

IN THIS EDITION

HOLY WEEK AND EASTER

ANZAC DAY

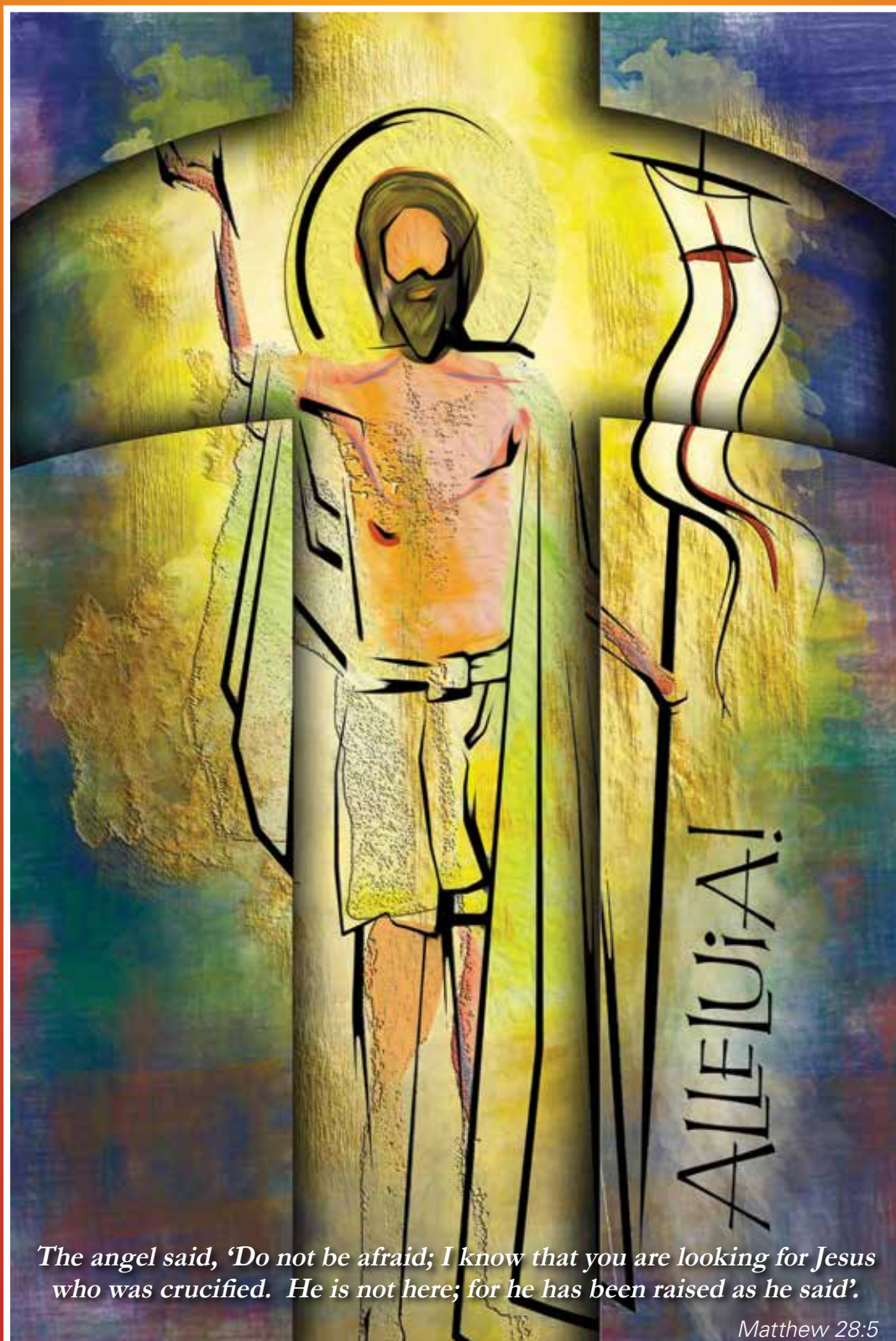
AND MORE

Anglican
Church
Diocese of Perth



MESSENGER

A MAGAZINE FOR WESTERN AUSTRALIANS | APRIL 2020



The angel said, 'Do not be afraid; I know that you are looking for Jesus who was crucified. He is not here; for he has been raised as he said'.

Matthew 28:5

MESSENGER

APRIL 2020

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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





Dear Readers

The April Messenger will be the last 'hard copy' version for the next little while. In May the Messenger will be available online through the Diocese of Perth website.

In this uncertain time, the April Messenger brings news of the certainty of God's love for the world in Jesus Christ. Contributors this month write of this gospel truth which unfolded from Palm Sunday to Easter Day.

The ANZAC Day article focuses on the Burma Railway. Our usual contributors speak to what's been happening across education, aged care and social services, and there is a heartening article telling of the response of rural parishes here to bushfire communities elsewhere.

As Easter 2020 dawns, hear and hold onto the Easter cry from across the ages 'Christ is Risen. Alleluia!'.

Come, Holy Spirit!

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

THE PASCHAL CANDLE

THE FLAME ON THE PASCHAL CANDLE

I am the flame of your Paschal Candle.
You light me from the New Fire at Easter.
You carry me into my darkened Church
to show a light for all.
I am the light of your darkness.

I am with you in your darkness.
I light your Baptismal Candle
to bring you out of the darkness into my light,
to be with you in the dark times of your life.

I am with you in the dark times of your life,
your sorrows, your tears, your doubts, your fears.
I shine brightly to share
your joys, your cheers and your successes with you.
I am with you in your happiness.

I am with you in the happiness of your marriage,
to guide you through your life together.
I am with you when you bring new life into the world.
I am with you as a family,
your happiness, your tensions, your joys, your challenges,
I am with you in your grief.

I am with you at your funeral
to light your way onwards as you come home to me.
I remain here to be a light to those you leave behind,
to guide them as I guided you.

Who am I?

**I am
the
One**

**Who brought you out of slavery to freedom; who gave you the
Good News with the Apostles; who is your mentor, counsellor
and friend.**

**I am
God;
I am
Yah-
weh;
I am
.....
I
AM**

Michael Lloyd 2013

Michael has been a parishioner at St John's, Albany, since his retirement from Lake Grace in 2020 where he was a member of St Stephen's, Lake Biddy. Michael was ordained deacon at St Anne's, Lake Grace, in 1985.



GOD'S EASTER PEOPLE

The Most Revd Kay Goldsworthy AO | Archbishop

Less than a week ago, on Sunday 22 March, news came from the Federal Government that all places of worship were to close by noon the next day. On Monday morning I left the office to sit in the cathedral, to pray, to weigh this next step for us all as an invisible virus turns everything we know on its head.

There was one other person in the cathedral, a younger man who as he left looked for a place to light a candle.

The votive candle stand was already roped off, only one candle in it, already lit by cathedral staff.

The man looked around, then went up the steps to the lectern and using his lighter lit one of the candles flanking the open scriptures.

Had he been praying for family and friends, or himself? Had he just been made redundant, or was he, like me, simply needing to look in the face a new reality, bringing questions, confusion, heart-break, hope, before the Lord who holds us in pierced hands?

This Holy Week and Easter, the story of Jesus' journey from Palm Sunday to Good Friday and Easter Day will be heard and lived differently from any other year we can remember.

For all its familiarity - the cheering crowds, the upper room, the foot washing, the last of so many shared meals, night trials, separation, torture, crucifixion, death and burial – the old story may seem raw indeed, speaking into our enforced physical distancing with a new poignancy.

Our sacred buildings are locked and bolted like the disciples' hearts before the Resurrection. We cannot hear together the proclamation of the Cross, or break bread at table together when we need it most. Absence and grief and bewilderment are unwelcome companions, and our instinct is to do whatever it takes to push them aside.

When churches are closed, how do we sustain and nourish the community of faith? How do we sing the Lord's song in a strange land, in the very different world on the other side of this pandemic? How can we lift up our hearts when we are so fearful for ourselves and for each other?

No doubt we are called to take courage and responsibility for whatever the future holds, to draw on custom and tradition with all the wit and wisdom we can muster, letting our imaginations run wild hand in hand with the Good News.

Yet, above and beyond it all, the crucified and raised Christ may be asking something simpler and deeper of us - walking with him all the way to the Cross, allowing faith to swallow up fear, following him into a brand new day.

When all is said and done, we are God's Easter people, and alleluia is our song.

+ Kay





PALM SUNDAY

The Revd Gillian Rookyard | Rector | Parish of Kingsley North-Woodvale

I once had a remarkable opportunity to join a Palm Sunday procession through the dusty streets of an informal settlement on the outskirts of Johannesburg. Throngs of residents joined us as we walked, the swell of singing becoming louder as more people joined in. I was struck by the way these faithful people, living in deplorable circumstances through abject poverty, worshipped from the very core of their being, lifting high their banners and branches, withholding nothing of themselves from the God to whom they gave their complete and heartfelt praise. The atmosphere was something I had never experienced before, making our earlier 'hosannas' seem rather pale and insufficient! Theirs were ardent and strong, almost desperate.

I was reminded of this experience recently when I discovered that the word means something a little different to what I have always thought. I understood 'hosanna' to be a word of exultation, a 'We adore you!' Jesus, or 'We praise you!' And while we use it in that way now, it originally meant something less adulatory and more desperate. Less generous and more demanding. It meant, 'Save now!' or 'Please save!' – a mighty echo of those faithful Christians singing out to their God! This was a sentiment that came readily to the lips of the Passover crowds eager to receive and welcome their longed-for Messiah. In their compelling book, *The Last Week: What the Gospels Really Teach About Jesus' Last Days in Jerusalem*, Borg and Crossan describe two processions entering Jerusalem on that first Palm Sunday.

Every year during Passover, the Roman governor of Judea would ride up to Jerusalem from his coastal residence in the west. He would come in all his imperial majesty to remind the Jewish pilgrims that Rome demanded their complete loyalty and submission, and to curb any would-be trouble that might arise while the Jewish people celebrated their liberation from an earlier empire. Pilate clanged and crashed his way into Jerusalem, complete with 'cavalry on horses, foot soldiers, leather armour, helmets, weapons, banners, golden eagles mounted on poles, sun glinting on metal and gold'.

Meanwhile, Jesus approached from the east on 'the most unthreatening, un-military mount imaginable: a female nursing

donkey with her little colt trotting along beside her'. He would be the nonviolent king who entered defenceless into his kingship. 'Hosanna! Please save!'

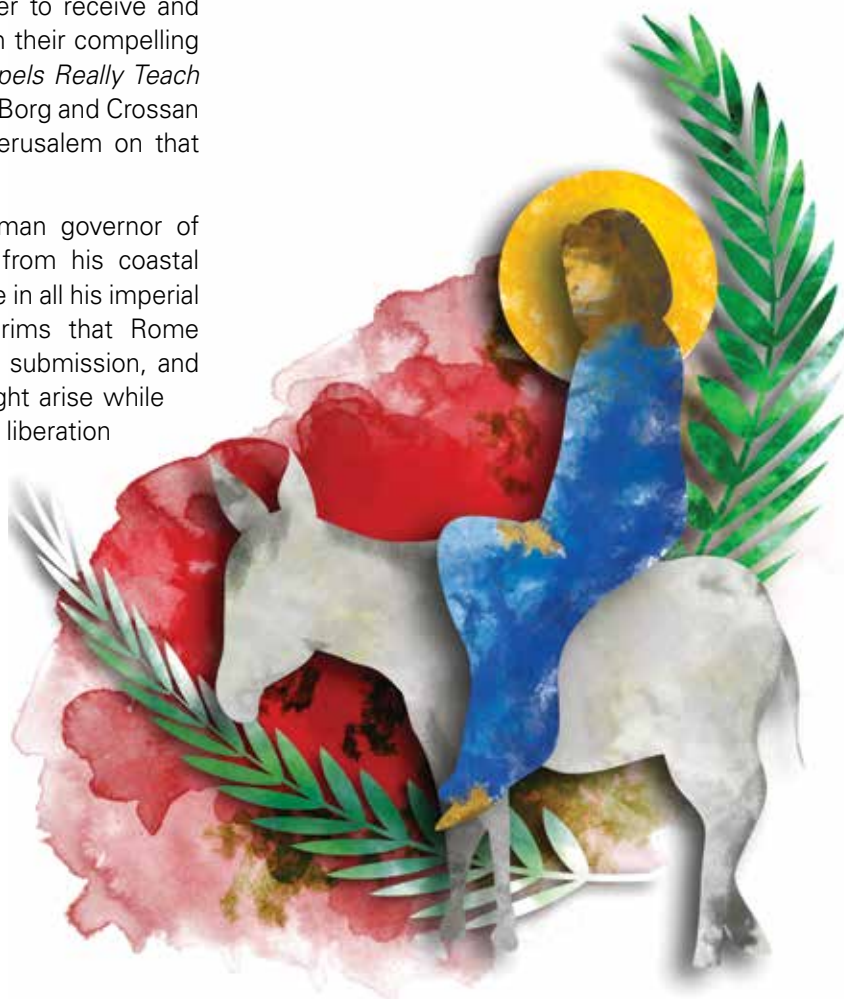
According to Borg and Crossan, Mark's account of this event encourages us to consider Jesus' entry into Jerusalem as a planned counter-procession to that of Pilate's imperial parade; a deliberate parody of the conquering emperor entering a city on horseback through gates opened in hopeless submission. Jesus riding on a donkey, with his face set 'like flint' towards Jerusalem, revealed again that his would be a rule of love, humility, and sacrifice. It was a visual demonstration of the coming of God's kingdom of peace, justice and radical freedom; a kingdom dramatically unlike the oppressive and violent empire he challenged on that first Palm Sunday.

