
39. Put back without tea being elevated? (2)
41. Therefore, Second Order Franciscans. (2)
43. Minimum exposure level. (2)
45. Little apostle. (2)
46. Shake the sequin qua magi on the last Sunday before Ash Wednesday. (13)

## DOWN

1. & 9 down. 40-day fast in Valentine's? (4)
3. In the place of ancient texts? (2)
4. An article from fragmented Romans on the laws and customs. (5)
5. A hint of any number from confused uncle. (4)
6. L.A. art heaped on communion table. (5)
7. Thousands of Kings. (2)
9. See 1 down.
12. Character in hypersonic space. (6)
13. Holy people in satins, bows. (6)
14. In ale, err. It has greater veracity. (6)
15. The Feast of the Resurrection can steer a rabble! (6)
17. Weak variety of party for the deceased. (4)
18. Take victories in winsomeness? (4)
20. A conspiracy brings one out in splotches. (4)
21. The same ekes out across the quiet and humble ones. (4)
23. Begins deist instruction. (2)
25. Starts outside the sanctuary. (2)
27. Gulliver's brute – are out of a muted hooray! (5)
28. 500 are short of the mixed credal - transparent. (5)
31. Retain ocular membrane. (6)
35. Reverse quest without ET for eastern market. (3)
36. French rooster roasted in wine. (3)
37. Bishop's purvey among the Pharisees! (3)
38. Sap stirred into jacuzzi. (3)
40. Picked up a little plutonium. (2)
41. South Northam. (2)
44. Little Lichtenstein. (2)
45. Amos before noon! (2)





## OUR RICH LITURGICAL HERITAGE

The Right Revd Dr Peter Brain

On 18 June 1815 the people of England were greeted with the news WELLINGTON DEFEATED! There was national despair and fear. However, a few hours later when the fog lifted across the Channel, the true message was revealed; WELLINGTON DEFEATED THE FRENCH. Joy and relief replaced uncertainty.

Many centuries previously, the news of Jesus' bodily third day resurrection brought joy where there was fear and confidence replaced uncertainty. Since Jesus' victory over Satan, death and sin is of far greater significance than any naval victory, we continue to express our joyful confidence in many ways as we worship. The greeting *Christ is risen* draws our confident declaration: *He is risen indeed*. With millions of believers around the world we affirm: *On the third day he rose again in accordance with the Scriptures* and during the Thanksgiving we exclaim: *Christ has died. Christ is risen. Christ will come again*.

Sharing in worship is a great fog lifter! Vision is restored and hope invigorated by the liberating Easter truths of our Lord's sin-bearing death and glorious death-conquering resurrection. We are able to be pardoned on the solid basis of the manifold and great mercies of Calvary. We can be confident that he is able to save because his triumphant cry from the Cross: *It is finished*, paid in full, was endorsed by his Fathers raising Him on that wonderful third day.


These Easter events are joyfully celebrated and affirmed as the two most significant events of history since they assure us that we too can be

raised to eternal life. In the Gloria we remind each other: *Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sins of the world: have mercy upon us*, since we have confidence in him as our gracious mediator on high. We know that the mercy received when we turned to Christ as our Lord will be given each and every day to those who express their trust in prayer. The *BCP* Collect for Easter 4 gives us a pattern:

*O Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the things which thou commandest, and desire that which thou dost promise; that so, so among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. Amen*

The wonderful Easter message and the experience of all who trust their crucified and risen Lord is that there is life before death as well as after death. This rich relationship comes to us through the chosen poverty of God the Son, in his incarnation but primarily *through his offering of himself made once for all upon the cross, his mighty resurrection and ascension*. With eyes opened by the Holy Spirit at our new birth we are given 20/20 vision. With eyes fixed on Jesus, our sin-bearer and sight-restorer, our fog has lifted. With the victory won, our message, *Jesus is Lord*, is sure. Easter riches of Christ's decisive victory are ours to share with those without Christ.





# Trying to make sense of Home Care subsidies can be overwhelming

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## Step 1. Visit your GP to ask for an ACAT referral

Or call us and we can request the referral for you.  
(ACAT - Aged Care Assessment Team)

---

## Step 2. Have your ACAT assessment at home

You will be contacted by the ACAT to arrange to visit you and work out the amount of help you may need.

---

## Step 3. Complete an Income Assessment with DHS

Call us on 1300 26 26 26 and we will mail the form to you.

