

IN THIS EDITION

PENTECOST

SPIRITUAL LIFE ON THE MULTICULTURAL VERANDAH

Anglican
Church
Diocese of Perth



MESSENGER

A MAGAZINE FOR WESTERN AUSTRALIANS | JUNE 2019



I will pour out my Spirit upon all flesh

(Acts 2:17)

MESSENGER

JUNE 2019

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5 MARKS OF MISSION

- 1 To proclaim the Good News of the Kingdom
- 2 To teach, baptise and nurture new believers
- 3 To respond to human need by loving service
- 4 To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation
- 5 To strive to safeguard the integrity of creation, and sustain and renew the life of the earth



FROM THE JUNE EDITORIAL TEAM

Welcome to the June *Messenger*.

We hope that it will be a good companion for readers as winter begins.

The Pentecost fire of the Holy Spirit is celebrated and the focus of this month is the joy and witness of multicultural mission.

Don't miss the response to *Share the Benefit*, the *Spiritual Life on the Multicultural Verandah*, or the news of Archbishop Peter Carnley's new book.

Happy reading.

June Editorial Team



Cover image: The fresco of Pentecost in church Chiesa di San Francesco d'Assisi by Girolamo Romanino (Romanino) (1484-1559)



PENTECOST

The Revd Jacob Legarda | Archbishop's Chaplain

In the Jewish tradition, the festival of Pentecost (or 'Shavuot' שבועות – literally 'Weeks') is both an agricultural celebration of the first-fruits and a commemoration of the momentous event when God made a covenant with Israel and gave them the essence of the Law at Mount Sinai, seven weeks after their exodus from Egypt.

For Jews – the calling of Abraham and Sarah, the birth of Isaac, the rescue of baby Moses, the ten plagues, the Passover, the crossing of the sea, and the liberation from slavery – were all a lead-up to Sinai when God revealed himself to the entire people of Israel and gave them, in the Law or 'Torah', everything they would need in order to know and serve him in the world. 'The Torah is the embodiment of the Jewish faith. It is what makes a Jew, a Jew. It contains the terms of his Covenant with God.' (Hayim Halevy Donin)

It is this festival of Shavuot or Pentecost which the Acts of the Apostles recounts as the setting for the outpouring of the Holy Spirit on the disciples, and which Luke evokes by highlighting the similarities between the giving of the Law at Sinai and the giving of the Spirit at Pentecost: the Twelve gather in the Upper Room like the twelve tribes of Israel gathered at the foot of Sinai; the sound of a rushing and violent wind fill the entire house just as Mount Sinai shook and was wrapped in smoke; and tongues of fire descend upon the disciples just as the Lord had descended upon Sinai with fire.

The message is clear – the crib, the cross, and the tomb were all a lead-up to Pentecost when God fulfilled his promise to pour out the Spirit upon all flesh (not just a chosen few) and gifted the disciples of Jesus with the Holy Spirit who would provide them with everything they would need in order to know and serve God in the world. In this sense, the Holy Spirit is what makes a Christian, a Christian because it is the Holy Spirit who enables us to know truth from God (John 14:26), to believe in Jesus (1 Cor



12:3), to pray (Rom 8:26), to judge between right and wrong (John 16:8), to produce good fruit (Gal 5:22-23), to witness to Christ (Acts 1:8); and it is the Holy Spirit who sets us free from the rule of sin and death (Rom 8:2), who fills us with hope (Rom 15:13) and God's love (Rom 5:5), and who guarantees us of God's promises (Eph 1:13-14).

The feast of Pentecost reminds us of our total reliance on the Holy Spirit and of the transformative power that changed the fearful and doubtful apostles into bold witnesses to Christ – a transformative and life-changing power that continues to be available to us whenever we open ourselves to the promptings and inner workings of God's Holy Spirit.