There wasn't room in Jerusalem for both processions, both kingdoms. Their clash set in motion the events of that last week – Holy Week.

Two processions. Two kingdoms.

Stallion or donkey? Parade or protest?

I wonder which we will choose.

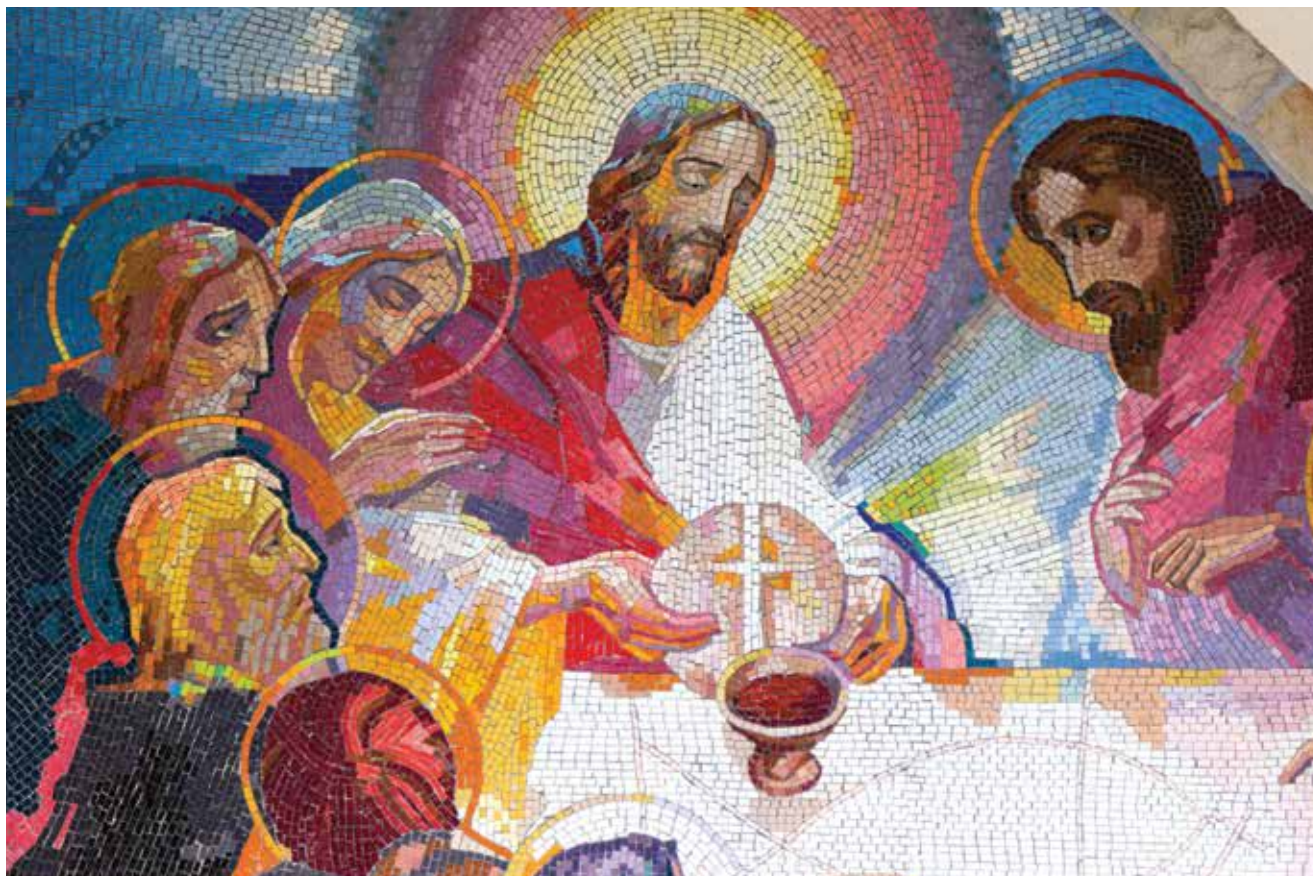




MAUNDY THURSDAY

The Revd Marc Dale | Rector | Parish of Highgate

On the night he was betrayed . . .



'Having loved his own who were in the world, he loved them to the end' (John 13:1). Maundy Thursday gets its name from the Latin word for mandate or command. Christ's mandate spoken and acted out in the upper room, in Gethsemane, in Caiaphas' house, under the Roman lash and on the cross was that his followers must love one another with the same love with which he loved them.

Jesus raised the definition of love to the highest possible standard. He sacrificially met His followers' deepest need for new life, forgiveness of sins and reconciliation to God. He loved his enemies, forgiving them from the cross. It is that quality of love which he commands us to show to those who don't seem to deserve it.

In the same way as our Lord loved sinners 'to the end' - to the uttermost - when he owed them nothing and had nothing to gain from them, our mandate from him is to do the same. Jesus does not love human beings because of anything attractive or loveable in us. St Paul says that 'God demonstrates his own love for us in this: while we were still sinners, Christ died for us' (Romans 5:8). The salvation Jesus won in his passion and death is not only a spectacular gift that rescues us from the penalty that we

deserve (Romans 6:23), it also gives us new life, and transforms us into his likeness:

'For the grace of God has appeared that offers salvation to all people. It teaches us to say 'No' to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, while we wait for the blessed hope – the appearing of the glory of our great God and Saviour, Jesus Christ, who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good' (Titus 2:11-14).

St John gives us the mandate in these words: 'This is how God showed his love among us: he sent his one and only Son into the world that we might live through him. This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins. Dear friends, since God so loved us, we also ought to love one another' (1 John 4:9-11).

The Maundy message is clear. Jesus loved us to the uttermost. He held nothing back even from his enemies and his betrayers. That is the standard, the mandate and the new command.

GOOD FRIDAY - A REFLECTION

The Revd Pamela Turner | Rector | Parish of Mt Pleasant

Standing Under

Thunder rolled the death knell for miscreants and Messiah, as they dragged themselves to Golgotha to die. The dust, the braying crowd, the stench of humanity, the piercing dread of losing the Beloved. The day they never believed would happen. He'd told them, taught them, prepared them. Tough love: I am going to the Father. I will be betrayed, mocked, flogged, crucified. The hour has come when the Son of God shall be glorified. 'Sure', they thought, hearing only the first sentence, resolutely unbelieving that their Rabbouni, their brother would ever leave them – not now, not like this. Most of them had fled, racked with the shame of denial, disillusionment, anger, grief – God knew. But mother, aunt and companions John and Mary Magdalene stayed, a quartet of tear-fall making damp the encrusted ground of Golgotha, marrying blood spattered from above.

Standing under the desolate truth of the Cross.

Leaning Against

On that Friday hope faltered and darkness seemed to triumph. Cut down from the wood, the dear body, pierced, was lifeless. The sky was black. Time seemed to stand still as in death it always seems to do – time outside of time, chronos eclipsed by kairos. Those who had leaned against him in life, did so in his death, holding, carrying, washing and preparing his body for entombment. Even Nicodemus from the periphery of hope, invited to lean against this intimacy. Sustaining each other in their suffering perhaps with memories, or daring to believe it was not the end.

Leaning against the Christ and each other.

Pressing into

From our side of the cross it's an easy sleight of self-preservation from the violence, the dreadful pain of it, to step back and remove ourselves from the unfolding drama of Good Friday. It's easier to outsource the shock and grief to readers, choristers, clergy and hot cross bun sellers. Easier to step away. Pretend it's a pageant unfolding, let others bow their backs. But what this day of all days asks of us is to press in. Press, not just lean, into the shadow of the cross as it lengthens in the afternoon – long enough to hold us all, wide enough to enfold us in the story from the other side of the cross. Pressing in by listening, feeling, aching, entering and allowing empathy to erupt. Pressing into the greatest story until we truly become part of it in solidarity with Sisters and Brothers worldwide as we mourn Christ crucified, enter the suffering of one who died in solidarity with us.

Pressing in, casting our own cruciform shape in the world.

Walking alongside

Walking alongside others on Good Friday, entering into the story, we may experience God not willing us to suffer, but rather to love. We suffer then something of what God is doing in world, making it new, through love.

Walking alongside in Good Friday's grief, gently hoping for awakening love.

LOVE HOPE JUSTICE LOVE HOPE JUSTICE LOVE HOPE JUSTICE LOVE HOPE JUSTICE

ABM GOOD FRIDAY & EASTER GIFT APPEAL 2020

*During this Holy Season, your gift will help
others experience the wholeness of life
God offers in Jesus Christ.*



To donate, please visit abmission.org/GoodFriday2020



THE MEANING OF EASTER

The Revd Canon Professor Scott Cowdell Research Professor | Centre for Public and Contextual Theology (PACT)
Canon Theologian | Anglican Diocese of Canberra and Goulburn | Charles Sturt University

At Easter the truth of our human condition is laid bare, as the forces of status quo line up against Jesus. The mob, the Romans and the Jerusalem authorities are united because they have found a sacrificial victim. Even Pilate makes friends with Herod, where enmity had previously divided them. The graves of earlier slain victims are opened on Good Friday as Jesus dies on the cross—the dark underbelly of every stable human religious and cultural order is there for all to see.

Even Peter goes along with the crowd in denying Jesus, and he is only rehabilitated after the resurrection. Thereafter he joins Paul, another former persecutor and denier of Jesus, at the head of institutional Christianity and its mission. Only such often painful healing of immature desire qualifies us for leadership in the Church.

Jesus' resurrection is an unexpected shock rather than a conventional mythological outcome. The crucified victim does not return as an angry ghost preparing to unleash vengeance. Instead, the first words out of the risen Jesus' mouth, 'Peace be with you,' begin our induction into a new creation with new rules. This is not the Pax Romana, the Pax Britannia, or the Pax Americana but a new peace beyond the settling of scores and the balance of terror: a 'peace of God which passes all understanding'.

Jesus' resurrection has been understood by some liberal Christians as just one more piece of mythology, like the dying and rising deities of nature religion. But the resurrection is different from myth. Jesus is not universally welcomed by the crowd as their former victim now divinised. Instead, only a few begin to catch on to what is happening. Whether at Emmaus or in the upper room, it is only a remnant that is persuaded. This resurrection is no typical mythological confection.

As a result of the resurrection, the Spirit of this new creation is released by God to shake our human condition to its foundations. In a world that secures its stable order by the regular manufacture of victims, there is now an 'advocate for the defence' who takes the victims' side. The wisdom of the psalms and Job has gone viral.

Yes, God sends Jesus to the cross. But at a deeper level this is God's own self, more particularly the second person of the Trinity, freely undergoing the unveiled horror of humanity's false sacred in solidarity with its victims. The 'admirable exchange' of which Paul and the early Church Fathers wrote, where God in Christ undertakes this immersion in the full extent of human alienation so that we can come to enjoy a full immersion in God, is the three-dimensional truth behind our sometimes two-dimensional (and hence potentially off-putting) talk of Jesus dying for our sins.

So instead of deflecting an angry God, Jesus' cross reveals the fire of God's love to burn away sin and evil. This feels like divine wrath from the perspective of structures and attitudes that manifest evil in our world. But this wrath is actually the force of love.

The resurrection is God's great vindication of Jesus' mission. It begins an arc of glorification, as the once-dead Jesus comes to dwell among Christians as a life-giving Spirit from God. The preaching of God's word, the celebration of Christ's sacraments, and our engrafting through liturgy, prayer and discipleship into Jesus' ongoing life and mission, are all dimensions of the resurrection for Christians to explore and inhabit.

The Revd Canon Professor Scott Cowdell, based at Charles Sturt University in Canberra, is the author of eight books, most recently René Girard and the Nonviolent God (University of Notre Dame Press)





ST GEORGE'S CATHEDRAL

The Revd Gareth Gilbert-Hughes | Precentor

The days before Easter climb like ancient stairs that have been worn away by the feet of millennia of pilgrims. We clamber awkwardly over these days we call 'holy': faith compels us. This year, it is likely we shall not be able to gather in our church buildings to walk these steps, and we shall need a good dollop of imagination to sustain faith.