---

## Step 4. Wait for three letters

1. ACAT letter approving your care level.
2. DHS letter with your income assessment.
3. Home Care Package Assignment letter - *this may take 6 to 12 months.*

---

## Step 5. Got all the letters? Get moving!

You have 56 days to organise your services.

---

## Step 6. Compare service providers

With your letters in hand - call your preferred providers to compare services and costs, and hopefully we're one of them.

---

## Step 7. Select a service provider and sign up

Your services can start immediately.

---

If you find yourself stuck, call the team at Amana Living. Leonie and Andrea have helped hundreds of people get their entitlements.

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Call us anytime during office hours.

*Amana Living is the aged care agency for the Anglican diocese of Perth, and has been providing quality care in WA for over 50 years.*

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## LIVING HISTORY

Review of Rory Steyn visit by The Revd Dr David Secombe


'I was running alongside the Rolls, trying to keep up with my principal, and Prince Charles, who had jumped into the wrong car.' Rory Steyn was recollecting one of his many adventures as Nelson Mandela's head of security in Johannesburg. On this occasion Mandela was in London as guest of the Queen; they were emerging from opening a children's centre in Brixton when the street became uncontrollable. 'The armoured vehicles were locked in by the crowds, and the Rolls with its precious cargo was fast disappearing. I did what only happens in movies: I commandeered a beat-up two-door Renno 5 that somehow found its way into the crowd. 'Follow that car!' I told the young woman-driver, pointing to the maroon Rolls the Queen had put at Mandela's disposal. That woman stuck to it like glue until both our cars turned into Kennington Police Station.'

Rory Steyn, author of *One Step Behind Mandela* (2000), was guest of the Parish of Rockingham-Safety Bay for a breakfast on 23 February. An engaging storyteller, he kept his large audience in raptures with tales of his adventures with Mandela, and his own journey from cynical white apartheid cop to enthusiast for Mandela's vision of a new non-racist South Africa.

Returning from the Laureus World Sports Awards in Monaco, and on his way to the inaugural PNG Security Congress in Port Moresby, Rory Steyn spent a long weekend in Perth as a travelling ambassador of Anglican Aid. Accompanying him, the CEO of Anglican Aid, David Mansfield, conducted a number of staged interviews in the Parishes of Rockingham-Safety Bay, Maddington, Karrinyup and Bull Creek Westminster Presbyterian Church and Perth City Bible Forum. Anglican Aid has development projects in South Africa and many other countries, and is heavily involved in Christian leadership development.



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Mandurah

**APR 9**  
Midland

**APR 16**  
Two Rocks



# HOW CAN WE PRAY?

Across the Diocese of Perth Anglicans reach out in their communities and respond in times of grief and trauma by providing places for people to come together in silence or in prayer. We need words to help people pray, especially when they have no words themselves, or are strangers to church. At times of flood and fire, in the face of abuse revealed and, at times when violence and hatred come close, we remember that God is our refuge and strength, a very present help in trouble (Psalm 46:1). In such times, we invite others to come close to Jesus Christ.

This is how some parishes and communities in Perth responded to the killings and violence in Christchurch, New Zealand.



Ecumenical and Interfaith prayers Wesley Church, Perth



Rottnest island



Mr Josh Wilson MP Federal Member for Fremantle,  
The Hon Simone McGurk, Fr Patrick King, St John's, Fremantle

God our refuge and strength,  
you have bound us together in a common life:  
help us, in the midst of our present conflict  
to confront one another without hatred or bitterness  
to listen for your voice amid completing claims  
and to work together with mutual forbearance and  
respect;  
through Jesus Christ our Lord.  
Amen.

*A Prayer Book for Australia, p202*

Prayer from The Reverend Dr Elizabeth Smith

Where hate is planted in the garden of a community,  
although it is a poisonous weed;  
where violence is worshipped like a god,  
although it is an idol;  
where faith is targeted like an enemy,  
although it is a friend;  
when lives are lost and hearts are broken  
and neighbours of goodwill are clinging together  
amid the damage done by fear,  
come to us, Spirit of hope.

Weep with us.  
Make our love grow deeper.  
Make our embrace grow wider.  
Gather us together as sisters and brothers and friends  
under your sheltering wings.  
Amen.





