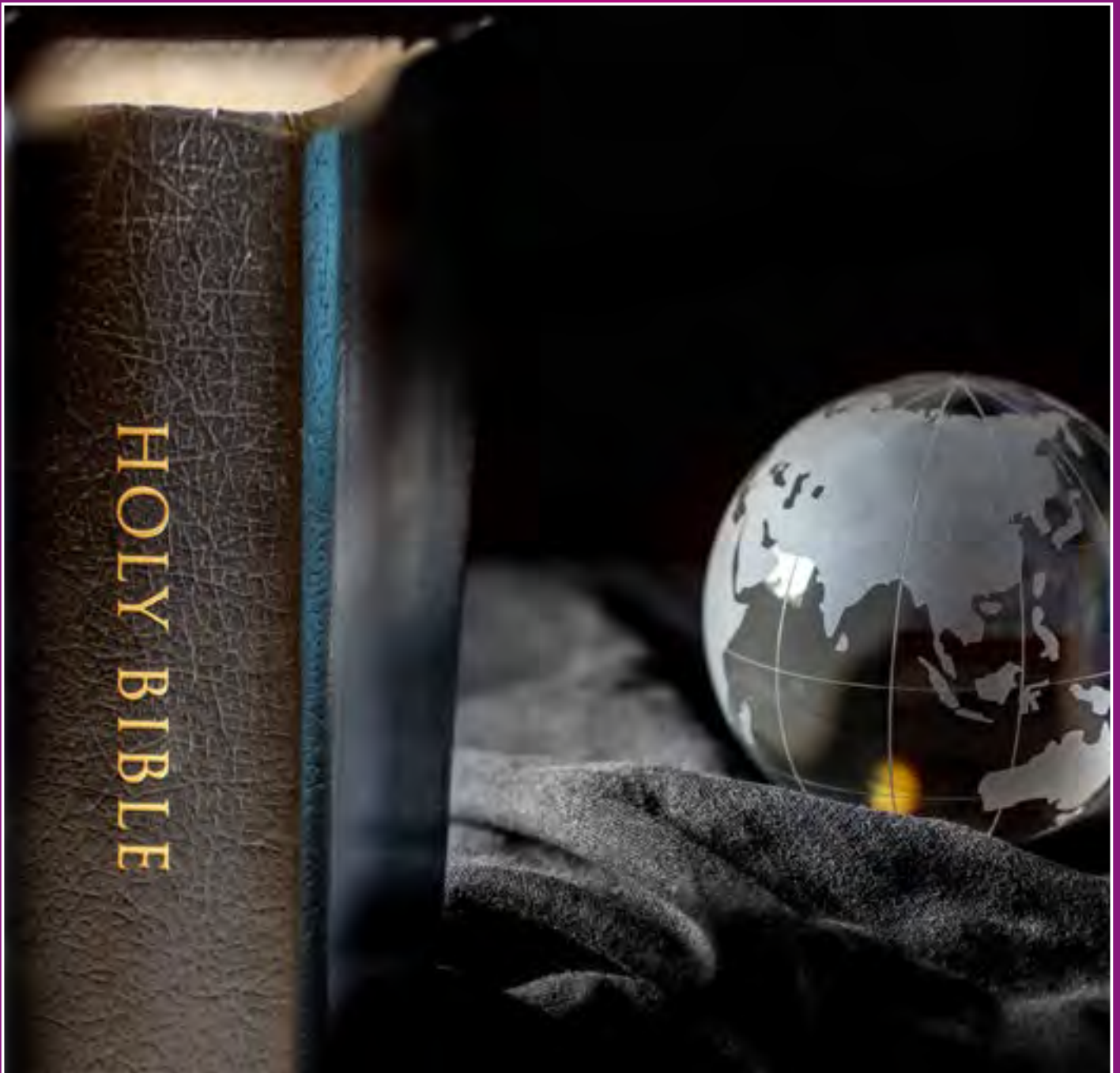




# MESSENGER

A MAGAZINE FOR WESTERN AUSTRALIANS JULY 2021



As the Father has sent me, so I send you.

John 20:21

# MESSENGER

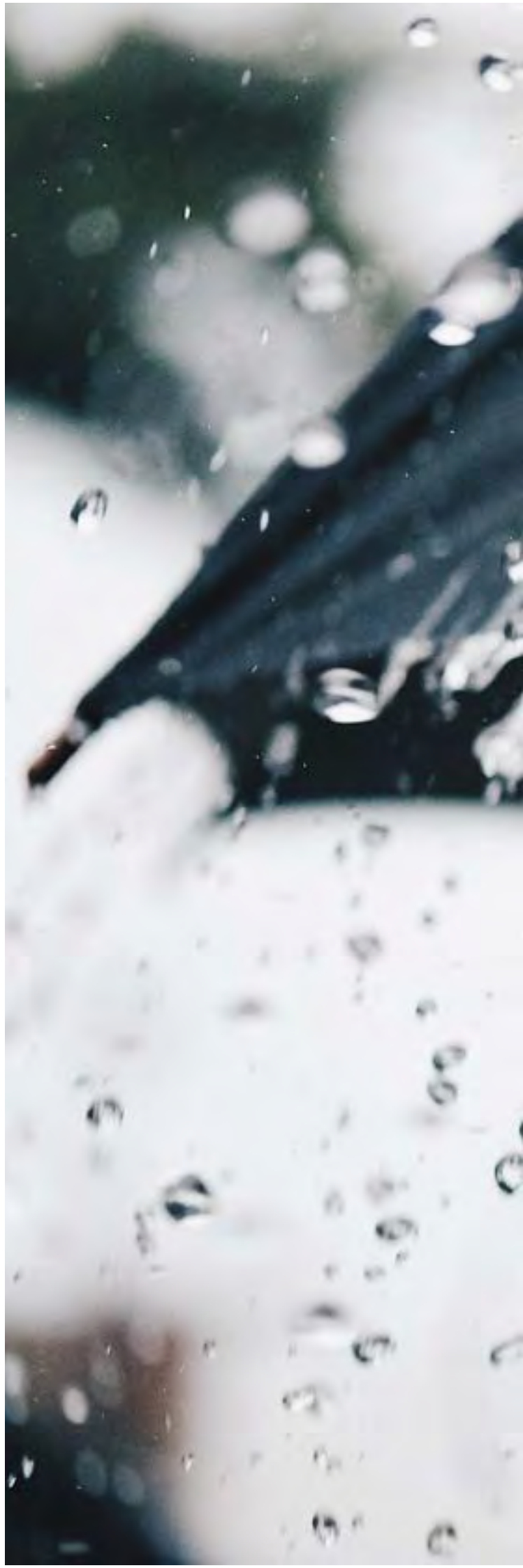
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## 5 MARKS OF MISSION

- 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



Overseas travel is still not possible, but this month's edition of *Messenger* reminds us that mission begins at home.

We have articles on the Coming of the Light by the Principal of Wontulp-Bi-Buya College, by The Revd Canon Victor Joseph; and on the work of our mission agencies -- ABM (Anglican Board of Mission), CMS (Church Missionary Society), and BCA (Bush Church Aid). We also have a fascinating overview of how Mission 2020+ is being implemented at the grassroots level through the Flourishing Parishes Project.

In addition to our usual items highlighting mission and outreach throughout the Diocese and Province, there are articles by the Chair of the Archbishop's Examining Chaplains, The Revd Canon Dr Philip Raymont, on 'Discerning Vocation' and by the Dean Emeritus of St George's Cathedral, The Very Revd Dr John Shepherd AM, 'In Praise of Christian Marriage'.

May this month's edition inspire you to discover or rediscover your mission by 'finding out what God is doing and joining in'.

### 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.





## FROM THE ARCHBISHOP

The Most Revd Kay Goldsworthy AO | Archbishop

# GOD'S CHURCH FOR GOD'S WORLD - LAMBETH 2022

**T**he first Lambeth Conference was held in 1867. The Archbishop of Canterbury was urged to hold a meeting 'by which the members of our Anglican Communion in all quarters of the world should have a share in the deliberations of her welfare, and be committed to have representation of her members gathered from every land'.

Unsurprisingly, the Church of England's expansion beyond the British Isles with the growth of the Empire had given rise to matters of difference as a 'new world' established itself in distant colonized lands.

As this idea was discussed, a form and style for a great meeting of diocesan bishops was agreed. Archbishop Charles Longley (1862-68) noting that 'at this meeting no declaration of faith shall be made, and no decision come to what shall affect generally the interests of the Church, but we shall meet together for brotherly counsel and encouragement'.

Staunchly Anglican in his convictions the Archbishop was clear that he would not convene an assembly 'which pretended to enact any canons, or affected to make any decisions binding on the Church'.

The purpose of this gathering of diocesans, now dispersed around the world but all looking to Canterbury as their origin and focus of unity, was to seek God's blessing as they worshipped together, took counsel with each other, and encouraged one another, considering practical out-workings of the Church's ministry and mission, seeking to deepen their communion with one another.

On this understanding of opportunities and limits, the first Lambeth Conference invitations were extended. The Bishop of Perth, Mathew Hale, was among the first Australian bishops to receive the invitation, and seventy-five other bishops also agreed to meet, with subsequent Lambeth Conferences meeting roughly every ten years.

As at several previous crisis points, Lambeth 2020, set to include all bishops rather than simply diocesans, had to be cancelled once COVID-19 made international travel



impossible, and may now take place in 2022, although there can be no certainty as yet. Indeed, Lambeth 2022 may well take place virtually, or virtually as well as face-to-face. However things may develop, the Archbishop of Canterbury has initiated a series of six on-line Bishops' Conversations between July and December this year to prepare the way. As sisters and brothers we will be bringing our churches to the table, to pray together, read and study the First Letter of Peter, and share experiences, hopes and concerns: *God's Church for God's World*.

At my initial Bishop Convenor training session, the first bishop to come onto the Zoom screen was from Myanmar. We spoke of life for Christians there. I was able to assure him that we in Perth pray for the Church in Myanmar every day. It was good to be connected, to be united in God's presence, strong in prayer and service across all the differences and dangers separating us.

Who knows if enough people will be vaccinated, or if conditions will allow us to meet face-to-face by this time next year?

At least we are no longer strangers and hope for a growing friendship as partners in the gospel.

Please pray for Lambeth 2022, whatever form it takes, and these small steps already taken and for faithful companions on the journey. Whatever the future holds, may God go on deepening our communion in charity, that we may join in being blessing in the world we long to see and take our part in: *God's Church for God's World*.

+ Kay





## THE COMING OF THE LIGHT

LIGHT CAME, LIGHT CONTINUES TO COME, AND THE LIGHT WILL CONTINUE TO SHINE.

1 July 2021 marked the 150th anniversary of The Coming of the Light to the Torres Strait Islands. The London Missionary Society with Melanesian leaders landed on the shores of Erub (Darnley Island) in the Torres Strait and introduced the Bible to the people who lived there. This event, *The Coming of the Light*, is an integral part of cultural identity to Torres Strait Islander peoples and there is much joy on the anniversary each year.



When the ship, *Surprise*, landed on Erub in 1871 it brought with it the message of Jesus, who heralded a way of peace and non-violence. The Revd Canon Victor Joseph says, 'One of the best outcome it brought was that violence began to cease among the islands.' These visitors to the Torres Strait were welcomed in peace. The tribal leaders called for no weapons, receiving them in peace and being open to what they were bringing.

It must be stated that the LMS missionaries did not bring

God to the Torres Strait, rather the message of Jesus, through the Bible. God was on both sides of the beach that day, and since time immemorial.

