

# MESSENGER

Anglican  
Church  
Diocese of Perth



A MAGAZINE FOR WESTERN AUSTRALIANS | APRIL 2023



*Alleluia! Christ our Passover is sacrificed for us:  
Therefore let us keep the feast. Alleluia!*

# IN THIS EDITION



## FEATURE

**'Hear the word of the Lord'**  
Jacob Legarda



## FROM THE ARCHBISHOP

- 7 St George's Cathedral
- 8 Amana Living
- 9 Anglican Schools Commission
- 10 Anglicare WA



## PARKERVILLE CHILDREN AND YOUTH CARE

Spread the Joy this Easter

- 14 St Bart's
- 15 Goldfields
- 16 Wollaston Theological College
- 17 Environment
- 18 Children and Youth Ministry



## MISSION

**Partnership in Mission -  
Diocese of Eldoret**

- 20 Mothers' Union
- 21 Nor'West Postcard
- 22 Bunbury Bulletin
- 23 Spiritual Direction
- 24 Liturgy
- 25 Archives
- 26 Book Review
- 28 Around the Diocese
- 29 Theatre & Arts
- 31 Clergy News
- 32 Classifieds
- 33 Where to Worship - St George's Cathedral





## 5 MARKS OF MISSION

1

To proclaim the Good News of the Kingdom

2

To teach, baptise and nurture new believers

3

To respond to human need by loving service

4

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

5

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

## MISSION 2020+ PRAYER

Come, Holy Spirit!

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

Amen.



### Cover image:

*The Anastasis or Resurrection icon is a visual representation of what we profess in the Apostles' Creed – that Christ 'descended to the dead, and on the third day he rose again'.*

Christ is shown raising Adam and Eve from their graves and stands victorious above the overthrown gates of Hades.

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## ‘Hear the word of the Lord’

FR JACOB LEGARDA *Archbishop's Chaplain*



If you attend a Eucharist on any given Sunday in one of our churches, you'll hear the Scriptures read four times – there's a first reading (often from the Old Testament), a portion of the Psalms, a second reading (from the New Testament epistles), and a reading from one of the four Gospels. The first and second readings conclude with the reader declaring, 'Hear the word of the Lord' (to which the congregation reply, 'Thanks be to God'); and in more traditional settings, the Gospel book is carried in procession with incense and candles, and is read in the middle of the gathered congregation – calling to mind that 'the Word was made flesh and dwelt among us' (John 1:14). Immediately after the sermon, the congregation stand to profess the Creed in which is affirmed that, the Holy Spirit 'has spoken through the prophets'.

For us Anglicans, these are not empty words or actions. We declare, 'Hear the word of the Lord' after the reading of Scripture because that is what we truly believe it to be. We process, cense and honour the Gospel book because we wish to honour Christ whose words it contains. We read from both the Old and New Testaments because we hold them to be Holy Scripture

'given by inspiration of God and containing all things necessary for salvation', as our Church affirms.<sup>1</sup>

Beyond the Sunday Eucharist, the Anglican tradition also calls us to consume a rich diet of Scripture daily – two lessons and at least one psalm at Morning Prayer, another two lessons

<sup>1</sup> Fundamental Declarations, Constitution of the Anglican Church of Australia

and at least one psalm at Evening Prayer; and for those who attend the Eucharist daily, there is an additional epistle, psalm and Gospel reading. To ensure that we read the entire Bible (and not just our favourite books or passages) these lessons for the Daily Office and the Eucharist follow the reading schedule of the Lectionary because we view all of Scripture as worthy of our attention and reflection.

Rowan Williams, the former Archbishop of Canterbury, explains that ‘the Christian listens for God and listens in the company of other believers to those texts that, from the very beginnings of the Christian community, have been identified as carrying the voice of God... The Bible is the territory in which Christians expect to hear God speaking. That is what the Church says about the Bible, and the Bible itself declares that it communicates what God wants to tell us.’

This, of course, does not mean that the Bible is a complete and straightforward manual from heaven. We know that the Bible is a historical document consisting of different genres (ie history, law, poetry, parables, letters, etc.) written and edited by many hands over a period of approximately 1,600 years. Anglicanism recognises that Scripture requires contextualisation, careful study and interpretation in light of what it says as a whole<sup>2</sup> and in view of the Church’s traditional reading and scholarly reasoning.

While we Anglicans may sometimes arrive at different conclusions or even opposing positions when it comes to our reading of the Bible, our shared commitment to Scripture makes our continued unity possible. ‘Within Anglicanism, Scripture has always been recognised as the Church’s supreme authority, and as such ought to be seen as a focus and means of unity’<sup>3</sup>. We unite around the Bible and recognise it as Holy Scripture, not because we require a charter or constitution to function as a religious society or institution. Instead, we gather around the Scriptures and place ourselves under its authority because it is the God-given means

by which we are conformed to the mind and likeness of Christ.

‘The purpose of Scripture is not simply to supply true information, nor just to prescribe in matters of belief and conduct, nor merely to act as a court of appeal, but to be part of the dynamic life of the Spirit through which God the Father is making the victory which was won by Jesus’ death and resurrection operative within the world, and in, and through human beings. Scripture is thus part of the means by which God directs the Church in its mission, energises it for that task, and shapes and unites it so that it may be both equipped for this work and itself part of the message’<sup>4</sup>.

We Anglicans claim the Bible to be ‘the word of the Lord’ in the sense that it points to and proclaims Jesus Christ, who is the living and infallible Word of God. ‘As Christians read the Bible’, says Rowan Williams, ‘the story converges on Jesus. The full meaning of what has gone before is laid bare in Jesus. The agenda for what follows is set in Jesus.’ It is with this view that we approach the Scriptures in faith rather than suspicion, in obedience rather than self-service, and with expectation rather than assumptions.

***‘We declare to you what was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the word of life – this life was revealed, and we have seen it and testify to it and declare to you the eternal life that was with the Father and was revealed to us – what we have seen and heard we also declare to you so that you also may have fellowship with us, and truly our fellowship is with the Father and with his Son Jesus Christ. We are writing these things so that your joy may be complete.’ (1 John 1:1-4)***

Hear the word of the Lord.

<sup>2</sup> Article XX: ‘it is not lawful for the Church to ordain anything contrary to God’s Word written, neither may it so expound one place of Scripture, that it be repugnant to another’

<sup>3</sup> *The Windsor Report*, Lambeth Commission on Communion 2004

<sup>4</sup> *The Windsor Report*, 2004





THE MOST REVD KAY GOLDSWORTHY AO *Archbishop*

**The 18th meeting of the Anglican Consultative Council which took place in February of this year in Ghana, is one of the 'instruments of communion' by which we Anglicans order our life together as autonomous provinces, forming a global fellowship of churches in 165 countries across the world.**

The ACC, which meets every three years, is the only one of the Instruments of Communion to include Lay people and clergy as well as bishops. Unlike some branches of the church, we have never subscribed to the idea that bishops alone govern the Church of God, trusting that the Spirit animates the whole household of faith and reveals the Christlike God to the whole company of the baptised.

The theme of ACC 18 was the five marks of mission today and tomorrow. We know them well, and would do well to commit them to memory.

1. To proclaim the good news of the Kingdom *Tell*
2. To teach baptise and nurture new believers *Teach*
3. To respond to human need by loving service *Tend*
4. To seek to transform unjust structures of society *Transform*
5. To strive to safeguard the integrity of creation and renew and sustain the life of the earth *Treasure*

Listening to one another, hearing from members of commissions and networks and working groups on matters concerning each of the marks of mission, is one way Anglicans discover what unites us across all our differences – across the divisions of language and culture and history, one way we work cooperatively and prayerfully alongside each other. Whether it is developing and promoting theological and practical resources on mission and evangelism, supporting and strengthening ecumenical and inter-faith dialogue, reaching out to care for churches in places of war, conflict or natural disaster, we seek to tell the good news together, teach holy scripture, explore theology, tend those in need, address injustice, and treasure

God's creation. Sometimes this conversation is straightforward and easy, sometimes complicated and difficult, sometimes heart breaking, sometimes heart binding, and always marvellous.

At ACC 18, all of us were transformed when together we visited a slave castle on the Cape Coast. The Atlantic slave trade was an almost unimaginably brutal period in human history, and a blindly shameful period in church history. For around 200 years, millions of Africans were taken from their homes and transported to the Americas and Caribbean. The slave castle we visited was one of many such fortified structures along the West African coast, used to house human beings in inhuman conditions before they were loaded into ships bound for the so-called new world.