The Jewish feast of Passover — Greek/Aramaic Pascha, Hebrew Pesach — with its themes of exodus from slavery, death of the firstborn, sacrifice of the lamb, blood on the lintels and the hurried meal of faith's refugees, is greatly treasured by Christ's people because Jesus reframed the narrative in a way both cosmic and personal: freedom for all from sin and death, through Jesus' sacrifice. The first Christians kept all-night vigil for Pascha, but one night couldn't contain this explosion of the peaks and troughs of the story of salvation.

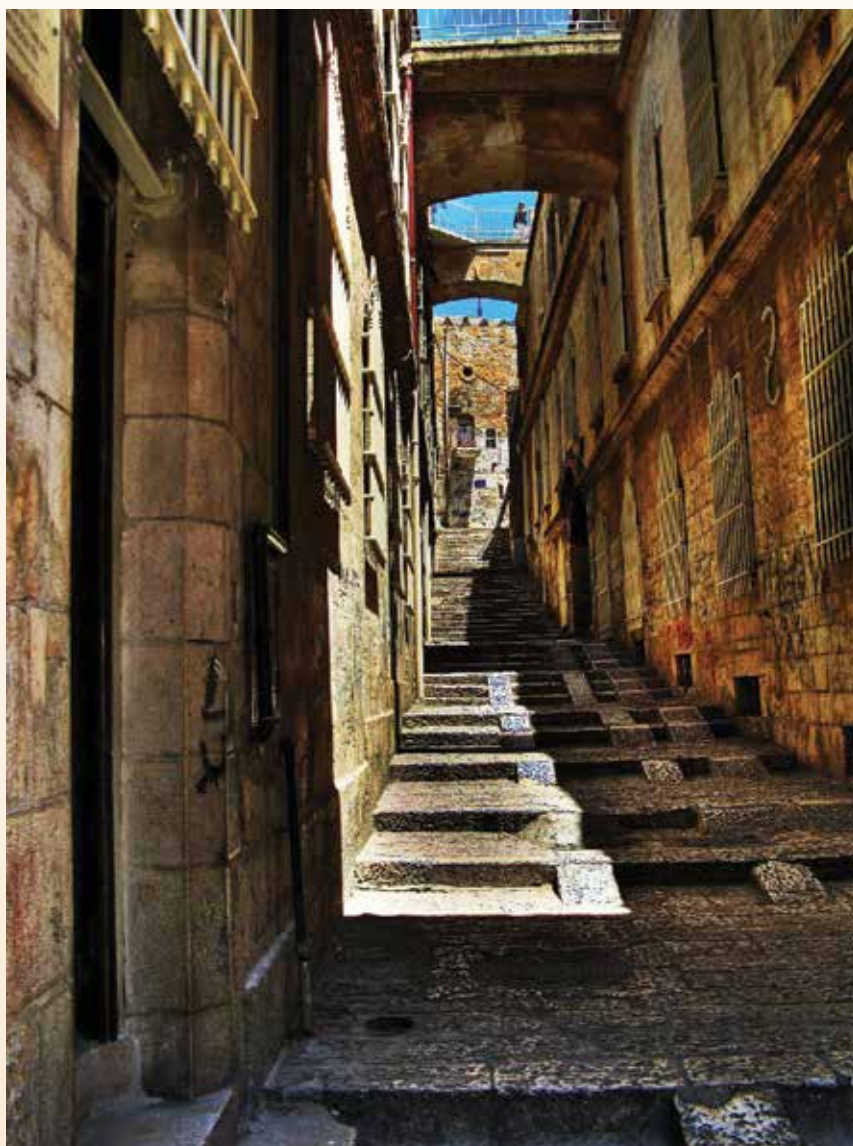
Keen-eyed Egeria wrote down all she experienced in fourth-century Jerusalem for her 'dear ladies' (who perhaps funded her pilgrimage). In the Holy City, our spiritual omphalos, she witnessed how the passion and resurrection were told in real-time and real place, carved into the calendar and graven on the geography, a dramatic journey, from the triumphal entry through the city gate flourishing palm branches to the descent without the city wall to Golgotha and the vigil of hope at the Emptied Tomb.

Holy Week services blur and disintegrate: it's hard to tell where one ends and another begins. We exult with palms and then we hear the Passion Gospel. We hold our damp-footed love-in and then rip the cloth from the table and kneel in the dark. We stand under the Cross to understand. We feel our way through the blindness of Saturday's theological no man's land. In this time of coronavirus, the hope in the midst of the bleak is needed more than ever.

I wonder how we walk these holy steps when we are unmet and dispersed. Their fluidity can be a strength, but it can also make

them fall into a mush. For Palm Sunday, if we're not in complete lockdown, we can find a park to walk in, gather fallen branches of gum leaves and bring them back to hosanna Jesus the servant-king into our homes. That day, we read the Matthew Passion (26.14-7.66): we can read it dramatically with someone being the narrator, someone reading Jesus' words and others speaking the other characters, or we can meditate quietly on it. Come Maundy Thursday evening, we can wash feet at home, our own or the feet of those with whom we live. On Good Friday, we can sit in front of a cross and read the John Passion (18.1-19.42). And on Easter morning, we can rise early and light a candle to remember our baptism into the life of our risen Lord.

We shall live-stream services with the Archbishop from the Cathedral this Holy Week.



HOLY WEEK

The Very Revd Chis Chataway | Dean of St George's Cathedral

A travel website promoting tourism to Jerusalem for Easter this year, is selling the experience as a 'meaningful experience in the city where you'll be walking in Jesus' final footsteps'. With the chaos to travel caused by the coronavirus pandemic, I doubt this will come to reality for many. But anyone who has taken a tour of the Holy Land, will have had that wonderful experience of connecting with the accounts of Jesus' ministry and teaching, his death and resurrection, in the land where he walked.

It is thanks to the remarkable journal of a Western fourth century ascetic called Egeria, that we have detailed accounts of similar pilgrimages to Jerusalem. She, like the religious tourists of today, was drawn to Jerusalem to pray in places previously known only through her reading of Scripture and the stories of her religious contemporaries. But it is from her accounts that we have a clear description of the kind of worship that occurred during Holy Week. So we know that in the fourth century, Holy Week services were clarified and consolidated into the pattern of services similar to what we now celebrate today. Holy Week services then spread from Jerusalem to communities around the world, because they gave worshippers an experience of walking with Jesus in his final footsteps. More than at any other time of the Christian calendar, Holy Week brings Jerusalem into the local congregation.

So when it comes to congregations planning to enact the complex liturgical diet that Holy Week offers, it is tempting to try and recreate what happened. It is tempting to revert to a 'representational piety'¹.

I remember attending an Easter service in another denomination, which finished their passion play with a resurrection scene. The actor, playing the corpse and wrapped in a shroud, sat up and started walking about. It was like watching a remake of the movie *The Mummy* and did little to evoke the mystery of the resurrection of Christ. The worship of the Middle Ages was full of representational piety which later reformers rightly criticised, and such attempts to enliven the worship worked against the rememorative piety they had inherited and which Egeria had experienced. The problem with such representational piety is that it replaces the symbolic meaning of our worship with superficial pictures and dramas. Having a donkey for one's Palm Sunday procession may be entertaining and engaging for the children, but there



is always the danger that the worship is taking us back to Jesus, rather than revealing Jesus among us. How can our worship open us to the crucified and risen One in our midst? For that we need symbol and code, such as bread and wine, water and oil, preaching and the proclamation of Scripture.

Holy Week has this mixture of joy and foreboding at every service, for we know how the story ends. Every service combines the doom of the Crucified One with the joy that suffering and death are not the last word. Holy Week is worth the effort, if entered into sincerely and expectantly. If your travel plans have been disrupted this Easter, let what the Church offers in Holy Week bring Jerusalem to you.

¹Michael Perham and Kenneth Stevenson, *Waiting for the Risen Christ : A Commentary on Lent, Holy Week, Easter : Services and Prayers* (London: SPCK, 1986), p6.



MISSION 2020+

Jarrod McKenna | Diocesan Mission Advisor

Our Pathology and Eastertide

News of Coronavirus being classified a pandemic might cause many to hear talk of 'pathology' and immediately think of the word's medical definition. I instead want to bring to mind its social meaning. I do so knowing that we are not merely entering into a time of unprecedented concern related to the spread of disease but unprecedented vulnerability to agendas of fear. Rational, wise and compassionate caution has the possibility to give way under the pressure of this moment where people literally fight over toilet paper. My friend Walter Brueggemann has said, 'The key pathology of our time, which seduces us all, is the reduction of the imagination so that we are too numbed, satiated and co-opted to do serious imaginative work'.

Fear is a lazy filler for the imaginative work of Eastertide. This season calls from us the kind of feasting that expresses itself in love for neighbour in light of the dawning of God's new creation.

So, I want to tell you about my friends Reza and Matt. I do so knowing that some people find it easier to imagine churches dying than they do revival. Yet the God of Resurrection calls us to serious imaginative work of letting love become contagious.

A few years ago, I had the honour of baptising Reza on Easter Sunday. Matt, in his last year of school responded to the Gospel after first mocking Reza's faith in Christ.

In fact, Matt tells me he had brought a copy of Richard Dawkins' *The God Delusion* with him to school the day Reza visited to share with students how he fled the religious police in his native Iran after he'd been accused of being a 'secret Christian'.

Ironically, the accusation that had Reza running for his life was based on something he did while he was attempting to be a good Muslim. At the time, he was responsible for public transportation for a city with twice the population of my hometown in Perth, Australia, and when he refused to discriminate against riders from religious minorities, he was suspected of secretly being one.

Tipped off by a friend, Reza fled the country and ended up spending years in the hell-on-earth that was an offshore Australian immigration detention facility on Christmas Island.

While in detention he heard that Christian refugees were meeting to worship, and he went along to learn more about the people he had been mistaken for and why they would suffer for their faith.



Jarrod McKenna & Walter Brueggemann



Reza told the students of how beautiful he found their songs, their reading about Jesus, and their prayers. He told the students how God had even used horrible situations to bring him to Christ. Then he opened the floor to questions. Matt was the first with his hand up.

'Can you stay in Australia forever or might they send you back?'

'I still pray for permanent residency,' Reza answered.

'So, you're going to be a Christian even if Australia sends you back to Iran and they throw you in jail or kill you for being a Christian?' Matt persisted.

Reza looked young Matt in the eyes and with kindness told him, 'Jesus died for me, so I will love my enemies, and I am willing to die for him'.

In that moment, the love that is Resurrection shook the foundations of how Matt believed the world was supposed to work. A pathology of the impossible lifted. The next

Sunday, Matt responded as I gave an opportunity for people to become a disciple.

When we hear testimonies such as Matt's and Reza's, can there be any doubt our imaginations need to undergo Eastertide? When we reduce Resurrection to doctrinal debates or parts of a creed that we merely recite or affirm, we're attempting to domesticate the dynamism of the Gospel that presents us with possibilities as yet unimagined.

Possibilities like the courageous commitment to love, even to the point of death, because we know Resurrection has the last word.

Possibilities like how one man's story of losing his physical safety and freedom because of religious intolerance could lead to the kind of faith that inspires another young man to believe and find a whole new life.

Possibilities like Australia leading with compassion toward refugees, rather than cruelty.

Possibilities like dying churches become places of spiritual revival.

Lord, may we get swept up in Eastertide. Amen.



RURAL RESPONSE TO BUSHFIRES

The Ven Kathy Barrett-Lennard | Archdeacon

It's amazing to think that just a few months ago we were being bombarded day and night by scenes of horrific carnage to bushland, forests, wildlife and livelihoods, as fire blazed uncontrollably through pristine mountain ranges and engulfed many small towns and properties. In WA we had our own bushfire emergencies, but not on the scale of those on the East Coast.

Farmers could feel the pain as they watched TV reports of fellow farmers scanning over scorched paddocks, charred remains of livestock and ruined farm buildings. Business owners wondered how their brothers and sisters in the East could ever recover from the infernos that devastated whole towns and infrastructure.

