



MESSENGER

A MAGAZINE FOR WESTERN AUSTRALIANS APRIL 2021



From the base of Uluru

This is the day that the Lord has made.
Let us rejoice and be glad in it.

Psalm 118:24

MESSENGER

APRIL 2021

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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,

Welcome to the Holy Week and Easter edition of the *Messenger*.

The first few pages include an article on ANZAC Day written by the Bishop of the Defence Force, Bishop Grant Dibden, as well as Easter reflections from Bishops Jeremy James and Kate Wilmot.

Chief Executive Officer of the Anglican Schools Commission, Peter Laurence, writes about 'consent' – an issue being given much attention right now in schools and universities.

Parkerville's story of their 'superkids' is not to be missed, while Anglicare's ARBOR program touches a hard but very important topic.

Sincerely

The *Messenger* Team

Mission 2020 prayer

Come, Holy Spirit!

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



ANZAC DAY REFLECTION

ANZAC DAY

lest we forget

Can you imagine what it was like for Australians during WWI?

Out of a population of five million: 62,000 were killed, 150,000 wounded and 400,000 returned from war. So about one in three households had someone directly affected by the war. And the war hurt the Australian economy. Markets for key exports, like wool, were lost. Wages failed to keep pace with the rising cost of living and the government chose to fund the war effort by increasing the note issue (sounds like quantitative easing) and by taking out loans.¹ It was a very, very difficult time even for those who didn't go to war.

You would think that coming out of such a difficult time, when people needed a boost, that we would celebrate a great victory like that of the 800 Australian Light horsemen's mounted charge across three kilometres of open ground against 4,000 entrenched infantry who were supported by artillery and machine guns to retake Beersheba in 1917 with the loss of just 31 Aussies. Or the Australian battle at Villers-Bretonneux described by a British General as 'perhaps the greatest individual feat of the war'. But that isn't what we did. And even today most Australians know little of these victories.

But Gallipoli we know about that! Our most solemn remembrance looks back to an occasion of defeat and terrible loss, to Gallipoli, where 16,000 ANZAC soldiers landed and 4,000 of them became casualties on the first day. Where wave after wave of young troops were ordered over the top of their trenches in futile frontal charges . . . and 10,000 were buried. We remember that.

Why has our defeat at Gallipoli become nation-shaping? Why is it that us Aussies, who are notoriously irreverent, show a reverence as we commemorate annually the defeat that was Gallipoli? I think it's because Gallipoli symbolises for us the qualities of courage in the face of great adversity, of 'reckless valour in a good cause', of 'endurance that will never admit defeat', of caring for your mates, and of sacrifice.

The histories record that the soldiers at Gallipoli consistently volunteered for the most dangerous missions. They wanted to show their worth rather than stay alive as cowards. And it's recorded numerous times that wounded soldiers refused to take more than one or two sips of water because others on the battlefield needed it.

That's what we respect. That's what we appreciate and value: the honour, the courage, the selflessness, the sticking at it to get the job done under such harrowing circumstances, the personal sacrifice.

Great events are distinguished by the quality of human endeavour they call upon, by the examples they create for ordinary men and women, and by how they inspire us.

100,000 Australians have died in wars. The vast majority aged between 18 and 25. The service men and women, whether they were young ANZACs, young nurses in the chaos of Singapore, national servicemen in the jungle of Vietnam, or special forces soldiers in Iraq and Afghanistan, died in the service of this nation. And while we don't glorify war, we do remember the sacrifice of those who went before us . . . because there is something noble about sacrifice, isn't there?

Sacrifice, love and hope are woven right through the ANZAC story and they resonate with what Jesus did for humanity. And the sacrifice of Jesus is still at the centre of the symbolism of ANZAC Day with its crosses for the fallen, the sacrificial language, the reverence.

A little over 100 years ago thousands of people gave their lives so we might enjoy life today. A little over 2,000 years ago one perfect man, God the Son, gave his life so that all of humanity who turn to him might enjoy life for all of eternity with Him.

Lest we forget

¹ 'The damage inflicted on the Australian home front by the Great War' 3 Nov 2018 Joan Beaumont accessed on <https://www.aspistrategist.org.au/the-damage-inflicted-on-the-australian-home-front-by-the-great-war/> on 20/4/20

² World War I correspondent Charles Bean



WHAT DOES IT MEAN TO FLOURISH?

While it is just a few days too soon to say Happy Easter, we look ahead to Sunday when the Church around the world will remember how deep the Father's love for us in giving us his son Jesus Christ, our crucified and risen Lord.

The slowed down COVID months last year allowed time for us to work on some possible outcomes and details for a focus on flourishing parishes using mission 2020 as a starting point, to be explored further. There are now a couple of pilot flourishing parish projects getting underway. Pray that these pilot projects will help inform how mission in all its beauty and variety can be enhanced in concrete, living ways across the Diocese of Perth.

What does it mean to flourish? What does flourishing mean for individuals? What does it mean in community?

We are living in a time of shaking foundations, the ground shifting under us in ways we have never before experienced. Isolated, cut off from our usual supports, where established patterns are crumbling, pressing us to look inside ourselves and around us more attentively than usual. The challenges of the present leave none of us untouched, even those of us who find ourselves unexpectedly living in one of the safest places on earth. We may not be suffering as much as most, but we know this is not so much due to wisdom as good luck, being in the right place at the right time, and fortunate in federal and state governments where medical science has trumped political expediency. At present we are fairly safe, and as vaccination rolls out we will be safer, but this could yet go horribly wrong, and so much depends on caring for each other, not just ourselves.

Like so many human communities, the church in Perth is taking its own temperature, testing health in a time of sickness, of pandemic when no one is safe. We have called it the Flourishing Parishes Project, a bit risky, and possibly open to misinterpretation, but in the end this is all about healthy, inclusive, outward-looking, faith communities enriching neighbourhoods in loving service to friends and strangers, loving with no strings attached.

Slowly and quietly over the past year the senior leadership team has been working out together where Mission 2020 is pointing us. The question with which we began was 'what is God calling us to in our ministry of oversight and shepherding for the Diocese right now?'

It was easy to identify that our great desire and prayer is for parishes across the Diocese to flourish, acknowledge that 'flourishing' is not a description of a type of 'one size fits all'.

Flourishing, of course, can and often does mean successful, but how we measure Christian communities is never easy. Does flourishing mean financially sustainable? Is this the prosperity gospel, or Jesus' good news? Is flourishing about positive psychology, mind over matter, just keeping the show on the road, or is it about leavening the selfishness content with leaving whole sections of society behind while others succeed?

We want to be true disciples of Christ, finding him in word and sacrament and in God's world, in the broken and lost as well as confidence and strength, in liturgy and life together. We want to be those who listen to Christ's voice, hearing and responding when he needs us to bless and encourage, to forgive and to heal. We want to explore ways of discerning where the Spirit is at work, joining humbly in ministry, or at least not getting in the way! In other words, we want to be more adventurous, open to change, unafraid to take risks, less concerned about our own safety, more concerned about the person next to us. Flourishing means being confident, compassionate and courageous in our living; in our serving in Jesus' name.

Anglicanism at its best is a spacious household where we have room to move while remaining true disciples of Christ, authentically ourselves within the Church's depth and breadth, catholic and evangelical without compromise, wide open to what the Spirit desires, trusting and hopeful as we embrace God's future.

+ Kay





EASTER THOUGHTS

A recent church notice went like this: *Chaplaincy movie fundraiser: Easter in Art...stunning film displaying some of the greatest artworks ever produced representing the words of the gospels.*

I remember from art there are a great many art works over the centuries representing the life story of Jesus. Annunciation; Birth and Adoration; Baptism; teaching, miracles, healing, Last Supper; Crucifixion; Resurrection; Ascension.

Most were commissioned by the church or by wealthy patrons. The artists were not necessarily believers, but often their subject matter, through the gifting of the Holy Spirit, speaks to us, regardless.

At the turn of the 20th century with the arrival of Abstraction religious themes became less obvious. Though there were some notable exceptions. The Spanish artist, Salvador Dali, painted his 1951 'Christ of St John of the Cross', which portrays Christ on the cross, his hands attached by our sins rather than by nails.

Holy Saturday (known in the *Book of Common Prayer* as Easter Even) has also been portrayed. Mark Cazalet's 2010 Easter Saturday puts on canvas what has often been seen as a quiet day bridging Good Friday and the Day of Resurrection. A day in which nothing much happens? Instead of trying to paint a scene from 1 Peter 3:18-19 Cazalet uses coloured chalk on paper to show a clearing in the woods, near his home, in Sussex, UK. The light is radiant with expectation. We are in the presence of something far greater than we can see.

Other contemporary artists have worked at portraying the Christian story on canvas, in video, and on film: Craigie Aitchison (studies in the Crucifixion), Mark Wallinger (Angel, 2009) and Sam Taylor-Wood (Pieta, 2001) among others.

The central belief of Christianity is, however, not that Jesus died, but that he died and rose again. Caravaggio's 1601 painting *The Supper at Emmaus* portrays the scene from Luke chapter 24. Two grieving disciples set off on the road to Emmaus. They have no sense of the resurrection at this point. As they walk they are joined by an apparent stranger who explains how the Messiah can only come to glory through suffering.

Captivated, they beg the stranger to stay for the evening meal. As they sit down, Jesus takes the bread, blesses it and breaks it, and in that moment they see him, for who he really is, the longed for Messiah, the Saviour of the World. As Jesus breaks the bread, their wonder is portrayed with outstretched arms, and a chair being pushed back. Caravaggio does not paint Jesus conventionally with a beard. Instead this is a Jesus who as one writer puts it, 'is eternally young, though still utterly the same'. In this breaking of the bread and the opening of the eyes of our understanding we find ourselves transformed in the Eucharist, and in the wonder of God's revelation of who Jesus is and how belief in his resurrection invites us to be born again.

In the Order of Burial for the Dead, the *Book of Common Prayer* (1662) reads: 'In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?'

In Easter that death is transformed by the work of Christ on the Cross and our fears, our foibles and our fantasies are transfixed, forgiven and transformed.

Death has been swallowed up in victory. Where, O death, is your victory? Where, O death, is your sting? . . . thanks be to God, who gives us the victory through our Lord Jesus Christ.

1 Corinthians 15:54-56



The Supper at Emmaus, 1601, Michaelangelo Merisi da Caravaggio



The Rt Revd Kate Wilmot | Assistant Bishop of Perth

EASTER REFLECTION

In the Name of God, Father, Son and Holy Spirit. Amen.

In the past two weeks, print media and advertising brochures have been full of suggestions for how I can spend the four days of the Easter weekend. Activities include complex home renovation projects [no] or hotel deals where I can have a sumptuous meal and meet the Easter Bunny [also no].

These activities, innocent in themselves, are a world away from the gigantic themes and concepts we grapple with as the Church - at Easter and on every week throughout the year.

In the great three days of Easter, we hear again the words of Jesus as he broke bread with his disciples, the very words that we pray every week as we celebrate Holy Communion.

We confront the consequences of human sin and evil in ourselves and others as we recount the shades of duplicity and cowardice among Jesus' disciples, the vengeful, changeable nature of crowds, and the machinations of Roman Imperial rule.