Everything about this slave castle was horrifying. Imprisoned in cramped quarters, with little in the way of food or water or sanitation, untold numbers died from disease and violence. One of the most chilling sights was a doorway known as the Door of No Return. Once you were marched through that door they were leaving everyone and everything behind, to be known thereafter as slaves only, people owned by other people.

One African American bishop with us at ACC 18 told us something the next day of what it meant to realise that the steps leading to the chapel went straight past an open grill under which was the men's dungeon. Speaking of the missionary society which operated the castle and the chapel, he said, 'It is not a gospel I recognize. It is not the good news of Jesus Christ our Saviour that the Bible proclaims, and not the gospel of the love of Christ that I committed my life to when I was 17 years old. It is not a gospel marked by God's mercy, compassion and justice, but one that results in demonization, hatred, violence, and death'.

As we come to Holy Week and the great Fifty Days of Easter again, I cannot get out of my mind and prayer the 'Door of No Return' - and its familiarity in so many contexts and parts of the world. In his arrest and trial and absolute humiliation on the cross, Jesus went ahead of us into a place of no return, into the unknown, into oblivion, the annihilation of death.

And yet ... and then ... and now ...

In his selflessness, his steadfastness, his trust, his determination to go on loving, we glimpse as nowhere else God's mercy and truth, the wonder and strength and tenderness of God's love.

At ACC 18, Anglicans from all around the world were discovering together new ways to tell, teach, tend, transform and treasure, just as we do right here in celebrating the Easter mystery, stepping out into God's new day. Alleluia! Christ is risen! And there is deep and real hope that we can be Good News as we break bread together, and welcome everyone to share the feast.







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# Mozart's Great Mass

**'An intoxicating fusion of two genius composers writing at the heights of their powers.'** This is how the St George's Cathedral Master of Music describes an upcoming collaboration with the West Australian Symphony Orchestra (WASO)



Clockwise from left: St George's Cathedral Consort (Photo: Rebecca Mansell); Joseph Nolan at Perth Concert Hall (Photo: Rebecca Mansell); Ashlyn Tymms (Photo: Dave Fowler); Samantha Clarke (Photo: Benjamin Ealovega)

On 5 April, Dr Joseph Nolan will direct the Cathedral Consort, WASO and Australia's top soloists to present two thrilling works by Mozart and Haydn. Mozart's Great Mass is a revered masterpiece whose dark monumentality is unique in the composer's sacred vocal music, and whose unfinished nature has radiated an aura of mystery down the centuries. Haydn's Nelson Mass is one of jubilation, with exuberant choral writing and vocal solos radiating hope and joy.

For this star-studded performance, the Cathedral is delighted to see two of Australia's most talented soloists, Samantha Clarke and Ashlyn Tymms, make their debut with St George's Cathedral Concert Series. They will be joined by the equally revered David Greco and Paul McMahon.

The Cathedral's annual collaboration with WASO has become a much anticipated event on the Perth Concert Hall calendar, taking classical sacred music to a wide audience. This highlight performance at Perth Concert Hall is the first in the 2023 season of St George's Cathedral Concert Series – a boutique collection of sublime sounds.

Later in the year, the Cathedral launches a new partnership with the Australian String Quartet and presents soul-stirring experiences by WA's favourite artists: Sara MacLiver, Fiona Campbell and Joseph Nolan himself, who will present the Sir Francis Burt Memorial Concert.

Joseph describes the 2023 season as continuing to maintain the Concert Series' reputation for top quality music:

'We are doing what we always do, and that is to strive for the highest level of music making, free of gimmicks and politics. St George's Cathedral Concert Series is purely about the beauty of music.'

According to music reviewer Will Yeoman's 2022 article in Limelight Magazine:

*'St George's Cathedral Concert Series has, under Dr Joseph Nolan's artistic direction, always felt like a fissure of frisson in the rock-face of banality. And it's growing wider. That's to say, regardless of whatever else is going on artistically in Perth, the series has, from year to year, offered ... premiere performances ...'*

**Tickets to Mozart's Great Mass**  
are available from Perth Concert Hall  
[perthconcerthall.com.au](http://perthconcerthall.com.au) | Box Office on 9231 9999

# Help us bring comfort to residents in their final moments

**STEPHANIE BUCKLAND** *Chief Executive Officer*



**At Amana Living, we look after the physical, mental, emotional and spiritual wellbeing of our residents from the moment they join us to the time they leave. This involves providing critical support and comfort to residents as they reach the end of their life.**

Sadly, many older people living in aged care face the real possibility of dying alone. However, we believe that everyone deserves to die with dignity and respect, and that companionship can help ease the fear, loneliness and anxiety that often accompanies death.

In 2020 we created the No One Dies Alone Companion (NODAC) Program so no Amana Living resident approaching the end of their life should die alone. The program is a natural extension of the care we provide with volunteers offering compassionate human connection to our residents in their last moments on Earth.

NODAC volunteers are carefully selected and trained to provide vigil to residents, which can include listening, holding hands, reading to them, and simply being present. The role complements the high-quality clinical and personal care delivered by Amana Living staff, ensuring there is always someone with the resident.

The program has been well-received by residents, families and volunteers, and has received recognition for its compassionate approach to end-of-life care. In the past year, more than 40 volunteers have conducted over 500 hours of vigils across 10 Amana Living care centres but there is so much more we can do if we have your help.

## How you can help

The NODAC program is funded entirely by Amana Living without any Government support. With your help, we can offer more vigils to an even greater number of residents.

Each Amana Living care centre taking part in the NODAC Program has a 'Rainbow Trolley' equipped with things that make the room of a dying resident tranquil – including music, reading material and essential oils. These are important touches that help us create a special ambience when a vigil is underway, as well as an environment that is meaningful to the resident and reflects the life they have lived.



Kelly Frausin, NODAC Volunteer with a rainbow trolley

As we expand the NODAC Program, we need more Rainbow Trollies for our care centres. You can help us to bring comfort and companionship to those in their final moments by donating to Amana Living's NODAC program. With your support, we can make sure every Amana Living care centre has an additional Rainbow Trolley. All you need to do is to visit our fundraising page by scanning the QR code or visiting the link below.

**NODAC PROGRAM**  
Make a donation





# Living Our Values



**THE REVD PETER LAURENCE OAM**  
Chief Executive Officer



## Lent is all but over. Palm Sunday and Holy Week are upon us once again. School holidays have arrived after a busy term.

The forty days provide all Christians with an opportunity to reflect on how we live our lives. One thing about Anglican schools is that we clearly and publicly state our values for the world to see. If you go onto a school website, you'll find a series of words (and often accompanying statements) which the school uses to communicate to its community and beyond what it holds dear and how people should treat one another. By placing such values front and centre, it means that you and I can assess the authenticity of a school in living the values they proclaim.

Now I'm not suggesting we become judge and jury for your local Anglican school! But it is an important reminder for us all that if we say our school, parish or agency values something deeply, then others should expect that we'll live this set of values and they can reasonably hold us accountable for so doing.

Just over a year ago, the Anglican Schools Commission Board adopted a new Strategic Plan. As part of its development, the Board reviewed our long-held Core Values. It provided an opportunity to reflect on what we see is important to our organisation - what we believe and how we expect people will treat one another within the ASC family. Some changes were made to these Core Values to reflect the ASC in the 2020s.

The ASC's Core Values are:

- Faith** Living and teaching Gospel values and Anglican traditions
- Excellence** Pursuing high standards in all things
- Justice** Demonstrating fairness, compassion and conviction; advocating for the educationally

- Respect** disadvisedantaged  
Respecting self, others and our world
- Integrity** Acting with honesty and openness
- Inclusion** Promoting diversity and celebrating difference

The Governing Board is responsible for setting the highest standards in relation to living the values we proclaim. Similarly, those of us who hold senior offices must work hard to ensure, by the grace of God, that our words are values-laden and our decisions and actions are values-inspired.

One of the small ways our Board seeks to embed these values in its business deliberations is to clearly state our Vision, Core Purpose and Core Values at the top of each meeting's Agenda papers. It's a simple way to remind those gathered around the Board table of the awesome responsibility we hold as the current custodians, to ensure that discussions held and decisions made reflect the stated mission, purpose and values of our organisation and the broader Anglican Church.

This week is Holy Week. What a privilege it is when the school term is still operating during Holy Week, because there's no better time of the year for an Anglican school to proclaim the Gospel through story, worship and deeds, therein living their values in and through the school community.

Living our values is something to do 24-7 and 365 days a year. But taking a moment during Holy Week to do a reality check in this space is timely.