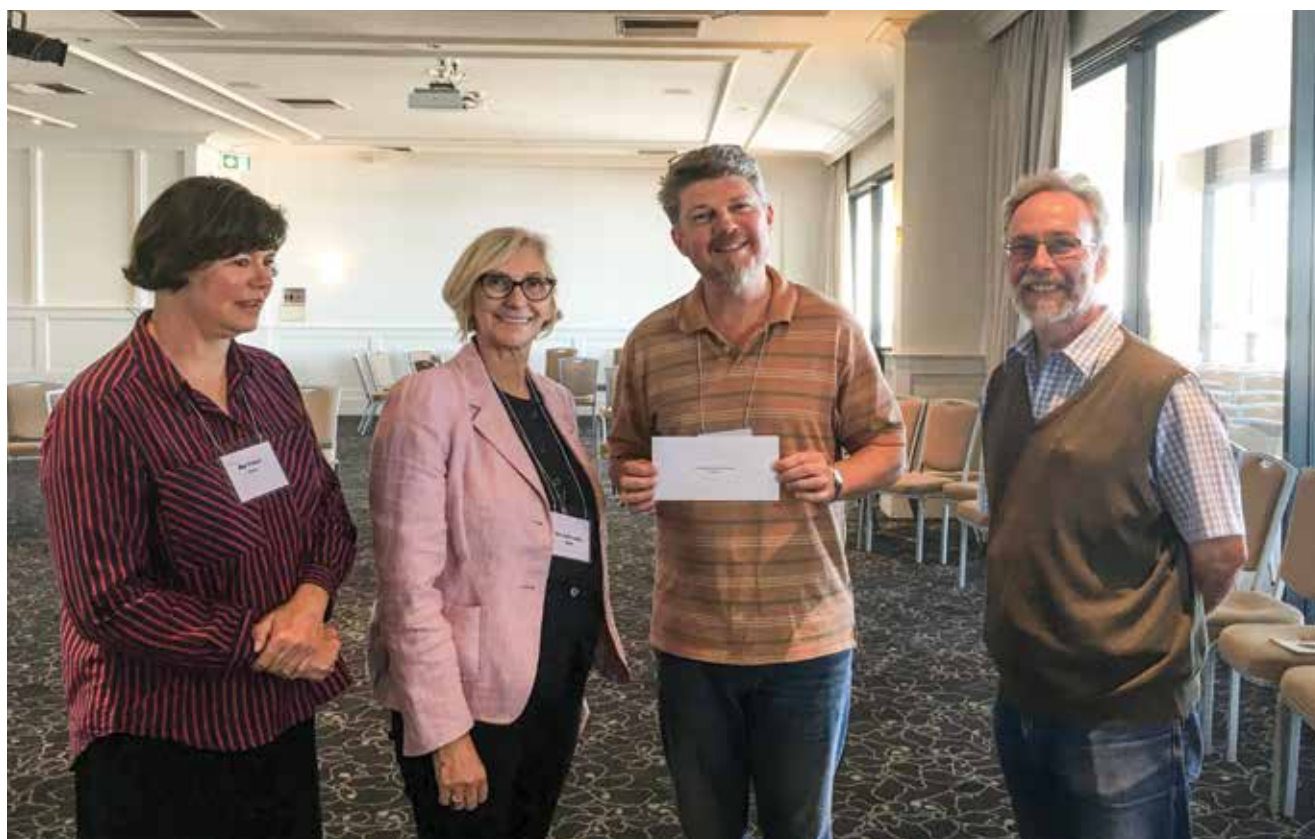
At a time of such overwhelming loss, individuals can wonder how to help, and can feel that their financial contribution is just like a drop in the ocean in light of such pressing need.

We decided to band together and respond to the Bushfire Emergency with a wheatbelt-wide appeal, the proceeds going to the Diocese of Gippsland. We decided on Gippsland due to its rural nature and because of our link though Archbishop Kay (former Bishop of Gippsland).

Parishes held morning teas, street stalls, they tin rattled, gave generously from Op Shops, individuals kicked in substantial amounts and parish councils put aside a donation. As one generous donor said 'We want the people of Gippsland to know that we are Christians in Wheatbelt WA who care about them, stand in solidarity with them and want to support them. The donation comes with our heartfelt prayers and well-wishes'.

Together we raised over \$22,600 in just two months, which was offered to Bishop Richard Treloar of Gippsland at the National Bishops' Meeting, to be used for immediate relief in small rural towns.

People will often say they don't need to go to church to live out their faith, but in times like these, and especially now with COVID-19 wreaking havoc in the world, to stand together in solidarity with fellow Christians in the Diocese and all over the world, witnessing to our faith in words and generous deeds, strengthens our faith and commitment to the One we follow, Jesus Christ our Lord.



Bishop Kate Wilmot, Abp Kay Goldsworthy, Bishop Richard Treloar, Bishop Jeremy James

FLAT FOOTED ON THE EASTER ROAD

In the beginning we couldn't even see ourselves.

First, it was individuals scurrying away with bulk pack toilet rolls.

Then it was supermarket trolleys of bottled water and canned food jostling the toilet paper.

Then it was shoppers scuffling in the aisles, fisticuffs, with depleted shelves as a backdrop.

First, it was pathetic, then comical, then disturbing, but as some have pointed out, such curious and amusing and unattractive behaviour didn't come out of nowhere.

As human rights specialist Dr Cristy Clark says, such actions are the flowering on forty years of neoliberal ideology and economic policies telling us that we are on our own, defending our own patch when no one else will, scrambling over each other to get ahead, the survival of the fittest. 'When society is organised around the idea that everyone must look after themselves or suffer the consequences, then the logical outcome is for people to focus on their own self-interest. Driven by fear and a system that not only rewards selfishness but actively punishes the opposite, people behave accordingly – by stockpiling, or going to work while waiting for medical test results.'



So we find ourselves caught flat-footed in the pandemic world of Lent and Easter 2020, confused about a virus which spreads effortlessly, a virus calling into question just about everything we take for granted, stopping us in our tracks, upsetting all our plans, reminding us that we are not in control, demonstrating how illusory human strategy and power can sometimes be. For all we know and understand, for all we can manipulate, there remains a deep and dark mystery we cannot fathom, let alone control.

'Don't you know what's been happening', the

disciples say to the crucified and raised Lord at Emmaus on the first Easter Day. 'Don't you know what's been happening in Jerusalem in recent days? You must be the only person who doesn't.' Rowan Williams points out that Jesus says, in effect, 'I'm going to tell you the *whole* story. And, 'beginning with Moses and all the prophets', he retells the story of what's been happening in Jerusalem until it makes sense; and, as bread is broken across the table, the disciples realise that a completely new kind of sense has been made of their story, their life and their environment, by this encounter with the risen Christ.'

We each devise a Lent rule to open our hearts afresh to the gospel, as if it all depends our efforts, imagining that we can and will pull ourselves up by our own boot-straps – just like we've got everything else ticking along pretty well. Only this year, this fairly predictable business-as-usual world is unravelling before our eyes, leaving us flailing and floundering, scared of where we could be going, confused about what we can do about it, if anything, and blind to where it might end.

Except, as Archbishop Rowan reminds us, 'The resurrection enables people to retell the whole story of God's dealings with his people through the centuries as this gradually comes into its focus and climax in the death and resurrection of Jesus. To talk of ourselves as redeemed sinners is to talk of ourselves as having learned how to tell our story differently. Or, to put it in a rather condensed way, the unredeemed sinner is a person who has not yet learned how to tell a different story about themselves, but only the story of failure, the story of loss, the story of guilt.'

Telling the human story differently, of course, is both once-for-all reality, and an everyday happening as we open ourselves to the truth which sets us free, seeking grace to live the new life. Overturning the entrenched neoliberal lie – which, after all, has been hanging around rather longer than Dr Clark's forty-year fantasy! – is not for the faint-hearted, and takes more than one colossal push, just as idol-worship of the almighty dollar runs unchallenged to the point of global insanity.

As we perform the daily, even hourly, hand-washing ritual of the pandemic world in which we find ourselves, let's pray for one another, not just ourselves, but our sisters and brothers too, particularly the most vulnerable – that we may tell the human story differently, that God's Easter people may act out an entirely different future.



A STORY OF HOME

The Revd Jeni Goring | Senior Chaplain | Amana Living



The story of Easter is the story of hope. Hope that we are loved and remembered by God, hope that the world as we experience it can be changed, hope there is something more beyond this life.

Our community is crying out for hope and seeking it wherever it can be found. Appalled by disastrous bushfires, floods and droughts; confronted by racism, sexism and ageism; challenged by homelessness, family violence and drug abuse. Online, radio, television and social media, we are bombarded by all that is wrong with the world.

And yet, after our CEO, Stephanie Buckland, was interviewed on radio about our No One Dies Alone Companion Program, Amana Living was inundated with more than 400 people offering to keep vigil with residents who would otherwise die alone. Perth is known as a generous community and this is evidence of kindness, compassion and selflessness offered when an opportunity arises. One person reaching out in loving service to a stranger in need.

Jesus showed compassion to all who came to him for help, offering healing, wholeness and hope. People looking for hope found the courage to approach Jesus. A hemorrhaging woman braved the threat of punishment to chase the hope of healing. A group of friends, unable to get their paralysed companion close enough to Jesus to be healed, took the roof off the building and carefully lowered him right in front of the Healer.

Hope is not for the timid or complacent. Hope is for the courageous, insightful, active souls who will search it out. To find, nurture and sustain hope takes effort. Hope needs to be encouraged and practised. Hope has a purpose. Hope believes life has value. Hope confirms some control. Hope affirms life.

Mother Julian of Norwich, a contemplative nun of the 14th century, writes of hope. She suffered great physical pain and sought hope in reflecting on the suffering of Christ. The story of Jesus is the ultimate story of hope, his crucifixion, death and resurrection. Mother Julian looking out on the snow-covered ground saw the tiny green shoot of the daffodil pushing through the frozen, white expanse as a symbol of hope. She writes, "All shall be well, and all shall be well, and all manner of thing shall be well."

For Australians, a symbol of hope is life after a bushfire. Some species of Eucalypts and Acacia have seeds that *only* germinate after the heat and smoke of a fire has been through. Bright green shoots of life in a blackened landscape. Life from death. Creation from destruction. This is the hope of the Easter story.





Trying to make sense of Home Care subsidies can be overwhelming

To help we've created this simple guide

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.

It's an obligation-free service.

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.

1300 26 26 26

amanaliving.com.au



**AMANA
LIVING**

part of the Anglican community



IT ONLY TAKES ONE

The Revd Mark McCracken | Chaplain/Mission Leader



Therefore we have been buried with Him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life. (Romans 6:4-11, NRSV)

Easter is a powerful reminder to all of us that the death and resurrection of Jesus has transformed things for all time. There is the moment Christ was raised from the tomb and opened the door to eternal life for those who bound themselves to Him. There is also the opportunity for individuals, households and communities to bring God's reign into clearer focus in their day to day interactions. We are called to live in new ways and so bring life in abundance wherever we find ourselves.

Anglicare WA's 'It Only Takes One' campaign, developed in partnership with the Anglican Schools Commission, is now underway in five schools. Placed alongside our schools' emphasis on providing Anglican Christian studies and promoting Anglican Christian values, this community education initiative raises awareness of critical social issues and empowers children and young people to see themselves as part of the solution.

Throughout the year Anglicare WA Community Educators will be taking this initiative into Georgiana Molloy Anglican School, St George's Anglican Grammar School, Peter Moyes Anglican Community School, Peter

Carnley Anglican Community School and John Septimus Roe Anglican Community School.

Using presentations and interactive exercises, students in Years 5 to 12 are equipped with the knowledge and skills they need in order to make a positive difference in their school and local community. This year 'It Only Takes One' will cover Healthy Relationships, Poverty and Inequality, and Mental Health. For each topic information will be provided for educators, there will be a guest presentation for each year group (Years 5 to 12), some follow-up content to be delivered by teachers, an evening session for parents, and a guide to local community resources.

There are also plans to offer these resources to our churches later in 2020.

Through the Anglicare WA 'It Only Takes One' campaign we hope to bring new life and ways of relating into our schools. Then through them into the communities who connect with them – parents, relatives and local people. So that we might walk in 'newness of life'.

It Only Takes One

Anglicare WA's community education initiative

It only takes one to make a difference.

It only takes
One person
school
community
to make a difference



TRANSFORMING LIVES

The Revd Ross Jones | Chaplain | St Bart's

St Bart's

The Apostle Paul, writing to the Christians in Corinth, captures the hope and joy of new life transformation when he writes: 'Last of all, as to someone untimely born, Christ appeared also to me. For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and God's grace towards me has not been in vain' (1 Corinthians 15:8-10).

What wonderful and honest acknowledgement Paul has of his past with the transformation that Christ has brought into his life, along with the effect that through Paul's changed life others have benefited as well.

As we approach Easter, for many it is an opportunity to gather for rest and relaxation with family and friends. However, for others it can bring about an awareness that they do not have this connection to loved ones.

St Bart's is a Diocesan Charity that is providing accommodation for people who are experiencing homelessness. Hence, St Bart's is part of the church's mission that is located in the third mark of the Five Marks of Mission, which is: 'To respond to human need by loving service'.

Like the Apostle Paul, St Bart's residents are people who require changed lives. Lives that are aware of the difficulties and challenges of the past, and looking for hope and joy in a different life in the future.

The Homelessness, Housing and Mental Health: Crises and Opportunities Conference recently held in Sydney emphasised that while housing is a priority for those who are experiencing homelessness, it is just the beginning of their recovery journey. A healthy future requires reconnection with community, gaining employment and addressing health and social issues. People need support to achieve these outcomes.