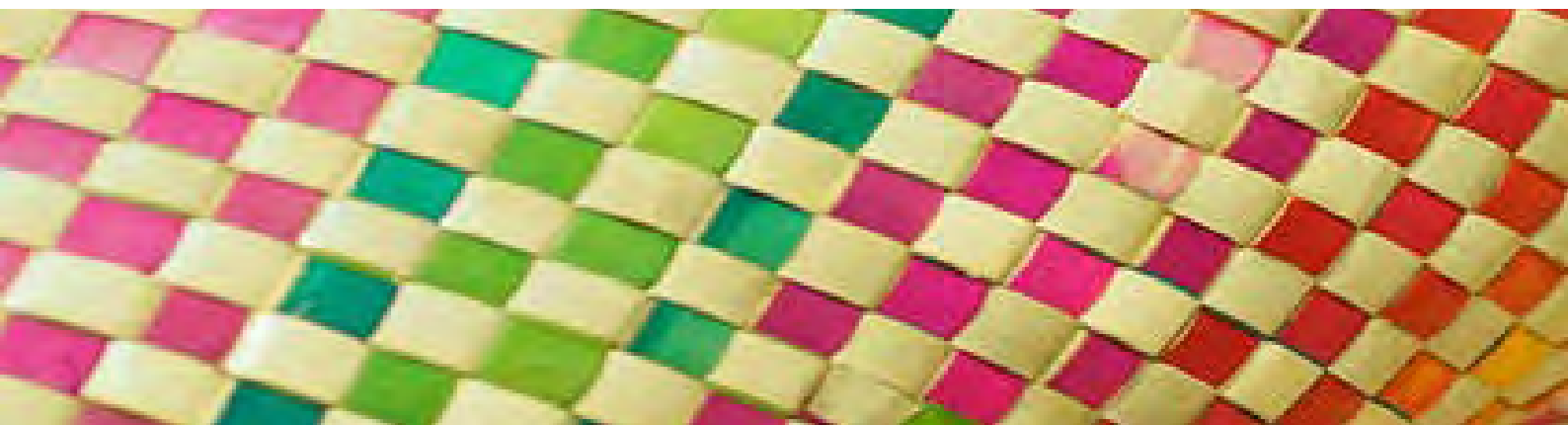
Aunty McRose Elu, the current Queensland Senior Australian of the Year, recounted a story of when she was a child, asking her father, 'Why they talking about the light, weren't our people already in the light? Why are they saying it was a coming of the light to the Torres Strait?' She went on to say, 'They explained to me it wasn't in the way of thinking that we were in the darkness, that we came out of darkness into light, it was like them bringing the light to us and we, bringing the light to them, and we also told them, we had a light in our own surroundings, we had a spirituality, we had things that we believed in.'

The celebration Coming of the Light is an important anniversary for the national Anglican Church. It invites us to reflect on our national history, on the good and the bad. It invites us to celebrate mission and ministry, particularly within the Torres Strait, and it invites us to listen to the church in the Torres Strait, which is made up of vibrant communities of hope.

The light continues to come, and the 150th anniversary of the Coming of the Light continued to be an opportunity for us to look for the Light, welcome it, and celebrate in joy.

**ABM invites you to celebrate and support the vibrant ministry and mission of the Torres Strait Islander Anglican Church. Funds donated to this project will be used to support priority mission activities by the church in the Torres Strait under the oversight of the Bishop of North Queensland. This project needs \$50,000 in 2021 AU023TS is non tax-deductible**

Alternatively, for donations by cheque/money order (made out to the Anglican Board of Mission - Australia), telephone or email, [view contact details here](#). Please don't forget to include the project name and/or code **AU023TS** with your payment details.





### MISSION

**T**o be on mission is to be sent. It is to be entrusted with a task and commissioned to carry it out. And the Church has such a mission; but what is it? For what, exactly, has the Church been sent? The answers given to that question are a bit amorphous at times; one sometimes gets the impression that the Church's mission includes virtually any and every good thing that Christians might do. But we don't decide what our mission is; it is our sender, the Lord Jesus himself, who does. And in Matthew 28:18-20, he is very clear as to the work for which he has commissioned his people:

*And Jesus came and said to them, 'All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.'*

Here, the crucified and resurrected Jesus gives the substance and basis of the task for which he sends us. Firstly, the substance: Go and disciple the nations. Call people everywhere to turn from sin and give their allegiance to the Lord Jesus Christ. Proclaim not yourselves, but him, and urge all to take his yoke upon them, and so find eternal rest for their souls in him.

Baptise them into his body in the Triune name. Teach them to follow no longer their own desires, but to conform their wills in joyful, Spirit-empowered obedience to the one who loved them and gave himself for them. This is the substance of the mission Jesus has given us. There are of course many critical

tasks in which the Church will and must engage, but they are the adornment and fruit of the discipleship which stands at the heart of the Church's work in the world.

Secondly, he gives us the basis of mission: the matchless authority of the Lord Jesus himself. Christ, having humbled himself to death on the cross, has now been exalted over heaven and earth, supreme over all things. And so, he sends the Church to disciple all nations. Jesus' jurisdiction is not limited to one particular people, place, or time. His lordship is catholic, universal; thus the Church's mission is universal in its intention. For this reason, to call the peoples to acknowledge Christ's rule isn't to demand that they submit to some arbitrary, alien authority, but to direct them to respond rightly to the true King, the Alpha and the Omega, who made them, owns them, and died and rose for their salvation. This is also why to warn of the judgement which will come upon those who refuse to acknowledge him isn't to use manipulative fear tactics. It is to speak soberly of the consequences which will follow from resisting a kingdom which will indeed come on earth as it is in heaven, and which will not allow its truth, righteousness, and love to be contested forever.

It's in many ways a daunting mission. But we mustn't miss the promise with which it's given: 'I am with you always, to the end of the age'. Jesus hasn't handed the reins over to us; he himself continues to further his work in the world through us, the Church whom he has sent. And so we need not be afraid, but confident in him, that he will bring that work to glorious completion.



Go Make Disciples.

Matthew 28: 18-20



# MISSION SUNDAY

**Journeying in Mutuality  
Sunday 25 July**

**You're Invited to join in prayer with our  
Partnership in Mission of Eldoret  
in the Anglican Church of Kenya**

*As we grow in grace together with our mission partners in Eldoret,  
please bless us with wisdom and generosity.*

*The wisdom to truly value and each other's contributions,  
The wisdom to understand and overcome the barriers our cultural differences can present and  
The wisdom to know that you Lord are the strength in our relationship.*

*Allow us to be generous in our thoughts, conversations and giving.*

*Help us to clearly see the development of our partnership,  
generously giving the time required for it to develop and grow.*

*Help us to truly know, friendships grow with time, love and within the spirit of generosity.*

*Amen*

*(Prayer from Perth Partnership in Mission Committee)*

*Almighty God, Gracious and merciful, your love for us is incomparable,  
your wisdom is unsearchable, and your ways are a true mystery.*

*Your loving kindness to humanity led you to send your only Son Jesus Christ  
to bring good news of salvation and guarantee us eternal life.*

*We glorify your name and give thanks to you God for the partnership between Perth and Eldoret Dioceses.*

*Through the partnership you are extending the mission work.*

*We pray, O God, that you pour your blessings to your servants and the leadership in our two Dioceses  
guiding them to continue working towards accomplishing the command of*

*'Making all nations be the disciples of Jesus Christ'.*

*Stir up the talents in your people in our two Dioceses so that through the partnership  
we can minister to humanity and be the light of the world.*

*Just as you sent out the twelve disciples and later the seventy two,  
we too realize that the harvest is plentiful but the workers are few.*

*Lord we beseech you to renew our zeal to evangelize and lead many to salvation.  
May our hearts thirst for new avenues of outreach within our Dioceses and beyond  
and may every step we take be revealed, inspired, and guided by the Holy Spirit .*

*Grant this through Jesus Christ our Lord. Amen*

*(Prayer from Eldoret)*





## TREASURING LIFE WITH 4-YEAR-OLDS

Twice a week, members of one of Amana Living's day clubs, make sure they are on time. The room is filled with anticipation. A car arrives, and some tiny, special guests arrive. Faces light up, and the noise level increases, substantially.

Those special guests who instantly lift the noise level and bring even more joy to the room are 4-year-olds from the nearby Compass Early Learning Centre.

Much like the ABC program, *Old People's Home for 4 Year Olds*, the children visit Amana Living's Club Quinns on Thursdays and Fridays, as part of the 'Treasuring Life' program. However, long before the television series was made, Amana Living day club coordinator, Danielle Kyrwood, and Leath Menner, from Compass Early Learning Centre, began researching intergenerational programs.

At Club Quinns, the children and the club members are matched to foster one-on-one relationships and have fun. They chat, play games and do activities that the children have brought with them, or read books together. As club members and the children build friendships, staff have noticed positive changes in members' demeanour and behaviour.

Alan is one of the members of Club Quinns, who is living with dementia. Before the Treasuring Life program began, Alan was non-verbal, except for the occasional 'yes' or 'no'.

A few visits into the program, Alan actually started to speak to the children. He mimicked their speech patterns at first, but then he surprised staff when he started to speak to other club members, increasing his social circle and opportunities to connect with others.

Most surprisingly, Alan went home after spending time with the children, and started a conversation with his wife. It was a simple question about her day, but it was the first time in years that he had attempted to have a conversation with her.

There is no medical reason that we know of for Alan's change. We can only assume that an improvement in his mental well-being from interacting with the children is behind his shift in behaviour.

The benefits to both the children and older people of interacting with each other have been well documented in many studies. Importantly, for older people, being with children often slows their cognitive decline and enhances their physical well-being. It can also slow the onset of dementia.

Although we had to suspend our clubs during government lockdowns, we opened them up as quickly as possible when restrictions were eased. Research from Penn State University, in the United States, compares loneliness to severe physical pain. Both trigger the same emotional responses in the brain. It reveals that prolonged isolation and loneliness increases the risk of depression, increased blood pressure and inflammation, stress, and premature death. However, these risks lessen when people take part in social events and interact with younger people.

Not everyone can find that among their own families and depleted social circles. Many older people, for many reasons, do not have relationships with young children in their own families or among their ever-depleting social circles.

Programs like 'Treasuring Life' show just how much 'Children are a gift from the Lord; they are a reward from him' (Psalm 127:3).





“Like most people, Joan found getting care for her husband at home really complicated. Until she called me.”

Leonie Demunk, *Amana Living Customer Care*



“Joan was finding it harder to care for her husband Arthur, as his needs increased. She was also finding it overwhelmingly complicated to get the added support he needed to continue living at home.

My professional training and hands-on experience at Amana Living meant I was able to explain things in plain language and help her through each of the steps, just like we’ve done for thousands of other people.

If you’re also finding all this a bit complicated, just call me, and we’ll sort it out together.”

**Professionally trained. Naturally kind.**



*part of the Anglican community*

1300 26 26 26 | [amanaliving.com.au](http://amanaliving.com.au)





## THE VOCATION OF TEACHING

Last month I wrote on the difference that our quality teachers and support staff make to the education and wellbeing of the young people in our schools.

Earlier this year, I was pleased to read that more than 40 per cent of Australians say they have a greater appreciation for teachers and the wider teaching profession after a school year interrupted by lockdowns and transition to online learning. The study authors from Monash University said that the findings show a correlation between respondents who had a school-aged child at home and more positive perceptions of teachers' work during COVID-19.

Such a conclusion is hardly a surprise, but it is greeted warmly by those of us who are educators. Many would say 'about time'. It is understandable that parents' and carers' attitudes change when they have to spend all day with their children in a classroom that doubles as a dining room or kitchen table!

*The Impact of COVID-19 on Perceptions of Australian Schooling* report also found three quarters of the 1,012 Australians surveyed were supportive of a flexible study model, where students have the option to take online classes, and almost 60 per cent of people agreed that the shift to remote schooling during COVID-19 was successful. My sense is that if we surveyed Anglican school families, the percentage would be significantly higher; but then again, I am biased!