Happy Easter to all in our schools, and to the broader readership. Christ is Risen. Alleluia!

# On Every ANZAC Day

CHRIS THOMASON *Chaplain*



**Christ is risen. Alleluia.**

**He is risen indeed. Alleluia.**

**By the time this magazine gets to you we will be in the season of Easter. Truly a time to rejoice as we celebrate Christ's victory.**

An update, The Good Life will return next month with part 2 in the series, thank you so much to those who have already responded. I am enjoying reading about your good life. But I couldn't let April go past without talking about the other important date in April, something that is close to my heart, ANZAC Day - 25 April.

There will be parades and services across Australia and our lectionary and prayer book have options for specific readings on the day. No doubt there will be sermons on the topic in some Anglican Churches. I celebrate ANZAC Day as a form of memorial service that commemorates those who have served in defence of our country. It is a time for reflection, a time to give thanks, a time to remember.

Some of us will be thinking of loved ones who have served and possibly even those we know or are related to that didn't return or have passed away since returning home. Some of us may even attend our local RSL or pub and have a drink or two in memory of those we knew. This year I want to use the occasion to remind those that know, or bring to the attention of those that don't know, a story about discrimination. Discrimination based on race.

Discrimination that was and is wrong. Discrimination that we have an opportunity to say something about. We have a way to acknowledge the wrongs done and do something to show that we care and at the same time make sure it does not happen again. We need to remember a group of Australians who volunteered to serve. This group weren't considered Australians by our government, some even lied about their heritage to join up.

Whilst on active service they were treated no differently from any other soldier, sailor, or person who served in the air force. Standing side by side with their sisters and brothers in defence of our nation, however when they returned, they faced a very different reception. They weren't allowed into the RSL clubs and the schemes giving land grants to veterans, whilst not specifically excluding them, were administered in such a way that very few were



Aboriginal Soldiers in Victoria in 1942



able to even apply.

Those few who managed to navigate that system found it harder still to survive on that granted land given the racism they faced.

Why was the service of Aboriginal people worth less than the service of others?

The colonisation of Australia is littered with such stories of discrimination, and we all have a duty to become informed about them. No matter if it was within the law back then or if people were simply following the rules, we now know it was wrong and we have a collective and

individual responsibility to right those wrongs.

The first step I am suggesting is to get informed:

- The Australian War Memorial has some great online information on Aboriginal and Torres Strait Islander service in the Australian Defence Force
- Read the [Uluru Statement from the Heart](#)
- View the [Ode of Remembrance in Nyungar](#)
- Look for local opportunities to learn and discuss the upcoming referendum
- As Christians, ask what would Jesus do?



# Spread the Joy this Easter

**The Easter Bunny is preparing his long trek around the globe, and here at Parkerville Children and Youth Care, we are preparing behind the scenes to make some Easter magic for all the children in our care.**

Waking up Easter morning to an Easter surprise and having the opportunity to go on an Easter egg hunt is important to the healing journey for these young children. It not only brings warmth and joy in a time of need, but it also creates a happy childhood memory that they can look back on for years to come.

**Bring some Easter magic to life for children and young people like Royce, 1, and his mum Bec, 19.**

Royce and his mum, Bec, entered our Youth Service's Young Women's Program when Royce was just 6 months old.

Bec was dealing with significant trauma following the loss of her primary carer at the age of 14 and past experiences of sexual assault.

More recently, Bec had built up the courage to access our services and leave a highly abusive relationship. Her motivation to keep Royce safe from any further harm from being exposed to

## Easter Gift 2023

**Help support the proclamation of the Coming of the Light this Easter!**

ABM's 2023 Easter appeal supports the Coming of the Light in the Torres Strait. Your gift will support the Meriba Maygi Zageth Anglican Council in the Torres Strait and the work of the Melanesian Brothers in the Torres Strait and North Queensland.

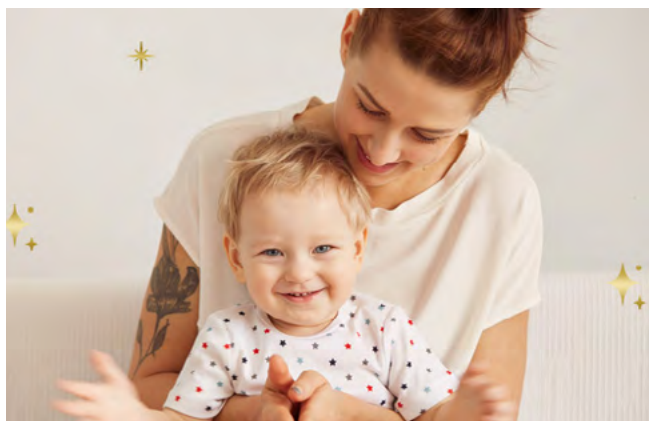
*Donations to this appeal are Not Tax-deductible*



**DONATE ONLINE** at  
[www.abmission.org/Easter2023](http://www.abmission.org/Easter2023)  
 Or scan the QR code







family and domestic violence proved to be the major catalyst for all the positive changes they both began to experience.

When Bec contacted our team, they immediately welcomed her and made Bec and Royce feel safe and secure in one of our supported accommodation homes. Once Bec and Royce trusted the safety that was wrapped around them, the team could identify other supports they both would benefit from. These supports included finding long term accommodation, supporting their psychological and emotional wellbeing, and improving Bec's independent living skills, parenting skills and financial security.

Since working with our team, Bec has learnt meal preparation, housework and cleaning skills, budgeting, weekly planning and food

hygiene. She has engaged with a counsellor to address past childhood traumas and is pursuing support from Parkerville CYC therapeutic services to emotionally prepare for upcoming court cases where she will be obligated to talk about past abuse.

We are so proud of Bec and all that she has achieved. She is a great mum, a great role model for her son, and she is so dedicated to being the best parent she can be. Despite some days being hard as memories from her past experiences impact on her wellbeing, Bec has accepted all opportunities we have offered her to learn about attachment and parenting, life skills, and even things like (re)learning how to play so that she can do that with Royce knowing that she is intentionally helping him to meet his social and developmental milestones.

As Easter approaches, it is our hope that together we can help Bec create new and happy memories with Royce by waking up Easter morning to an Easter egg hunt and chocolate surprise.

Together, we can remind children and young people like Bec and Royce about the magic of Easter and help them to build towards a more positive future.

\* Names and images have been changed to retain the privacy and safety of the people we assist.

**Donate to the Parkerville Children and Youth Care Easter Appeal today, and you will be creating an Easter which each of the 204 children and young people currently in our care and accessing our services deserve.**

Your donation will be used to purchase chocolate eggs and Easter gifts, and with your support, we hope to create an Easter memory they can talk about with their friends at school and look back on with happiness for years to come.

Donate today, visit [parkerville.org.au/support-us/donate/easter-appeal](https://parkerville.org.au/support-us/donate/easter-appeal)



# Easter and the inner rebirth



**NEIL STARKIE**

*GM Strategic Partnerships and Growth*



## Have you ever thought about how the seasons reflect the message of Easter?

For our northern hemisphere friends, Easter is celebrated near the Spring Equinox where the balance between light and shadow shifts in favour of the sunlight. The start of Spring seamlessly lends itself to the Easter message of new beginnings, as trees and flowers begin to once again bloom, animals come out of hibernation and new ones are birthed, and the singsong of birdlife ripples through the air.

Here in the southern hemisphere, Easter occurs near the Autumn Equinox, which is also a season of transformation with a crispness in the air, the changing colour of leaves on the trees, and the first autumn rains. But while our days of feeling the warm sun on our face begin to dwindle, the true sense of rebirth is not based on our external surroundings, rather our inner spiritual selves.

As we reflect on Christ's life, death and resurrection throughout Holy Week, we come to celebrate the triumph of life over death, of freedom from sin, and of reconciliation over estrangement. This time of new beginnings and renewal reminds us that no matter how dark or

challenging our circumstances may seem, there is always hope for a brighter future. It is this hope and these celebrations – no matter how big or small – that we at St Bart's are privileged to work towards alongside the consumers in our services every day.

As we reflect on the Easter message in this season of changing colours and falling leaves, let us be reminded that just as the earth experiences cycles of death and rebirth, so too do our lives. May we embrace the opportunities for growth and transformation that come with each new season, trusting in the promise of new life that Easter brings. Living with this sense of newness allows us to see the world through new eyes – God's eyes – where we can embrace joy and live without fear.

May we also remember the importance of love, compassion, and unity, as exemplified by the life and teachings of Jesus. May these values guide our interactions with others and inspire us to work towards a better world.