When the one who came to be God-with-us is crucified, we are forced to abandon the idea that human decision-making on its own is ever going to be a path to peace or progress.

We are struck into silence by the absolute resolve of Jesus who will not be moved off his mission of bringing healing and release, in spite of personal and public rejection, and punishments that have been designed and adjusted to inflict humiliation as well as tormenting pain.

On Holy Saturday, just when we are not ready to wait, we wait.

Even though the next part of the story is known to us, we are made to hold still – prevented from rushing ahead to the good bit. Instead we are left to consider the meaning of all that has happened, to look deeply at the events of Jesus' betrayal and death and all that it means for us.

On Easter Day, we bring our rejoicing at the resurrection of Jesus into the community of the Church.

Jesus' rising from death is so mysterious, so different from anything any of us might expect about the world and the way that it operates, that even the Gospel writers leave the actual moment of resurrection alone.

We hear lots of details about angels sitting on rocks, Mary weeping, and disciples racing each other to the tomb but nothing whatsoever about what happened inside at the moment that Jesus was raised from death.

The disciples, the evangelists, the authors of New Testament letters – not one of them dares make up a story about the point when Jesus returns to life.

It is simply too huge and important.



The Resurrection of Christ, from the right wing of the Isenheim Altarpiece, c1512-16, oil on panel, Matthias Grunewald (c1480-1528)

The resurrection of Jesus mattered so much to the first people to believe in its power that they got together the very next week on the anniversary of resurrection morning, and the week after that, and the week after that for thousands of years. For the same reason, we gathered in church last Sunday (the weekly anniversary of Resurrection Day).

This Holy Week, these Great Three Days of Easter, Christian believers focus intently on what it means to be forgiven through the actions of Jesus, to be offered a life that is not temporal [bound by time and ended by death] but eternal – in the never fading presence of God.

The Church's Easter celebrates the most generous, the most profound and the most healing of all second chances.

We are given a transformed past, a secure present, and a new future.

It is about so much more than doing a few repairs and hiding chocolate from children.

This year, may the mystery and depth of Easter unlock new meaning and reflection for you.



FROM YOUR CATHEDRAL

The Sunday after Easter is known by many names. One old tradition is that the Sunday after Easter was called 'Bright Sunday', which was a day observed by the early church as a day of fun to celebrate Jesus' resurrection. The idea came from the thought that God played a joke on the devil by raising Jesus from the dead. God's greatest joke was Easter.

A parent of one of our children at worship, recommended I ask Siri to tell me a joke. I had never thought to use Siri for that purpose. For those who don't know, these software programs respond to verbal requests. If you ask, 'Siri, phone my mother,' it will dial mum's number, or 'Siri, where is the nearest petrol station?' it will give you a choice of petrol stations nearest to you. When I asked Siri to tell me a joke, this was the answer:

'I stayed up all night, wondering where the sun went . . . then it dawned on me.'

An apt joke for Easter perhaps? Easter is the turning point of history, when death is defeated and new life is made possible in Christ. The dawn of that first Easter day, began the renewal of laughter and joy. It took some years, but soon the news of this joke on the devil, began to spread. But it did not spread among the rich and elite, rather, it dawned on women, slaves and servants that Easter was for them. Those without power realised that in Jesus Christ, God had

inaugurated a radical new way of being in community. We know from ancient sources that only seventy years later, first century magistrate Pliny the Younger had a pandemic on his hands: the spread of Christianity. In just a few decades, through the ordinary stories shared daily by Christians, the good news spread in a way that no persecution could stop.

In her book, *Living His Story: Revealing the Extraordinary Love of God in Ordinary Ways*, Hannah Steel points out that if we are to invite others to embrace this joyful reality, we must be ourselves and use our natural gifts:

God chose the life of ordinary women, whose hearts were broken with grief, now erupting with joy, to be the vessels through which he would pass on this life-changing news. God chose ordinary people, with the personal stories of redemption and imperfect words, to tell the greatest news there has ever been.¹

Her point is, if they did it, so can we. And her challenge is this:

If we live the story of the gospel we are privileged to reveal his extraordinary love in ordinary ways, putting our name to his story and inviting others to join us as we do so. There is no task more urgent or wonderful than this.²

Christ is risen. He is Risen indeed.

He is
Risen
indeed

¹ Hannah author Steele, *Living His Story : Revealing the Extraordinary Love of God in Ordinary Ways : The Archbishop of Canterbury's Lent Book 2021*, 160.

² *Ibid.*, 161.



CONSENT EDUCATION

Over recent weeks, there has been extensive coverage of the issue of the sexual assault of students in schools across Australia. A former Sydney girls' school student, Chanel Contos (now 23 years old and studying in London) has compiled an online petition calling for consent to be included in the curriculum of all Australian schools. More than 38,000 people have signed the petition already.

Ms Contos was sexually assaulted while a school student, by a student from a neighbouring boys' school. This year she asked if other young women had experienced sexual assault by their peers from all-boys schools in Sydney. More than 3000 accounts of sexual assault, unwanted approaches and coercion have been shared by female students and former students in response to this question posted by Ms Contos, who attended an independent Anglican girls' school in Sydney. The 'testimonies' are deeply distressing.

Throughout March, media across Australia canvassed how Ms Contos' petition 'is leading a sex education revolution'. Also last month our newspapers, TV, radio and social media spoke of the alleged failings of some of Australia's most senior political leaders.

A number of Anglican schools have been named as the schools where young women who provided accounts to this petition attend currently or attended in past years.

One of our Principals wrote to their school community recently: 'It distresses me greatly to read these harrowing accounts and it reminds us all of our responsibility to continue to refine and improve the education we provide our young people on the issue of respectful relationships and, in particular, sexual consent'.

It would be fair to say that all schools address the issue of respectful relationships in their curriculum. But principals across the country acknowledge that more needs to be done. Of course, it is not just up to the school. Teachers need to work closely with parents and carers as well as the wider community to ensure that students are fully informed of their rights and responsibilities in relation to all life issues, including sexual consent.

Melinda Tankard Reist recently wrote on this topic under the banner, 'Why consent doesn't stand a chance against porn culture'. It was published by the ABC's Religion and Ethics Unit on March 9, 2021. The title sounds defeatist, yet that would be partially true

only. Rather it seeks to make the sound point that the global pornography industry is so large that it will take governments and regulatory bodies 'to step up and do something serious to protect young people'. Parent and carers, teachers and the wider community cannot do it all through education.

The ASC's Child Safe policies and procedures have zero tolerance for any form of child abuse or maltreatment. Our schools do an extraordinary job in putting the wellbeing of every student first. Yet still we read of stories in schools across Australia where young women have been abused by male peers or older students.

It is right that educators across our nation commit to achieving the highest standard in child protection, which starts with students understanding, adopting and practising respectful relationships with one another, regardless of gender, race or religion. We pray for all victims of abuse and work towards making our schools, homes, churches and workplaces safer for everyone.

If this article has raised issues with you, help is available at Lifeline's 24-hour crisis line on 13 11 14, the 1800 Respect National Helpline 1800 737 732, or Beyond Blue 1300 22 4636.





HOPE FOR A NEW LIFE

The story of Easter is one of death, forgiveness and rebirth. It is a story of hope for a new path and better life. As he was dying on the cross, Jesus begged God to forgive us. But the true miracle occurred in the early morning of the third day of this story – the resurrection of Christ. His was the ultimate act of love. We celebrate rebirth and renewal.

The aged care sector is on the verge of its own renewal, spurred on by the Royal Commission into Aged Care Quality and Safety. The commissioners have determined that Australia needs a new aged care system 'to deliver an entitlement to high quality care and support for older people, and to ensure that they receive it. The care and support must be safe and timely and assist older people to live an active, self-determined and meaningful life in a safe and caring environment that allows for dignified living in old age.'

The 148 recommendations give us hope that we will be better able to enable people to live their lives to the fullest through the delivery of Christian care.

The commissioners clearly link quality care to quality staff, making 13 recommendations on workforce. Many of those recommendations relate to establishing aged care as a valid and valued profession. Enabling older people to live as full of a life as possible should be recognised as a worthy and fulfilling career for professionals.

There will be significant impacts on aged care providers, both in finding the right people and ensuring they have the skills and knowledge to deliver the care. Fortunately, Amana Living has been growing its own professionally trained workforce through its Amana Living Training Institute. All of our residential care staff already have the minimum Certificate III in Aged Care recommended by the commissioners.

Importantly, we recruit people who are naturally kind, and give them the training and development they need to excel in the delivery of Christian care.

Interestingly, one of the recommendations calls for residential aged care to employ a range of allied health care professionals. These include physio and occupational therapists, speech pathologists, and mental health therapists. While we have a good cross section of these allied health professionals working across residential care sites, Amana Living recognised, more than three years ago, the importance to its plan for a holistic approach to aged care of another therapy that has been recommended by the commissioners – music therapy. This research-based profession uses music to support people improve their health and well-being. It has positive effects on people's physical and mental health, and helps enhance their quality of life.

Amana Living took the decision to hire a music therapist, and we are so very glad that we did. Giuseppe Reina is an amazing musician and therapist. He works across Amana Living residential care centres, and brings his vibrant energy wherever he goes.

There is no doubt that music therapy enhances the lives of residents in our care centres. During the COVID-19 lockdowns, a time when families could not visit residential care centres and people could feel disconnected, Giuseppe held sessions across the organisation via our online communications program, Keep Connected.

Sing and make music from your heart to the Lord, always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ (Ephesians 5:19-20).



“When Annie lost her hearing, she began to lose her connection with Jack, too. I just had to do something.”

Nezha Delorme, *Amana Living Client Services Manager*



“Annie had a stroke and lost her hearing. It became so hard for her to communicate with her friends and family, and it was especially hard on her husband, Jack, who loves her dearly and is her prime carer.

During my training I'd learned how relationships can become strained as physical or communication difficulties arise. So, with the help of our IT team, we created a solution. We got an iPad for Annie and showed them how to use dictation software that converted Jack's spoken words into text. It brought so much happiness back into their lives. And into mine.”

Professionally trained. Naturally kind.



part of the Anglican community

1300 26 26 26 | amanaliving.com.au





ARBOR: ACTIVE RESPONSE BEREAVEMENT OUTREACH

Please note: This article talks about suicide and its impact. If it raises any issues for you, please phone Lifeline on 13 11 14 to seek support.

Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb. (John 20:1)

These first words from our regular Easter Gospel reading always speaks into Easter Sunday for me. From the darkness of grief and despair into the unexpected light of resurrection and redemption.

At AWA we rehearse a similar journey with so many each and every day. We support individuals, families and communities who have been impacted by trauma and walk alongside them as they journey towards healing and wholeness.

Our ARBOR suicide postvention service embodies this process. ARBOR is a support service for people bereaved by suicide and works closely with other support services and the community to provide:

- Peer Support - Offering time with trained volunteers who have been there. Peer Supporters have been bereaved by suicide in the past and offer help to those who are newly bereaved.
- Counselling - Short to medium term counselling with professional grief counsellors.
- Home Visits – Where a grief counsellor and peer supporter can visit bereaved families at their home and provide initial support.
- Support Groups - A safe and supportive environment where family members and friends can share experiences with other bereaved people, gain an understanding of the grief journey and learn coping strategies.