Just over a month ago, again I was reminded of the enormity of the calling to 'teach the young' and the commitment that

our teachers make to the wellbeing of the students in our schools. Some 1,200 teachers gathered at HBF Stadium in Perth for the Anglican Schools Commission's Christian Purposes Day. An annual event (cancelled in 2020 due to the pandemic lockdown), it is a time when our teaching staff gather to focus on key things around the Anglican identity of our schools. Two keynote speakers (one in person and the other on video screen from the USA), reminded us all of the importance of our calling and truly how one person can make a difference for the better for so many others. One, an Episcopalian priest, the other a West Australian layperson. Both with inspiring messages. The day concluded with Archbishop Kay presiding at a Eucharist, reminding us that we are sustained through word and sacrament, renewed to go out and serve the young people in our schools, making a difference for them as they grow into the image of Christ.

Yes, what we do really does matter. Jesus the teacher said teaching is one of the highest callings. Those words ring true as much today in WA as when first spoken in First Century Palestine. We don't need a survey to remind us of the value of a good teacher in shaping and forming young (and not-so-young) lives. They are 'gold'.

At a time when the teaching workforce is ageing, please pray that good people – strong in faith and character – will be called to teach the faith and nurture the young in our wonderful Anglican schools. And pray for our current teachers, that they may be sustained in their calling. Teaching is truly a worthy vocation.







## OUR MISSION IS ADVOCACY



**M**any people in the community associate organisations like Anglicare WA with care and support. Providing food and other resources. Financial counselling. A listening ear and wise guidance. We do all of that – and more.

Whilst it is crucial to meet the needs of Western Australians who come to us for support – we also have a core mission that looks beyond immediate concerns and towards the wider question of social advocacy and justice. We stand beside individuals, families and communities who struggle in a social system which can disenfranchise those who find themselves in marginal situations. We sometimes speak with their voice to make sure it is heard at government and corporate levels. In short – we serve, and we advocate for change.

Through our work with individuals and families, we have learned about the structural issues shaping people's lives, including structures that keep people in poverty, keep people out of the workforce, and prevent people from getting the support they need. We want to tackle some of those structural issues head on to support Western Australians. We aim to do this by conducting research, participating in public campaigns, engaging the wider community and influencing social policy.

Our advocacy is focused on poverty and inequality, housing and homelessness, Aboriginal recognition and justice, family and domestic violence, investing in young people, and strengthening community services. We have chosen these areas to leverage our experiences with communities, and because we see these as areas where we can contribute to social change in WA.

If you would like to explore Anglicare WA's Advocacy Priorities you can go here: [www.anglicarewa.org.au/who-we-are/advocacy](http://www.anglicarewa.org.au/who-we-are/advocacy).

Anglicare WA can't carry out this important mission on our own. Members of the many networks we connect with add weight and credence to our advocacy and to this end we have engaged in a number of campaigns

in cooperation with many other social service agencies, members of the public and in connection with our Anglican Community.

At a fundamental level we also are engaged in laying the groundwork for young people to develop the skills they can use to become Christian advocates now and into the future. In collaboration with the Anglican Schools Commission we have established an Advocacy Masterclass. This is the ultimate advocacy where people are empowered and enabled to stand for what is right in their community and to make a difference as change makers.

At Anglicare WA we take our calling to service very seriously indeed. As we do our call to advocate for a just and fair Western Australia where everyone can thrive.



### INVITATION Rockingham Wills Info Session

#### Book a **FREE** information session in Rockingham on planning a Will followed by a Will Writing Day

**Date:** 4 August 2021 from 10am

**Cost:** The information session is free.

Option to write a legal Will afterwards, only \$70

- To register or for more information:  
Contact Romm on 9263 2076 or  
[anglicarewa.org.au/get-involved/events](http://anglicarewa.org.au/get-involved/events)



# Anglican Community Fund

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Giving back to the Anglican Community since 1966

## Lower Interest Rates for Parish Loans!

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Church/Hall – 4.05% pa

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Rectory – 3.80% pa

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Eco – 2.25% pa

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Repairs & Maintenance  
(Special Offer) \*\* – 0.50% pa!!!!

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**To enquire about a new or existing Parish Loan please contact the ACF team.**

\*note that as we don't charge set-up or ongoing fees the interest rate is equivalent to a comparison interest rate.

\*\* Repairs & Maintenance (Special offer) loans have a maximum amount of \$10,000 for each Parish with a maximum term of 24 months.

### Disclosure

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





Kim Brooklyn | Chief Executive Officer



## ROOFING WOES FOR HISTORIC CHAPEL – YOUR CHANCE TO HELP

**A**t Parkerville Children and Youth Care, our mission and purpose are all about helping Western Australia become the safest place in the world to bring up children.

In providing advocacy, services and supports to reduce the impacts of child abuse and other adverse child experiences, we carry on the traditions of a dedicated and determined group of nuns, headed by Sister Kate, who founded what would become Parkerville Children and Youth Care almost 120 years ago.

In 1903, it was Sister Kate who purchased around 20-acres to create a home for children who were unwanted or abused. That became the Parkerville Children's Home.

Helping to heal and empower children and young people will always be our highest priority, but we take our responsibility to preserve and conserve the rich physical heritage of this organisation very seriously too.

But to do that, we need your support – the generous support of donors, philanthropists and benefactors.

Up until this year, it's been impossible to prioritise the repairs and restoration works we know our beautiful historic chapel at Parkerville desperately requires ahead of the needs of children and young people in our care. It's still impossible.

However, a generous \$50,000 State Heritage Grant received earlier this year now puts us well on the way to achieving our total target of \$160,000 to repair the badly damaged and decomposing roof. We know other restoration works will cost much more, but repairing the roof will help protect the interiors and buy us time.

Once the chapel is restored to something near its former glory, it can again be used for functions and commemorations – and continue to be part of the rich fabric of life on our Parkerville campus in Perth's hills.

Funding will also assist in updating our Conservation Management Strategy – scoping and prioritising other repair and conservation work required for other heritage-listed properties on the campus.

Our Parkerville campus, in particular, is such an important part of Western Australia's history and heritage and – with your help – we can protect and preserve that for generations to come.

To help push us even closer towards our target and restore this beautiful chapel (and to pick up a handy tax deduction before EOFY), visit [www.parkerville.org.au/Donate](http://www.parkerville.org.au/Donate).

The chapel sits in the beautiful leafy grounds of the Parkerville campus.



The chapel sits in the beautiful leafy grounds of the Parkerville campus

# Help raise the roof!

Let's join in and 'raise the roof' for the beautiful heritage-listed chapel at Parkerville. The target is \$110,000 for remedial works on the roof alone – **and you can help make that happen today.**

Donate now at  
[parkerville.org.au](http://parkerville.org.au)  
and enjoy the  
tax deduction  
before EOFY!





## MISSION

There is a German proverb that runs: *the main thing, is to make sure that the main thing, remains the main thing*. The main thing is easily forgotten if, overtaken by the latest fashion, swamped by the tyranny of the urgent, or seen as one of a number of main things. Is it possible that this is what has happened in The Anglican Communion with its general acceptance of the five marks of mission?

In summary the five marks are [1] Proclamation of the good news. [2] The baptism and nurture of new believers. [3] Loving service in meeting human need. [4] The transformation of unjust structures and the pursuit of peace, and [5] Striving for the care of Creation. There is no doubt that each of these are good pursuits that believers and their churches ought to be keen about. But, what might we have lost by the affirmation that they are *all* equally marks of mission?

Can our liturgies help us?

The vibe of our liturgies would lead us to conclude that the proclamation of the good news, that Jesus came to save repentant sinners is the main mission. This is affirmed in the Creed: *we believe he came for us and for our salvation... he will come again in glory to judge...in the Holy Spirit, the Lord and giver of life...one baptism for the forgiveness of sins. We pray: we do not presume to come...trusting in our own righteousness. We rejoice in the reminder: who has promised forgiveness to all who turn to him [God] in faith...and keep you in eternal life through Jesus Christ our Lord. In the thanksgiving we thank God: by his death on the cross and rising to new life, he offered the one true sacrifice for sin and obtained an eternal deliverance for his people.*

Focussing on the first mark may help us fulfil, with deeper devotion, the other four marks, which are in reality some of the necessary responses or fruits of our turning to Christ, individually and as churches. This is what we remind each other, when we say: *Most loving God, you send us into the*

*world you love. Give us grace to go thankfully and with courage in the power of your Spirit.*

The gospel heard and embraced as our own will inevitably give us a new heart to stand firm for Christ (the essence of baptism) and a life-long desire to both learn and teach others [nurture] the ways of Christ from the Bible. The ongoing contemplation of our Saviour who humbled Himself and sacrificially gave Himself up for us will fuel, and revitalise us for the day in and day out service required of all who bear His name.

As we reflect upon Jesus meeting the demands of God's holy justice in bearing the penalty for our sins, we cannot but be desirous of living justly with others and genuinely loving those around us who we may have offended, or offended us. We remember in The Supper, his amazing grace toward us, in undeserved mercy rather than deserved justice. We have no option but to pursue justice personally, and if possible together. The personal response of the liturgy keeps us from believing that we are keeping this mark if our Church is endeavouring to do so, or just as seductively, if our Church speaks up about governmental injustices when we are not living justly in our relationships.

Treading lightly on the planet is as much a personal responsibility as that of big business, mining, farming and nations. Finding our identity in Christ, rather than in our things, our spending power or life-style, means we will inevitably need less, benefitting the environment as it drives down waste.

When everything becomes the main thing with each mark of equal importance, proclamation inevitably becomes sidelined. Sidelined since it is harder and out of step with the world we live in. Transformed individuals transform communities. Fruits of the gospel, like marks 2-5, will blossom best as good news seeds are planted, and be more likely to honour Christ, who is the good news.

### The Five Anglican Marks of Mission



Proclaim the Good News of the Kingdom.



Teach, nurture, and baptize new believers.



Respond to human need by loving service.



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



Strive to safeguard the integrity of creation and sustain and renew the life of the earth.



## MISSION 2020+ AND FLOURISHING PARISHES PROJECT

**T**he implementation of the Mission 2020+ framework was seriously interrupted by the COVID-19 restrictions during 2020. However, it was also a time for many parishes across the Diocese to look at how ministry and outreach could be done differently. The streaming of services and reviewing of how contact was maintained with parishioners and the wider community were two of the many new opportunities experienced by many.

The Flourishing Parishes Project is an outworking of the Mission 2020+ framework being encouraged by the Archbishop and the senior leadership team of the Diocese.

Feedback from Deaneries about how the MISSION 2020+ Framework and Values are being used in 2021 has also indicated a range of engagement. Some are also trialling material for the Flourishing Parishes Project.

### **Victoria Park Deanery**

The Mission 2020+ framework is primarily taking shape in the Victoria Park Deanery through the 'Flourishing Parishes' initiative. In our attending to the Holy Spirit last year, we discerned a generous openness to collaboration and sharing strengths and support across parish boundaries.

In God's good timing, this coincided with the rollout of Mission2020+ and the Archbishop's strategic focus on seeing parishes flourish, that is, parishes which are

thriving in the ministry which God has called them to. How we get to that stage of 'flourishing' will vary from context to context and will look different depending on the particular needs and opportunities present in each area.

The components to 'Flourishing Parishes' are: a questionnaire for clergy; a custom, thematically linked Deanery wide common Lent-course, which was offered in each parish, a guided Parish Council meeting discussing our strengths, weaknesses, opportunities and threats (SWOT analysis); and an extensive parish self-assessment workbook provided to all parishioners providing them an avenue for reflection and feedback on their experience of parish life. Alongside a consideration of parish history, assessment of local demographics, appraisal of the condition of buildings/grounds/finances, and a reflection on what ministry is currently offered – each parish will generate a useful, honest, and highly detailed profile that has been generated with input from clergy, laity, and external sources. This living document will be easy to update, a go-to reference for parish leadership, and also be extremely useful when a transition occurs in clergy leadership.