In the last 12 months St Bart's has been utilising a \$1 million investment from BHP that aims to assist our consumers in achieving long term housing success through the Reconnecting Lives Program. It also aims to prevent relapses into homelessness and reduce the overuse of community and health services and interactions with the justice system.

The target was to support 150 people over 18 months. There has been a steady increase in the number of consumers being supported by the Program each month; there were 87 consumers in the first 12 months, which has recently increased to a total of 99 people in the Program.

The positive outcomes achieved for our consumers in this Program's individualised and person-centred approach has enabled 99 percent of participants, since its inception, to sustain their accommodation.

Here is the hope and joy of changed lives.





WHERE'S EASTER IN ALL THIS

The Revd Peter Laurence OAM | CEO Anglican Schools Commission

This Easter, life is so different for everyone. Fear and uncertainty has set in, the world over. Australia is far from immune. Coronavirus (COVID-19) has taken hold in pretty well every country of the world, and as significantly it has taken hold of people's hearts, minds and lives. The loss of life is tragic. The levels of illness are far from desirable. But what do we make of panic buying from supermarkets? It seems to be part of the human condition.

Rebuilding homes, businesses and lives after the Australian bushfires is a large enough task for any nation. Now our nation is struggling to manage a global infectious disease.

School authorities including the Anglican Schools Commission have been the first to respond. This is understandable, as we are responsible for children as well as adults. The highest possible standards always must be implemented when young people are involved, and COVID-19 is no different.

At the time of writing, we have implemented a worldwide travel ban for students and staff on school-related matters (not personal travel) until further notice. Exemptions will only be considered for New Zealand unless government requirements change. We have implemented heightened hygiene practises across our schools, including implementing a 'no touch' policy for now. That means handshakes are out. Concurrently we have implemented alternate arrangements as necessary for worship, especially the Eucharist, in accordance with the Archbishop's guidelines. These are good practises and common sense.

As tens of thousands of students, staff and families travel overseas these school holidays, of course

there is a degree of nervousness about the level of COVID-19 in many of the countries they will visit and what this will mean as they return to our schools. To an extent we are in unknown territory. The ASC has advised all school staff that it is our strongest recommendation that they do not travel overseas on holiday until further notice, but of course that is their decision not ours.

Together with other educational authorities, the ASC has made plans should the Australian or Western Australian Governments decide to increase measures to restrict COVID-19. These could include responding to bans on mass gatherings and even the closure of schools and how we would ensure that students can continue to learn at home. This is where 21st century technology comes into play. The ASC is fortunate to have a learning management software system across our schools which will assist, should we need to respond to such measures imposed by government.

In all this, April begins with the journey of Holy Week, which our schools usually combine with 'Easter celebrations'. Unusual in a parish context, but perfectly understandable in a school when holidays mean that the journey from Palm Sunday to Easter Day is a little condensed.

The story of hope arising from despair remains the same. As Christians we have a great message of good news to share always, and no more importantly than right now.

The disciples were fearful as they knew not what was ahead. There is good reason to be uncertain about COVID-19 and what it will mean for us in the coming months. But our hope in Christ, the resurrection story, is the same yesterday, today and always. Happy Easter.



Hope

ANZAC DAY ON THE BURMA RAILROAD 1943

The Revd Professor Rowan Strong | Professor of Church History | Academic Chair, Theology and Religion | Murdoch University

Chaplain Keith Mathieson became a prisoner of the Imperial Japanese Army when he was captured in Java in March 1942. He was one of the three hundred and fifty survivors of HMAS Perth's crew, the largest group of Australian sailors to become prisoners of the Japanese. His ship was sunk in the battle of the Sunda Strait and Mathieson would remain a prisoner until the end of the war. He became part of the vast army of allied prisoners used by the Japanese as subjugated workers to build the infrastructure of their newly acquired Asian empire. A Methodist minister, as a naval chaplain Mathieson was an abnormal member of this involuntary imprisoned workforce (though there were a number of army chaplains as POWs); and his experience as a Japanese POW is unique in the history of the Chaplains' Branch of the Royal Australian Navy. This undaunted Australian naval chaplain shared the bitter experiences of his shipmates and other service personnel in various Japanese prison camps, from Java to the Burma Railroad.

1943 was probably the worst year of their captivity. It was during this year that the 'Speedo' period of enforced labour began, when the Japanese were determined to finish the railroad by the end of the year, regardless of the prisoner mortality that the enforced pace caused. The men worked into the nights, sometimes until dawn, and the guards frequently drove the sick to work. It was all the result of a Japanese tactical decision. In early 1943 the Japanese believed they had to go on the offensive in Burma if they were to regain the initiative in that campaign. But that meant their Burmese army needed a more secure supply route than that afforded them by sea.

The result was the decision to ensure the completion of the Burma-Thailand railway before the coming dry season campaign, whatever the costs in prisoners' lives. The arrival of the wet season made the work all the more dangerous and depleting as the prisoners were cajoled, threatened, and tormented by the guards to keep up the rate of production. Lanterns, torches, and campfires were used to give poor light to continue working at night. The heavy rain caused the prisoners' huts to flood, and the latrines also with even more disastrous results, spreading human waste and the consequent risk of disease across the sodden ground of the camps.

Easter Day in 1943 fell on the same date as Anzac Day. Among Mathieson's congregation at the service that day were some older Australian soldiers who had served at Gallipoli. Mathieson spoke of how



experiencing war gave them a better understanding of both Easter and Anzac Day. Asserting the Christian truth that the resurrection of Christ was a victory over the sin and the death and hatred that was ranged against him, he affirmed that Christ gave them also a victory that they could use in their own experience of evil. Both Easter and Anzac Day were days of remembrance and sacrifice, but they were also days of hope.

Reminding them that Anzac Day actually remembered a defeat, Mathieson pointed out that it was a defeat which had kindled 'our ideal national spirit' so that Anzac Day became a 'symbol of victorious living. Just the same way, he said, the demoralised and dispirited disciples of Christ had their defeat turned to victory by Jesus' resurrection.

Today one message that Easter and Anzac together bring us. The last eighteen months have brought us partial eclipse. We are POWs. It is possible to turn this time of testing to good account. By our spirit, & through the grace of God, to triumph over our circumstances, to refuse to deteriorate in body or mind or spirit; and rather to live in the Anzac spirit of tenacity of purpose, of mateship & cheerfulness, to remember that not only is there hope of resurrection from death to life, but also, of resurrection from life circumscribed & hemmed in & frustrated as now, to a life so trusting in Christ as to be transformed thereby; & thence ? life full and free when peace returns. Let us live now at our best, that by & by when the war is over and we are home we shall be able to make a worthwhile contribution to the rebuilding of our land, and eventually when this life draws to its close, await with confidence the victory of the life.

From Rowan Strong, Chaplains in the Royal Australian Navy: 1912 to the Vietnam War (Sydney: UNSW Press, 2012), ch 8.



GREEN SHOOTS

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

By the time Tropical Cyclone Damien reached the Goldfields, it had mellowed into a lovely, lingering, generous, gentle downpour that refreshed the bush, the gardens and our souls. I enjoyed driving in it, swishing carefully through surface water on local roads. I did not complain about getting lightly soaked while checking the rain gauge in the front yard.

Walking in the park over the next few days, the plants seem greener already. Some of them probably are, since they have the clever capacity to change their leaf chemistry in hot, dry weather. The earth seems softer. The birds seem louder. It doesn't take long for the gum trees to push out tender new shoots.

The thirsty earth doesn't stay damp for long after Damien's brief visit. We are waiting for the next gift of rain to renew the deep-down reserves that sustain the bush, the animals and the birds between the random rainfall events out here. If rain is the occasional treat, dust is the everyday reality.

As a metaphor for resurrection, how helpful is life-renewing rain, and the growth that follows it? It belongs with the other 'natural' images for God's saving work that we find in the Bible and elsewhere. The fourth gospel, for example, has Jesus comparing his own death and resurrection to the grain of wheat that 'dies' to produce a harvest. I've also heard Easter sermons with a spotlight on the life cycle of butterflies, where the caterpillar inside the chrysalis mysteriously melts down, before the adult insect emerges, unrecognisably changed.

Yet all the images from nature that we use to try and understand resurrection are just that – natural! And for human beings, there is nothing natural about resurrection. Human bodies, buried, simply decompose, rather than growing into new human bodies. We're not insects, to be recomposed from our genetic material as fascinatingly as the caterpillar's metamorphosis into the butterfly.

What happened to Jesus Christ has no precedent, and no physical explanation. It was truly a new thing, and it truly was God's doing.

To help convince us of its truth, we have the astonishing accounts of the women who first visited the empty tomb. We have the contagious experience of other early disciples who met and recognised the risen Lord, in spite of their natural doubts. We have centuries' worth of the songs, poems and art of believers expressing their faith that God had truly acted. Some of us, like Paul, have our own unaccountable, out-of-sequence encounters with the Risen One.

In this mix, the natural images, like the sound of rain on my roof or the the new leaves on the gum trees a week later, support our assertion that God always desires life for all creation. They prompt our gratitude for the many ordinary ways God expresses that desire. Although the green shoots are simply natural, they still spark wonder in us. They point us to the extraordinary wonder of love that is truly, eternally, heart-mendingly stronger than death.





ANGLICAN CHILDREN AND YOUTH MINISTRIES

Mark Davis | Team Leader ACYM

'Daddy guess what? Jesus is his own Son,' proclaimed my four-year-old with a confident voice from the backseat of the car.

I'm always amazed at how my three children absorb, process and understand the information they hear from either the stories we tell them or from church-based children's programs they have been to as we have moved around the Diocese.

Each Sunday, no matter what church we have gone to, Rachel and I are always very keen to hear what our children have learnt. We do this not because we don't trust those leading the groups but because we want them to know that they can talk with us and share with us if something didn't make sense.

When I started my first position in youth ministry, people who had been in it for a while told me that you begin to think about ministry differently when you have your own children. I used to nod, smile and dismiss their comments with some quick response. But even though our eldest might only have turned eight, I am increasingly becoming more aware that what she hears and sees of the Christian faith now will shape what she believes in years to come.

Recently within the Wollaston Certificate in Theology, I spent some time talking through some of the faith development theories with the small group of students who were part of the Introduction to Youth Ministry Module.

The module that I enjoyed talking through the most was by a man called James Fowler, who attempts to show how a person's faith grows over time.

Although many interesting points can be pulled out so

many of the life stages of Fowler's theory, the section that stands out the most to me is adolescence and how this affects and shapes what someone's faith might look like.

Although many parents may not agree with me, adolescence is an exciting time in the development of their children. Not only is it the time when they move from being a child to an adult, but it's the time when the young person starts to form their own ideas for the first time.

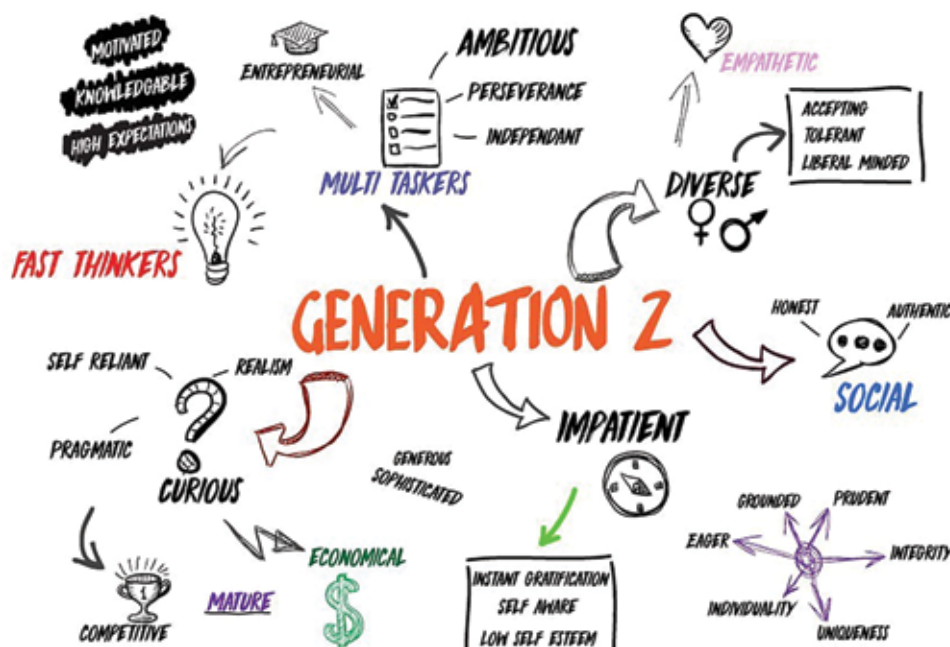
For a lot of parents, this period can be shaped by arguments, disagreements and the slamming of doors. Although I have a few years to go yet, I know before it happens it's not something I am overly concerned about because we have started to lay the foundations now.