- Referral Advice – Sharing professional advice and support with referrals for on-going support.
- Support in workplaces - Providing support for anyone in the workplace affected by suicide.
- Remembrance events such as Christmas BBQ's and our annual Walk through the Darkness.

ARBOR is an essential service to our community, assisting in mitigating against the effects of suicide which are devastating and far reaching. For every death by suicide, it is estimated that a minimum of 10 people are intimately affected by the loss. Many more are also affected by what has become known as the 'ripple effect' - friends, workmates, teammates, teachers and so on. Most recent figures show that 418 documented suicides occurred in Western Australia in 2019, leaving at least 4180 people grieving and many more affected by these losses.

Our ARBOR Walk through the Darkness is an annual event in late October created for those who know very well what it means to live with trauma, loss and grief and how important it is to move from trauma and loss into a place where they can begin to rebuild their lives. It is a companionable walk from Stirling Gardens to Kings Park, which also embodies a profound symbolic journey for ARBOR participants from darkness into light.

All of this arises from long and patient engagement between ARBOR counsellors and volunteers and those who have experienced loss through suicide. It can be heartbreaking and incredibly heartening, but we know at Anglicare WA that wholeness and healing is possible with the right support and resources.

Alongside this important work, Anglicare WA offers CYPRESS -our service for children and young people bereaved through suicide.

Hi Anita,

My name is Peter*. I lost my Fiancee to suicide and I was the one who found her. The shock and trauma of that experience was for some time overwhelming. I knew I was in trouble and that I had to reach out to organisations to see what help I could get. One of the things that I experienced in the early days was a sense of not knowing if I was losing my mind as my body and brain began to react to the trauma I had, and was, experiencing. This is not something I would wish on anyone. I found, in my searches, your organisation and I was incredibly fortunate to meet Helen. I had just started seeing a Psychologist but was open to taking any type of counselling I could get at the time. I found Helen and your organisation so supportive, the uniqueness of suicide survival was addressed in a comfortable and compassionate way. Suicide leaves a crater in the lives of the people and I am so glad I was given the opportunity to talk openly about a taboo subject in such a supportive environment. Helen is a wonderful asset to your organisation and I cannot sing her praises high enough.

I wonder what peoples' lives would be like without the support of Arbor & Cypress. I wonder how you could find more funding to support the community that is touched by suicide. If there was a way I could get this message to your funding sources and the govt please can you send me their details. Arbor & Cypress must be available to as many people who need it as their recovery may just depend on the support of people like Helen.

Please do not hesitate to point me in that direction so I can pass on my thoughts.

Kind Regards Peter*



Good morning ARBOR team,

Thank you for your email. On behalf of my wife Mary* and my son Rick* I want to extend our appreciation to Helen, Janet, Chris and others at ARBOR for the support and care they have extended to us since the death of our son and brother John.

We thought the walk to Kings Park and BBQ were amazing experiences with the support for families and the respect shown to the loved family members who we have lost.

Through counselling and group sessions I know we gained a deeper understanding of grief and the importance of and different ways to celebrate John's life. This has helped us cope day to day.

Our John* was a talented gardener and we loved the succulents in mugs that were given to families at the bbq. We have re-potted ours into bigger pots.

With the even more difficult times now due to the Coronavirus I feel the support we received from ARBOR has helped us continue to cope with the passing of John*.

Many thanks Paul*

How can I access ARBOR and CYPRESS?

If you are in crisis and require support immediately, please phone Lifeline on 13 11 14, Samaritans on 135 247 or Suicide Call back Service 1300 659 467

Referrals ARBOR and CYPRESS are open to agencies, schools, churches, individuals, families and friends:

- Contact Anglicare WA during business hours on 1300 114 446
- Visit the Mental Health and Suicide Postvention page of Anglicare WA website: <https://www.anglicarewa.org.au/get-help/mental-health>
- Or visit our ARBOR page [https://www.anglicarewa.org.au/get-help/mental-health/active-response-bereavement-outreach-\(arbor\)](https://www.anglicarewa.org.au/get-help/mental-health/active-response-bereavement-outreach-(arbor))

EMPLOYMENT, EDUCATION AND TRAINING PROGRAM TEACHING YOUNG PEOPLE TO FLY



We believe everyone who has the strength to conquer adversity and the resilience to bounce back from trauma and abuse has a superpower. We call them our superkids and they are learning to fly.

Parkerville Children and Youth Care

The first school term of the year is nearly over and while many teenagers are rushing to the high school finish line, others have given up on conventional school. In some cases, schools have given up on them too.

Sometimes when children aren't thriving in the classroom it is because of the pressures they are experiencing elsewhere in their lives. The right intervention at the right time can be just the springboard these young people need to give them a new start.

The unique Employment, Education and Training (EET) program at Parkerville Children and Youth Care takes a very different approach. It gives young people a circuit breaker . . . a fresh slate . . . and an informed, understanding environment in which to learn and grow so they are confident and equipped to tackle life's challenges in the future.



Hundreds of young people, from 14 to 16 years, have successfully completed the six-month program finding new confidence and skills to prepare them for a job and many go on to gain their trade qualifications at TAFE.

Every day, the turnaround Greg Holloway sees in the young people under his care, reminds him why he has had been part of the teaching team at 'Parky' for more than seven years.

'It is the young people who bring me back every day', he said. 'It can be years later that we receive a call from someone looking for a reference for one of our past students. We get to know them all so well it is easy to remember who they are and to be able to talk positively about them.'

'The program has an excellent track record. Just recently, one of our students applied for work experience with a gardening company. The employer was hesitant until he found out the student was one of ours.'

'The employer had been through the EET program himself. He had a brush with drugs and bikies in his early days and credited the Parky program for turning his life around. Now he has a successful business. He took the student on for work experience and was so impressed he has since given him a permanent job. We hear lots of stories like this.'

'I struggled a lot as a high school teacher watching some kids fall through the cracks and there was very little I could do about it then. My take now is that their misbehaving is not a response to education but a response to the way these young people are treated in schools.'

'Many have had a difficult journey in life and once they have been labelled a troublemaker that label sticks. They need empathy and understanding and the best thing we can do is listen with an open mind.'

The EET program is registered with the WA Department of Education and caters for young people, aged 14 to 16, who have left school or are at risk of dropping out too early. The approach combines evidence-based child psychology and clinical care with good old-fashioned mentoring, support and practical skills to help students thrive.

'Over six months, we work closely with our students to build literacy, numeracy, social and life skills. We also give them the opportunity to experience work and the demands and rewards that help build a great work ethic,' Greg said.

'When people come here, they expect our students to be hanging from the chandeliers, disengaged and badly behaved. But that is rarely the case. Instead of falling behind, being disruptive, withdrawing or dropping out of education altogether, many find the inspiration and confidence they need to start afresh.'

The program is limited to 12 students at a time. Students have their own daily learning program and goals and they finish the course equipped with a nationally recognised Certificate II of General Education for Adults and six months work experience, with training in work readiness skills such as safety, communication and the standards of behaviour and performance expected by employers.

Students work together in groups of four and they spend no more than two hours at a time in the classroom. The rest of the day is spent on the job or developing practical, work skills in the peaceful bushland setting of the Parkerville campus.

Many Parky graduates experience a profound turnaround. After six months they are ready to head to TAFE or into the workforce with fresh confidence, new skills and a sense of excitement and optimism for the future.

'Most of the young people come to us hating school, hating the teachers and we see them grow. They develop a sense of self-worth they didn't have before and the confidence to succeed where they weren't prepared to take the risk because everyone expected them to fail,' said Greg.

'When the young people leave here, I firmly believe they are miles ahead of other school students when it comes to their readiness for employment.'

Parkerville CYC is currently looking for supporters and sponsors for this program. If you or your organisation can help, please contact Ra Stewart at rstewart@parkerville.org.au or on 9235 7000.



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A SAFE PLACE TO HEAL

New life is all around us, if we have but the eyes to behold it.

Many years ago as a newly ordained person, I observed a canon of the Cathedral who put on a marvellous colourful cope decorated by various embroidered butterflies. I expressed my confusion, what had butterflies to do with the Christian faith? The patient and wise canon simply smiled and said that these fluttery creatures were symbols of our resurrection life in Christ. It was a new and insightful awareness for me, the depth of which I carried through many years of Christian religious education in various state schools, where I shared the story of the caterpillar's transformation in the cocoon.

St Bart's vision is for a community where everyone has a safe and secure place to call home. It is unnatural for a person to not have a home. We know from extensive research that the effects of trauma on a person leads to changes in their physiology, inevitably impacting their nervous system and sleep patterns, appetite, memory recall, decision making, and relationships.

A question addressed to me recently, asked: 'As a taxpayer, are you not concerned that people who receive government payments are using that money on drugs and alcohol?' I put aside the generalised stereotyping and inaccurate assumptions that this person made, and instead replied with my hope that, as a member of this beautiful country, we have a caring, compassionate system in place that supports people with their required needs and that we empower them to make decisions around their own life's journey.

Here at St Bart's our trauma-informed practice is very much recovery focused, whereby we consider the individual circumstances in each person's life that has led them being unable to maintain stable accommodation. It is the ongoing encouragement and support of St Bart's staff that enables people to rebuild their lives and live independently.

A rich image for resurrection life is that of homecoming; to enter into the place that is right for them, where we feel welcomed, non-judged and accepted. A healing place that looks beyond the behaviour and to the cause, where a person can overcome the impacts of trauma on all aspects of their life. A place not too dissimilar to the caterpillar's cocoon, right before it transforms into a butterfly.

For more information on St Bart's services, please visit stbarts.org.au or get in touch with us by calling **9323 5100**.

St Bart's





INTENSITY

The flowers of the sand plain, in their season, explode with the most outrageous colour. The wattles and cassias burst out yellow, pinging against the sky. Tiny, ground-hugging herbs spout purples and blues. There are arresting lime greens, fire-engine reds, pinks from fairy floss to magenta – more than enough bright shades to eclipse a rainbow. Jesus of Nazareth never got to see an Australian wattle or a feather-flower, but he loved the colours of his own region's wildflowers. Not even Solomon in all his glory was clothed as one of these, he said; so I try to see each local plant with his eyes.

I soak myself in their sun-boosted intensity. The colours seem to demand my attention. Of course the flowers are really keen to attract not my admiring gaze, but rather their pollinators. Insects and birds will visit, bringing a few grains of pollen from a neighbouring plant and carrying off a few more, until all the flowers are ready to set seed. The colours are part of the drive of life to flourish and reproduce. Their ridiculous abundance is a loud statement of hope for the future.

As I walk, I lurch from shrub to tree, bush to bush, distractedly, drunkenly falling in love with each new plant showing off its finery. It's like a non-toxic, non-acquisitive form of shopping, with no list. I just wander, see what appeals, allow myself to desire it, and gaze at it in thirsty wonderment. It's genuinely re-creational, an immersion into the glorious colour of the living landscape.