We wish everyone a blessed and joyous Easter.

For more information about St Bart's, please visit [stbarts.org.au](https://stbarts.org.au) or get in touch with us by calling 9323 5100.



# God-Talk: Grief

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



**The sand plains of the Goldfields are flat, and largely featureless. No trees grow here that are bigger than stunted cypress, low-growing hakea or modest banksia. The scrubby, shoulder-high wattles can block your view of the horizon, which circles evenly around you with neither hills nor hollows to remark upon.**

Under your feet are strange small plants, fuzzy grey or dull green, prickly or straggly, anonymous when not in flower. There are no rocks to scale or trees to climb for a vantage point to plan a path ahead. And when the sun is obscured by heavy clouds that filter out the light, no shadows are cast to help you distinguish east from west, south from north. You can easily be lost here, disoriented, directionless, beset by thorns, bereft of clues about which way to turn to find your way back to a navigable path.

Grief is like this. Grief is a landscape drained of hope and colour and comfort. It can slow us down to a standstill, with no landmarks and no apparent way out, or even through.

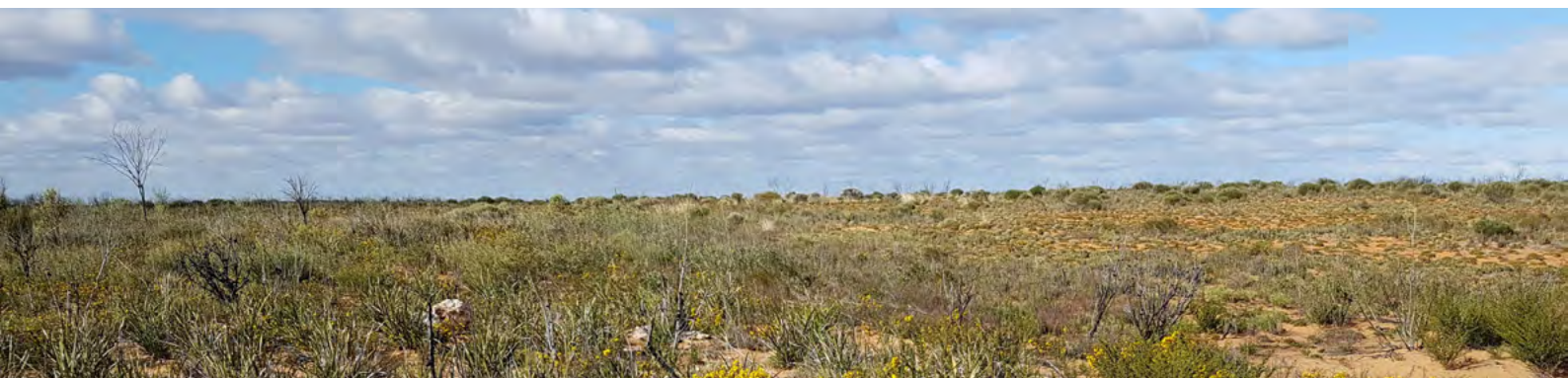
The person we travelled with, the person we learnt from, the person we blessed with our love and friendship, and who blessed us with theirs – they are gone. They were landmarks on our horizon and companions on our way. If we got lost, at least we were not alone. But in grief, our footsteps slow, our progress falters, and we cannot trust ourselves to choose the right direction.

Consider those women going in the early morning to care for the dead body of the one they loved and who had loved them: the one who had reoriented their whole world and given

them a taste of the age to come, a glimpse of a destination worth travelling towards. Through a blood-red Friday and a sombre Saturday, blanketed by Sabbath immobility, they have wept and waited. Now, in the grey hours before Sunday dawn, they are still lost in grief. Each step they take towards the tomb only brings them closer to the darkness of death.

Yet when the sun comes up on Easter day, their friend is discovered to be risen. Suddenly there is light in the east again, and shadows to the west. With resurrection banishing the gloom from an empty grave, the horizon is once again full of memorable landmarks. Those women have their sense of direction restored. Everywhere the spiritual landscape reveals its features again: the promises he made, the scripture we remember, the messages we must deliver, the paths we may choose, and the work we will rejoice to do. No longer lost in grief, there are choices to be made and energy with which to make them.

Our human grieving for the people we love and lose does not run on a three-day schedule. But even in the thorniest and most disorienting of our sorrows, we are never truly bereft of direction, or of hope. Christ is alive, and meets us on the way.



# A flock of books 'homes in' on Wollaston

THE RT REVD KATE WILMOT AND THE REVD DR RIC BARRETT-LENNARD



## If you have ever used the theological library at Murdoch University (or would like to) there is important news afoot.

Since theological teaching at Murdoch ended, negotiations have been in place to remove the theological books (a combined Murdoch University, Anglican and UCA concern) to Wollaston Theological College.

With the addition of Archbishop Carnley's theological library (and books purchased by Wollaston College in recent years) this will amount to some 28,000 volumes including journals.

The books are a combination of purchases by Murdoch University, volumes from the UCA theological library as well as part of the original library at Wollaston; so, in some sense, the collection is coming 'home'.

The library will remain at Wollaston to be used by students, scholars, and people of both UCA and Anglican communities.

The collection is important because it is modern, and its scope is broad.

This reflects the sweep of theological traditions that founded the Murdoch theology programme.

Murdoch theology was taught by staff of international standing, so the collection contains high quality academic books as well as offerings for general readership.

This will be a library for church people as well as clergy, students and researchers and there are many ways to be connected to it.

Friends and supporters of the library might be the descendants of original Wollaston students, holders of Murdoch theology degrees, Wollaston alumni and people presently enrolled in theological courses of all kinds, as well as Wollaston academic staff, lay leadership, Lay Pastoral Ministers, members of Anglican schools and agencies, clergy of the Diocese and anyone who believes that a broad based, high quality theological library is an important community resource.

There'll be more news to come on the library move and on ways that we as its community, can support its further development.



# People of faith say 'no' to fossil fuels in global Week of Action

**During a world-wide Divestment Week of Action initiated by the global Catholic Laudato Si' Movement, Australian people of faith and their organisations were encouraged to consider divesting from fossil fuels as part of their broader responsibility to care for the earth.**

A multi-faith prayer service was held at St Patrick's Catholic Cathedral, Parramatta, on Thursday 9 March, as part of the Week of Action, organised by the Australian Religious Response to Climate Change (ARRCC).

Leaders from several faiths participated in the event, including The Most Revd Vincent Long OFM Conv, The Ven Bhante Sujato, The Revd Meredith Williams, Ahmet Ozturk, The Revd Dr Shenouda Mansour and Rabbi George Mordecai.

Held during the Christian season of Lent, the event highlighted that people of faith and faith-based organisations should "repent" of unwittingly allowing their savings to finance coal, oil and gas mining.

Bishop Vincent Long of Parramatta said in his homily, 'The time has come for us to act decisively to reduce our carbon footprint, to invest in renewable energy, to divest from fossil fuels, to consume less and waste less ....'

'So 'now is the time for new courage in abandoning fossil fuels, to accelerate the development of zero- or positive-impact sources of energy,' Pope Francis said recently. The Vatican Bank itself does not invest in fossil fuels and it is hoped that this example is followed, not just by Catholics but others as well,' he said.

Theravada Buddhist monk, The Ven Bhante Sujato says, 'Escalating climate chaos unfolds before us every day, in every nation, in cold and heat, in flood and fire. We fear for ourselves and for our children, yet sometimes we do not even know that our own money is



From top: Crowd at St Patrick's Cathedral; Rev Dr Shenouda Mansour with Batool Aljafri  
(Credit: Michael O'Farrell)

funding the madness. The big banks and financial institutions are too often deeply dependent on fossil fuel investments, profiting while the world burns.

'Divesting from fossil fuels breaks this cycle. When consumers refuse to participate in destructive fossil fuel profiteering, it sends an unmistakable signal,' he said.

Thea Ormerod, president of ARRCC says, 'It is not well known that the big banks and funds tend to invest heavily in coal, oil and gas, mining and infrastructure, but certain banks, such as Bendigo Bank and Bank Australia, avoid this and instead engage in 'positive impact investing',' said Thea Ormerod.

Faith-based organisations have been among the first to embrace fossil fuel divestment, both in Australia and globally. Worldwide, of all organisations to have committed to divestment, those that are faith-based are the largest in number.

In the Anglican Communion, the Anglican Churches of Aotearoa/New Zealand and of Southern Africa and 15 Anglican Dioceses in the United Kingdom are in the process of divesting from fossil fuels.