There is a vast systematic gathering of information occurring at the moment – and the product will be profiles of parishes which are clear, thorough, honest, comparable (ie the parishes are speaking the same language when it comes to our common life). This will filter through to our mission plans at the local level,



## MISSION 2020+ AND FLOURISHING PARISHES PROJECT

but also, God willing, help us identify further areas for sharing resources, deepening and diversifying how we live out the mission which Christ has called us to, and all that we may better seek the Kingdom of God.

### Joondalup Deanery

Each parish has taken the mission to heart and has implemented it in ways that are appropriate for them.

In saying this there are some that stand out and here I think especially of Grace Church in Joondalup who has initiated a feeding scheme for those in need (Physical, Emotional and Spiritual needs). This has grown from a Wednesday Coffee hour to a community feed on Mondays and Fridays. Parishes and schools from within the deanery have offered assistance and the Roman Catholic Church has come aboard as well.

All our parishes and schools seek to be confident, courageous and above all compassionate, encouraging the parishioners and students to follow the same habits.

The evidence of this is not always in the 'big' events but most often in the small but never insignificant ones, such as a weekly call to an at-risk parishioner; making an extra casserole to be given to a family that are dealing with so many things in the craziness of this last year that cooking a meal would be a seemingly impossible task.

Following the example of our Lord, Jesus Christ, we continue to be loving and inclusively so, Mission 2020+ is alive and well, and working in the Joondalup Deanery.

### Goldfields Deanery

We are two parishes: The Goldfields (Southern Cross and Kalgoorlie), with Elizabeth Smith as Mission Priest, and Esperance, with Brett Guthrie as Priest-in-Charge.

**Esperance** reports a town that is buzzing at the moment with new residents and many tourists holidaying locally due to COVID. The Annual Meeting has been held, with four new Parish Council members coming on board, and good continuity with other members including continuing wardens.

The partnership with Esperance Anglican Community School has settled into a better Religious Education provision with a new RE teacher who actually uses the approved Anglican curriculum (the previous RE teacher did not). Brett takes a weekly chapel service and sits with the year 11-12 RE class each week.

**Kalgoorlie and Southern Cross** have also completed annual meetings, with one new Parish Council member on the good team in Kalgoorlie, and the two 'Responsible Persons' continuing valiantly in Southern Cross, where the Anglican Op Shop does sterling work. The parish was well served by Fr Steve Warren as locum during Elizabeth's recent sick leave.

Kalgoorlie is looking forward to a visit from the rural parishes mission plan visitors in early July, followed by the Archbishop's visit on 11 July, when we will celebrate two adult baptisms, a confirmation, and two people will be received into the Anglican Church. It is a good feeling to have people wanting to belong at St John's.

### Melville Deanery

With the Area Dean on leave the Melville Deanery update is brief and does not cover all parishes.

#### Mt Pleasant

On a lovely Saturday morning on 30 January 2021, the St Michael's Parish Council began its journey of creating a Strategic Plan for the next five years. They started with a broad scoping workshop at June Barton House in Palmyra, facilitated by Ian Carter, the CEO of Melville Cares and former CEO of Anglicare WA.

Looking at the Diocese of Perth Strategic Plan 'Mission Plan 2020+', the workshop focused around three major Frameworks:

- Attend (Where God is at work) - To God ; To each other ; and To our communities
- Journey (Our journey together) - Lament and Repent; Pentecost; and Revival
- Commission (Living out the Five Marks of Mission) – Evangelise; Advocate; and Serve

The Parish Council workshop asked what the Good Things about the parish were, and also looked at points that need to be attended to as the parish consolidate this community of God into the future. Deciding that it wanted the input of Parish, the Council distributed a questionnaire to all Parishioners. The considerable feedback proved very similar to that of the Parish Council workshop.

The Parish Council will now discuss all this feedback and aims to present a draft Strategic Plan in the next weeks, aligning it with the Diocesan 'Mission 2020+' gives it direction, clarity and support.

#### Bicton

Here at St Christopher's most of groups are back to their pre-COVID levels, but there is one toddler group still in abeyance.

The new Council met, and it has started off positively, already with a shift away from maintenance, and moving more into mission. It is going to be a long journey for us, but we are on the road and heading forward.

We look forward to hearing from other Deaneries in relation to MISSION 2020+ and the Flourishing Parishes Project in the future.





Dr Julianne Stewart | ABM Africa Programs Co-ordinator, Compliance Officer, and Project Marketing

## MISSION – A WORD RICH IN MEANING

**P**arishes I've been part of have often had a special budget allocation and collections for what is termed 'Mission'. This practice comes originally from that adopted in the early church to 'send relief to the believers living in Judea' (Acts 11:29). But is fundraising all there is to mission?

You may have noticed that there are very few mentions of 'mission' in scripture. In fact, my English translation (NRSV) has only six references in the Hebrew scriptures (mostly missions of a 'diplomatic' nature, or missions involving subsequent warfare - for example, Samuel was sent on a mission to 'utterly destroy the sinners, the Amalekites' in 1 Samuel 15:18).

There are no references to 'mission' as such in the New Testament. This is partly because our word, 'mission' comes from a Latin and not a Greek root, as the English word came down to us via the Roman church. The concept of mission is, instead, embedded in the concept of apostleship, and the New Testament is, of course, full of references to this apostolic work.

Where 'mission' is found in the New Testament, it is as part of the word, 'commission'. In the letter to the Colossians (1:25-27), the writer says:

I became ...[the] servant [of Christ's body, the church] according to God's commission that was given to me for you, to make the word of God fully known, the mystery that has been hidden throughout the ages and generations but has now been revealed to his saints. To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory.

In this use of 'commission', the meaning of 'mission' rings truest for me. I see the purpose of mission as a commission to the church, Christ's body, to begin to grapple with 'how great...are the riches and glory of this mystery, which is Christ in you, the hope of glory.'

Our mission is to seek to know more fully the mystery of Christ in us. How do we do this? I'm sure one way is to live out this mystery of all-embracing and sacrificial love by giving as much as we can afford to mission causes, causes which express outwardly the love we receive 'in Christ Jesus' and which seek to embrace God's justice. But this is not all.

We need to spend time contemplating the mystery of God's love, Christ, in ourselves as members of his body. When we do this, we realise the importance of relationship. So this contemplation of mystery and relationship leads to action, to a desire to 'reach out' to others, to our neighbours near and far and to do something about the injustices in the world.

The Diocese of Perth has grasped the importance of relationship and partnership in its approach to learning about and working with the Diocese of Eldoret in Kenya, and engaging with them as they work to address injustices at a local level. In my work with ABM I have been humbled to learn more about this aspect of mission from clergy and lay people in Perth.

My parish is currently committed to supporting, among other mission activities, the running costs of Wontulp Bi Buya College in Cairns. This ecumenical Christian college supports 'the development of Aboriginal and Torres Strait Islander church and community leaders through study programs leading to awards in theology, suicide prevention, addictions management and community development' (ABM Project Book 2021, p7).

How can parish support of such an activity be enlarged from the (admittedly important) task of fundraising and giving money, into something that helps us know more fully 'how great are the riches of the glory of this mystery which is Christ in you, the hope of glory'?

One way might be to learn more about the experiences of Aboriginal and Torres Strait Islanders and the issues facing them which necessitate courses in suicide preventions and addictions management, and to contemplate what God's notion of justice might mean for Indigenous people in Australia today. ABM has many resources, both paper and online, which can assist any Christian interested in learning more about the 'mystery of Christ in us' in relation to Aboriginal and Torres Strait Islander peoples. By learning more about people who have been marginalised by Christians and others in this country, by truly desiring to understand where they are coming from and how they may want our country to change, we may enlarge our understanding of this wonderful mystery of Christ, in which we live, and which lives in us.

I hope and pray that you, too, may have an opportunity to contemplate what 'mission' may mean to you, and to put that contemplation into action.



A Portrait of Australia With Important Bits Missing by The Revd Glen Loughrey

The Revd David Greeff | State Director, CMS Western Australia

## CMS

Joan<sup>1</sup> is well known in the Diocese of Perth, having served as a missionary for more than three decades! She has worked in seven different locations, in five different countries<sup>2</sup>, mostly as a high school teacher. A passionate educator, Joan now teaches English at a language centre in South-East Asia. This country is currently experiencing its second wave of COVID infections. Nevertheless, despite restrictions, teaching has continued over Skype when necessary.

The reason Joan serves as a CMS missionary is not simply to educate but to bring people to a saving knowledge of the One who has saved her, our Lord Jesus. This is CMS' vision: *A world that knows Jesus*. CMS has been sending missionaries for more than 200 years, in obedience to Jesus' commandment to all Christians in Matthew 28:18-20.

At her language centre, Joan and her colleagues cannot openly proselytise or proclaim the Gospel. However, most of their students and staff know that they are Christian. Their presence is a constant reminder that there is a different way of living, and that it is possible to live without fear. When questions from students arise as to the staff live differently, or why they do not fear, for example, they are able explain the reason for the hope that they have (1 Peter 3:15).

Joan says that the presence of fear is seen outside everyone's home: offerings are constantly made tree, or in small 'spirit houses'. The homeowners need the spirits to stay 'sweet': one keeps them 'sweet' by giving them things via the spirit houses or trees. They believe that if they don't do this, the spirits will be unhappy, and things will end up badly for their family. However, Joan explains that when someone enters the kingdom of God, (which sadly doesn't happen that often there), their outstanding experience is one of freedom from fear!

This is how it was for Joan's friend, Kanoa<sup>3</sup>. Kanoa works in a restaurant, often until quite late at night. She walks home after work along the main road, and, at a certain point, there are no buildings, only dense forest – the place where the spirits live! Every time she reached the spot where the trees begin, she would message her father to come and meet her. They would then walk home together, only a little less afraid of the spirits.

However, Kanoa has recently become a Christian! She put her trust in Jesus as Lord and Saviour and has come to know God as her loving heavenly Father! Since then, she is no longer afraid! She is able to walk home alone. She understands that **all authority in heaven and on earth has been given to Jesus** – even over the spirits she once feared.

Please continue to pray for Joan's ministry. If you would like to receive her news and support her ministry to people like Kanoa, please contact the CMS-WA office on 08 6209 9159 or [wa@cms.org.au](mailto:wa@cms.org.au). Joan is connected to churches not only in the Perth Diocese, but also in the Bunbury Diocese and the Diocese of North West Australia.



Joan teaching English in a regional centre, with an NGO involved in de-mining



Offerory Tree where spirits are appeased, outside a monastery, close to where Joan lives



Joan delivering an English lesson, online because of the COVID restrictions

- 1 Even though many who read this article will know Joan's surname, for security reasons it is not disclosed
- 2 The countries Joan has worked in are also not disclosed, but they are all in the developing world
- 3 Not her real name, 'Kanoa' means Freedom



## GOING THE DISTANCE TO REACH AUSTRALIA FOR CHRIST

**T**he Bush Church Aid Society responds to requests from Diocesan Bishops, to support ministry across Australia. In 2020 BCA responded to a request from Bishop Mark Calder, in the Diocese of Bathurst, for assistance in the Parish of Kelso.

The Revd Steven Klouth was appointed as an assistant in the parish, commencing in January 2021. Steven is married to Caitlin, the daughter of The Revd Rob and Mrs Kaye Healy. The Revd Rob Healy serves as the BCA Regional Officer in WA. Mrs Kaye Healy is the Perth Diocesan President of MU Australia.

Mrs Caitlin Klouth went to the Sydney Mission and Bible College to study theology, after serving with AFES at Curtin University, in Perth. It was there that she met Steve Klouth, a fellow student. Steven was from Melbourne, but had lived in Canberra for many years. They married in 2018.

BCA is looking for willing servants of Christ to carry the gospel to all Australians.

Pray for the LORD of the harvest to raise up new workers for his harvest fields. It is one of the reasons why we call our ministers Field Staff.