At Easter, the glory of resurrection shines so brightly in the world that it picks me up and carries me. It lifts me out of my pale, weary, everyday, plodding travels into something like a dance. Jesus Christ, risen from the dead, leads me from blandness to intensity. He soaks me in the glorious gold of life that will never fade away. At the edge of my line of sight, the Spirit flickers with orange-red flames of power and beauty. Resurrection comes with a shout of 'Alleluia!' and a mind-shattering shock at being invited into such glorious intensity.

Some seasons of my soul are bright and proud, rich in spiritual intensity. At other times, though, I feel faded, more akin to the everyday, dull, grey-green of the desert plants, with all their prickles. Afraid of criticism or shy of being noticed, I try to blend in, rather than to stand out. I am short on seasonal springing-forth.

But at Easter, Christ's springing-forth is catching. The intensity of the experience of his resurrection ripples down the centuries, losing none of its force. It lures me out of my doldrums, my dimness, my dormancy into a new flowering. It is my delight to be part of a church where each of us, especially at this season, shines with a bit of the intensity of Jesus Christ, risen from the dead. There is nothing dull about us. Buds burst open. Beauty is revealed.



OUR RICH LITURGICAL HERITAGE

The key events of Easter are at the heart of our worship. We meet on the first day of the week because it was the day of our Lord's bodily resurrection. At the Lord's Table we gather to remember His once-for-all sacrifice that deals with sin's penalty. We rehearse these events in the Creed and exclaim them when we joyfully say/sing: *Christ has died, Christ is Risen, Christ will come again.*

No two events have made such an impact for the good of humanity. Jesus death assures us that our sin matters to God who demonstrates the real depth of His love in the way he has dealt with them. The Japanese Christian leader Toyohiko Kagawa said that 'the cross is the crystallized love of God'. Jesus third day resurrection assures us that there is a resurrection shaped hole in earth's great graveyard, marking out Jesus as the unique Saviour and Lord, whose promises and commands can be accepted confidently. He is the only Saviour worth living and dying for. This chorus expresses the confidence of all who have turned from their sin and are trusting Jesus as their Saviour and Lord:

'Because he lives I can face tomorrow, because he lives all fear is gone; because I know he holds the future: and life is worth the living just because He lives' (Bill and Gloria Gaither).

God has given us two signposts that show us the way to Him, the way to live for Him and the way to point others to Him. This is why Jesus assures us that *he is the way, the truth and the life. No one comes to the father except by me.* His death in our place assures us that the way to God, is a way of grace not our works. His resurrection assures us that as the Lord of all, we can entrust ourselves to him

confidently. Since he loved us to death on the Cross, our desire is to point others to him, assuring us that He will sustain, strengthen and make it possible for us to pray to God our Father joyfully.

The implications are down to earth. Brother Roger reminds us: *when we wake up every morning, if the praise of the Risen Christ were to fill our hearts . . . then in the monotony of daily life an inner surge of vitality would reveal our hidden longing.* And captivating! For repentance: *the cross should be enough to break the hardest heart and melt the iciest* wrote John Stott, and for a life of joyful service, as expressed in the verse:

'I will not work my soul to save, for that my Lord has done; but I will work like any slave, for love of God's dear Son.'

When these two captivating and down to earth Easter signposts, recorded and explained in Scripture, are met with repentance, faith and assured hope, God will use us to point others to Jesus. He delights to release us from bondage to sin, self-centredness, myopia and fear of judgement. Signs are of great value, but they must be clear and pointing in the right direction.

The Easter day epistle helps us to be both: *since you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God. Set your minds on things above, not on earthly things. For you died, and your life is now hidden with Christ in God. When Christ who is your life appears, then you will appear with him in glory (Colossians 3:1-4).*

*Christ is Risen! **He is Risen indeed, hallelujah!***





ATHANASIUS, EASTER AND NONVIOLENT ATONEMENTS

This Easter Sunday, my baby boy, Noah Otis McKenna, turns one.

So we have kids' books. Kathleen is a school teacher, so we have *lots* of kids' books. We are never short on books for Noah's brothers and us to read him. We have books on Quantum physics for babies. Books on Irish mythology (unsurprising for a McKenna). Books on Noongar stories (not surprising considering where we live). Books on the life of the saints, canonical and unusual; St Francis, Cesar Chavez, John Wesley, Mother Teresa, Nelson Mandela, St Brendan, Rosa Parks. Books on birds. Books on animals. Books on letters. Books on numbers. And many, many books on Bible stories.

Which got me thinking, what would a kids' book on the Resurrection look like?

During Lent I've been prayerfully rereading Athanasius' *On the Incarnation*. It has continually surprised me, as it might surprise you that I'm reading this text during lent and not advent. Yet world leading Patristics scholar and Orthodox theologian, Fr John Behr, is helping me see that the Incarnation is not a chronological narrative, 'which would ultimately temporalize God', but rather Incarnation is 'a confessional, rather than mythological claim'. What is Behr saying? Well, in part, both conservative and liberal talk of a pre-incarnate Christ, often misses the mystery that the Creeds proclaim, that the Crucified and Resurrected Jesus is 'the radiance of God's glory and the exact representation of God's being' (Hebrews 1:3).

Previously I would have explained *On the Incarnation* with the most well-known quote from the classic, 'He [the Son] became human so that we might be made God'. Yet, it didn't grab me a decade ago. Yes, C S Lewis wrote, 'When I first opened his *On the Incarnation* I soon discovered by a very simple test that I was reading a masterpiece . . . only a master mind could, in the fourth century, have written so deeply on such a subject with such classical simplicity. Every page I read confirmed this impression' but I'm no C S Lewis.

Embarrassingly, my first impression was there are whole pages where I'm not sure how it related to the incarnation. It seemed to talk a lot about the Cross and the Resurrection for a book about the Incarnation while constantly bringing up idols, death and martyrs as proof of Resurrection. It turns out that's cos I'd been taught the incarnation was an event alongside others in the life of Christ, not as Athanasius argues, the event, of Christ. While all that dope deification stuff is there, according to Athanasius there is no way to be 'participants in of the divine nature' (2 Peter 1:4) without also sharing in our Lord's Passion and the power of his resurrection. The Incarnation for Athanasius cannot be isolated, separated or partitioned off from the whole life of our Lord. Incarnation is the teachings of Jesus. Incarnation is the healings of Jesus. Incarnation is the Passion of Jesus. Incarnation is the Resurrection of Jesus. While the Resurrection is unsatisfactorily absent in Anselm, and for Abelard the Resurrection seems to lack a cosmic moral influence to change the fabric of reality, there is no denying that Resurrection is all over Athanasius' understanding of Incarnation. Resurrection is the confession that we perceive in the totality of our Lord's life - seen most clearly in his Passion - of God clashing with every injustice, evil, oppression, violence, vengeance, sin, satan, domination and death. Through the resurrection we see this clash was unevenly matched. God has conquered through a force more powerful, Christ the power

of God and the wisdom of God. (1 Cor. 1:24) That is why for Athanasius it's not merely an empty tomb that verifies the resurrection, it's a people who 'by the Blood of the Lamb and the word of their testimony' participate in the nonviolent victory of Christ like death can't hold them back.

We often want a HOW of God's salvation. The Gospel gives us a WHO. Jesus. Jesus is the Gospel. The Gospel is an apocalypse, not an explanation. So what is revealed? Jesus, the image of the invisible God.

This Eastertide our InVerse Podcast has a stellar line-up of diverse Theologians from around the world to explore 'Nonviolent Atonements', our latest mission course for leaders. To just hint at a few names, they will include, Fr John Behr, Fr James Alison, The Revd Dr Sally Douglas, Dr Brad Jersak and Ps Brian Zahnd among others as we seek to learn to more fully embody the nonviolence of discipleship to our Lord like Resurrection matters. As it turns out, one of our guests, Dr Brad Jersak answered my question about a kids' book about the Resurrection. Brad has not just written books on Simone Weil that Rowan Williams loves, he has written a kids' book soaked in the Resurrection called, *Jesus Showed Us*. I thought I'd leave you with just a page to encourage you in Eastertide:



What is God like?

Jesus showed us!

Jesus showed us that God is alive!

When Jesus died, death could not hold him, because Jesus is God!

Jesus is Life! And Life is bigger than death!

Jesus came back from the dead!

Jesus is alive! God is alive!

Jesus showed us!

Jesus wins! Life wins! Love wins!

God wins, because Jesus died to beat death!

Jesus died so he could go into the grave and rescue those who died,

Even Adam and Eve! Remember them?

Jesus rose from the dead and brought them back with him!

A whole parade of people followed him! Now they are alive too!

What was the first thing Jesus said when he rose from the dead? "Don't be afraid!"

Why not? Because Jesus is alive!

What is Jesus saying to you today? "Don't be afraid!"

Why not? Because Jesus is alive and Jesus loves you!

Now that's really good news!

Jesus showed us!



BUNBURY BULLETIN

As we enter into the joy of Easter once again, the symbols of new life and hope abound in nature and in our diocesan life. After the disruption of the February lockdown we went ahead with the ordination exactly four weeks after it was planned to have taken place. The weather was perfect, the covid compliant ticketing system allowed the maximum congregation of 200 to attend and we welcomed, with great joy two new deacons and one new priest into the household of faith in the Bunbury Diocese.

Bishop Jeremy James tssf graciously accepted our invitation to lead the ordinands retreat and preach at the ordination service. His deep reflecting of the lives and journeys of the ordinands during his sermon displayed the great care he took to prepare and deliver this retreat and the ordinands were incredibly grateful for his contribution, as were all who heard him preach.

In true Bunbury fashion, where we make the most of every occasion which brings together people from across our diocese, we ended the ordination service with another celebration. For decades there has been work done to try to build a hall for St Boniface Cathedral. So, after much work behind the scenes

to create plans which met the need and the heritage council requirements, the ceremonial 'turning of the sod' was done by Bishop Ian and Alice Ostrowski, the architect, before work began in earnest on Monday 8 March. We look forward to watching this project take shape and hopefully see it completed by the end of the year.





NEWS FROM THE NOR'WEST

In Kununurra Parish, the Kids' Church had an exciting start to the year. Because of greater numbers in Sunday school, the children's area has been divided to enable the younger children to have more space. A great initiative.



In Broome Parish, despite there always being farewells, there are newcomers to welcome, which is great. Church Missionary Society missionaries, The Revd Chris and Karen Webb, with Ezra, Daniel and Emily are on Home Assignment in Sydney for six months. They had Christmas with family in NSW, and now have the opportunity to visit their supporters and share about the ministry they have amongst the Aboriginal peoples in Broome and the Kimberley, bringing the good news that because Jesus lives we will live forever!



Members of the Pilbara Archdeaconry. Archdeacon Simon Roberts - Exmouth, Ministers Frank Nicol - Karratha, Roger Kyngdon - Newman and Eion Simmons - Port Hedland, met in Paraburdoo in mid-March. They were hosted by Reece Gordon who was delighted to share in fellowship and prayer with them, as they read from Colossians, shared about life and ministry in their parishes, prayed together and had a swim in a nearby rock pool. Sadly, there is no minister for the Paraburdoo/Tom Price Parish. Reece lives in and cares for the Rectory and looks after the church building there.



On the way home, Simon Roberts called in to Onslow for the monthly evening Service, with Eight members present, followed by dinner together. The photo is taken from the back of the church.