Ms Ormerod said, 'It makes sense. Faith-based organisations come out of long revered traditions of seeking to live more ethically. Action to ensure that one's money is used as a power for good and not for harm should, and often does, flow seamlessly from other religious values. Values such as responsibility to care for the earth, respect for life, compassion and justice.'

# A Fresh New Beginning - New Hope

**CHRIS OLIVER** *Member, Anglican Children and Youth Ministries Commission*



**Sadly, with financial and full-time personnel constraints, the ACYM Management Committee has been preparing for a new phase in ministry for children and youth in our diocese. Be assured that each member of our committee is inspired and committed to the future of this ministry.**

A recent think tank went back to the basics and asked ourselves the following questions. Why do we exist? If you were to establish ACYM today, why would you do it? What solutions are we being asked to provide? What solutions can we provide?

At an ACYM breakfast being proposed for committed delegates from parishes we will be looking for answers, solutions and ideas to the above questions. In the meantime we are asking parishes to consider and pray about thoughts and inspirations that may come to them.

To promote and encourage your thoughts, our committee has produced several opportunities for the future. Some of them include: Collaborating with agencies, between parishes, and with other denominations. Support parishes in navigating regulatory environments regarding youth activities and programs. Mentoring/coaching for clergy and parishes. Revisit our goals in view of the 5 marks of mission.

Among some problems identified include: Children and youth ministers/workers are difficult to find and parishes are generally unable to offer attractive job packages. Unclear whether our parish ministry model at a macro level is conducive to thriving children and youth ministry. Our committee has also proposed solutions considered/action arising from current problems identified. Some of these include: The team believes that ACYM should be represented at higher level discussion and decision-making bodies at which culture is shaped and macro planning is conducted; ACYM should fit into a holistic diocesan approach; the ACYM synod stall to have a method of starting to collect data about children and youth ministry.

So as we lead up to our ACYM breakfast we are asking parishes to 'Please consider' the above [also considering Julie's questions in the February *Messenger*] and join us in the proclamation and dissemination of 'the Gospel' for children and youth in our diocese.

Thanks be to God.





# Partnership in Mission Diocese of Eldoret

**The Partnership in Mission (PiM) Committee, in conjunction with the leadership in Eldoret together discerned three projects. In all the projects we are careful not to advise the priorities for the funds but are involved in the management of the outlay for each project to which they also contribute.**

All three projects have and will generate a more sustainable lifestyle and exponentially change the lives of people living in the local communities within the diocese of Eldoret.

The first project to be completed was the provision of internet and an installation of a voice and data network at the diocesan buildings.

The second project has been completed with the provision of clean and reliable water for the Diocesan school, St John's, in Karbongo and the local community. At the commissioning of the bore in November 2022, Bishop Christopher Rutto said:

*"We Eldoret in Kabongo are so grateful about this borehole with over 18m of water in it! Enough for school and irrigation of their school farm n much more."*

This project has borne some wonderful outcomes with the school being able to develop a farm which produces fresh vegetables for the 450 students as well as supplying the local shops and neighbours; and with clean water and fresh vegetables the health of the children has improved. Water is used conservatively with the community using approximately 10,000 litres per day. Members of the community have expressed their happiness and sincere appreciation for the new bore.

Planning of the third project, the provision of reliable renewable power via a solar installation for the community-based rehabilitation centre, is well underway and will commence soon.



# Encouragement for Geraldton MU

EUGENIE HARRIS

**Geraldton Mothers' Union members joined about 800 women Australia-wide for the annual MU Seminar which explored work and rest in the light of eternity. The program was packed full of encouragement from the Bible and practical suggestions relating to the theme, *Seize the Day*.**

Deacon at St Andrew's Cathedral in Sydney, Ruth Schroeter, spoke from Psalm 90. Though we are ordinary, sinful people who strive to live a life that matters, only God can enable us to do something meaningful for eternity. The solution is found in asking God to 'teach us to number our days so that we may gain a heart of wisdom' (v12). 'Start with today and make it count', Ruth urged. 'Find the beauty of an ordinary life lived for God in service of others and giving God the glory'.

In the second session, Paul and Cathy Grimmond explored the meaning of work and rest in the Bible. God gave us work as a good thing, but in a sinful world work too often becomes unpleasant or a burden. This reminds us that we cannot fix the world or save ourselves. We must start with the work that God has done for

us through the death and resurrection of Jesus. Then we can find joy in the good works that God has given each of his people to do because we know that the WAY we work brings glory to Jesus. The world measures us by how much we contribute to the economy, but God cares about the way we live all our life and how we make His work a priority.

The final speaker, Ruth Baker, a single mother, shared tips for using wisely the time we have to help children mature in their faith in Jesus. She reminded working parents of the power of responding faithfully to the challenges of balancing work and family life. By this they would teach children how to love and obey Christ.

The talks can be listened to at [musydney.org.au](https://musydney.org.au)



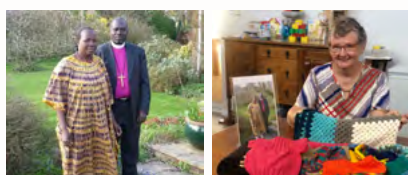


# Nor'West Postcard



JOCELYN ROSS OAM

**Kununurra** Minister Daniel Faricy is preparing for a Mission to our link Diocese in Karamoja, Uganda, to bring encouragement and training to ministers of the gospel. The mission has been delayed three years by COVID, but Karamoja Bishop, Joseph Abura, told Daniel that support is especially valued at this time of drought and famine. 'The Bishop has asked us to bring 30 clergy and 30 laity together for a week's intensive equipping to preach and teach the Bible,' Daniel said. 'Please pray that the God who provides with provide the daily bread for His gospel workers in Karamoja.'



The mission, led by former North West Bishop, Gary Nelson, and accompanied by Registrar Khim Harris and Daniel Faricy, will also deliver clothing collected by Mothers' Union especially for women and children.

## Geraldton Mothers Union



held their annual 'Lady Day' Service celebrating the Feast of the Annunciation at St George's Bluff Point, with Mrs Elizabeth Parker, wife of our new Bishop as speaker. She challenged us about our response to Jesus, concluding by saying that living

in Jesus leads us to living a fruitful life, as God delights in making people effective! After a delightful lunch, Mrs Melinda Spackman gave us a most humorous talk and many hints on how to share Jesus in situations in our daily lives.

## Carnarvon Mothers' Union

also met together to celebrate Lady Day! They are praying especially for their Secretary, Jean Chapman-Beard, hospitalised in Perth with really severe back pain.



**Newman Anglican Church** recently conducted a 'Brunch Church', with some newcomers attending. A Playtime (pre-school) ministry on Monday mornings has had a great turnout this term, again with new families joining in. Roger and Amanda are looking forward to sharing the Easter story there in an age appropriate way.

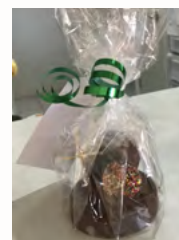
The Christian Community in **Onslow** continues to be small, but there has been two new people attending the monthly

services recently. The prayer is for the presence of one or two mature Christians who can help gather people for prayer and Bible study on the weeks when there is no church service!

**Exmouth** town is preparing for the total solar eclipse on 20 April, with an influx from 17,000 to 30,000 people expected to witness the remarkable event. In the meantime, the church is gearing up for Easter Services at Exmouth and Onslow, including the customary sunrise service at Vlamingh Head Lighthouse on Easter Day.

**Broome** Parish recently conducted a 'Good News Week' when a mission team from Trinity Theological College joined the church in reaching out to the lost in and around the town with the Good News of Jesus the Saviour of the world. Over the week approximately 50 non-Christian/non-church people attended the events which included men's, women's and youth events, culminating with an outreach Sunday service. The men's event was called Beef with God!!

And at the Anglican **Cathedral** a Women's Chocolate Outreach



Social afternoon worked as teams to make chocolate tombs to give to people who may not be at church over Easter.

**Jesus Christ is risen today, and every day He is alive!!!! Glory to God!!**

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

# Bunbury Bulletin

THE VEN GEOFFREY CHADWICK *Archdeacon*

## Chrism

One of the lesser-known ceremonies of the church is the Chrism Day Eucharist. Usually held during Holy Week, all the clergy of a Diocese gather together with their Bishop to renew their Ordination promises. The bishop does this too! At the same occasion, fresh batches of holy oil are blessed and distributed to the clergy to be used the following year.