The Revd Steven and Mrs Caitlin Klouth, serving in Kelso, NSW

## LET'S FEED THE 5,000' WINTER APPEAL 2021

### 'You give them something to eat.'

That's the gospel call to St Michael's Mt Pleasant and its 2021 Winter Appeal. After being hampered in major outreach last year, the parish was emboldened to enter this winter ready to reach out to 'the hungry, the homeless and the hopeful'. Feeding in body, mind and spirit.

- June focussed on the Cambodian group 'Stitches of Hope' which empowers vulnerable communities by making good quality sleeping bags and selling them through Rotary WA for \$50. In three weeks 55 sleeping bags were given directly to Street Connect at AnglicareWA. The Caritas group curated pamper packs for women's refuges - quality necessities stowed in personalised pillowslips.
- Now it's Souper July! Each Sunday many tasty homemade soups are available for sale after services to take to the housebound, unwell, or just to share hospitality. Labelled, packed and ready to go! And a winter sock appeal will keep St Bart's residents' feet warm.
- August begins a Concert Series which will run to Spring: 'Romantic Cello'; 'Baroque Hearts'; and other concerts to be advised. We'll also enjoy a winter warmer parish dinner, and continue our monthly food bank deliveries to Rockingham Coastal Relief.





### DISCERNING THE VINEYARD: DISCERNING A VOCATION

A recent Bloomsbury Academic published study of the worldviews of Australian teenagers as to matters of religion, sexuality and diversity (Andrew Singleton, Anna Halafoff, Mary Lou Rasmussen, and Gary Bouma, *Freedom, Faiths and Futures: Teenage Australians on Religion, Sexuality and Diversity*) notes:

*Since the 1950s, Australia has transitioned from a mainly Anglo-European, Christian, and monocultural country to a multicultural and religiously diverse nation, and one that increasingly acknowledges Indigenous peoples and their traditional ownership. Now, almost a third of Australians are born overseas, and there are more Muslims, Buddhists and Hindus than Baptists or Lutherans.*

The researchers surveyed and interviewed people of Generation Z (born between 1997 and 2016); a group which represents 24.7% of the Australian population. From their findings they determined that these young people have one of six worldviews where a worldview is described as how a person understands the world and their place in it. The worldviews identified are as follows:

- 1 Religiously committed. These people make up 17% of Australian teenagers and are those for whom religious commitment is a large part of their lives; they attend worship regularly and believe there is life after death.
- 2 Nominally religious. This group makes up 20% of teenagers and is largely culturally religious. These people follow the religious identity of their parents, guardians or community, and while they identify with a religious belief in God they do not worship often.
- 3 Seekers. Making up 8% of the teenager population they describe themselves as 'spiritual'. They have an eclectic worldview; seeking truth, which may mean horoscopes or belief in reincarnation, or both. Perhaps paradoxically, they identify with religion.

- 4 Spiritual but not Religious (SBNR). Representing 18% of the cohort of teenagers they find God, Faith and Religion not important but are open to the possibility of matters spiritual.
- 5 Indifferent. This group representing 15% of teenagers, as their description suggests, they are largely indifferent or undecided about all matters religious, spiritual; even atheism.
- 6 This Worldly. With 23% of teenagers associating with this worldview this is a cohort which has no space in its understanding or aspirations for religious, spiritual or non-materialistic possibilities. They never go to worship and don't identify with religion or any kind of spiritual possibilities.

Might reading this brief overview of this significant study be a catalyst to encourage, you the reader, or others you might know, to think about whether God is calling you or them to a good and faithful ministry as an ordained person, so that you and they might work amongst the mission field that is Generation Z, and others!

Our Church is ever in need of more clergy for ministry in parishes, agencies, schools, hospitals, and aged care facilities; be they in urban, rural, regional or remote locations.

May I invite all who read this article to commit to their prayers, this need for the raising up of clergy. And may I invite you to continue to offer prayers for those who are already Candidates-in-Formation!

Further information on vocations to the ordained ministry can be obtained by visiting <https://www.perth.anglican.org/church/vocations> and/or by contacting [vocations@perth.anglican.org](mailto:vocations@perth.anglican.org)







## IN PRAISE OF CHRISTIAN MARRIAGE

In these days when civil marriages conducted by marriage celebrants seem to be more frequent and numbers of weddings in churches appear to be diminishing, it's worth reminding ourselves of the distinctive character of Christian marriage and certainly worth commending it vigorously as part of our pastoral ministry.

There are elements of the marriage relationship expressed clearly and beautifully in our Prayer Book service which are conspicuously lacking in other wedding formats.

First, our Prayer Book service makes the point that Christian marriage isn't simply a private arrangement between two people. The whole community is involved. Until comparatively recently banns were read in church over three consecutive Sundays, inviting the congregation to register their interest and offer their approval. During the service the congregation is specifically asked, even urged to pledge their support. These are not spectators, simply looking on with wondrous eyes. They are invested. They give a solemn promise to do all in their power to uphold the couple in their marriage. The marriage vows are made in the context of the community and the couple's relationship becomes embedded in the life of that community.

Secondly, the couple promise to love each other completely, from the depths of their hearts. They promise to support, encourage and cherish each other, no matter what. No matter how life works out. They promise to be there for each other as much as when things are going well as when they're not: when everything's comfortable, they are in good health and things are coming together, and then during those times when life's a struggle, when there's sickness or disappointment, and there's pain and sadness. No matter what, they are there for each other. They are never alone. They have each other, always, not just from time to time, when it suits. They will understand each other with a very deep understanding, and they will support, comfort, honour and protect each other, until their life's end. And their love for each other will never run aground, for it will always be being renewed.

There was a famous writer in the 16th century. She was the abbess of a great monastery. She's known as Julian of Norwich. She said once – 'Where there is no love, put love in, and there is love'. Don't start blaming everybody if there's no love happening and everyone's turning out prickly. Do something about it. Put love in. And there'll be love. This is what the couple promise to do.

Thirdly, it is declared that the couple become such a part of each other that this unity can be expressed only in terms of the unity of Christ and the Church. The one becomes invested and fulfilled in the other and different perspectives and gifts find a fuller and richer expression by virtue of this unity. In this sense they are no longer two disparate, separate people, but one person, united in heart, mind and body.

Fourthly, this unity is declared to be life-long. Marriage isn't something you do for a while until you think you prefer some other arrangement. Forsaking all others, says the service. The couple is to be faithful to each other, not just while the mood strikes, but as long as they live.

Fifthly, Christian marriage specifically mentions that the couple will grow and develop together. Their horizons will extend. They will embrace new challenges. So they are invited to envisage becoming a family where children may be born and nurtured and embraced with all the love and support and encouragement that they have found to be so real in their own relationship.

Christian marriage stands out more and more distinctively these days. It declares a love which brings the couple together in a unity so profound that can be best appreciated in terms of Christ present and alive with us. The Giver and the Gift become one in the love of the one for the other.

We have an extraordinary heritage to proclaim in terms of Christian marriage, and one suspects, never more so than now.





# CHILDREN AND YOUTH

Julie Ward | Deputy Chair, Anglican Children and Youth Ministries

## LOOK IT UP ON YOUTUBE!

Watching videos on our mobile phone, iPad, tablet, computer, or Smart TV is commonplace for many of us, and the easy access to YouTube wherever we are helps us become very learned in a new field. Not sure of how to do something – find a video or twenty of someone showing you or providing new ways of looking at an issue. It's all there and at our fingertips.

The Anglican Children and Youth Ministries Commission (ACYMC) has its own YouTube channel ACYMC Perth and is building up a library of videos on topics related to ministry to and with children and youth. So, you can become knowledgeable of some new ideas or maybe a fresh take on some old ideas.

Last year, mid lockdowns and restrictions, Mark Davis, Team Leader for ACYM, used his global contacts to find expert and knowledgeable speakers for a series of Webinars.

'How can I help my child deal with pandemic anxiety' with Lauren Errington was a subject close to many parent's hearts at the time but is a topic of interest for many situations.

Likewise, Rachel Turner's 'Parenting for a lifetime of faith' is a subject many parents grapple with as their children grow up. Listen to Rachel's tips on helping children grow a personal faith and how parents and leaders can deal with the tricky questions of life that children throw at us, like will my pet be in heaven?

But the concept of growing faith in children is relevant to older people too. This Webinar might help spark a reflective discussion on the journey of a lifelong faith.

Looking for new ideas for ministry? Jonny Baker from CMS (UK) helps us think through innovation in a Ministry setting, for example, 'playfully join' the traditional church structure and practices with contemporary ideas and ways of being. Or changing our mindset from waiting for young people to turn up to going to meet them where they are.

Could intergenerational ministry be an answer to these questions

too? What is intergenerational ministry? Watch Bradon French's presentation to the leader's breakfast in 2019 and find out how intergenerational ministry can be inspirational.

Likewise, from pre-pandemic times, 'Faith formation in a secular age' by Dr Andy Root might provide some pointers to help understand a generation growing up in a time different to our own. Maybe understanding their lived experience will help?

Mark is continuing to organise webinars first to allow us to engage with these knowledgeable and experienced speakers, and secondly, populate the ACYMC. Secondly, populate the ACYMC YouTube channel with resources for you to access anytime.

Please contact Mark to add your name to mailing lists for upcoming webinars, newsletter or training events at [mdavis@perth.anglican.org](mailto:mdavis@perth.anglican.org).





The mission of Archivists is expressed by the Australian Society of Archivists as:

*Archivists ensure that records which have value as authentic evidence of administrative, corporate, cultural and intellectual activity are made, kept and used. The work of archivists is vital for ensuring organisational efficiency and accountability and for supporting understandings of Australian life through the management and retention of its personal, corporate and social memory (ASA, 1996).*

Archives are records of enduring value and exist regardless of format. However, the media used in storage of some of these formats can be unstable and at risk of loss due to obsolescence and degradation of the media.

Magnetic media, which includes cassette tape, video tape, film and beta tape have been identified by the National Film and Sound Archive as at risk of loss due to the practical inability to maintain playback machines. A discussion paper written by the National Film and Sound Archive in 2017 notes:

*There is now consensus among audio-visual archives internationally that we will not be able to support large scale digitisation of magnetic media in the near future. Tape that is not digitised by 2025 will in most cases be lost forever (NFSA, 2017).*

Within the Anglican Diocese of Perth collection, we hold several items of magnetic media. Some of these items are original recordings which would not be available elsewhere. To ensure that these items can be used in

the future we are looking to migrate to an uncompressed digital format. This will form part of a digitisation policy which will detail formats, storage media and backup systems. Migrating to a digital format will improve access to our audio-visual collection ensuring this collection continues to be 'kept and used' by researchers into the future.



#### References

National Film and Sound Archive NFSA. (2017). Deadline 2025. <https://www.nfsa.gov.au/corporate-information/publications/deadline-2025>.

Australian Society of Archivists ASA. (1996). The Archivist's Mission. <https://www.archivists.org.au/learning-publications/the-archival-profession/archivists-mission>

## SYNOD 2021 8-10 October

**Friday 8 October at 6.30pm**

Synod Eucharist at St George's Cathedral

followed by the

**First Sitting of the Third Session  
of the Fiftieth Synod**

- including the President's Address

**Second and Third Sitzings of the Third  
Session of the Fiftieth Synod**

**Saturday 9 October – commencing at 8.10am**

**Sunday 10 October – commencing at 12.30pm**

HBF Stadium - Main Arena  
Stephenson Avenue, Mt Claremont

### DEADLINES for SYNOD BUSINESS

#### EARLY MOTIONS

to be received by the Registrar at Diocesan Office  
by 5.00pm on **Thursday 19 August 2021**

#### EARLY QUESTIONS

to be received by the Registrar at Diocesan Office  
by 5.00pm on **Monday 30 August 2021**

#### NOMINATIONS FOR ELECTION

to be received by the Registrar at Diocesan Office  
by 5.00pm on **Tuesday 28 September 2021**

For further information, please contact

**Susan Harvey, Synod Co-ordinator 9425 7200 or [synod@perth.anglican.org](mailto:synod@perth.anglican.org)**



Julie Ward

## HIGH TEA AT KALMUNDA

**H**ow do you measure the success of your Lenten program? By what comes next.

The Lenten study at St Barnabas Kalamunda this year used the beloved Hospitable Kingdom sculpture at the back of the church. Reflections, activities and responses led the participants to find out the use of trees in the scriptures and explore and reflect on the sculpture and the story of mustard seed, all while linking our experience of being church in a pandemic to the experiences of our local communities.