In creating the space now at the ages of eight, six and four years of age to talk with our children about faith and what they think it means, hopefully means that they will still want to talk with us when they are teenagers.

Like Easter, adolescence is about new life and the challenges that it can bring. But adolescence is also more to do with the hope of the Easter message rather than the pain of the Easter story; although for those in the middle of this transition, it might be hard to see the benefits.

Later this year, ACYMC will be running information sessions and training on understanding the teenage years. If you're an interested follower, please visit our Facebook page for more details.

www.facebook.com/groups/ACYM.Perth.Diocese



CHAPLAINCY - GUILDFORD GRAMMAR SCHOOL

The Revd Canon Dr Philip Raymont | Senior Chaplain

To be a chaplain in an Anglican school is a privilege; you have the opportunity to first, remind students, their families, and staff members, that while we live in an increasingly secular Australia we also live in an increasingly religious world! World Economic Forum statistics note that by 2050 the number of people affiliated with a religion is expected to grow by 2.3 billion whereas the number of people unaffiliated with any religion is projected to increase by only 0.1 billion. Secondly, a chaplain is able to unapologetically profess the unique qualities of the Christian Gospel as a way of life and belief system; not least to people who are not well versed in the tenets of the Christian faith or for that matter Anglicanism.

Having been a school chaplain for over ten and half years I am conscious that for many students and families, while having left the school it remains their primary point of contact with an understanding and experience of the Church. Not only might they return for marriage, and subsequent baptisms, there are requests for funerals; particularly from those who have made a longstanding and dedicated contribution, but also from those for whom the circumstances of death are tragic. Just as fascinating are the former students, and sometimes families, returning to services associated with Old Guildfordians' functions or House functions, and by virtue of living in a city where 'one degree of separation is a lot' I find myself regularly 'bumping into' or being sought out by former students who are only too willing to discuss matters of faith.

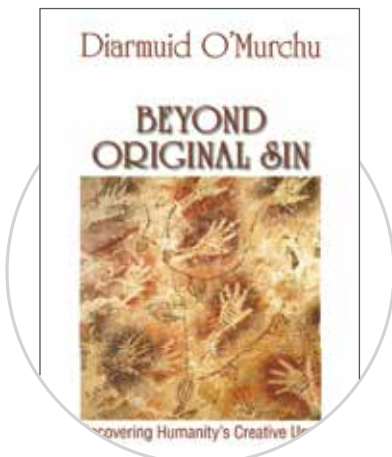
These observations raise a question for our schools, which are always keen to keep in contact with former students for networking, philanthropy and well-being reasons, and for our Church: how do we continue to minister to these people and their needs, if for whatever reason, though they have left their school, they continue to value it as central or important to their faith journey?



BOOK REVIEWS



BEYOND ORIGINAL SIN, RECOVERING HUMANITY'S CREATIVE URGE



Diarmuid O'Murchu

\$39.95

Diarmuid O'Murchu believes in a world which is fundamentally **good** – the world of Genesis before Augustine's legacy which began to develop an idea of original sin and guilt. Because that inherited Christian story can undermine hope and optimism when it begins to focus on sin and depravity, O'Murchu makes a compelling case for a starting point of 'original blessing'; that humans indeed have a **fundamental goodness**. He calls for the creativity embedded in the opening chapters of Genesis to be 'reclaimed, rehabilitated, and articulated afresh'.

Addressing the topic from an anthropological and paleontological base, O'Murchu believes we are not, and never have been 'a perfect species' as such perfection 'makes no evolutionary sense'. A growing body of anthropological and paleontological evidence shows that when humans remain very close to the natural world – to the earth, soil, water and land – they tend to get it right (but never perfect). Likewise, he argues for respect of the belief in the Great Spirit of indigenous peoples who understand their relationship with the sacred earth. Bruce Sanguin says 'Diarmuid O'Murchu has done us all a great favour by highlighting the dead end that is Original Sin and replacing it with creativity as the hallmark of humans'.

O'Murchu, likewise says of that 'one wonders why the theologians still go on trying to make sense of a doctrine that has wreaked so much havoc and paralysed so much human creativity'.

'Christianity' he says, 'is a highly creative religion'. In a world so inundated in violence, Christianity stands out with a bold, alternative vision - the enduring force of nonviolence. Other authors who focus on nonviolence include John Dear and Walter Wink. Walter Wink fits well into this review as he is frequently cited as claiming that the God whom Jesus reveals refrains from all forms of reprisal and demands no victims and that Jesus, not being passive in the face of injustice and evil, reveals a way to fight evil without becoming violent ourselves. *'It is a way - the only way possible - of not becoming what we hate.'*

Along this line, O'Murchu then suggests we engage in a more direct and discerning manner on what exactly the death of Jesus means within the context of his empowering mission. Rather than being caught up that 'dead end' of original sin, he asks us to look beyond the glamorised violence and imperial propaganda of Jesus' time, to that which is life-giving and creative. He believes that what ensured, was an experiential conviction that Jesus was more alive after his death than even during his earthly life and that 'what does matter is the empowering transformation of the first followers (especially the women), those in whom Jesus was truly risen and through whom the empowering message of the gospel would spread throughout the whole creation'.

O'Murchu draws on the views of the Jesuit priest, Palaeontologist Pierre Teilhard de Chardin and the religious and scientific revival of de Chardin's ideas through researchers such as Thomas Berry, Ursula King and Ilia Delio. Authors and theologians such as John Dominic Crossan, Mircea Eliade, Rene Girard. Matthew Fox and Elizabeth Johnson are referenced and respected throughout this book.

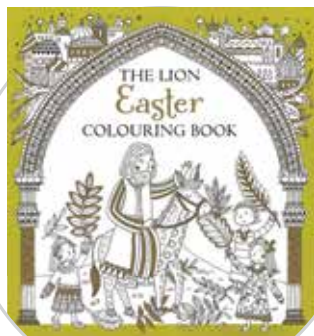
Diarmuid O'Murchu has written over a dozen best-selling books and, based in Ireland, conducts workshops and retreats throughout the world. This new book is carefully researched and it makes straightforward reading from start to finish. At times, the reader even feels as if they are in an audience with the author, surely a compliment to the author who is tackling a thorny topic.



Shirley Cloughton

THE LION EASTER COLOURING BOOK

Twenty lives that illuminate the Christian Way



Antonia Jackson

\$9.95

This beautifully presented book is not just a colouring book, rather it is an extremely well-told rendition of the Easter Story, in appropriate and suitable language for children. It is also, unexpectedly, a lesson in the culture, art and history of Jesus' day. We might find the little cat, mouse and lizard hiding within the intricate drawings, but these creatures were also common in ancient times.

The line drawings are skilful as, not only are they superbly attractive, they also echo the culture, food, animals, architecture and history of Jesus' day. Illustrator Felicity French reveals not only her flair for art but also presents the reader with a chance to discover hidden images and subtle messages within.

The author, Antonia Jackson, captures the Easter story in a depth not always found in children's books; a teaching and learning experience with a gentleness and understanding of what young minds can absorb.

This final message captures the Jesus Resurrection narrative in appropriate young language:

'I want you to carry on my work, spread the good news I have told you about God. Show people how to live as God's friends. Go and tell everyone in the world about God's love – the love that will last forever.'

With its careful choice of words, this rendition of the Jesus story makes it one of the best Children's books available.

The team producing this book have also written several other similarly beautiful and valuable books on the Nativity, the Psalms and Bible Verses to colour. All books available at St John's Books Fremantle.

RED ALERT - DOES THE FUTURE HAVE A CHURCH

Reviewed by Rob Bath | South East Bendigo Parish

I remember Gil talking about this book. It was planned about 15 years ago and now finally we have it in print. Gil has had vast experience in pastoring and encouraging local churches over the years so his observations and thoughts have much relevance for the Church universal and local today.

He spends time surveying how the world has changed in the last 200 years both theologically (no absolutes, everything is relative) and culturally. Many of the changes that took place in the 1900s where previously Christians with a strong faith had a concern for the needy in society and were heavily involved - abolition of slavery, founding of hospitals, trade unions, orphans, homeless and welfare of animals. Many of these are now taken up by government agencies with a complete secular agenda squeezing out Christians from grass roots ministry and decision making.

The bulk of the book is how the church leadership can respond to these changes especially at a local level. A local pastor is seen as a facilitator encouraging every church member to use their gifts and abilities with the challenge that our worship is 24/7 and not just on Sunday mornings (Romans 12:1). When the local church meets on a Sunday it is a family reunion. Experiences are shared about situations during the week, time of prayer for concerns and also how God has answered prayer during the week. A repeated verse in the book is Hebrews 10:24-25.

... to go home saying 'what a wonderful speaker', 'what marvellous worship', 'what an uplifting experience' when we have done little or nothing to listen, encourage and support each other is a gross distortion of what a Christian gathering should be (p205).

Comments are made that the Church gathered becomes the church scattered so that Sunday, or when the time the whole group meet is a time to catch up, give praise, pray, hear corporately from Scripture with appropriate application for Monday to Saturday worship of each 'family' member.

The vexed issue of music is dealt with in a chapter titled 'From discord to Harmony making the most of our music'. Gil writes about the change in people's preference with the note that in the 50s and 60s we sang songs, the 70-90s we listened, now we watch songs, consequently some churches turn the songs element in their time together into a rock concert – dim the lights, band out the front, music rather loud and nobody sings. Gil gives some practical advice to the leaders of music that would enhance and encourage the body of Christ instead of disharmony.

The last two chapters I found very challenging and encouraging. The chapter 'Tough times ahead the need for real courage'. Acknowledging that the secular world seeks to limit church and Christian involvement in the world because we do not accept their modus operandum - if you stand for biblical truth you are labelled either a bigot or an extremist - the call is to stand firm and be courageous.

The last chapter 'An attitude of gratitude – living in the grace of God'. It is summed up in these words and I quote 'Nothing is more important for any church than this: that all its members marvel at the grace God extends to them. This is a daily reality. As followers of Christ, to live in an attitude of gratitude is a daily calling – something for which we are forever grateful to him'.

Highly recommended.



Gil Cann



BUNBURY BULLETIN

The Revd Dr Lucy Morris | Diocesan Secretary

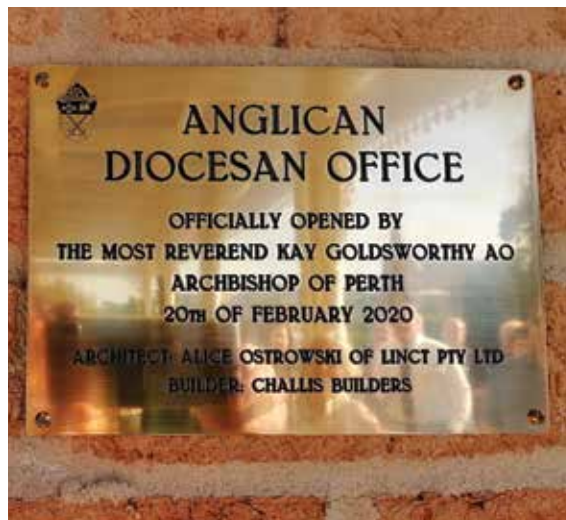
The Diocese is working with its people across the region on the impact of the Coronavirus. Preparations for a wide range of possible decisions are well underway and by the time this postcard is printed, it is likely the situation will be very different to today's circumstances. Priests and lay leaders are thinking about how to continue to support and provide pastoral and practical care and worship in an environment where there is great concern for people's health; and, how these arrangements and decisions will be communicated on a regular basis to its people.

We reported last month on the opening celebrations of the new Diocesan Office at 11 Oakley Street, Bunbury on 20 February 2020 with Archbishop Kay Goldsworthy AO and Bishop Ian Coutts, together with members of Bishop-in-Council and Trustees and others from across the Diocese. The new name plaque was unveiled by Archbishop Kay together with prayers being said

and a blessing given for the occasion. An Open Day was arranged for 17 March for all who were interested in visiting.

The Diocesan Safe Church audit is well underway with the first phase nearly completed. The second phase will be looking at how the current Safe Church policies and practices are matched by people's actions and decision-making in parishes and by the Diocesan team. This is part of the Church's commitment to and compliance with the Safe Ministry to Children Canon 2017 and with its own QA system. The outcome of the Audit will be published on the Anglican Church of Australia's website once it is completed.

The Diocese also currently has full time Priest-in-Charge vacancies in the Parishes of Busselton and Williams. If you are interested and would like more details, please contact The Ven Julie Baker through the Diocesan Office on 08 9721 2100.