KINDLE IN US THE FIRE OF GOD'S LOVE

The Most Revd Kay Goldsworthy AO | Archbishop

I looked, and there was a great multitude that no one could count, from every nation, and all tribes and peoples and languages, standing before the throne and before the Lamb.

Revelation 7:9

These words from the book of the Revelation to John gives a rich image of his vision of heaven, an image also brought to life on the day of Pentecost as people spoke, each in their own language and were able to understand each other. That day was one on which a great and rushing wind brought the power of the Holy Spirit for the mission of God still entrusted to us as we tell how Jesus' been made manifest in our lives and witness to Christ day by day in the communities in which we live.

Last month, I had the privilege of being the Australian episcopal representative to the Anglican Consultative Council which met in Hong Kong, China. The meeting was attended by members of the clergy, laity and religious from around the world. Tasked with facilitating cooperative dialogue, relationships and common action amongst the 85 million members of the Anglican Communion who live in more than 165 countries. The enriching exchange and warm encounters which took place at that meeting reminded me of the gifts and joys of being part of a global and multicultural Christian community. As we heard of the life of the Anglican Communion in so many diverse parts of the world, and the evidence of the grace of the Holy Spirit at work in the Church, the words of Paul to the early church Corinth came to mind, "now there are varieties of gifts but the same Spirit" (1 Corinthians 12:4).

We are fortunate that Christianity in Australia is very much characterized by so many gifts and joys given our nation's rich diversity of ethnicities, cultures and

languages. According to the most recent National Church Life Survey, 36% of regular churchgoers are born overseas, while first and second-generation immigrants make up an increasingly significant segment of the churchgoing population. Some analysts say that these figures suggest that Australia may have the highest portion of multicultural congregations in the world.

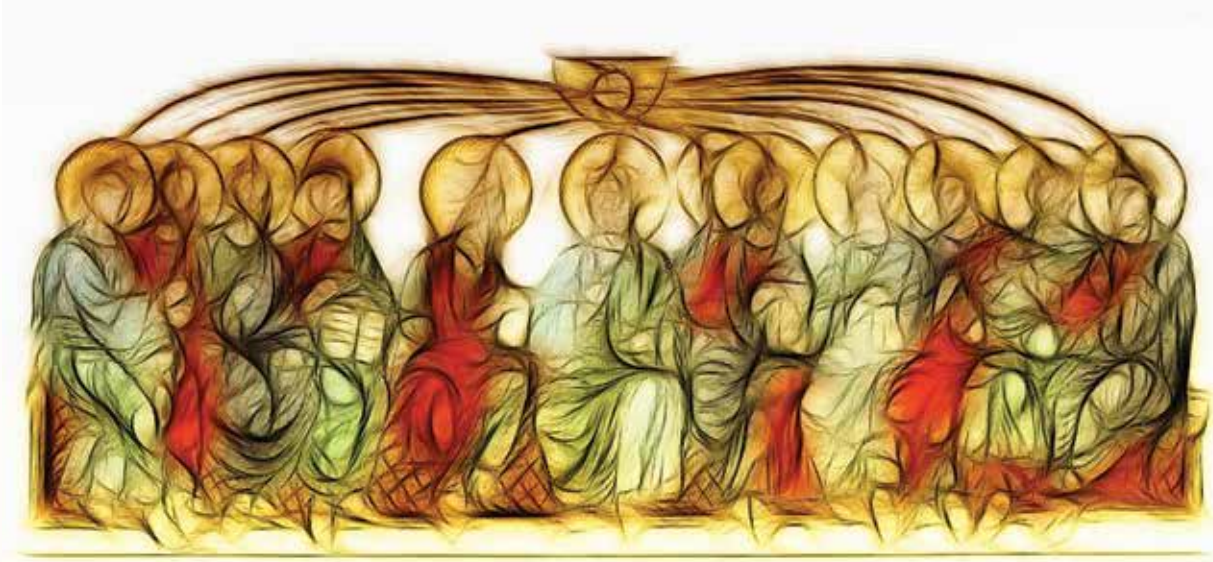
While the increasing cultural diversity of Christian communities in Australia is a reason for both hope and celebration, there is still much work to be done to ensure that such diversity is proportionately represented across the leadership and life of the wider Church. Cross-cultural awareness, perspectives and practices can sometimes be missing from the way churches approach governance, consultation, policies, worship, mission and social engagement. For this reason, the Multicultural Ministry Commission was reconstituted in 2010 to be an ongoing advisory committee of our Diocesan Council and to implement activities that would encourage parishes, schools and agencies to celebrate, live out, and share the Christian faith through the prism of our rich and diverse cultural heritages.