The desire to do something tangible to bring people together for a hospitable experience sparked the idea of a High Tea. Driven by a small group of women big on enthusiasm but mostly inexperienced in event organisation and meetings shaped by COVID snap lockdowns, mask-wearing, and reactions to COVID vaccinations, the event was planned, postponed, and implemented on 12 June, the day after the Feast of St Barnabas. It was an afternoon that celebrated our flexibility, adaptability, resilience and the importance of family and friends.

Being hospitable is more than providing food; it is about meeting the needs of people and providing a comfortable environment to flourish. So, bunting graced the hall, the tables dressed, and the tiered cake stands unearthed and polished! A generous Op Shop volunteer loaned us both her resources, including 20 teapots with cosies and her expertise in hosting such events.

Parishioners responded to the idea of forming a table of four or six, inviting friends, family, former parishioners and co-workers to make up the numbers. It was particularly pleasing to welcome some of our friends from St Swithuns', Lesmurdie.

The promised light entertainment began with reading news articles of social events held by St Barnabas in the early 20th century, followed later with a beautiful selection of poems about trees. The poetry reading warmed up the High Tea participants for the High Tea Haiku Challenge. This challenge provoked much competition amongst tables . . . and the winner was

We came to High Tea  
And gave our daughter a spot  
But she ate the lot!

Five men of the parish were our competent waiters bringing out food, teapots and refreshing coffee cups. The offer of a Men's Breakfast later in the year may have been a deciding factor in their willingness to serve.

Whilst the sandwiches were a big hit, they were eclipsed by the dramatic reading of Chapter four from Winnie-the-Pooh by A A Milne, in which Eeyore loses a tail and Pooh finds one. Performed by the planning team and with character identifying headbands, the unrehearsed but brilliantly executed production concluded the light entertainment of the day.

It feels like the Lenten Study of 2021 was a success. It has helped the parish value our everyday interactions with our communities and to seek out new opportunities. The planning team formed new friendships, people shared skills hitherto unknown, and a new group gained that all-important experience in dealing with the church hall kitchen.

There are calls for the High Tea to be an annual event, and we may have to have a waitlist for tables! Plus, there is a request for a barber quartet from the waiters!!





## FORMER DEAN APPOINTED PERTH ROTARY RESIDENT

**T**he former Dean of Perth, The Very Revd Dr John Shepherd AM, has been sworn in as President of Perth Rotary.

Dr Shepherd, who has been a club member for 28 years, was Dean of the Diocese of Perth from 1990 to 2014. In 2019 he was appointed Director of the Anglican Centre in Rome and the Archbishop of Canterbury's Representative to the Pope and the Holy See.

'Devoting a large part of my life to the Church and to Rotary has been important in identifying those in the community who need help to find a way forward,' said Dr Shepherd.

'I've served in parishes across the world - including England and America - and the needs of people in those countries are very much like those in Australia.'

Dr Shepherd, who takes over from businesswoman Jill Dawson, will be the club's 95th President.

'Rotary has 100 years' experience helping communities and organisations get through tough times - and they have rarely been tougher than over the last 12 months because of the pandemic,' he said.

'Yet despite these hardships, Perth Rotary was able to raise almost \$500,000 in the last 12 months which helped support victims of domestic violence, homeless youth, dental care for Indigenous youth in the Kimberley as well as community projects in Cambodia, Bali and India.'

During his time as Dean of Perth, Dr Shepherd helped develop a number of initiatives including an Education Centre, institute for Anglican Studies, Centre for Spirituality, an excellent music program and a vital outreach ministry for the city.

'Through many of these projects I've witnessed the wonderful contribution of our young people,' said Dr Shepherd. 'Many of them are discovering that Rotary is a great way to serve the community and I want to encourage that interest as much as possible.'

Dr Shepherd's wife Joy was Principal of St Hilda's Anglican Girls School for 17 years. They have three adult children.





## AROUND THE DIOCESE

The Revd Jeff Astfalck | Priest-in-Charge, Parish of Armadale

### WITH A LITTLE HELP FROM OUR FRIENDS

**T**he Emergency Food Relief mission continues at pace at Armadale supplemented by donations of warm clothes and blankets. We could not do this without the help and support of many people. We give thanks for the support and generosity of The Church of Resurrection, Swanbourne-Mt Claremont; St Christopher's City Beach; and The Church of the Epiphany, the Mundaring Op shop and the Parish Knitters for their most gracious donations of blankets and warm article of clothing.

We have been given enough, good quality donations to ensure that we can meet the needs of the mission throughout winter. Through the support of the Diocese and the Lotterywest/Anglicare grants combined with the support of The City of Armadale we also seem well positioned to meet the need for Emergency Food. St Mary's in the Valley regularly support the mission with food donations, as do some local individuals.

We also asked for a little help from our friends and have been fortunate to form a short-term strategic working group with input from Diana Forsyth, Phillip Skelton and the Archdeacon, Angela Webb. This, combined with help from Jarrod McKenna, has helped us to refine our mission plan and to discover that we are a signposting mission.

St Matthew's has a small congregation but together with other volunteers we manage to operate in normal times a

commercial café and food mission, five days a week with a shift of usually four people. People give their time purely out of their Christian generosity, feeling that they are living out the gospel to assist those in disadvantage as best we can.

Our Lord gave without concern for who they were or what their circumstances and this is what inspires the small group of volunteers to tirelessly and cheerfully, shop, pack, prepare, cook, and clean in order to support the Church and to help the disadvantaged.

The most valuable contribution is seeing a visitor to the mission responding with appreciation when someone that reminds them of their mother or grandmother, they may have lost or never had, giving them a lovingly hand prepared meal. This is the love of a family, the family of Christ.

We are in the community and part of it. We can see the injustice, the disadvantage, the cycle of despair at first hand. We are oriented to help ourselves and others to find new life in Christ through faith. Many people's source of disadvantage are multi-disciplinary, and we aim to provide Basic Needs as per Maslow's pyramid: Food, Water, Warmth, and a place to rest and feel safe. This is the first step towards a person being able to journey a path of repentance.







The prophet Jeremiah in Chapter 31 states 'set up road markers for yourself, make yourself guideposts; consider well the highway, the road by which you went'.

We have started to engage in a process of contacting other service providers in the area and building a dynamic information board referring people to places that can help. We are often first port of call with Emergency Food, but ongoing people require help to transition to a more sustainable life.

By signposting the way, those who wish to take a step towards a better life may be shown the guideposts of where to head for help. St Matthew's has the capacity to shop, pack food parcels, prepare and cook food but we can't do it all and by focussing on signposting, we help people where there are, as best we can, but we also point to other sources of help.

One remarkably successful referral is the referral to the Anglicare line that assess their financial situation and provides a letter of access to Foodbank and an initial voucher. This allows people that have greater long-term needs than can be met by Emergency Relief to access the Foodbank mobile vans that visit the Armadale area twice a week.

We have recently picked up another carload of blankets and warm clothes from Ilona Day and

the people of The Church of Resurrection, Swanbourne-Mt Claremont. These amazing people have knitted over 80 hand knitted blankets and provided a massive pile of warm clothing. They are hoping to reach 100 hand knitted blankets next year for their 100th anniversary and it is a race against arthritis winning the day. These people are truly disciples of Christ, tirelessly working for the welfare of people that they are never likely to meet.





## NOR'WEST POSTCARD

The Diocese is very grateful to many who have donated in the wake of Cyclone Seroja. We are glad to report that insurance companies are coming to the forefront and repairs are in hand, under the supervision of Peter Shave, the new Property Assistant for the Diocese. Northampton, Nansen, Nabawa and Mingenew are on the list, but sadly there are many people's homes and needs in the community not yet being attended to, and this is causing much heartache. St George's Church Hall at Bluff Point has had the asbestos roof stripped from it, being replaced with Colorbond. Toilets are being built inside the building which will be such a blessing! Meantime the Sunday 7.30am and 5.30pm services continue in the church. The 9.30am service with increasing numbers, has moved to the Assembly Hall at Geraldton Christian College (formerly Strathalbyn Christian College), until such time as St George's Hall is completed.



It is wonderful to hear of increasing numbers in north west churches as visitors from the south join congregations. Broome especially has regulars return each year. As does Denham in Shark Bay. Such a blessing!

We are happy to welcome home to Broome Chris and Karen Webb after six months long service leave. They work as CMS missionaries in lead the Broome People's Church.

A joyous welcome too Kees and Cindy Bootsma, who return to the Diocese to serve as locums once again. They arrived from Sydney via the north, taking a 15-day tour of the Gibb River before driving to Denham to serve St Andrew's congregation for three weeks (a second time), The Revd Brian and Annie Fyffe having completed their two month locum. They then go to Carnarvon until October. Carnarvon Parish has been blessed since February with the ministry of The Revd Canon Dale and Joy Appleby.

Helen Towsey was farewelled at the Wednesday 10.00am communion service at Holy Cross Cathedral on Wednesday 23 June with seven hymns (out of a list of at least 50 favourites!). Chris and Helen Towsey came originally from Queensland and worked in Port Hedland, Chris serving as CEO of the Port Hedland Seafarers' Centre. They retired to Geraldton in the last few years, and endeared themselves to our parish members. We are so glad Helen is out of pain and safe in the arms of Jesus.

Chris Towsey, as an ex CEO of the Port Hedland Seafarers' Centre, would have been delighted with us all to hear that the Government is giving \$2 million towards a new fit-for-purpose centre to be built on the old Sealanes site where the very first Seafarers' Centre was once located in the 1960s.



Pilbara Aboriginal Church and Karratha Anglican Church celebrated Reconciliation Week at Roebourne Holy Trinity Church on 30 May. The Revd Frank Nicol led a lively family service at the church on the hill, which was followed by a community lunch at PAC. It was a great opportunity to strengthen fellowship among the body of believers in the Pilbara.

*Look to Me and live!!* (Isaiah 45:22)

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



## BUNBURY BULLETIN

**T**he rainfall has been greater across the Southern Wheatbelt than for many years, bringing both relief and joy to farmers. One young farmer found himself bogged down and did not know quite what to do as this had never occurred to him before! We are planning a special service event in Hyden and Lake Biddy at the end of October to celebrate.

The Cathedral has been hoping for nearly sixty years to have a Hall built next to it. The start was delayed last year by the impact of Covid but the work has now begun in earnest and should be completed by Christmas, although not in time for the Deans' National Conference which takes place in Bunbury at the end of July.

Bunbury licensed clergy are piloting the Safe Ministry Commission Ministry Wellness and Development proposals this year with regular Professional Supervision, receiving and recording Professional Development and

a three-year system of Annual Review. For the Reviews, clergy have been divided into three groups with each undertaking one of the three different annual review methods. It is hoped this pilot will help inform the rollout to other dioceses. Having regular Professional Supervision, Professional Development and Annual Reviews was one of the key recommendations from the Royal Commission.

Although we had a Safe Ministry Audit last year, the criteria have been altered, partly to create a more level playing field, and as a result we are undergoing another Audit in July.