NEWS FROM THE NOR'WEST

Jocelyn Ross OAM

Senior Minister Philip and Elke Knight announced to their much-loved church family at St. Matthew's, Port Hedland, that Philip has accepted an appointment as Vicar of St Mark's, Forest Hill, in Melbourne starting in April. 'It has been a great privilege to serve the saints at St Matt's for the past 14 years and to be part of a pretty special diocese. We will miss our NW family and friends greatly but look forward to what God has in store for us in Victoria.' A connection already made is with two members of St Mark's who have been praying for them as BCA supporters 'so God has been and is very good and gracious to us'. The Knights started in January 2006, and Philip must be one of the longest serving parish priests in the Diocese since the 1970s. We are so sad to see them go, but they will be great ambassadors for our Diocese.

Last month, St. George's Church, Bluff Point farewelled Margaret Glass, an English PK (Preacher's Kid!), a much-loved member of Mothers' Union and valued teacher at Bluff Point Primary Teacher for many years. A great mentor to many, a lay reader/preacher in the 80s, the list goes on!

Thirty members of the Holy Cross Cathedral Boys' Brigade were welcomed and dedicated at the start of 2020 during the 10am Service recently. Boys Brigade aims to 'advance God's kingdom

amongst boys and the promotion of habits of obedience, reverence, discipline, self respect and all that tends towards true Christian manliness'. Boys Brigade meets Thursday evenings on the Cathedral premises.

Our link Diocese in Uganda, Karamoja, is to have another visit from Bishop Gary and Christine Nelson and accompanying them, the Senior Minister in Kununurra, Daniel Faricy, this coming April. Christine and craft ladies are making aprons from printed tea towels (preferably with Australian motives) for ministry wives in the Karamoja Diocese. They can be unpicked and used as a curtain or a tea towel for the very poor families there.

In Dongara, the priority is on evangelism this year. The town is very community focused, and church members want to be more intentional in their friendships, taking opportunities to share the love of Jesus. Minister Matt Morrison's new walking companion is Chewy, the Labrador pup! Dog walking is a great way to make friends quickly!!!

Carnarvon's Senior Minister, Brian and Annie Fyffe, are on Long Service Leave and touring USA! Houston, snow in New Mexico, New Orleans, Washington – sounds wonderful!

Jesus is risen! He is Lord!!



Jocelyn

MANDORLA ART AWARD 2020

For 25 years, The Mandorla Art Award has been operating in Perth, Western Australia, as a unique invitation to artists from all backgrounds to submit their works which are inspired by biblical scripture. Over time, this National Christian Art Award has grown to include submissions by some of Australia's most celebrated contemporary artists, including Brian McKay, John Coburn and Anh Do.

This award is held biennially (every two years) and the significant prize money donated by major sponsor, St John of God Health Care, attracts leading contemporary artists from all over Australia to create a variety of inspired works of art, from canvases and digital prints to crafted sculptures. As this award is the only one of its kind in Australia, this is an incredible chance to view the creative collection of artworks that is inspired by the scriptural verse of Micah 6:8:

He has told you, O mortal, what is good; and what does THE LORD require of you, but to do justice, and to love kindness and to walk humbly with your God?

This carefully selected verse from Micah 6:8 is taken from the Old Testament of the Bible and relays the idea of what it means to be a good human being in that they are fair to all (just), kind and humble. It is an apt call to everyone to consider what it means to act as a good human being in such an uncertain world and to embrace others in neighbourly love.

This year's exhibition will be held at the **STALA Contemporary Gallery in West Perth and is open**

to the public from Saturday 16 May to Saturday 6 June. STALA Contemporary is a new gallery space which occupies the trendy up-and-coming arts hub affectionately known as the 'Pickle District', which is also home to some well-known creative venues which call this area home, including the Janet Holmes a Court Art Collection, the Linton and Kay Gallery and the Cleaver Street Collective.

Please show your support for contemporary Australian artists! What's more, this remarkable exhibition is **free to visit**, and members of the public are welcome to spend time at the gallery and see the unique way artists from all over the country have brought their own personal understanding to this scriptural verse. Gallery opening times are from Wednesday to Saturday from 10.00am to 4.00pm.

Note that artists will be in attendance Saturday afternoon 16 May from 2.00pm to provide insight into the process of their craft and final product.

Following the finalists' exhibition, selected works will be chosen to tour to New Norcia Museum and Art Gallery and St John of God Healthcare.

Whether you are an admirer of art, a seasoned art collector or simply one of those in the market for biblically inspired works of art, you will be pleased to know that these one-of-a-kind artworks will be available for sale.

To keep up to date please follow us on social media @mandorlaartaward on Facebook and Instagram or www.mandorlaart.com.



2018 Judge Anne Ryan from the Art Gallery of NSW

Photo credit: Henri Pham



THEATRE

Anthony Howes

Anthony presents more news of arts and entertainment every Sat from 10am till 12 noon on Capital Radio 101.7 FM & Capital Digital

The following events were correct at the time of publication - please check with the theatres regarding the cancellation of performances or otherwise.

I have a suggestion. With so much gloom and doom dominating our lives at present, it might be a good idea to look to our theatres for some refreshment which is both positive and entertaining. I thoroughly recommend you checking out the production schedules of the community theatre in your area. The independent theatres, with their highly talented amateur actors and technicians will often provide drama which is both international in its outlook, and high in the abilities of those concerned. Think about it, anyway.

Of course, if you are quick off the mark when *Messenger* appears this month, the West Australian Academy of Performing Arts will certainly provide excellence and quality performance. To start, their dance company **Link Dance**, as part of WAAPA's new partnership with the Perth Theatre Trust, presents **Well**, a double bill of contemporary dance works in the Studio Underground of the State Theatre Centre from Wednesday 1 to Friday 3 April at 7.30pm, with a matinee performance on Saturday 4 April at 2.00pm. Working with the company is visiting guest artist Rainer Behr, a long-standing member of Pina Bausch's internationally renowned dance company Tanztheater Wuppertal. I am told that **Well** is a season of dance shaped by the most innovative, ground-breaking ideas in the contemporary dance world.



At WAAPA itself in Mt Lawley, early April presents the Third Year Acting Students in Shakespeare's **Hamlet**. The Roundhouse Theatre season plays from 3-8 April (except Sunday) with evening s at 7.30pm and a matinee on Saturday 4 April at 2.00pm. This production is directed by Sean O'Shea. Meanwhile, the Enright Studio is the scene for **The Wild Cherry Project** which runs from 2-7 April (except Sunday) and with a matinee on the Saturday at 2.00pm. The project sets selected scenes from Chekov's *The Cherry Orchard* against a performance of the Australian playwright Daniel Keen's *Wild Cherries*. Guest director from Melbourne, Melanie Beddie, is in charge of the production which investigates displacement and identity.

For ticket and booking information, telephone the WAAPA Box Office on 9370 6895 (Monday to Friday: 9.30am-12.30pm and 1.00pm-3.30pm).

Now I have a suggestion for fun theatre especially for children (and anyone to 80 and beyond!). At the State Theatre Centre from 22-27 April is a production called **The 91-Story Treehouse**. This stage adaptation comes from the series of books by Andy Griffiths and Terry Denton. **The 91-Storey Treehouse** has been short-listed for a Speech Pathology Award and was listed for ABIA Book of the Year for Younger Children. The stage adaptations have also been successful throughout Australia, including *The 52-Storey Treehouse* winning a Sydney Theatre Award for Best Production for Children. Just so you know what it is all about, I am told that in this adaptation Andy and Terry are going to be challenged like never before! Mr Big Nose has sent his grandchildren to the Treehouse, and they don't want to just sit quietly. The big question: can Andy, Terry and Jill master this extreme babysitting challenge? What does mysterious fortune teller Madam Know-It-All actually want? And will the Big Red Button really destroy the world? Great family fun, indeed. Bookings at www.ptt.wa.gov.au or by telephoning 6212 9292.



Finally: Although 3 July is opening night at Crown Theatre, and this is April, I urge you to book now for Opera Australia and GWB Entertainment production of the Bernstein/Sondheim musical, **WEST SIDE STORY**. Why? Because as the UK's Times stated - '**WEST SIDE STORY**: The No 1 Greatest Musical Of All Times'. Bookings and information at www.ticketmaster.com.au.

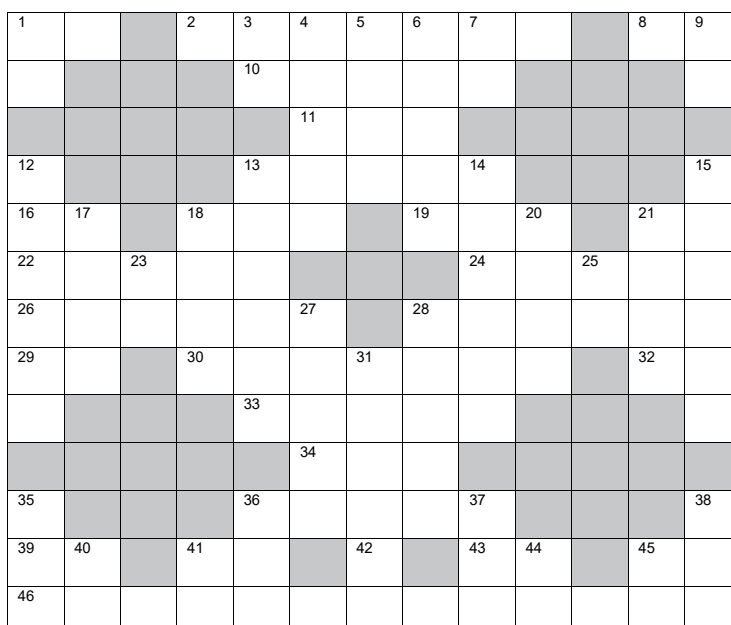


APRIL RAPID RISE



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. The clergy speeds up. (4)
2. A vain cat prowled to the Holy See. (7)
8. See 1 across
10. Teleport hobbits across straight prefix? (5)
11. Champion in an embrace. (3)
13. Kitsch avoiding Jewish soup cross. (5)
16. America. (2)
18. Choose in the Synoptic Gospels. (3)
19. Small image of precipice. (3)
21. Roman in the Society of Jesus. (2)
22. Rabbi blessed the holy book. (5)
24. Perplexed hog in the process of exclaiming. (5)
26. Sly lip slipped in fairy-tale settings. (6)
28. The Basil I know had excuses for being somewhere else. (6)
29. A little tellurium. (2)
30. The lama can turn to the yearbook. (7)
32. A small point. (2)
33. He chants nothing from gnosis. (5)
34. Short and loose. (3)
36. Takes tea from the damaged fleets and experiences emotion. (5)
39. Short Evensong. (2)
41. Leave in the argonaut. (2)
43. Or in punk rock. (2)
45. See like, down, right away! (2)

DOWN

- 1., & 9 down. Archetypal Easter action in secularise. (4)
3. Anglicans online. (2)
4. Religious pamphlet in abstract. (5)
5. Energy from the undermined ethic is enough to make one scratch! (4)
6. Peach tossed out for a low price. (5)
7. Order of Australia. (2)
9. See 1 down
12. Cubist re-measured by Biblical dimensions. (6)
13. Does orthography of magic tricks. (6)
14. On the round oval is the string section. (6)
15. A little gravity for the tipsy one where the sows live. (6)
17. Take tea to the team from the confused deist. (4)
18. Allow right away the Spaniard to bring her pot. (4)
20. Good taste among the psychic! (4)
21. Spin around and cut. (4)
23. In the neighbourhood of Bunbury. (2)
25. In Baruch. (2)
27. The twisted elm is showing pleasure. (5)
28. An angle for the messenger. (5)
31. English saint in the mensal mix. (6)
35. The concept includes a mushroom. (3)
36. If nothing turns up for freedom of information. (3)
37. Bronze coin in the soup. (3)
38. Easter emotion from the joey! (3)
40. Dad? (2)
41. Gospel song. (2)
44. Left off fin at the entrance. (2)
45. Sing sixth note. (2)

PARISH OF APPLECROSS

The Revd Wendy Gilbert | Locum Tenens

On 1 March our Archbishop found herself travelling down the highway to hell to join those gathered for St David's Patronal Festival at the Parish of Applecross.

Archbishop Kay opened her sermon with her own rendition of Highway to Hell and proceeded to tell us that we are on a highway of a different destination. An episode from the series *The Crown*, 'Aberfan', was used to illustrate the differing places a parish can find themselves - on a mountain of hope and promise, and in a landslide on the collapse of the mountain. The Parish of Applecross could identify with both, and felt known and loved by this acknowledgement of the Archbishop. We all look forward to the building of a solid and strong mountain as we travel God's highway.



The choir sang the Welsh National anthem 'Hen Wlad Fy Nhadau' by James James, and all things leeks and daffodils awaited us in the hall.

To avoid the highway to hell as we ventured home, we had to keep an eye on the time. Perhaps a metaphor to always keep in mind.

AROUND THE PROVINCE

The Revd Cheryl Absalom

On Friday 13 March 2020, there was a very special Diamond celebration at Christ's Church, Mandurah.