The parish of Newman conducted a stall at the Welcome to Newman Markets recently, giving them the opportunity to chat to people, tell them about the church and handing out labelled bottles of water.



St George's Bluff Point has a wonderful problem! The numbers at the 10am service having outgrown the Church building, are now outgrowing the Church Hall! Much needed renovations started at the end of March, to completely reroof the building, replace the ceiling, and extend back wall of the kitchen to provide indoor toilets and a storeroom. The 10am service will relocate to the Geraldton Christian School Hall out at Strathalbyn for at least three months. The Great Life Church is kindly moving from a morning service to an evening service enabling St George's congregation to be accommodated there. The Table of Grace free Friday lunch will also relocate, to the Fitzgerald Hall across the street, which belong to the Bluff Point Catholic Parish.

Praying you have a blessed Easter!

Jesus said, 'Do not be afraid. I am the first and the last. I am the living One; I was dead, and behold I am alive for ever and ever!! And I hold the keys of death and Hades'

Revelation 1:17-18



AROUND THE DIOCESE

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

GRADUATIONS AT WOLLASTON THEOLOGICAL COLLEGE

On 2 March, graduands, family members, staff, and clergy convened at Wollaston Theological College for the 2021 Wollaston Certificate in Theology (WCiT) and Wollaston Certificate for Anglican Leadership (WCfAL) graduation ceremony.

It is my honour and privilege to co-ordinate the Wollaston Certificate in Theology, together with our wonderful administrator Cailin Hovell. I speak to many people who are interested in undertaking the Certificate, but are unsure about the work they will need to put in, or the 'academic level' that they will be required to work at. And I nearly always say the same thing – the Wollaston Certificate in Theology features university level teaching – as generally our educators are working (or have worked) as tertiary educators. The assessments, however, are not university level – and so, for those seeking world class teaching that is affordable and won't necessarily require you to write an essay, this is the course of study which will help form your theological soul.

Five students graduated, having completed the Wollaston Certificate in Theology – which may sound small, but keep in mind that many students do not seek to complete the whole course of study, but are perhaps interested in one or a few of the offerings. Perhaps you will be one of them in the future – you will be very welcome.

Since 2019, thanks to the initiative of the former Warden of Wollaston The Revd Dr Gregory Seach, together with The Revd Peter Laurence OAM and Mr Philip Goldsworthy, we have been offering the Wollaston Certificate for Anglican Leadership. This is a discrete course of study for educators seeking executive appointments in Anglican Schools Commission (ASC) schools. It was a delight to see 17 ASC educators graduating, having experienced a rather intense – but rich and engaging – introduction to Biblical Studies, Christian Doctrine, Religion in Australia, and Being Anglican.

When my predecessor, Dr Anne Harris, implemented the Wollaston Certificate in 2016, there was a 'portfolio pathway' which enabled students to pass from completing the Certificate into graduate theology study at Murdoch University. Sadly, theology at Murdoch is now concluding, and so this pathway is no longer available. However, we eagerly anticipate the benefits of the Anglican Diocese of Perth's new affiliation with the University of Divinity, and I look forward to discussing with that institution the ways that our students can transition into tertiary theological study at 'UDiv', having enjoyed the world class education available through the Wollaston Certificate.

Graduates – you who have sacrificed time, money, and energy to complete your studies, together with the (perhaps dubious) privilege of submitting your reflections to the critical gaze of assessors – I honour you! It has been and continues to be a blessing to see people begin to be formed by the deep and wide theological tradition of our faith.

If you are interested in studying with us, our upcoming units in term 2 (beginning 20 April 2021) are Introduction to Church History and Critical Thinking. Come and experience the sheer joy of learning.



PARISH OF MUNDARING COMMISSIONING OF THE REVD OLIVER YENGI

I suspect Mundaring Parish has rarely, if ever seen so many clergy, dignitaries, neighbouring church reps, family and friends and community members, local and visiting, that we experienced at the evening of The Revd Oliver Yengi's commissioning. Apparently, we used every available chair we had (close to 100) and people were still standing. And what a joyous event; special, historic and remarkable in so many ways.

The Commissioning rite served official, legal purposes of the Church, but it also celebrated, and yes, glorified God's grace and blessing on Oliver and his family for all to see. What a joy and privilege for us to share with his family the great occasion of Reverend Oliver's commissioning as a fully functioning priest in the Anglican Church. And not just in the Anglican Church, but more importantly, in our church! We got ourselves a Priest!

For Oliver and his family, becoming a licenced priest in the Anglican Church must be a momentous event, the significance of which we can only imagine. It is an amazing milestone in the journey and path God has set before them. Bishop Jeremy led the official Commissioning rite, and the first question Bishop asked Oliver was, 'Do you believe that God has called you to be Priest-in-Charge in this Parish?'

And I thought, how amazing is the way God does things.

Years ago at a time of great turmoil, hardship and uncertainty in his native Sudan, Oliver answered God, 'Here I am Lord, send me', even though it would likely lead to more hardship than he was already experiencing. It says a lot about Oliver's character and faith. That God has brought Oliver and his family through to this point in their journey, says much more about God's faithfulness, grace and ever-present guiding hand on their lives. Oliver's life story is walking, talking praise and glory to God!

It says something about God's will and plans for us too that, a 'little' church in the Perth hills presents tonight this same

fellow who emerged from the then-turmoil of South Sudan, as our Priest-in-Charge for commissioning by the Bishop.

You know God's hand is on something when you see blessing spreading ever wider because of it. Reverend Oliver's family, friends and connection to the South Sudanese community here in Perth bring to our Parish a tangible sample of the global reality of God's church like never before. The Global church is one of the most convincing proofs of God's Glory. Bound together by and in God's love, the diversity in the church across nations and languages is a gift that consistently defies and surpasses every worldly effort at 'community'. And the little pocket of 'church' we experienced that evening during the service and supper after, was a wonderful fellowship of believing brothers and sisters (and great food – especially the donuts!).

We heard a number of guests speaking at the commissioning; some about Oliver's priestly responsibilities; some to his amazing journey. Oliver's own message reflected upon Jesus' charge to his disciples; our continual need to excel in the practice of loving one another in the church.

'Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another.' (John 13:34-35) Oliver's choice of hymns throughout the service reinforces the fundamental importance he sees in this enduring act of love.

As the wider hills community come to know Oliver as Priest-in-Charge of Mundaring Parish, his faith and life will speak to them also. It will not be that infectious, disarming smile that will ultimately encourage people in the community to engage with Christ (although that clearly helped him get his foot in the door here), but rather his total trust in God and the unconditional love for all people that God has gifted him.

Welcome Oliver, Priest-in-Charge, Mundaring Anglican Parish!



Photographs taken by Martin Revell

BISHOP-ELECT ONESIMO YUGUSUK APPOINTED BISHOP OF LOMEGA DIOCESE IN THE EPISCOPAL CHURCH OF SOUTH SUDAN

Onesimo came to Australia in 2009 having been ordained priest in the Anglican Church in Sudan. He volunteered to serve alongside The Revd Timon Yanga who was the priest of the Sudanese congregation in Yokine. Onesimo was subsequently licensed as Assistant Priest in the Sudanese Anglican Worshipping Community of Dianella and Malaga.

In 2012, he was appointed Youth Officer for Sudanese Ministry and served with John Ward and Jeff Savage conducting youth camps, promoting Bible reading, providing youth leadership training at Malaga, including outdoor and indoor activities, and teaching drama among other activities.

At the end of 2013, Onesimo was appointed to the new position as Area Dean for Sudanese Ministry working and being mentored by John Ward, who at that time was the Archdeacon for Sudanese Ministry. Onesimo acknowledges with gratitude John's support, leadership and patience in supporting ministry to the Sudanese communities in the Diocese.

Having ministered as Locum Tenens in the Parish of Heathridge from July 2013 Onesimo was appointed Priest-in-Charge of the parish in January 2014. This appointment offered Onesimo a new opportunity to minister in an English-speaking congregation. Both Onesimo and the people of Heathridge recognise how much they have learnt from each other. Onesimo's sermons are well known for using stories from Africa which, with a sense of humour, have related his



journey in Christian life, life in the church in Africa, and with the bible. His preaching has been inspirational to the congregation.

Since 2015 Onesimo has served as Archdeacon for Sudanese Ministry; a position which has pastoral responsibility and offers support to Sudanese congregations within Diocese. Onesimo has expressed this thanks to the Sudanese clergy, members of the Archbishop's Sudanese Advisory Council and the entire Sudanese community for the opportunity to be among them and minister to them.

Archdeacon Onesimo said, 'The Anglican Diocese of Perth has done a lot for us, the Sudanese community, as it has trained and ordained Sudanese priests. Some were made Priests-in-Charge of Anglo congregations. I am one of those ministering in the English congregation. The creation of the office of Area Dean and the office of Archdeacon for Sudanese Ministry is indeed a remarkable achievement for Sudanese Ministry - a rare opportunity in many places. To God be the glory!'

In expressing appreciation for Onesimo's ministry in the Diocese, Archbishop Kay acknowledged the challenges that lie ahead for Onesimo in his new ministry of episcopal service of God's people in South Sudan; for Frida and their family as they send him into this new ministry; and assured him of the ongoing prayerful support of the Diocesan family.

Onesimo resigns as Priest-in-Charge of the Parish of Heathridge on 15 April and as Archdeacon to Sudanese Communities.



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A SOUTHERN HEMISPHERE SYMBOL OF EASTER

So much of our traditional language and many of our traditional metaphors used at Easter come from the Northern Hemisphere where the days are lengthening and the light is becoming brighter. While we in the Southern Hemisphere are experiencing days becoming shorter and the light diminishing.

Yet we are surrounded by the rhythm of our own environments which may provide us with helpful images and experiences as we reflect on the Easter story.

One such example is the wonderful *Eucalyptus erythrocorys*, commonly known as Illyarrie or Red-capped Gum. It is a species of mallee from Western Australia, particularly found north of Perth to Dongara on limestone soils. It has been used as a street tree in many suburbs of Perth. There are a few examples of this lovely tree that can also be seen at Wollaston Theological College. It flowers from January to April, so is always in bloom at Easter.

The red seed caps (operculum) are in a cruciform, reminding us of the cross of Jesus' crucifixion.



The glorious yellow flower blossoms burst forth in large bunches which remind us of Christ's glorious resurrection, the abundance of God's love and our inheritance of eternal life.



These red caps must fall off before the flower can bloom. The slow falling of the cross shaped caps remind us of the time between Christ's dying on the Cross, his body being laid in the tomb, and our waiting for the third day.



Alleluia!! Alleluia!! Christ is risen!!