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





# Anglican Church of Australia

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**16 June 2021**

**To:** The Minister for Immigration, the Hon Alex Hawke MP  
The Prime Minister, the Hon Scott Morrison MP  
The Minister for Home Affairs, the Hon Karen Andrews MP  
The Deputy Prime Minister, the Hon Michael McCormack MP

CC. The Hon Anthony Albanese

**Re: Bring Nades and Priya and their girls home to Biloela where they belong**

Biloela is a powerful story of a small rural town with a big heart, which has welcomed a courageous young family seeking peace, freedom, safety and stability.

As Christian leaders, we write to each of you welcoming your government's decision to release Nades and Priya and their daughters, Kopika and Tharnicaa, from immigration detention – but only as the first step to bringing the family back home to Biloela where they clearly belong. This young family has become an integral part of the tight-knit Biloela community, where they volunteered, worked, participated in church groups and built close friendships for nearly four years.

However, in March 2018, your government chose to detain this young family, first in Melbourne and then on Christmas Island, after they were forced from their Biloela home by armed government officers in a dawn raid.

Forcibly returning Nades and Priya to Sri Lanka was, and remains, an unsafe option, as abduction, torture, unlawful detention and sexual violence of Tamils at the hands of Sri Lankan security forces continue to be reported.

Every parent has the right to build a life with their children in safety and with a measure of certainty about their future. After spending well over three years in immigration detention, Nades and Priya, along with their young girls, need stability to rebuild their lives. Granting the family visas and allowing their return to Biloela will enable them to do so.

Robust studies show that detaining children severely impacts their mental, emotional and physical health long-term. Returning these young girls to their home town of Biloela, where they are cherished by people they know, will enable the healing process to commence following the trauma caused by several years of immigration detention.

We are told that Nades wants to return to his job in Biloela to support his young family, which he cannot do while the family is forced into community detention. Priya wants to enrol Kopika at Biloela State School to continue her education. And, the Biloela community wants to make good their promise to celebrate young Tharnicaa's fourth birthday with her, after she needlessly marked every birthday in arbitrary immigration detention.

Under the *Migration Act*, The Minister for Immigration the Hon Alex Hawke MP has the ability to grant the family members the visas they need for a permanent solution so they can rebuild their lives.



Our great country is behind this family. More than half a million people signed a petition calling for the family's release and immediate return to Biloela. They are joined by medical professionals, children's advocates, elected representatives (including from your own parties), educators, academics, broadcasters, business owners, peak bodies and community leaders.

As Christian leaders, we echo the call for a compassionate, fair, safe, common sense and permanent solution. We stand in solidarity with this young family seeking peace, safety and stability, and with the Biloela community who are waiting to welcome them back home.

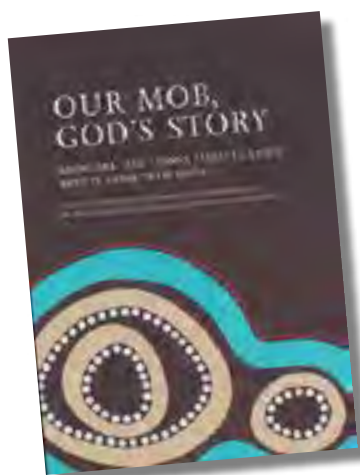
Sincerely,

<b>Title</b>	<b>Full name</b>	<b>Role</b>	<b>Diocese</b>
The Right Revd	Jeremy Greaves	Bishop for the Northern Region	Anglican Church Southern Queensland
The Right Revd	Clarence E Bester	Bishop	Diocese of Wangaratta
The Right Revd	Mark Calder	Bishop	Diocese of Bathurst
The Most Revd	Phillip Aspinall AC	Archbishop	Anglican Church Southern Queensland
The Right Revd Dr	Peter Stuart	Bishop	Diocese of Newcastle
The Right Revd	Donald Kirk	Bishop	Diocese of Riverina
The Right Revd	Ian Coutts	Bishop	Diocese of Bunbury
The Right Revd Dr	Keith Joseph	Bishop	Diocese of North Queensland
The Right Revd	Jeremy James	Assistant Bishop	Diocese of Perth
The Right Revd	Denise Ferguson	Assistant Bishop	Diocese of Adelaide
The Right Revd Dr	Chris Jones	CEO Anglicare Tasmania, Assistant Bishop	Diocese of Tasmania
The Right Revd	Mark Short	Bishop	Diocese of Canberra and Goulburn
The Right Revd	Grant Dibden	Bishop to the Australian Defence Force	
The Right Revd	John Roundhill	Bishop for the Southern Region	Anglican Church Southern Queensland
The Right Revd	Cameron Venables	Bishop for the Western Region	Anglican Church Southern Queensland
The Right Revd	Paul Barker	Assistant Bishop	Diocese of Melbourne
Mrs	Anne Hywood	General Secretary	Anglican Church of Australia
The Right Revd	Matt Brain	Bishop	Diocese of Bendigo
The Most Revd	Kay Goldsworthy AO	Archbishop	Diocese of Perth
The Right Revd	Kate Prowd	Assistant Bishop	Diocese of Melbourne
The Right Revd	Richard Condie	Bishop	Diocese of Tasmania
The Right Revd Dr	Michael Stead	Bishop of South Sydney	Diocese of Sydney
The Right Revd	Rod Chiswell	Bishop	Diocese of Armidale
The Right Revd	Peter Lin	Bishop of Georges River Region	Diocese of Sydney
The Right Revd	Chris McLeod	Bishop alongside Aboriginal people	
The Right Revd	Garry Weatherill	Bishop	Diocese of Ballarat



## BOOK REVIEWS

Shirley Claughton



### **OUR MOB, GOD'S STORY: Aboriginal and Torres Strait Islander Artists Share Their Faith** - \$39.95

A uniquely Australian book of Art. This beautifully produced, prize-winning vibrant book is the result of years of research. Sixty-six Aboriginal and Torres Strait Islander artists from the city and the bush contributed to this wonderful production. In its first printing in 2017, the judges who awarded the book 'Christian Book of the Year' and referred to the original board edition as beautiful, confident and irresistible. Now, after many, many print runs it has been produced in an accessible paperback.

Over 237 pages, we are greeted with 115 paintings in glorious colour. It is a large book, not surprisingly called a 'coffee table' book. Using the artist's traditional methods of storytelling, each painting references a Bible verse, affirming the significance of each artist's interpretation of story. We meet each of the artists and learn of their own stories, their culture and spirituality. We meet well-known, unknown and emerging artists from communities, towns and cities across Australia and Torres Strait Islands. Local Artist, Daphne Davis is known to many in the Diocese of Perth. It is significant that several of Daphne's wonderful paintings are included in this book; some of which appeared previously in a book commissioned by the Diocese of Perth in 2014, which presented Christmas in Nyoongar language and images for the first time.

How fortunate we are to be able to share in Our Mob, God's story, not only as artwork, but also as story and meditation.



### **HOLDING CROSSES – olive wood**

\$12.00

These individually hand-made crosses are made in El Salvador and brought to us through DevTrade incorporating Fair Trade processes. Each is different, and all made in communities with Olive wood from the Holy Land.

The shape is designed to fit into the hand and has often been used for individual prayer, meditation, to pass around in a group, as a gift of special significance- there are many uses for a 'holding cross', but it is immediately obvious that it is designed to be 'held'.

The story of DevTrade begins in Palestine when its previous owner, Janet Reid, decided to develop an import company in order to help families that had lost their livelihood.

Opportunities to partner with co-operatives and artisan groups in other developing countries came naturally with her involvement in the Fair Trade movement, importing holding crosses and brightly coloured crosses from El Salvador together with hand painted nativity sets from Peru. This wonderful initiative became a way to help provide support and build relationships with the disadvantaged communities she visited. St Johns Books is grateful to be able to source these holding crosses locally together with the colourful hand-painted crosses. The hand-painted cross pictured is 'Tree of Life'.





## WINTER WONDERING



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35				36				37				38
39	40		41			42		43	44		45	
46												

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

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

## ACROSS

- 1., & 8 across. The prophet strummed a banjo elegiacally. (4)
2. One of five like a doctor of the church? (7)
8. See 1 across.
10. Small land masses, I hear, in the spaces between pews. (5)
11. What he owns in catechisms. (3)
13. I am the rolled remnant in Amana Living.
16. The sixth letter he wrote. (2)
18. Tree in fireball! (3)
19. Plant juice in sapphires? (3)
21. Please make it again! (2)
22. Alert instead to change. (5)
24. Relic itself gives permission. (5)
25. Mix a cream for taking pictures. (6)
28. Asleep at the wheel to satisfy. (3)
29. Initially outgoing king of Bashan. (2)
30. The Word sat around in the direction. (7)
32. Knights Templar. (2)
33. Spill a drip very quickly. (5)
34. Short radius. (3)
36. Companion of Jesus run out of puff? (5)
39. Vic. And NSW, for example. (2)
41. See, low right away! (2)
43. Sigh after hours. (2)
45. Edges of Angkor Wat. (2)
46. Turn a local icy tap to reveal the future. (13)

## DOWN

- 1., & 9 down. This month do I hear the dew lie on the grass? (2)
3. Energy turns intelligence upside down. (2)
4. Bring in the penpusher! (5)
5. Iliad right away for Georgia's Saint. (4)
6. Coma across cleanest sites for birds to live. (5)
7. Like arsenic. (2)
9. See 1 down.
12. The new minister canoed around. (6)
13. Looking glass looking? (6)
14. Heaven and long liturgies don't disappoint to begin with! (6)
15. Totems embody sacred anthems. (6)
17. Ensign in camouflage. (4)
18. Extremities used in exploit; I hear. (4)
20. Pastry cooked by spies? (4)
21. Skid around a record. (4)
23. Beginnings of a Turing machine. (2)
25. Around calcium. (2)
27. Apprised of Western Australia in a Real Estate. (5)
28. Inspected closely, I hear, for self-esteem. (5)
31. Lack of interest in one course. Why? (6)
35. Start studying English abroad. (3)
36. Perth out and about. (3)
37. Art about a rodent! (3)
38. A raptor in a cowl. (3)
40. Sisters of Providence. (2)
41. Legion of Christ. (2)
44. Greetings in Hindi. (2)
45. Acts of the Apostles. (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

Last month, the world lost an artist who brought joy to millions and inspiration to the young and gifted; and gave love and care unstinting to her friends. I was lucky to be a friend.

Lucette Aldous was internationally recognised as one of the finest ballerinas of the twentieth century, having danced all over the world, not only with the Royal Ballet and The Australian Ballet, but home here with the West Australian Ballet, where she became a true mentor to our Company. Of course, we are left with a tangible memory of one of the highlights of her career when she danced with Rudolf Nureyev and Sir Robert Helpmann in *Don Quixote*. That this superb production of the ballet, here in Australia, was recorded and lives on film and DVD, leaves images of that great artist and her outstanding colleagues.



Lucette Aldous

But there was so much more in Lucette's career and existence which has left an everlasting mark on ballet and on people from all walks of life. It was with her husband the late Alan Alder (another superb dancer himself) that they established the standards for dance within the Western Australian Academy of the Arts (at ECU) for which that institution is famous.

Their daughter, Fleur, continues their tradition of excellence, especially in creating new works for the dance world. Lucette was honoured by Her Majesty with the Companion of the Order of Australia; and among her other accolades, she was created a Dame of the Order of St John of Jerusalem Knights Hospitaller. This recognized her achievements in her art form, of course, but also, and very importantly, for the hard work she gave to fundraising for the homeless of our city. But there was so much more this busy and great dancer did for people.

I once brought to her attention that there was a 15-year-old boy who only ever wanted to dance; but who had just been diagnosed with a bone disease, which meant no dance career – his depression was deep and worrying to his parents and to me. I mentioned him, and his state of mind, to Lucette. Unhesitatingly, she asked to meet with that lad, and, subsequently, they talked together on many occasions. From those talks grew a trust, which ultimately resulted in him succeeding in a theatre career, which probably would never had happened if a great and compassionate ballerina had not taken the time to befriend a dispirited 15-year-old and open his mind to many theatrical options.