Here in the Diocese of Bunbury we gather at Kojonup for the event. This is close to the geographical centre of the Diocese – being about a two hour drive for most people. Someone once said: 'The distance is equally inconvenient for all!' Nevertheless, meeting centrally has a nice symbolism about it, and despite the distances, it has become a point of collegiality for our far-flung clergy. Others attend as well: Ordination Candidates, Licensed Lay Ministers, spouses and interested persons.

Receiving the oils has always been a highlight for me, as when I was newly ordained, a retired priest presented me with a full oil stock and told me to carry it always.

'You never know', he said, 'when someone might need a little bit of healing.'

I have done as he said and have found myself anointing people in all sorts of situations: school students with broken limbs, adolescents with broken hearts, hospital patients near death, pregnant mothers awaiting childbirth, migraine sufferers (including myself!) and many feeling lost in the complexities of life.

I was one asked to anoint a broken photocopier! And so I anointed the user and prayed for calm in the midst of frustration. Strangely enough a new photocopier arrived the following week!

A construction worker once asked me if I would anoint his old and battered ute. In this case I told the builder that it was 'too far gone!'. I wonder if a new one arrived shortly after?

Maybe you don't have an oil stock to keep in your pocket, but it is worth remembering that Jesus still challenges us to go out into the community as agent of healing.

'You never know when someone might need a little bit of healing!'

The Lord be with you.

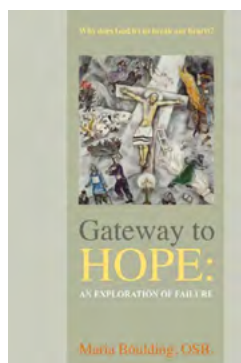
Currently in the Bunbury Diocese there are two **school chaplaincy** positions available. One at [Bunbury Cathedral Grammar School](#), the other at [Georgiana Molloy Anglican School \(Busselton\)](#). Both are full time positions. For information about the schools see the links above.

Expressions of interest may be made by emailing the Archdeacon at [archdeacon@bunbury.org.au](mailto:archdeacon@bunbury.org.au)





**THE REVD ROSS JONES** *Team member of the Tree of Life Programme*



## **In Eastertide, I am assisted by reading and reflecting on Maria Boulding's *Gateway to Hope: An Exploration of Failure, Why God Lets Our Dreams Die* (1985)**

Boulding states that we grow by learning to deal with the failures in our lives, especially by learning our limitations where no comfort or explanation is possible in dealing with the suffering that confronts us. We are brought to history's most significant failure with God weak on the Cross with us and from that failure of God's love for us to the risen glorified One. When simplistic solutions are inadequate, we pray in the mystery of Christ.

The good news is that now our failures are taken into Christ's resurrection life that is transfiguring our world.

For Boulding, Jesus' growth was through his trust in the intimacy of the Abba relationship with his desire to free people through the compassionate God's love healing and liberating wounded humanity. Jesus was present to the person before him, opening himself to that person's pain while being aware that he was deeply beloved of God. The trust that God is bringing forth a new creation within the redeemed cosmos where compassionate humility creates a friendly, welcoming space for others to know they are loved and free to grow to be themselves.

The Easter Christ lives in his Church through the people who continue his redeeming work by living Christ's life as the new humanity in Christ. Like Paul, we are willing to place ourselves in God's presence, trusting in God's goodness as God calls us to a union beyond what our finite human ideals of perfection and achievement imagine.

God deals with human disaster by coming into the midst of it and transfiguring it from within. The compassionate community of Christ is part of this human suffering struggle as God heals us in the forgiving, optimistic love of the Cosmic Christ with new life working through every human adventure in the desire for life to be more humane.

Jesus has shown that we achieve loving growth through genuine poverty of spirit. This is the opposite of the illusion of humanity's self-sufficiency. We cannot create a friendly, welcoming space for the other person if we selectively mentally dismiss those we think we cannot learn from. Likewise, if our motive is still on ourselves as we subtly use others to be considered kind and compassionate by others, there is no open space for the other person to be themselves.

Christ went, and would have us go, into a place of openness and meeting and connecting with his compassionate liberating mission, where we, with others, meet him in the significant vulnerability of his mission of knowing that we are indeed beloved of God.



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



Further enquiries may be directed to the Programme Director:  
Archdeacon Michael Pennington 9332 7221 or 0409 372 029 or e-mail [michael@mpenn.net](mailto:michael@mpenn.net)

# Our Rich Liturgical Heritage

THE RT REVD DR PETER BRAIN



**Easter is the greatest hope and challenge given by God to the world. Jesus is marked out as the unique Lord and Saviour by his voluntary death in our place on the Cross, and his bodily third day resurrection assures us that there is hope before and after death for all who would humbly embrace him.**

The Nicene Creed sets forth the Bible's teaching which we affirm together week by week: *On the third day he rose again in accordance with the Scriptures*. We make it very clear that our Lord's resurrection was an event, on a day in history, when his dead body which was buried, was fully alive once again. It was not an experience in the memory of his followers, read back into the biblical accounts. Rather it was based on their very real experience of seeing, eating with and listening to him once again. After he ascended into heaven they experienced access to their Heavenly Father through him, and enjoyed his presence within them through the Holy Spirit.

Not only did Jesus rise from the dead on that third day, but He is still wonderfully alive. Such is the wonder and reality of the Easter hope. Forgiveness of sins through his sin-bearing crucifixion, and confident hope, because He rose and remains alive as our advocate *seated at the right hand of the Father*. No day need ever be an alone or hopeless day for the Christian. In the words of Watchman Nee 'our old history ends with the cross; our new history begins with the resurrection'.

The Creed helps us grasp these wonders of God's grace when we exclaim: *We look for the resurrection of the dead, and the life of the world to come*. Our Lord's resurrection was God's vindication of his Son's perfect obedience and of his once and for all atoning sacrifice. We are assured that the consummation of God's purposes will be completed at his return. Little wonder we encourage each other and proclaim to all who would listen: *He will come again in glory to judge the living and the dead; and his kingdom will have no end*.

Given that there will be a judgement and that Jesus is the undisputed King, we must become members of his kingdom by turning back to God in repentance enthroning Jesus as our new Master and relying on him alone for salvation. No day need be meaningless. This joyful prospect is like no other and must be shared so that others maybe be rescued from false hopes or errant understandings of God's purposes. All will be judged, whether alive at Jesus' return or dead. The resurrection at the last day will simply be a revealing of what has been true in life, when Christ became our Saviour and we became God's adopted child, forgiven and indwelt by his Spirit. Believers in Jesus enter into the heavenly joy of God's presence at death. The judgement at the last day will be the great display of Jesus glory and the revealing of all, who down through the ages, and across the nations, have embraced him. What greater way for this to be seen, than the resurrection of our perishable body to its final perfection and permanence, fit for eternity in the New heavens and New earth, which Peter describes as 'the home of righteousness'.

Our privileged responsibility is to go to an unbelieving world, where in T S Eliot's words 'man cannot bear too much reality' and in Tolstoy's, where 'everyone thinks of changing humanity; nobody thinks of changing himself'. Believers being transformed by the Risen Christ, urging others to face the reality of judgement by turning to Christ, whose resurrection marks him out as the only Saviour, is surely the most loving and ennobling thing we can do for others.

***This is Bishop Peter's 100th article for the Messenger.***



ANNE WILSON tssf *Archivist*

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## Preservation: or How to 'Keep'

In my last article I asked readers to try their hand at deciding which old family bible to keep.

This month I will assume you have decided which old bible is worth preserving, so we will move on to the important question of how to do it. You can apply some of these simple techniques to other historical items that are found in parish collections.

### Preventing Deterioration

The key to preventing deterioration comes down to providing the best location. If you can't provide a shelf in a clean, dry, dark space and you don't have access to archival preservation equipment, you can improvise with some readily available household items.

Clean: Use a soft new paint brush to brush away surface dirt from the outside and the inside of the cover and the page edges. If there is evidence of insect activity or mould, seek conservation advice before continuing.

Capture the information: Before it is enclosed, photograph the cover and any inscriptions for later reference. Capture this information and the location of the bible in an index or database. Paper should be enclosed in a CopySafe sheet protector and filed appropriately.

**Example:** 2023\Donated Items\1873 Bible

Enclose and store: Wrap in washed and rinsed unbleached calico, secure with cotton tying tape or cotton string and add a label with the file name as above. Store it flat in a polypropylene or food grade storage box in a cool dry place. Once all this has been done, ensure that it is inspected regularly.