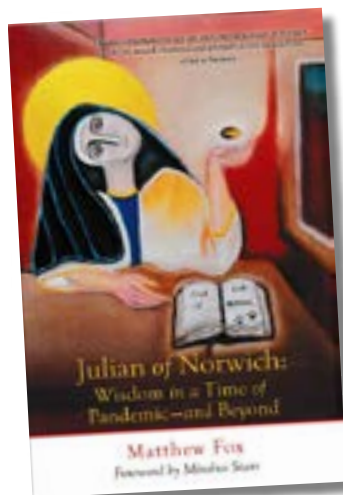




BOOK REVIEWS

Shirley Cloughton

JULIAN OF NORWICH: Wisdom in a Time of Pandemic – and Beyond - \$29.95



Matthew Fox's new book is powerful, timely and inspiring. Julian of Norwich lived through the catastrophic bubonic plague that killed close to half of the population of Europe seven hundred years ago. Like Covid-19, the plague was a global disease, spreading through Asia, India, Persia, Syria and Egypt before it came to Europe via sailing vessels. Sailors were forced to isolate on ships for forty days, thus the term quarantine with which we are now so familiar. Julian grew up with this pandemic seeing death and fear all around her.

Richard Rohr expresses the significance of this new book, calling Fox a major teacher and guide when, 'in our parallel time of pandemic, he

does it again with Lady Julian of Norwich – as we all ask, 'what does it mean to love and believe now?'

As a young woman Julian chose to become an anchoress, sheltering in a small cell in Norwich. From this room, she developed a deep wisdom and a feminine understanding of God as mother at the hearts of nature's goodness. In 1373 Julian experienced her visions 'showings' and wrote her first book shortly after, and subsequently edited and re-edited her book through her lifetime. 'Showings' is credited as being the first book written in English by a woman!

Mirabai Starr writes the stimulating foreword putting Julian's writings into perspective. Julian of Norwich was not a hermit, although she spent more than 40 years living in the cell, she had a window that looked out onto the busy street of Norwich. Here she offered spiritual guidance and talked to sailors and passers-by. Her choice to live as an anchoress rose from a desire to focus on the extraordinary gifts she had been given.

In the foreword, Mirabai Starr commends Matthew Fox's groundbreaking earlier book *Original Blessing* which dared to suggest (as was also revealed to Julian) that we replace our preoccupation with original sin with an openness to wonder where everything is imbued with goodness.

Matthew Fox says that while others around her 'were freaking out about nature gone awry, Julian kept her spiritual and intellectual composure, staying grounded and true to her belief in the goodness of life, creation and humanity and, in no uncertain terms, inviting others to do the same.'

She left us an amazing gift – a profound treatise written in three movements over several decades during one of the worst pandemics in human history. Instead of yielding to despair or blame, she sought out in depth the goodness of life and creation 'indeed she established her entire worldview on this sense of goodness and the sacred marriage of grace and nature'. She was a champion of the divine feminine in a century when patriarchy ruled.

Fox treats us to a brief history of how Creation Spirituality had been suppressed over the centuries. Creation spirituality 'forms the matrix of Celtic spirituality and was foundational to Francis of Assisi, Thomas Aquinas, Mechtilde of Magdeburg and Meister Eckhart, all of whom led up to Julian of Norwich'. But by Julian's time, Creation Spirituality had already taken two hits – firstly the condemnation of the teachings of Thomas Aquinas in 1276 and then six years later, the condemnation of Meister Eckhart. The Black Death, says Fox, is a third hit, as the pandemic brought about an emerging preoccupation with sin.

With the plagues of the 14th century, a sense of alienation from the natural world developed, with the idea that God was punishing the world; there was a new emphasis on 'redemption out of this world'.

'The grace, compassion and naturalism in the art of Giotto and Cimabue gave way to the severity of the Last Judgment scene of Michelangelo', followed by obsessiveness with redemption. How great a distance Julian is, theologically speaking from later 16th century theologians like Calvin who spoke of life being a curse and despair, and Martin Luther, both who appear to have been untouched by a feminine perspective. They saw misery all around them, and they weren't even living through a pandemic! Julian had said 'once we dwell on goodness in creation it affects our view of the world and fills us with joy'.

When, hundreds of years later Europeans sailed to foreign shores and found indigenous peoples at home with the wonder and sacredness of nature, they accused them of being 'savages' and killed many and ravaged their cultures.

Joan Chittister gives high praise to the book saying it 'is the answer to the spiritual and emotional meaning of a pandemic. It turns both the frustration and the fear of Covid-19 into a period of new insight into the spiritual life'.

Andrew Harvey commends the book liberally claiming that 'in this gorgeous, brilliant, and beautifully written book, Fox invites us into the heart of one of the greatest Christian mystics'.

APPROACHING EASTER - \$32.00

Jane Williams

128 pages, excellent production on quality paper to enhance the artwork.

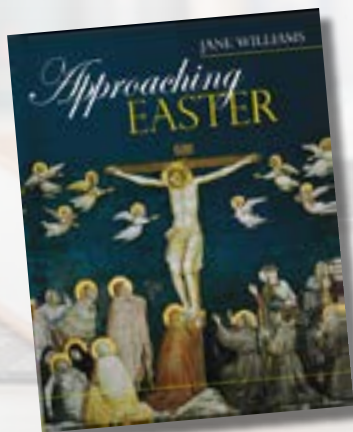
A magnificently produced gift book of ten thematic chapters (each a meditation) and includes thirty-six full colour classic paintings. The striking artwork appears without comment. Yet each piece so obviously belongs it does not need any clarification.

Easter, says Jane 'is not an attempt to deny the reality of death, but simply to say we don't live to die. We live to share and make life possible for others. Christians believe that God's life is shared so powerfully and with such love that nothing can end what God gives us. Even beyond our death, God still has more to give and to share'.

Chapters include enticing and meaningful themes of Food, Power, Love, and Waiting, amongst others - each comprising personal anecdotes and stories, reflections, quotes and reminiscences. We meet Shakespeare, Dickens, Charlotte Bronte, Milton, Lancelot Andrews, as well as Jesus and Mary Magdalene. Jane is a wonderful storyteller. While many of her lectures and talks can be found on YouTube this inspiring book captures many gems which can be read over and over.

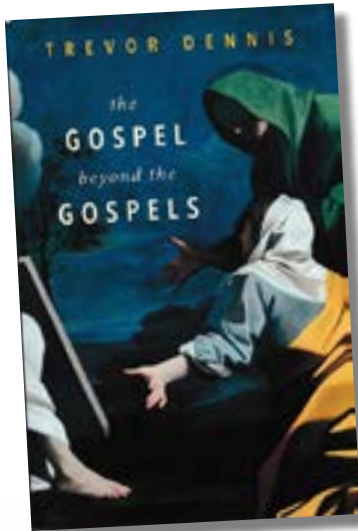
The final chapter features one of the most meaningful Easter reflections I have encountered:

While it took some time for his disciples to recognize him, the resurrection appearances are



taking place finally in familiar places – in the Upper Room and on the shore of the Lake. Here Jesus is much more recognizable. 'But even here the disciples cannot deceive themselves into believing that they have Jesus back, just like old times . . . and like Mary they have to learn that Jesus' life can no longer be contained . . . he comes to them, but then he disappears again. The hard lesson that the disciples have to learn is that they can only have Jesus back if they share him.

This book has become very difficult to source as it is out of print, but St Johns Books currently has ample copies in stock.



THE GOSPEL BEYOND THE GOSPELS - \$25.00

Trevor Dennis

Trevor Dennis is a story-teller extraordinaire. He has always been passionate about opening the world of exciting and challenging biblical scholarship to a wider audience. He has been writing and teaching for many years and has influenced, instructed and delighted an audience far beyond his students and congregations, through his many volumes and collections of stories, dialogues and poems. In his latest book (2017) he urges the reader to investigate beyond the Gospels and he provides significant help to this investigation, giving 'those very narratives a second chance'.

Of the Gospels, he speaks of how astonishing it is that four narratives of such literary brilliance and theological profundity were composed within a few decades of Jesus. Nevertheless, he suggests that sometimes the Gospels do not look hard enough 'or sufficiently maintain their gaze; sometimes they retreat to safer ground; sometimes they lead us astray'. He wants us to learn more about the participants in the narratives.

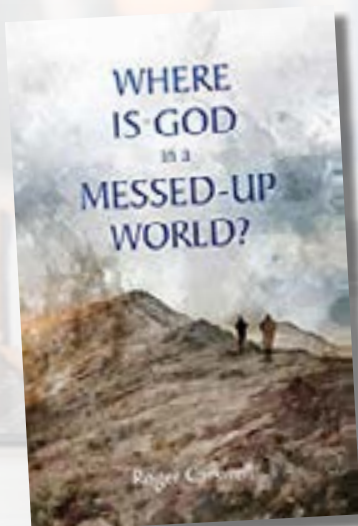
The first chapter focusses on many of Jesus' meetings with women, and the second chapter explores more systematically the part women played in Jesus' circle. From the outset he believes that none of the Gospels do these women credit. It is charming to find that many of the passages about these encounters are merely one-sceners. The reader is gently introduced to new characters, fresh ideas and interpretations and discoveries. Things are not always what they seem. There are more questions than answers, and encouragingly, a lot of nonsensical generosity and much love in even supposedly well-known stories. Part of his thesis is to acknowledge and recognise the 'hidden' women of New Testament times and to acknowledge their leadership and ministry.

'We need to stop taking the Gospels for gospel.'

Dennis concedes that each evangelist sets out to honour Jesus and their focus is on Jesus, and how individuals merely had a part to play. Yet, behind the stories lie real events, real people and people to whom Jesus would have paid the very closest attention.

He wants us to take these utterly fascinating documents, the Gospels, be as honest as we can about both their strengths and their weaknesses, to unearth their treasures, hold them in our hands, wonder at them, but also to recognize what is indefensible and refuse to take part in defending it. We need to stop taking the Gospels for gospel. We need to find the gospel beyond the Gospels, the greater Truth to which they all point.

Trevor Dennis is an excellent guide in this discovery. This 170-page book reads more like a novel than a treatise, but the 'Notes' for each chapter reveal the thorough scholarship and research involved. It is a very readable book and the conversational tone, witty and unconventional asides will keep the reader awake!



Book Review by: The Rt Revd Dr Peter Brain

Where is God in a Messed-Up World?

Roger Carswell, 10Publishing 2020

Looking for God in our messed-up world can be very rewarding. Many have testified that it was when things went wrong for them or when they sought to understand why there is so much mess in our world that they found God. It is to help such people in this quest that Carswell writes.

With empathy, sharing his personal journey with depression, and warm-hearted clarity and conviction, that is neither triumphalist nor defeatist, he helps us focus on God and his grace. Examples of suffering including Helen Roseveare, the Armenian genocide, the Lockerbie plane taken out by terrorists, Corrie ten Boom and many others, see him carefully bringing Biblical insights, especially those of Jesus, into focus.

In this way helping us understand fellow sufferers and how we might assist them to find God's grace in suffering. Reflecting on Jesus' words in John 13:7 he helpfully quotes Dr Steve Brady: 'be glad for what you do know; be humble for what you do not know; and be patient for what you will one day know'.

ARCHDEACON THOMAS HOBBS SCOTT

Easter is a time of new beginnings and a time to reflect on the beginnings of the church in the West.

Archdeacon Thomas Hobbes Scott was the first ordained minister for the Church of England in the Swan River Colony. His arrival though was not planned; an accident which proved to be fortuitous for the church.

Archdeacon Scott had resigned from his position as head of the church in NSW and was returning to his parish in Northumberland. The ship he was travelling on, HMS Success, was wrecked off the coast of Western Australia in 1829. For Scott, this meant a delay of almost a year before he could return home. For the colony, he was the only ordained minister for two months until the arrival of Revd. Wittenoom in January 1830.