Dame Lucette Aldous AC – thank you for a life dedicated to your art, your colleagues, your friends and your community.

### **Some suggestions to note this month in your diary**

Ronald Harewood's play *The Dresser*, starring James Hagan (WA's fine professional actor) plays Melville Theatre, Palmyra 2-16 July. James plays the role created by Sir Donald Woolfit, an actor-manager struggling to cast popular productions with many males away at WW2.

*Rules of Summer*, at Spare Parts Theatre, Fremantle, is a multi-sensory feast of puppetry. Based on Shaun Tan's book, and directed by Philip Mitchell who says, 'Our production follows the adventures of two young boys and the challenges that face them'. It plays 3-17 July.

*Magellan Concerts* continue at St George's Cathedral at 11.00am on 8 and 29 July: Borodin and Franck to be heard at the former and Beethoven and Sinding at the latter. These hour-long concerts are free, with a retiring collection for the homeless.

*Jungle Book-The Musical*, Rudyard Kipling's adventure story for all ages, may be seen at the Don Russel Performing Arts Centre, Thornlie from 2-10 July.



Norman (Peter Neaves, right) tolerates an outburst from Sir (James Hagan) in *The Dresser*



Sir (James Hagan, centre) laments the actor's life with Her Ladyship (Kate Elder) and Madge (Vee McGuire)





## LOKI

Channel: Disney+ Time-Slot: On Demand Rating: M

Mark Hadley

Imagine this. One day you are walking along, pursuing your interests, minding your own business, when someone lifts the curtain on the universe. You suddenly discover that there are supreme beings behind everything and an all-encompassing plan to the universe. And most importantly, you are out of step and going to be held accountable. That, in a nutshell, is the plot behind Disney's latest release, *Loki*.

*Loki* is a special six-part series from Marvel Studios. This year Marvel took a big step away from its comfort zone and, for the first time, started releasing television series as part of its main franchise. *Loki* is the third, following in the footsteps of big hits *WandaVision* and *The Falcon and the Winter Soldier*. However, *Loki* is by far the most compelling from a Christian standpoint.

The series is set immediately after the defeat of the trickster god Loki, played by Tom Hiddleston, in the movie, *Avengers Endgame*. Loki flees by picking up a powerful artefact known as the tesseract which allows him to travel through time and space. However, his escape is cut short when he is suddenly arrested by the Time Variants Authority. It appears that there is only one 'official' path for the universe and, in stepping off it, Loki has committed a 'crime against the sacred timeline'. Our alternate Loki now faces the prospect of being 'pruned' into non-existence. That is, until the TVA's Agent Mobius (Owen Wilson) offers Loki a new purpose: capture another murderous version of himself.

Predestination drives every moment of *Loki's* storyline. Our hero considers himself to be a superior being 'burdened with glorious purpose'. But it's not Loki's personal sense of destiny that's calling the shots. Every being's decisions are subject to the dominant version of reality that the TVA is charged with protecting. Free will, it appears, is an illusion:

Loki: You ridiculous bureaucrats will not dictate how my story ends!

Judge: It's not your story Mr Laufeyson, it never was.

Loki is, of course, as offended as any Westerner might be that this authority claims to '... decide the fate of trillions of people across all of existence!' But Agent Mobius points out that this doesn't have to be a negative thing:

'The TVA doesn't just know your past, it knows your whole life and how it's meant to be. Think of it as comforting.'

*Loki* brings into sharp focus the clash of wills that exists between secular and Christian worldviews. A Christian could agree with the unbelieving Loki that, 'I live in whatever path I choose'. We are, indeed, gifted with the ability to make our own choices, for good or ill. We are also held responsible for them, both today and in the eternity to come. However, we don't possess complete autonomy. Our God still rules over every choice we make, and He deigns to use our decisions to carry out His divine will. So, while we are held responsible for our choices, our choices can never overturn His plan – something that would frustrate Loki immensely. Yet, for the believer who has entered into God's family, He adds the additional promise that His plan is always for their good:



'And we know that for those who love God all things work together for good, for those who are called according to his purpose.'<sup>1</sup>

The character Loki does everything he can to ridicule the idea that the members of the TVA have the capacity to decide which storylines are correct and which will need to be pruned – and this criticism rings true. The TVA employees are defined by two key factors: a dated 1950s ascetic, and a cold approach to the time trespassers they locate. And in the hands of humanity, the power of predestination would probably end up being just as cruelly applied by people convinced of their own superiority. But that's not how the Bible presents this particular teaching.

Predestination is not something that rests in human hands. The history we look back on is His-story – the plan of a benevolent God who also gives us our definitions for truth, good and love. He does not lie when He says He has His children's best in mind, no matter how fearful the outcome might be. He is totally uncorrupted by selfishness, carelessness or cruelty. And His self-sacrificing love is there for all to see at the cross. When the Bible teaches us about His powerful predestination of all things, it is meant to comfort us, not cause us to fear:

'For those God foreknew he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers and sisters. And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified.'<sup>2</sup>

In *Loki*, Agent Morbius correctly diagnoses our hero as, '... a scared little boy shivering in the cold'. Loki has no comfort because he has no trust in the mind behind the 'destiny' he finds himself part of. Our anger against the idea of predestination might stem from the same source. Yet, if we really knew the One offering to guarantee our happy ending, would we have any reason to be afraid?

<sup>1</sup> Romans 8:28, ESV, <https://www.biblegateway.com/passage/?search=Romans+8%3A28&version=ESV>

<sup>2</sup> Romans 8:29,30, NIV, <https://www.biblegateway.com/passage/?search=Romans+8%3A29-30&version=NIV>

JULY 2021

## APPOINTMENTS

The Reverend Professor Rowan Strong	Professor in Church History, Wollaston Theological College	04.05.21-31.12.21
The Reverend Dr Sue Boorer	Senior Lecturer in Old Testament, Wollaston Theological College	01.07.21-30.06.22
The Reverend Des Smit	President, CCWA	20.06.21

## LOCUM TENENS

The Reverend Dr Ric Barrett-Lennard	Locum Warden, Wollaston Theological College	01.07.21-31.12.21
The Reverend Canon Tom Sutton	Scarborough	01.06.21-30.08.21
The Reverend Trevor Goodman-Jones	West Perth	01.06.21-14.07.21
The Very Reverend Dr John Shepherd AM	Murdoch-Winthrop	11.04.21- 22.11.21
The Reverend Lynne Eastoe	Co-ordinator, Supervised Theological Field Education, Wollaston Theological College	01.08.21-31.01.22
The Reverend Linda Flewker-Barker	Lakelands	01.07.21-30.09.21
The Reverend Jonathan Deeks	Yanchep	01.08.21-02.01.22
The Reverend David Prescott	Floreat Park	01.07.21-30.09.21
The Venerable Lionel Snell	Locum Archdeacon, Sudanese Communities	01.07.21-31.12.21

## RETIREMENT

The Reverend Dr Evan Pederick tssf	24.11.21
The Reverend Clive McCallum	19.12.21

## RESIGNATIONS

The Reverend Dr Evan Pederick tssf	Rector, Swan	11.21
The Reverend Patrick King	Rector, Fremantle	31.08.21
The Reverend Chris Hind	Rector, Bayswater	01.08.21
The Reverend Mark McCracken	Chaplain, Anglicare WA	01.07.21

## RIP

The Right Reverend David McCall	One-time Bishop of Bunbury	07.05.21
The Reverend Dr John Neal		15.05.21
The Reverend Karen Spencer	Wife of The Reverend Canon Tim Spencer	10.06.21
Mrs Alison Dewsbury AM	Wife of The Reverend Michael Dewsbury	17.06.21



## Crossword solution

J	O		A	Q	U	I	N	A	S		E	L
U				I	S	L	E	S				Y
				H	I	S						
D				M	E	A	T	H				M
E	F		F	I	R		S	A	P		D	O
A	L	T	E	R				L	I	C	I	T
C	A	M	E	R	A		P	L	E	A	S	E
O	G		T	O	W	A	R	D	S		K	T
N				R	A	P	I	D				S
				R	A	D						
S				P	E	T	E	R				O
E	S		L	O		H		A	H		A	W
A	P	O	C	A	L	Y	P	T	I	C	A	L

## KINLAR VESTMENTS

Quality vestments - albs, chasubles, stoles, altar cloths, and more.

Phone Vicki for an appointment  
0409 114 093 or 08 6460 6468

[kinlar.vestments@gmail.com](mailto:kinlar.vestments@gmail.com)  
[kinlarvestments.com.au](http://kinlarvestments.com.au)



## MESSENGER

### GET IN TOUCH WITH THE MESSENGER TEAM

PHONE 08 9425 7200

E MAIL [messenger@perth.anglican.org](mailto: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

## ST JOHN'S BOOKS FREMANTLE

Shop 1, Highgate Court 26 Queen St Fremantle

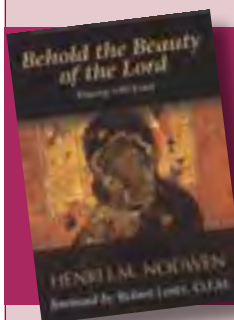
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Lectonaries for 2022 will be available soon

Copies of Christine Ledger's biography of Vernon Cornish biography are also available

## RICH HARVEST CHRISTIAN SHOP

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10.30am - 6.00pm Monday - Friday  
10.30am - 3.00pm Saturday  
Email: [rich7harvest@gmail.com](mailto:rich7harvest@gmail.com)

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**Cost:** \$70 goes to charity

**Date:** By appointment from 11.15am

► To register or for more information:  
Contact Romm 9263 2076 or [anglicarewa.org.au/get-involved/events](http://anglicarewa.org.au/get-involved/events)



# 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](http://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

### MONDAY TO SATURDAY SERVICES

#### Monday-Saturday

8.00am Morning Prayer and 8.15am Holy Eucharist  
4.00pm Evening Prayer (except on Public Holidays)

#### Monday, Tuesday, Thursday, Friday

12.15pm Holy Eucharist (except on Public Holidays)

#### Wednesday

10.30am Holy Eucharist (except on Public Holidays)

### SPECIAL SERVICES

<b>Saturday 3 July</b>	10.30am Royal Western Australia Regiment Association service
<b>Sunday 4 July</b>	5.00pm Evensong for NAIDOC Week
<b>Tuesday 6 July</b>	12.15pm Service for Healing and Wholeness
<b>Sunday 11 July</b>	5.00pm St Benedict's Evensong with renewal of oblations
<b>Sunday 18 July</b>	5.00pm Evensong in celebration of the Arts
<b>Sunday 25 July</b>	5.00pm Cursillo Evensong

### MUSIC

<b>Thursday 8 July</b>	10.30am-11.30am: <i>ROMANTICISM</i> by Magellan Chamber Group in association with the Cathedral Centre for Spirituality. Free admission with donations gratefully received for St Bart's and Anglicare's ongoing support of homeless people
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### ART

<b>Saturday 17 - Saturday 25 July</b>	10.00am-4.00pm (12.00noon-4.00pm Sundays): 18th Annual St George's Art. Gold coin donation
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### CONCERTS-AT-ONE

<b>Wednesday 21 July</b>	1.00pm: Lunchtime concert with talented young pianists from the Yoon Sen Lee Music School. Free admission with a retiring collection
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### SPIRITUALITY SERIES

<b>Wednesday 14 July</b>	9.30am-2.00pm: <i>C12 Hildegard of Bingen: Vision and Panentheism</i> with The Revd Dr Eleanor O'Donnell, Chaplain of Hale School and literature on the theme with Professor Christopher Wortham, Cathedral Scholar
<b>Wednesday 28 July</b>	9.30am-11.30am: <i>Spirituality and Juvenile Justice</i> with Magistrate Stephen Vose, Perth Children's Court