### St George's Cathedral

**Monday - Friday**  
**8am Morning Prayer**  
**8.15am Eucharist**

For details of all other daily Eucharists  
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9325 5766

### SUNDAY SERVICES

8am Holy Eucharist (BCP) with hymns  
 10am Choral Eucharist and Sunday School  
 5pm Choral Evensong

### SPECIAL SERVICES AND EVENTS IN APRIL 2019

#### SERVICES

**Tuesday 2 April** - 12.15pm

Prayers for Healing and Wholeness

**Sunday 14 April** - 10am Palm Sunday

Choral Eucharist with Palm Procession and  
 Passion Gospel

**Sunday 14 April** - 2pm Families Connect

**Sunday 14 April** - 5pm Passion Carols

**Tuesday 16 April** - 12noon

Chrism Eucharist

**Thursday 18 April** - 6.30pm

Maundy Thursday Choral Eucharist with  
 Foot Washing and Stripping of the Altar

**Friday 19 April** - 10am

Good Friday Solemn Liturgy

**Friday 19 April** - 12noon Good Friday

Three-Hour Devotion

**Sunday 21 April** - 6am Easter Vigil with

Baptisms and Confirmations

**Sunday 21 April** - 8am Easter Eucharist

with hymns

**Sunday 21 April** - 10am Choral Eucharist

for Easter Day

**Sunday 21 April** - 5pm: Festal Evensong

for Easter Day

**Sunday 28 April** - 10am Choral Eucharist

of St George, Patron of the Cathedral, in  
 Easter

**Sunday 28 April** - 5pm Choral Evensong in

Commemoration of the Battle of Villers-  
 Bretonneux

### SPIRITUALITY SERIES

Wednesday 13 March - 9.30am-2pm

Early Wednesday 10 April - 9.30am-2pm

Celtic and Anglo-Saxon Spirituality

Wednesday 24 April - 9.30am-11.30am

Spirituality and Life within the Proscenium

### CONCERT SERIES

Tuesday 16 April - 7.30pm Bach's

St Matthew's Passion at the Perth Concert Hall

## THE PARISH OF PORT LINCOLN DIOCESE OF WILLOCHRA SOUTH AUSTRALIA ANGLICAN PRIEST PERMANENT POSITION

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THE PARISH OF PORT LINCOLN is centred at St Thomas' in Port Lincoln on the southern tip of the Eyre Peninsula. The Parish is comprised of the congregation of St Thomas in Port Lincoln and the nearby congregations of St Matthias at Wangary and St Matthew at Poonindie.

Port Lincoln is a vibrant and progressive town with a population of 16,000 people serving a highly productive farming area and the largest fishing fleet in the Southern Hemisphere. It is 650km from Adelaide by road, and 50 minutes from Adelaide by air.

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WE INVITE YOUR INTEREST IN THIS  
 POSITION

YOUR QUESTIONS ARE WELCOMED  
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 of Willochra,

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## CLASSIFIEDS

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## MESSENGER

## GET IN TOUCH WITH US

We'd love to hear from you about any advertising and content queries, suggestions or feedback

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T 08 9263 2091 E [bequests@anglicarewa.org.au](mailto:bequests@anglicarewa.org.au)



AnglicareWA



# Anglican Community Fund

Helping Anglicans be Financially Stronger  
Giving back to the Anglican Community since 1966

## Special low interest loans to assist with Parish urgent property repairs

- ☑ Can help smooth out parish cash flows due to urgent property repairs
- ☑ Low interest loans at 2.0%
- ☑ For loans up to \$5,000
- ☑ Maximum terms 24 months
- ☑ No loan security
- ☑ No fees and charges
- ☑ Loan approval criteria applies



Diocesan Office and the Anglican Community Fund are pleased to offer a special low cost loan to assist parishes with urgent property repairs. This joint initiative with total funding of \$150,000 has been put in place to assist parishes with urgent property repairs (as defined in Diocesan Policy 6.5 Maintenance and Renovation of Parish Property) that do not have funds readily available to pay for these

**To enquire if this can assist your parish please contact the Diocesan Office Property Team at 9325 7455 or by email [property@perth.anglican.org](mailto:property@perth.anglican.org)**

### Disclosure

Anglican Community Fund (Inc) is not prudentially supervised by APRA; and any investment in the Anglican Community Fund (Inc) will not be covered by depositor protection provisions of the Banking Act 1959 or the Financial Claims Scheme

All financial services and products are designed for investors who wish to promote the charitable purposes of the Fund  
All investments in the Anglican Community Fund (Inc) are guaranteed by the Anglican Diocese of Perth