He set to work immediately, conducting services and baptisms in Perth and Fremantle. With land already set aside for the church, Scott worked to build a Church. It became known as the Rush Church as it was constructed with bulrushes. In his paper on Archdeacon Scott, Steve Errington (2015) suggests that the name of the church could easily be a reference to the speed in which the church was built.

In addition to his role in ministering, he also advised the colonial government and took a keen interest in settlement. His contribution was highly valued by the settlers. His relationship to Noongar people during this time is not known. On 6 July 1830 Colonial Secretary Brown in a letter to the Surveyor-General Roe wrote:

In commemoration of the residence of the Venerable Archdeacon Scott in this settlement as well as of the valuable benefits which he has conferred upon it, the Lieutenant Governor wishes the town about to be laid out on the Canning River to bear the name of the Archdeacon's birth place, and to the henceforward designated Kelmscott (cited in Errington, 2015).

Archdeacon Scott sailed for England in August 1830, returning to Whitfield parish. He died in Whitfield on 1 January 1860.

COPY

A TABLE SHOWING THE DATES ON WHICH THE SERVICES OF THE CHURCH

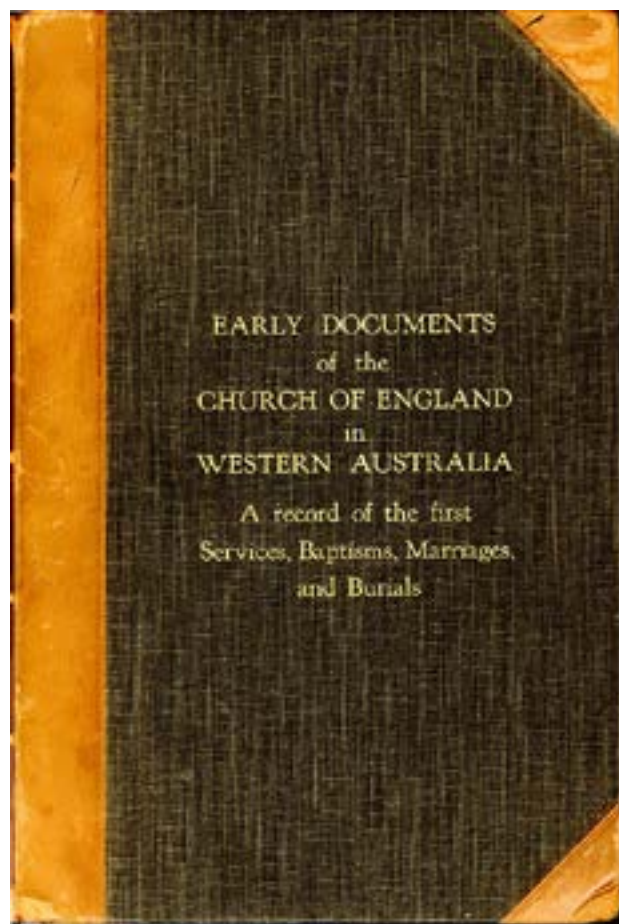
NUMBER ATTENDING, AND SACRAMENT OF THE LORD SCOTT

HAVE BEEN ADMINISTERED, ALSO THE PLACES AND NUMBER OF COMMUNICANTS IN WESTERN AUSTRALIA

DATE	PLACE	NAME OF MINISTERS	REMARKS
1829			
Sunday	Perth	T. H. Scott	No Church service on the 1st of Dec. 1829
Dec 10	Perth	T. H. Scott	First service on the 10th of Dec. 1829
Sunday	Perth	T. H. Scott	First service on the 17th of Dec. 1829
Dec 18	Perth	T. H. Scott	First service on the 18th of Dec. 1829
Sunday	Perth	T. H. Scott	First service on the 25th of Dec. 1829
Dec 25	Perth	T. H. Scott	First service on the 25th of Dec. 1829
Friday	Perth	T. H. Scott	First service on the 28th of Dec. 1829
Dec 28	Perth	T. H. Scott	First service on the 28th of Dec. 1829
Sunday	Perth	T. H. Scott	First service on the 4th of Jan. 1830
Jan 4	Perth	T. H. Scott	First service on the 4th of Jan. 1830
Sunday	Perth	T. H. Scott	First service on the 11th of Jan. 1830
Jan 11	Perth	T. H. Scott	First service on the 11th of Jan. 1830
Sunday	Perth	T. H. Scott	First service on the 18th of Jan. 1830
Jan 18	Perth	T. H. Scott	First service on the 18th of Jan. 1830
Sunday	Perth	T. H. Scott	First service on the 25th of Jan. 1830
Jan 25	Perth	T. H. Scott	First service on the 25th of Jan. 1830
Sunday	Perth	T. H. Scott	First service on the 1st of Feb. 1830
Feb 1	Perth	T. H. Scott	First service on the 1st of Feb. 1830
Sunday	Perth	T. H. Scott	First service on the 8th of Feb. 1830
Feb 8	Perth	T. H. Scott	First service on the 8th of Feb. 1830
Sunday	Perth	T. H. Scott	First service on the 15th of Feb. 1830
Feb 15	Perth	T. H. Scott	First service on the 15th of Feb. 1830
Sunday	Perth	T. H. Scott	First service on the 22nd of Feb. 1830
Feb 22	Perth	T. H. Scott	First service on the 22nd of Feb. 1830
Sunday	Perth	T. H. Scott	First service on the 29th of Feb. 1830
Feb 29	Perth	T. H. Scott	First service on the 29th of Feb. 1830

NOTE: The Rev. S. Wittenoom, the Deputy Chaplain, presided at the service on the 1st of Feb. 1830, and afterwards on the 8th, 15th, 22nd, and 29th of Feb. 1830.

CERTIFIED to be a true copy of the record made by Thomas Hobbes Scott, the first Minister of the Church of England in Western Australia, in 1829-1830, by Canon Alfred Burton, 1880.

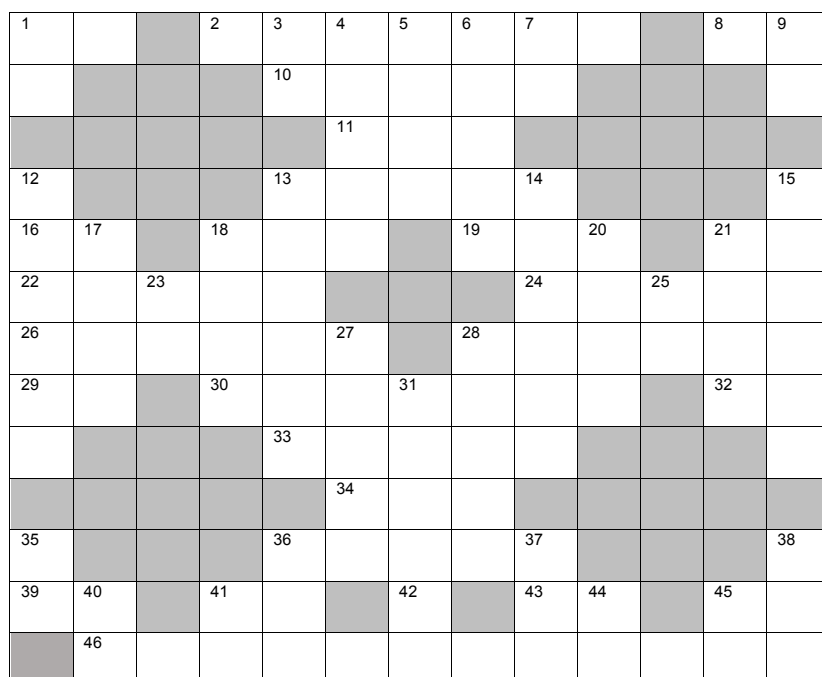


2008/00023/001 p1 – The services listed were all conducted by Archdeacon Scott and appear to have been compiled later by Canon Alfred Burton

2008/00023/001 Cover – This volume has been rebound but the contents are original and detail the first services conducted in the colony

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- Tonkin, John (2009). Anglican Church. In Jenny Gregory and Jan Gothard (Eds) Historical Encyclopedia of Western Australia (pp 62-65) University of Western Australia Press
- Ross Border, 'Scott, Thomas Hobbes (1783-1860)', Australian Dictionary of Biography, National Centre of Biography, Australian National University, <https://adb.anu.edu.au/biography/scott-thomas-hobbes-2645/text3685>, published first in hardcopy 1967, accessed online 22 March 2021
- Williams A E (1989). West Anglican Way, The Growth of the Anglican Church in Western Australia the first 100 days 1829-1929. Anglican Diocese of Perth



GREAT AUSSIE EASTER



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. Regrets marsupials, I hear. (4)
2. Claims to have seen funny insights before the Scottish monster. (7)
8. See 1 across
10. Will the delegate pry about the ox? (5)
11. Initiates episcopal work team. (3)
13. Within a derailed train! (5)
16. In the year of Christ. (2)
18. Conjunction from left hand. (3)
19. Fuss in Colorado? (3)
21. Right off end of printer's measure. (2)
22. Healthy tone. (5)
24. Oscar plays with sea-wolves. (5)
26. Stratagem to reverse mint. (6)
28. Can the first people lift to worship? (6)
29. Curse left off the former. (2)
30. Used cab modified and went diving. (7)
32. Moose right away went to God in the Old Testament. (2)
33. Three French riots dispersed. (5)
34. Within the hostel, I hear. (3)
36. Stuns with broken adzes. (5)
- 39, 41, 42, 43 & 45 across. Find reconciliation, but not eat men accidentally! (10)
46. Run rectories around rising from the dead! (12)

DOWN

- 1 & 9 down. Get up, Sire! (4)
3. Unique internet public address. (2)
4. Torpor ends final purpose of direction. (5)
5. This moment tea for Scottish oxen! (4)
6. Taxer mixes for more. (5)
7. The start of the school year in Syria. (2)
9. See 1 down.
12. See art showing the Risen Christ. (6)
13. In vindictive prosecution of a crime? (6)
14. Soared in a circle in worship. (6)
15. Tractarians' elms a cross for Canterbury's holy man. (6)
17. Sweet-talk internet cable. (4)
18. Sants left off for crawlies. (4)
20. Mouthwards in Colorado! (4)
21. Soothe Easter's end away without a little tea. (4)
23. See you back in a sister church. (2)
25. Can it start in a little island off WA? (2)
27. Roman bureaucracy in mercurial disposition. (5)
28. An article in 'Pine' by US philosopher. (5)
31. Corroded bronze is very good for Aussies. (6)
35. Starts by a degree. (2)
36. Do not use! (3)
37. Titles for St Mary's Church. (3)
38. Cartoon on Christian Television. (3)
40. Theological Reflection. (2)
41. Our Saviour is overseas? (2)
44. Doomsday is beginning! (2)
45. In, in Louisiana. (2)



THEATRE - AND OTHER ARTS

Anthony Howes

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

I wish you all the joy and blessings that only Eastertide may bring. Whether you consider this column in any way a 'blessing' is a moot point, I suppose; but it is certainly like one of those Easter eggs, which, when you crack them open, spill out a variety of goodies for you to select! Then come the decisions – what to accept and what to reject! So, for you to decide . . .