The gifts and joys of belonging to a multi-cultural church is a reminder that the Church catholic is both a product and agent of mission. Throughout my years of ministry, I have seen, again and again, how the Gospel of Christ is challenging and transforming cultural attitudes and assumptions, and how cross-cultural exchanges have led to a better and deeper understanding and experience of the Gospel. The events of Pentecost (which we commemorate in this month) remind us that the diversity of God's people is not a hurdle, but rather, a gift of the Holy Spirit who enables the universal gospel of Jesus Christ to be proclaimed and received with grace and power in various ways and according to different abilities (Acts 2:4).

I pray that as you celebrate Pentecost, the Holy Spirit will kindle in us all the fire of God's love, so that by the Holy Spirit we may abound in hope for God's church in Perth will continue to grow to be as diverse as the peoples, languages and cultures in our towns and cities.

+ Kay





Aku akan mencurahkan Roh-Ku ke atas semua manusia

Indonesian

излию от Духа Моего на всякую плоть

Russian

Ich will ausgießen von meinem Geist auf alles Fleisch

German

يقول الله ويكون في الايام الاخيرة اني اسكب من روحي على كل بشر

Arabic

Derramaré de mi Espíritu sobre toda carne

Spanish

ἐκχεῶ ἀπὸ τοῦ Πνεύματός μου ἐπὶ πᾶσαν σάρκα

Greek

I will pour out my Spirit upon all flesh

Ngany djarang barndak nganang

Kooranyi Wern yenar-il dadja

Noongar

אשפך את רוحي על כל בשר

Hebrew

Que je répandrai de mon Esprit sur toute chair

French

Nan ḡun mo ‘bukökindyö Mulökötyö lio i ḡutu lin

Sudanese

我要把我的灵浇灌所有的人

Chinese

Na ibubuhos ko ang aking Espiritu sa lahat ng laman

Filipino

လူမျိုးတကာတို့အပေါ်သို့ ငါ၏ဝိညာဉ်တော်ကို ငါသွန်းလောင်းမည်။

Burmese

Che io spanderò del mio Spirito sopra ogni carne

Italian

ܝܥܒܪܐܬܐ ܕܡܝܢ ܕܝܠܗܐ ܕܝܠܗܐ ܕܝܠܗܐ

Syriac

Jag skall utgjuta av min Ande över allt kött

Swedish



SPIRITUAL LIFE ON THE MULTICULTURAL VERANDAH

The Rt Revd Stephen Pickard | Executive Director Australian Centre for Christianity and Culture

Multiculturalism is one of the most significant features of Australian life. A great deal of this diversity is to be found in the large urban populations dotted around the coastline. We are it seems a people orientated outwards toward the great oceans that surround us. Not surprisingly our ethnic, religious and cultural pluralism has come as a gift to this country from across those very oceans, whether by boat or plane. And many tens of thousands of years before, the First Peoples of Terra Australis came overland. We are indeed a mixed lot and this is a great blessing though not without its challenges.