If you are not sure whether it is worth all the work to preserve it, take a quick look online to compare it for uniqueness and condition.

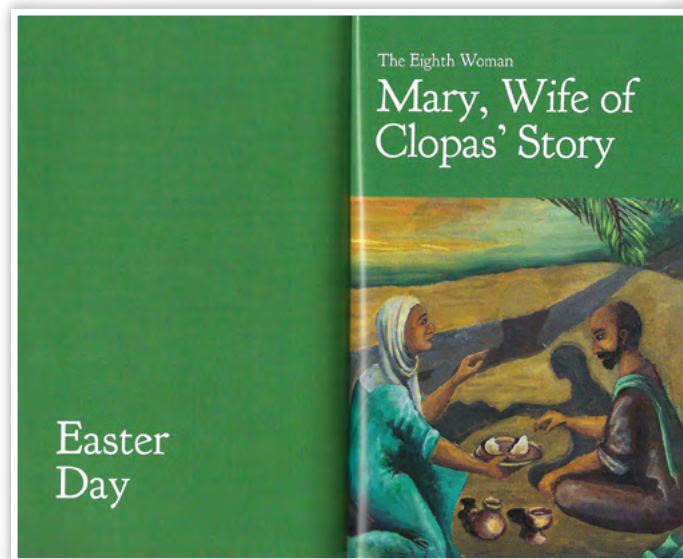
If the bible is in poor condition, but it is worth recording any inscriptions, store the information as in the above example, or file in a Copysafe page protector and dispose of the bible respectfully, preferably by burning.

Pictured: Unbleached calico, cotton string, soft new paintbrush, CopySafe sheet protector





REVIEWED BY SHIRLEY CLAUGHTON



## Women of Holy Week

Paula Gooder, Church House, 2022, \$32.00

### ***A MEDITATION, adapted from Chapter 8***

*My name is Mary: no, not the one you're thinking of – not the mother of Jesus. And, no not that one either – not Mary Magdalene. There's so many of us Marys and Miriams around, it's easy to get confused. I am Mary – the one who's married to Cleopas. I was there at the crucifixion, holding up Jesus' mother Mary.*



## Wollaston Theological College QUIET DAY

A unique opportunity to pause and reflect on your journey in faith and God's call to you as a disciple and servant of Christ.

**Date:** April 22

**Time:** 10am - 4pm

**Cost:** \$25\*

**Place:** 5 Wollaston Rd, Mt Claremont

**To register:** email us at [WTCinfo@perth.anglican.org](mailto:WTCinfo@perth.anglican.org)

Come and join college Warden, Revd Dr Raewynne J Whiteley as she leads a Quiet Day in the beautiful bushland grounds of the college.

\*Financial help available



Wollaston Theological College

T +61 (08) 9425 7270

e: [WTCinfo@perth.anglican.org](mailto:WTCinfo@perth.anglican.org)



*We were walking home to Emmaus. When I say walking, it was more like dragging ourselves. .I don't know what I had been expecting but it wasn't this. Jesus was the kind of person who gave you such hope – in him, in the world, in yourself -and I knew that if I could just be near him that hope would grow and never stop...It was Cleopas who started the row. He started by grumbling that I had been the one to follow that Jesus in the first place. If it hadn't been for me, he'd have been comfortably at home right now. That did it. I let him have it....I was taking a breath for the second wave when I became aware of a stranger just standing there, smiling at us, asking what we were talking about.*

*Cleopas glared at him in disbelief.*

*'Are you the only one who has no idea what has been going on?'*

*The stranger smiled again.*

*'Maybe I am. Why don't you tell me about it while we walk?'*

*So we did. Turn and turnabout, we told him about our hopes and our fears, about Jesus and what he'd meant to us. Stranger though he was, I found myself telling him things I'd never imagined saying out loud. We even told him about the story the women had told this morning about him being alive. He listened and nodded...and then he began telling us about the Scriptures. Starting at the very beginning, he laid it all out. He told my story - all my hopes and dreams – in the words of the Scriptures. My heart leapt and burned within me.*

*All of a sudden, I couldn't bear the thought that this stranger might leave us. It felt as though I'd known him all my life. It seemed Cleopas felt the same, so we persuaded him to eat with us.*

*I'd brought food back with us from Jerusalem, so it was only a matter of minutes before we were ready to eat. It was, I remember thinking, a bit forward of him to take the bread and bless it. That was Cleopas' job as host...The words of blessing and gratitude to his Father in heaven were the words I'd heard every single day for the past few years – words he'd said every time he took bread and blessed it. I looked at the bread in my hand, and in that moment I knew, I knew it was him.*

*He's alive. He is alive. He is alive.*

*Cleopas' mouth formed the words faster than mine did, 'You're al –' But he was gone.'*

Holy Week is a time when Christians across the world travel together as companions on the way in reflections and in prayer, focused on Jesus. In these nine Stories, Paula brings into the centre, nine women who are often left on the sidelines.

In Biblical stories 'there are not many roles for women', 'yet they were there sometimes named, sometimes not; sometimes speaking, often silent.' This story of the two disciples on the Road to Emmaus is well known and usually depicted as two male disciples, yet there are reasons which suggest that one of the companions could have been a woman. An appealing idea is that when Luke in his Gospel,

says the couple were arguing, he uses a verb 'antiballo' which suggests more than debating, but a verb which, when translated, means 'to throw against', suggesting says Paula 'that they were having a row'.

The book was written last year, comprising reflections which Paula presented in Southwark Cathedral in 2021. If you search back in the user-friendly Anglican Messenger database, ([perth.anglican.org](http://perth.anglican.org) and select 'News and Events') Paula presented an extremely informative article in the February 2022 about this new book. A book review in April 2022, drew together concepts in the text by Paula and the striking artwork by contemporary artist Ally Barrett.

St Johns Books has several copies of the book available ([books@stjohnsbooks.com.au](mailto:books@stjohnsbooks.com.au)), and it can also be purchased on-line or as a Kindle book from overseas.

### International Womens Day at Guildford Grammar School

Wednesday 8 March 2023

Archbishop Kay, The Hon Donna Faragher MLC, Dr Holly Miller, Head of Guildford Grammar Preparatory School, and Dr Mariam Bahemia were welcomed by the Principal, Peter Allen, and students of Guildford Grammar School to breakfast and to participate in a panel discussion. Senior Students Gigi and Adam asked probing questions of each participant to better highlight and encourage young people to #EmbraceEquity



### Commissioning of Mr Peter Allen as Principal of Guildford Grammar School

Friday 24 March 2023



(From left) Mr Peter Allen (Principal), Mr Michael Hillgrove (Chair) and Archbishop Kay Goldsworthy AO; The Revd James Stephenson (Chaplain), Archbishop Kay Goldsworthy AO and Senior Student, Gigi; Smoking Ceremony prior to the Commissioning, led by Uncle Ben Taylor AM

### Mothers' Union - 125th Anniversary - Lady Day Service at St Matthew's, Guildford

Saturday 25 March 2023



(From left) Refreshments following the service in the parish hall; Sudanese MU members with Archbishop Kay; Mrs Jan Rose OAM, President, with the MU banner



## ANTHONY HOWES

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



**Some years ago, the then Bishop of Winchester was asked a question by a television reporter. The episcopal answer went something like this. *"The job of the Church? Why, it is story-telling! Sadly, she seems to have forgotten about how to do just that."* It is my contention that the good Bishop was both correct and wrong. Let me explain.**

It is simplistic, but important, to remind us all of the Dreamtime stories of the original custodians of our land: story-telling by physicality and painting were the only ways to relate, and keep alive, the stories of creation for those ancient people. For our medieval forebears, the stories of God, Christ and the Holy Spirit were, also, through dance, music and spoken word. But more than just that: it was in and around the church building that the people heard the stories of the mystery of faith, were able to watch and participate in the performance of worship. Here, too, was the refuge for the weary and the sick, the care for the poor, beds for the ailing and aged; where grain was often stored and dispensed. So, it was a community playhouse for the unfolding of "God stories" for the experienced and the novice; the elderly and the young. Worship and story-telling seen and felt against the backdrop of humankind living its life.

As we approach the great story of Easter, it is possible to assess where we stand in the telling of this story here in Perth. Presently, I think that music has the better score of all the arts. Our Cathedral's music-making stretches out into the community through its Concert Hall appearances, while singing service settings of great music week by week. On Easter Day at the Cathedral, there will be the world premiere of young WA composer Lachlan Skipworth's **'Easter Mass'**. While at St Joseph's Roman Catholic Church, Subiaco, **'Invictus-A Passion'** by Howard Goodall (who composed the setting of the 23rd Psalm heard as *The Vicar of Dibley* theme) is the main work. It celebrates the female perspective in Christ's Passion-story through Mary, Mother of Christ, and Mary Magdalene. Churches and homes throughout Perth and the State will be telling the Easter Story through music: music which reaches deep into the emotions and intellects of us all.