A Eucharist conducted by The Ven Julie Bishop was held to celebrate the 60th anniversary of the ordination to the priesthood of Bishop Brian Kyme, The Ven Brian McGowan and Fr Ray Collyer. The Eucharist was followed by a morning tea, and the cutting of a cake.



Archbishop Frank Woods on Lent 2, 13 March 1960.

Bishop Brian began his ministry in East Malvern, and retired as Assistant Bishop to Perth. Fr Ray began in Kingsville and retired from Bassendean. Archdeacon Brian began in the parishes of Kew and Coburg, and retired in Pinjarra-Waroona.

Bishop Brian, Archdeacon Brian and Fr Ray were ordained to the priesthood in St Paul's Cathedral, Melbourne, by

We give thanks for these good and faithful servants of our Lord.

AROUND THE DIOCESE IN PICTURES



2020 Ordination of Deacons, 24 February



Formation Students 2020



Anglicare Ambassadors' Launch, 19 February



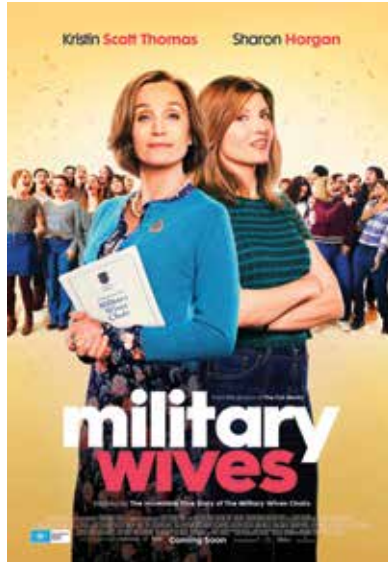
MILITARY WIVES

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 Distributor TRANSMISSION Release date 16 March 2020

There are some films that male reviewers watch which they feel somewhat unqualified to judge. *The Hours* is one; *Pitch Perfect* another. Drama or comedy, they address issues of a deeply personal nature for women which men can appreciate but never fully experience. *Military Wives* falls into that category. It's a true story that presents the pain and longing wives, mothers and lovers go through as they watch their dearest depart for dangerous territories, possibly never to return. I think, like many men, I was unaware of their quiet suffering. Yet, like all viewers, there is something I can take away from the way they learn to cope.



Military Wives is directed by Peter Cattaneo, the mind behind the 1997 comedy *The Full Monty*. It's a parallel film in some respects, both concerning groups who take comfort in each other's company as they confront risky situations. *Military Wives* is set on a military base in the north of England where the families of the enlisted are farewelling their loved ones as they leave on a peace-keeping mission in Afghanistan.

Kristin Scott Thomas plays Kate, the prim and proper wife of the brigade's commander. This is the fifth time she has seen her husband depart for a tour of dangerous territory. Playing opposite is Sharon Horgan as Lisa, the wife of the newly promoted Regimental Sergeant Major. Her informal responsibility is to keep up the spirits of the loved ones left behind, though she'd much rather remain 'one of the gang'. When Kate, the Colonel's wife, decides she'll take a hand in organising respectable and non-alcoholic pastimes for the women, a choir is formed. The stage is set for a tussle between two very different personalities, but neither Kate nor Lisa are aware of the life-changing effects their little musical exercise will have.

Military Wives is inspired by a true story which has resulted in a now world-famous choir formed entirely of those married to the military. As such, it presents real, appreciable pains. In a single conversation, two wives express both the uncertainty that clouds their days and their inability to do anything about it:

Sarah: I feel sick all the time. Every time the phone rings every time the doorbell rings. How do you cope? Do you talk about it?

Maz: Let's have some wine.

The choir begins as a means of just keeping their minds off the dangerous work their loved ones might

be doing, and begins badly. The women involved are so tone deaf and divided that their singing sounds more like, '... the incantations of a bunch of witches.' But as they find music that conveys their real feelings, a new and beautiful voice emerges. When they decide to put lines from the letters they write to their husbands to music, it was enough to send this reviewer reaching for his handkerchief:

'10:30 tonight I'll be looking at the moon.
That's 1:30 for you.
Will you be looking there too?
These are the simple things
That help me get through.'

And that in a nutshell, is the question *Military Wives* poses. How do we get through the hardest times in our lives? For the characters, it begins with community and a shared understanding of the pressures. As good as these are, it becomes clear something more will be required: sacrifice for the sake of the other. I'm reminded of the words of Tim Keller when he describes what a true friend is: 'They're the sort of person who says, 'I'll do whatever it takes. I will not let you fall'.' Kate is ready to sit with the wife of a soldier who's been killed in action, despite the dark memories it raises of her own son's loss. Likewise, Lisa is prepared to sacrifice the perfect lyric because it pains her older friend to hear it sung. And when we see something like this being played out on the big screen, we will naturally long to live in such relationships. Sadly, studies suggest that, despite our numerous technologies, we've never felt more disconnected from those around us. However, the Bible assures us that a *Military Wives* relationship is within reach of us all.

When Jesus Christ's enemies wanted to insult him, they called him a, 'friend of tax collectors and sinners!' – the greatest outcasts in his society. Yet the Bible draws a line between everyone who has rejected God and that label 'sinner', for the sake of showing us just what a friend he can be for us:

'But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.'

I'm not ashamed to say I was moved more than once by the sacrificial love *Military Wives* promotes. But I was comforted too. I could recognise the community and shared understanding, and particularly depth of devotion displayed, because I've experienced it in my relationship with Jesus. If you want to enjoy a feel-good film, then *Military Wives* is for you. And if you want to feel what it so lovingly displays, then the Bible says you can have that too.



MULAN

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 PG Distributor SONY Release date 26 March 2020

Disney continues its transformation of classic animations into live-action extravaganzas, and *Mulan* highlights the perils in trying to capitalise on past successes. One thing that has successfully made the transition from art to action, though, is a much-needed alternative to modern individuality.

The live-action version of *Mulan* marches alongside a host of recent Disney remakes. *Cinderella*, *Jungle Book*, *Beauty and the Beast*, *Dumbo*, *Aladdin* and *The Lion King* have all been reimagined for 21st century audiences, with varying degrees of success. In particular, *The Lion King* proved that it didn't matter how loyal the original audiences were, the remake could still get mauled by critics and the box office. *Mulan's* director Niki Caro seems to have taken the lesson to heart in constructing a new storyline doesn't stray far from the old.

In 1998, the original animation introduced us to a groundbreaking heroine for her time – Asian, uninterested in dresses and in no need of a Prince Charming or friendly crew of dwarves to rescue her – and the 2020 version stays close to this concept. The invasion of ancient China provides an opportunity for a young girl to spare her injured father the battle to come by enlisting in the army in his place. She masters the arts of the sword and the bow and, aided by an ancestral spirit, manages to stand against her nation's fearsome enemies. And when the ultimate test comes, it's her bravery and ingenuity that wins the day.

So much for the basics. But what makes our modern *Mulan* stand out from the past?

The commanding officer the animated *Mulan* fell in love with has been replaced by a fellow soldier who falls for her. The archenemy, Mongol commander Shan Yu, has also been supplanted by an even more terrifying, shape-shifting witch called Xian Lang. And, in the name of political correctness, the Mongols have been replaced altogether with 'northern invaders'. The live-action format has also allowed a plundering of the best of Asian cinema. The new *Mulan* makes the most of wire-fighting techniques perfected for eastern screens. Furthermore, the story fields a stellar Asian cast including Yifei Liu (*The Forbidden Kingdom*) as *Mulan*, Li Gong (*Memoirs of a Geisha*) as her nemesis, Donnie Yen (*Ip Man*) as a seasoned commander and Jet Li (*The One*) as China's Emperor. How fans react to these changes, though, will have more to do with how well they highlight the character of a much-loved heroine.



Both the new and the old productions challenge the idea of slavishly obeying traditions that stifle a woman's true beauty. Once again *Mulan* is caught up in an arranged marriage, which is apparently the only way she can serve her family:

Mother: 'We have excellent news! The matchmaker has found you an auspicious match.'

Father: 'It is decided. Come and sit down. It is what's best for our family.'

Yet there is no suggestion that *Mulan* will run away or defy her parents. Her inner beauty continues to shine through her preparedness to suppressing her personal desires for the sake of those depending on her. Even her decision to enlist aims to spare her aging father

from the certainty of her mother's prediction: 'This time he will not return.' *Mulan* contains more than a few nods to modern ways of thinking. Yet the film's salvation moment still turns squarely on our Eastern heroine's preparedness to sacrifice for the sake of the collective, rather than a more western individual's 'determination to succeed'.

Disney's filmmakers might not realise it, but it is *Mulan's* balance between submission and personal choice that best reflects the West's submerged Christian heritage. Since our earliest records, human story-telling has been shaped by heroes who have been both submissive to the greater need, and still personally choosing to sacrifice for the sake of those depending on them. The Bible contains more than a few examples, including Esther who risks her queenly position to save her people, and the humble slave girl who dares to offer advice to the general Naaman. But all these pictures culminate in the cross. There, Jesus goes to Calvary both in obedience to His father, and out of a desire to save those who are lost:

'[Jesus], though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.'¹

Most of what Hollywood has to offer these days can only ever provide a fractured piece of that great story. *Mulan* certainly has its short-comings too. Yet for a children's story, there are few that come close to showing just how beautiful strength becomes, when it's placed at someone else's service.



St George's Cathedral

The COVID-19 pandemic has brought circumstances we have not experienced before. In these unprecedented times, decisions have had to be made that have never been made before.

This decision is not taken lightly, however the priority is for the safety and wellbeing of the Cathedral community and those who attend our Cathedral building. Our whole community is facing a challenge that we can only meet by working together, looking out for each other and taking the responsible course of action for our own care and the care of our most vulnerable citizens.

The Cathedral Office will have limited staff and office opening hours will be reduced. We have ceased all volunteer activity at the Cathedral, this is to prevent the need for people to travel and to reduce the public risk of exposure.

Cathedral activities, including the Centre for Spirituality events, Magellan Chamber recital, Concerts-At-One and annual Art Exhibition, have been suspended.

With change comes opportunity, and this situation will cause us as a Cathedral to find different ways of being together and connecting.

We will maintain an online worshipping presence for as long as possible via our Facebook page www.facebook.com/StGeorgesCathedral and website www.perthcathedral.org where you can also receive updates. A phone ministry of pastoral care will be enacted. Bishop David will continue his emails and provide some spiritual input to those on the Centre for Spirituality email list. Creative ways are also being explored to maintain our music ministry.

What we usually do in a crisis, is worship with one another for support; it is ironic that a pandemic prevents us from doing the very thing that would help. However, God is not limited by our limitations, and let us look for the opportunity God gives to grow our spiritual connection with God and with each other through this wilderness time.

God bless you and give you peace.

The Very Reverend Chris Chataway
Dean of St George's Cathedral

PURPLE PATCH APRIL 2020

5 Palm Sunday

Archbishop Bishop Kate	St George's Cathedral Victoria Park
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10 Good Friday

Archbishop Bishop Jeremy Bishop Kate	St George's Cathedral York Victoria Park
--	--

12 Easter Day

Archbishop Bishop Jeremy Bishop Kate	St George's Cathedral Northam Roleystone Victoria Park
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19 Archbishop Bishop Jeremy Bishop Kate	Kalamunda Lesmurdie Crosslinks
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26 Archbishop Bishop Jeremy Bishop Kate	Bassendean Wembley Villers-Bretonneux Evensong, St George's Cathedral
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CLERGY NEWS

LOCUM TENENS

The Reverend Bob Milne Amana Living	01.03.20 - 28.02.21
The Reverend Devan Foster Rockingham-Safety Bay	01.03.20 - 31.08.20
The Reverend Trevor Goodman-Jones West Perth	01.03.20 - 31.08.20
The Reverend Jon Cornish Balga-Mirrabooka	01.03.20 - 31.08.20
The Reverend Peter Llewellyn Floreath Park	01.03.20 - 31.08.20
The Reverend Ros Fairless Lakelands	01.04.20 - 30.09.20

RESIGNATIONS

The Reverend Ros Fairless Chaplain, Royal Perth Hospital	31.03.20
The Reverend Peter Manuel Priest-in-Charge, Wembley	19.04.20
The Reverend Peggy Ludlow Priest-in-Charge, Toodyay-Goomalling and Gingin-Chittering	end 11.20
The Reverend Dr Brian Ludlow Assistant Priest, Gingin-Chittering	end 11.20

Crossword solution

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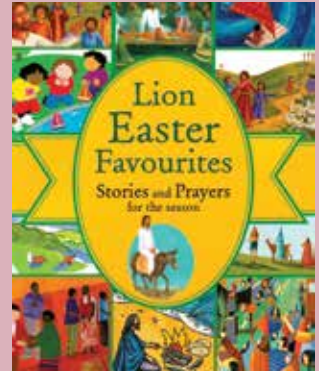
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