Now playing up to 17 April is the colourful Spare Parts Puppet Theatre's production of **Miss Lily's Fabulous Feather Boa**, based on the book by Margaret Wild and Kerry Argent and adapted for the stage by Michael Barlow. It is the story of Lily, a glamorous, tango-dancing crocodile, in an irreverent celebration of kindness, courage and marsupial pride. There are two shows daily (10.00am and 1.00pm - public holidays excepted) and performances on Friday 9 and 16 April at 6.30pm. Bookings www.sppt.asn.au or 9335 5044.

Black Swan State Theatre Company is calling for the public to vote to choose a **Shakespeare** play to be presented as the Company's final production for 2021. To vote, go to the Vote for Shakespeare page on the Black Swan website, then the link, <https://bit.ly/3cKZAck>. You will find a form; and select the play you want to see from the dropdown menu. The original Black Swan Company began life 30 years ago at the Octagon Theatre with a Shakespeare play. With only a few productions of the Bard's plays since that time, it is good to see BSSTC, looking again to Mr William Shakespeare.

Theatre 180 has certainly set a good pace going with its 2021 season. It began with a superb production of Christopher Fry's **Sleep Of Prisoners** presented by St George's Cathedral. (See accompanying images). The Cathedral's support of the arts and its arts ministry is known to readers of this column. It has been seen again with the use of the Lower Burt Hall as Perth's

newest studio theatre space where Jenny Davis OAM's play **Dear Hart** played to air-conditioned capacity last month. The Company's production of A B Facey's **A Fortunate Life** is touring the regions (and returns for a Perth season shortly). Artistic Director, Stuart Halusz, in the Season 2021 Brochure, has listed the series of productions; you should check with the website edition on www.theatre180.com.au so as not to miss productions in the Burt Hall and elsewhere, and the return to Perth of leading director Kate Cherry as a guest with her realization of **I and You** by noted US playwright, Lauren Gunderson (of which more detail next month).

Looking ahead, but with bookings already open and quite heavy, His Majesty's Theatre plays host to the WA Ballet's season of **Giselle** from 13-22 May. Choreography is by Aurélien Scannella and Sandy Delasalle after Jean Coralli and Jules Perrot. Jessica Gethin conducts the West Australian Symphony Orchestra in Adolphe Adams' score. **Giselle** is described: 'A 180-year-old tale of impossible love, vengeful ghosts and ultimate forgiveness. First love and heartbreak resonates with us all'. You read it here!

Recently I interviewed two talented WA writers. I wholeheartedly recommend them to you. Roger Underwood's **Pelican Point** contains 29 short-stories. All wonderful pen pictures of places you will know and people you will get to know, and enjoy. **Nocturnal House** by poet Michael Greenacre creates poetic stories of people and places, that, if you do not recognize, you will want to know. His lyric poetry is the proof of his many awards, and conjures mind pictures you will cherish.

Contact details: Roger – York Gum Publishing at yorkgum@westnet.com.au and

Michael – Ginninderra Press at www.ginninderrapress.com.au



Sleep of Prisoners



Rating: M **Distributor:** Heritage **Release Date:** 18 March 2021

Mark Hadley

THE GRIZZLIES

It would be easy to think you know everything there is to know about *The Grizzlies* from a few lines of text – I certainly did. An unlikely team that comes together to discover a new sense of community and shared joy through sport? You could be forgiven for thinking you were hearing about a Canadian remake of *The Mighty Ducks* or *Hoosiers*. But *The Grizzlies* is nothing so shallow nor forgettable. What unfolds is a story that has more heart than any five feel-good films its size.

Kugluktuk is a town located on the shores of the Arctic Ocean with the unenviable record for the highest suicide rate in North America. There, traditional Inuit culture has foundered in a sea of alcoholism and unemployment. It's also Russ Sheppard's new home. Russ (Ben Schnetzer) is a new graduate seeing out a year of government-sponsored teaching before he can transfer to a more hospitable clime. However, his perspective is refocused when he realises the depth of sadness stalking this community. On their way into town, a fellow teacher points out the row of snowmobiles heading towards the local cemetery:

Mike: It's the second kid this month. Blew his brains out.

Russ: Like a copycat thing?'

Mike: No, it's like an epidemic type thing. It's a bad scene for a lot of the kids up here.

Every one of Russ's students has had at least one of their family members commit suicide. The problem is particularly acute for those who feel as though they face their troubles alone. As one student tells his friends,

'Sometimes I think those thoughts – that maybe I don't want to stick around. Sometimes that bad feeling inside just gets too big.'

And his statement is met with knowing nods. When Russ loses a student, the young teacher sets out to find something that will give the victim's classmates hope. The unlikely candidate is the creation of a la crosse team. But it forges a sense of belonging that becomes more powerful than points on a scoreboard.

The Grizzlies is not a Disney feel-good film about underdogs who end up surprising everyone. To begin with, it's based on a real-life struggle that took place in 2005. Secondly, few feel-good films are placed in such physically and emotionally bleak settings. The first five minutes are shattering enough to explain why director Miranda de Pencier won the Directors Guild of Canada award for Best Direction in a Feature Film. The 95 minutes that follow paint a picture of trials similar to those faced by Australia's own First Nations. The Inuits were forcibly integrated into Western culture. Their children were sent to residential schools where many suffered significant abuse. Now, the survivors are plagued with social ills stretching from alcoholism to domestic violence, resulting in an overwhelming sense of disconnection from their traditional culture.



Russ sets out to create a sporting team as a means of giving his students something else to do other than under-age drinking. However, the real antidote he stumbles across is a sense of community that gives them something to live for. And what is integral to that community is a leader who stick by them. Russ tells his losing team it's not their performance he's interested in:

'One thing I know for sure. You're my family. My sweaty, punk-ass, dysfunctional family. And I love you.'

Now, the lesson to be learned here is both beautiful and one to be cautious of. In *The Grizzlies*, Russ provides a source of inspiration which his students can lean into. The real Russ Sheppard spent seven years teaching in Kugluktuk, forcefully demonstrating that one person can make a difference. However, the note of caution arises when we look for lasting hope from one person. As good as he was, Russ couldn't stay forever, nor were his resources enough to save every life within reach. Even the community his efforts established couldn't safeguard every character. But that's not to say that no-one can offer that sort of lasting safety. The Bible records an extraordinary promise from the Creator of the universe, affirmed in both the Old and New Testaments, to all who build their lives on Him:

'Never will I leave you; never will I forsake you.'¹

God's promise is as eternal and infinite as his being. It has both the permanence and the power to guarantee our salvation. In so doing, He provides the basis for an everlasting community that other communities can only hope to illustrate.

The Grizzlies doesn't touch on this eternal community, though its love does reflect it. It will be a hard heart, indeed, that fails to shed a tear over the characters' predicament or the solution they find together. I shed several. But watching may also raise the question how you might experience such a love yourself.

***The Grizzlies* is in cinemas from 18 March.**

Go to www.thegrizzliesmovie.com.au for tickets and more information.

¹ Hebrews 13:5; Deuteronomy 31:6, NIV, <https://www.biblegateway.com/passage/?search=Hebrews+13%3A5&version=NIV>

FEBRUARY 2021

APPOINTMENTS

The Revd Patrick King	Rottneest Island Chaplaincy Co-ordinator	02.04.21
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LOCUM TENENS

The Revd Canon Tom Sutton	Scarborough	01.03.21 – 31.05.21
The Revd Trevor Goodman-Jones	West Perth	01.03.21 – 31.05.21
The Ven Jack Thomson	Woodlands-Wembley Downs	05.04.21 – 30.06.21
The Revd Linda Flewker-Barker	Lakelands	01.04.21 – 30.06.21

RESIGNATIONS

The Revd Michael Wood	Rottneest Island Chaplaincy Co-ordinator	01.04.21
The Ven Onesimo Yugusuk	Priest-in-Charge, Heathridge	15.04.21



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cultures. The ability to speak
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Crossword solution

R	O		W	I	T	N	E	S	S		O	S
I				P	R	O	X	Y				E
					E	W	T					
E				I	N	T	R	A				A
A	C		A	N	D		A	D	O		E	N
S	O	U	N	D				O	R	C	A	S
T	A	C	T	I	C		P	R	A	I	S	E
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E MAIL messenger@perth.anglican.org

DEADLINE 20th of every month prior to publication
Articles must be under 400 words and may be edited without notice, images to accompany articles are encouraged

PHOTOGRAPHS Permission needs to be sought from parents/guardians/ carers for photographs with children.
Digital photos should be a high resolution 300 DPI jpeg or tif

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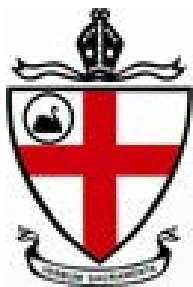
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WHERE TO WORSHIP



St George's Cathedral

The Cathedral is open – COVID-19 restrictions apply
Information about our services and events can be found at www.perthcathedral.org

MONDAY TO SATURDAY SERVICE TIMES

Mon-Sat	8.00am Morning Prayer and 8.15am Holy Eucharist
Mon, Tues, Thurs, Fri	12.15pm Holy Eucharist (Except on Public Holidays)
Wed	10.30am Holy Eucharist (Except on Public Holidays)
Mon-Sat	4.00pm Evening Prayer (Except on Public Holidays)

SUNDAY SERVICES

8.00am	Holy Eucharist (BCP)
10.00am	Choral Eucharist
5.00pm	Choral Evensong

HOLY WEEK AND EASTER SERVICES

Thursday 1 April	6.30pm Choral Eucharist with a Washing of Feet Reflection and Stripping of the Altar Silent Watch by the Altar of Repose until 9.00pm
Friday 2 April	10.00am The Great Liturgy with the Singing of the Passion and Veneration of the Cross
Friday 2 April	12.00noon Good Friday Three-Hour Devotion
Sunday 4 April	6.00am Easter Vigil with Baptisms and Confirmations
Sunday 4 April	8.00am Easter Eucharist with hymns
Sunday 4 April	10.00am Choral Eucharist for Easter Day with Cathedral Choir and WASO musicians
Sunday 4 April	5.00pm Festal Evensong for Easter Day

SPECIAL SERVICES

Tuesday 6 April	12.15pm Service for Healing and Wholeness
Sunday 18 April	5.00pm Choral Evensong with the Order of Saint John of Jerusalem Knights Hospitaller Investiture
Sunday 25 April	10.00am Choral Eucharist for the Patronal Festival of St George in Eastertide
Sunday 25 April	5.00pm Choral Evensong in Commemoration of the Battle of Villers-Bretonneux

SPIRITUALITY SERIES

Wednesday 14 April 9.30am-2.00pm:	C4 Pachomius of Egypt: Comm(on)unity, Common Sense and Common Good with The Revd Chris Bedding, Rector of Darlington
Wednesday 28 April 9.30am-11.30am:	Spirituality and The Global Future with Mr Conrad Liveris, Corporate Researcher and Adviser

GENERAL

Friday 16 April to Sunday 18 April	Heritage Perth Weekend www.heritageperth.com.au
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