## *Mothers' Day Fundraising Dance* *Anglican Parish of East Victoria Park-Bentley*

**Saturday 13 May 2023**

**7:00pm to 11:30pm**

**Cannington Exhibition Centre**

(Cnr of Albany Highway and Station Street, Cannington)

**Music by Hot Hot Hot**

*A variety of delicious food and soft drinks, coffee and tea  
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**Tickets: \$20.00 Adults**

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Harold Wemyss - 0430 614 259 Michael - 0433 636 908  
Peter McNess - 0408 914 927 Fr Matthew Madul - 9472 1497



In the recent past, Drama has waxed and waned in performing the Easter Story. I recall back in the 1960s, the Therry Society gathered professional and amateur performers together for a mammoth depiction of the Passion Play, directed by the legendary Coralie Condon and performed in Perth Oval. Christ was portrayed by an actor who remained anonymous and had been kept in 'retreat' for some time before performing. In more recent times our Cathedral mustered some 100 or more performers, including horse-riding policemen (as Roman Soldiers) and staged the production in Government House Gardens. The Cathedral was also responsible for a specially commissioned 'modern' Passion Play written by playwright Tony Nicholls, again performed in Government House grounds. As for the traditional play, some 4,000 people assembled as audiences.

There have been other play productions – but there should be many more of them, as no less in medieval times, the gathering of people together for this great story can be the most powerful tool for good possible, both for the individual and the community.

The job of story-telling – forgotten by the Church? At times, I suppose; but there lies the challenge. Put aside the sadness of divisions, remember only, that we have the custodianship of the Greatest Story Ever Told – so let's make sure it is heard loud and clear.

## Mounted police have the passion for drama

■ Stephen Bevis  
Arts Editor

Secular police power and religious passion will unite in a large outdoor production about Jesus Christ's last days.

The cast of *The Passion of Christ*, to be performed the weekend before Easter, includes mounted police playing Roman soldiers on horseback among the 80 cast members, a donkey, pigeons and other livestock.

The large free event in the gardens of Government House on Saturday, March 31 has been endorsed by church leaders and is inspired by a production in London's Trafalgar Square.

British actor James Burke-Dunsmore, who plays Christ in the London production, will join the Perth cast before returning to appear in Trafalgar Square on Good Friday.

Four of the WA Police mounted section's 20 officers will take part.

"I am treating it as good training for the horses and in the spirit of community co-operation," officer in charge Sen. Sgt Glen Potter said.

The wider cast has been drawn from community auditions.

Director Anthony Howes, from the St George's Cathedral drama unit, compared the public participation to the world-famous passion play in the Bavarian village of Oberammergau.

"This should not be seen as a sectarian thing but a story that, for believers and non-believers, has shaped our history," he said.

*The Passion of Christ* is at 3pm on March 31. It is free but limited to an audience of 3000. Ticket inquiries to: [info@perthcathedral.org](mailto:info@perthcathedral.org) with Tickets-Passion in the subject line.



Horsepower: James Burke-Dunsmore with Const. Reagan Simpson and Const. Tom Fergusson.

Passion, page 2 West Australian 17 March 2017



Coralie Condon



Tony Nicholls, commissioned to write a modern Passion



**Locum Tenens**

The Revd Canon Ray Arthur	Rockingham-Safety Bay	10.04.23-24.09.23
The Revd Canon Dale Appleby	Lockridge-Eden Hill	01.02.23-24.05.23
The Revd Chris Bedding	The Goldfields	26.04.23-07.05.23

**Permission to Officiate**

The Revd Rose Guok	14.03.23
The Revd Dr Steven Daly	16.04.23

**RIP - Clergy**

The Revd Peter Copeland	01.03.23
The Revd Kevern Rapkin	11.03.23

**RIP - Lay**

Mrs Brenda Mazzucchelli OAM	03.03.23
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**WANTED! EVANGELISTS TO SEAFARERS**

The centre in **Port Hedland Seafarers Centre** provides onshore recreation, counselling, communications, currency exchange and shopping facilities to 36,000 seafarers each year

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**ASSISTANT CHAPLAIN**

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For more information, go to [www.anglicandnwa.org/vacancies](http://www.anglicandnwa.org/vacancies) to download a Job Application Pack or you can contact Diocesan Registrar Khim Harris on 0433 033 174 or Bishop Darrell Parker on (08) 9921 7277

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Visit [www.was.qld.edu.au/our-school/employment](http://www.was.qld.edu.au/our-school/employment) for further details and a full role description



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- For more information or a private conversation: 9263 2076 or [bequests@anglicarewa.org.au](mailto:bequests@anglicarewa.org.au)



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**CROSSWORD SETTER REQUIRED**

**After more than 15 years, Fr Ted Witham is no longer able to serve as the *Messenger* Crossword Setter.**

Is there anyone out there who might be interested in putting up their hand to take on this task? If so, please contact the *Messenger* Team at [messenger@perth.anglican.org](mailto:messenger@perth.anglican.org).

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## MESSANGER

*Get in touch with the Messenger team*

Phone: **08 9425 7200**

Email: [messenger@perth.anglican.org](mailto:messenger@perth.anglican.org)

### DEADLINE:

Around the 24<sup>th</sup> or 25<sup>th</sup> 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 quality.





## St George's Cathedral

Information about our services and events can be found on the website at [www.perthcathedral.org](http://www.perthcathedral.org)  
Everyone is very welcome to all services and events at the Mother Church of the Diocese.



### SUNDAY SERVICES

**8.00am**  
Holy Eucharist (BCP)

**10.00am**  
Choral Eucharist

**5.00pm**  
Choral Evensong

### MONDAY TO SATURDAY SERVICES

Monday - Saturday	8.00am	Morning Prayer and 8.15am Holy Eucharist
Monday, Tuesday, Thursday, Friday	12.15pm	Holy Eucharist
Wednesday	10.15am	Holy Eucharist
Monday - Saturday	4.00pm	Evening Prayer

### SPECIAL SERVICES

Sunday 2 April	<b>Palm Sunday</b>	
	8.00am	Holy Eucharist with Blessing of the Palms
	10.00am	Choral Eucharist with the Liturgy of the Palms and the Liturgy of the Passion, Sermon: Bishop Humphrey Southern
	5.00pm	Tenebrae - A Meditation on the Passion and Death of our Lord
Monday 3 April	6.30pm	Holy Week Address by Bishop Humphrey Southern, followed by Compline
Tuesday 4 April	12.00noon	Diocesan Chrism Eucharist with the Blessing of the Oils
	2.30pm	'Me, My Vocation and I', informal Conversation with Bishop Humphrey
Wednesday 5 April	4.00pm	Evening Prayer followed by Stations of the Cross
Thursday 6 April	<b>Maundy Thursday</b>	
	6.30pm	Choral Eucharist with the Washing of Feet and the Watch, Sermon: Bishop Humphrey Southern
Friday 7 April	<b>Good Friday</b>	
	8.00am	Ante-Communion and Litany (BCP)
	10.00am	The Great Liturgy, Sermon: The Archbishop
	12.00noon - 3.00pm	The Final Hours. Through the different gospel writers, we stay with Jesus on the Cross through music, meditation, and silence, Reflections from Bishop Humphrey Southern
Sunday 9 April	<b>Easter Day</b>	
	6.00am	The First Mass of Easter with Baptism, Confirmation and Welcome, Sermon: Bishop Humphrey Southern
	8.00am	Easter Holy Communion, Sermon: The Dean
	10.00am	Choral Eucharist of the Resurrection, Sermon: The Archbishop
	5.00pm -	Festal Choral Evensong, Sermon: The Precentor

### SPIRITUALITY SERIES

**Enrolments to [spirituality@perthcathedral.org](mailto:spirituality@perthcathedral.org) or phone 9325 5766**

Wednesday 12 April 9.30am-2.00pm

**Spirituality and the Sacred Holy Fire of New Life** with Dr Chris Haynes, Environmentalist and Author  
(Entry \$15 includes lunch)

Wednesday 26 April 9.30am-12.30pm

**Re-membering: a meditation** presented by The Revd Ian Crooks,  
Interim Director, St George's Cathedral Centre for Spirituality  
(Entry \$10)