Perhaps we are a verandah people; looking outwards from home base with a very large back yard! And given the remarkable mix of peoples that inhabit this country I like to think of Australia as an expansive multicultural verandah. So much variety of language, customs, rituals, mannerisms, spiritual sensibilities. The wonderful thing about verandahs is that they are places of meeting, conversations and intimacy; corridors of life for the sharing of joys, laughter, pain and tragedy; spaces for quiet and contemplation and for hatching new ideas and initiatives. Once upon a time the house verandah faced out towards the street but in recent decades verandahs seem to have morphed into back patios and become private spaces. On the other hand, we have a plethora of public verandahs; most obviously the beach; shopping malls; sports arenas; and parklands. These public places fulfill many of the functions of the verandah. And it is in those very places of public life that we observe the remarkable multicultural dimension of our life.

Some questions arise for being the church in Australia: how does the church reflect the multicultural variety? What kind of verandah is the church? Who is welcome on this verandah? What part do the rich and varied spiritual and cultural traditions of the people of God who have made their home in this land play in our public life of worship and witness? It seems that too often we filter out or simply ignore the diversity, preferring the well-worn spiritual/cultural paths originating from the first Anglo-Saxon inhabitants. When this happens one effect is to isolate different cultural communities from one another. I'm not advocating a giant melting pot which lacks form and focus but we can aspire to an intelligent and

hospitable openness to one another's cultural and spiritual ways of being the body of Christ.

The mission of God reaches out to all for the sake of all. I remember attending the Anglican Cathedral in West Coast Ghana a few years ago. It was a rich amalgam of old-fashioned C of E liturgy infused with steel bands playing 19th century hymns and contemporary songs; extemporary prayer and plenty of movement to boot. The result was an extraordinary indigenous church at worship. Examples can be found in many places in the Anglican Church of Australia. The Sudanese have brought vibrancy through drums, song, dance, prayer and preaching to many Anglican churches in Australia. And that is but the tip of the iceberg when we consider the influence of Christians from south east Asia, India and Oceania. We have so much to learn from one another; gifts to give and gifts to receive. To recognize the multicultural character of the body of Christ is to open oneself to the riches of the gospel of Christ. Incarnating this gospel is not an optional extra for a healthy and vibrant church; rather it is a pre-requisite.

However, there is a caveat to what I have said. And this concerns the nature of the Australian landscape: it's immense skies, enfolding oceans and vast ancient country. This remarkable and unique cosmic reality which is deeply ingrained in the ancient peoples of the country and reflected in their worship, will eventually and powerfully re-orientate and impact upon the many forms of Christianity that have come from other lands. The Australian Church's verandah is set under the southern cross and this changes everything about mission and the multicultural character of mission. Tim Winton, in his book, *Island Home*, captures the shaping power of the landscape upon faith so well. He comments that Australia 'is a place that eventually renders people strangers to their origins. It retains a real, ongoing power to bend people out of shape, to transform them ... However stubbornly many of us might resist its influence, it moves us on somehow'. Mission in multicultural Australia requires attending to both the rich diversity of its cultures and peoples and the character of the landscape in which this mission takes place. We are only in the early days of this important and urgent project. At heart it has to do with listening for and seeking to follow the Spirit of Christ in our island home.



REFLECTIONS ON THE VERANDAH EXPERIENCE

Dr Kay Keng Khoo | Deputy Chair | Multicultural Ministry Commission (MMC)

"The Easter cross is no longer a cross of shame, but a southern cross that shines brightly from the heavens."

Bishop Stephen Pickard made this statement by using a pun on the double meaning of the word cross, one the Easter cross and the other the celestial cross. Double pun like this adds wit to the profound wisdom of the pronouncement. Reflecting on the pun, we come upon the triple pun of Lao Tze on the word "Tao" in his treatise "*Tao Te Ching*," written 25 centuries earlier. Lao Tzu wrote for the opening of this treatise, "The Toa that can be spoken of is not the eternal Tao." In the brevity of six words, three of which are Tao, he conveyed a series of truths from the three different meanings of Tao: the finite Tao, the eternal Tao and the Tao as the verb to speak. Lao Tzu traversed the spectrum of grammar from noun to verb and back to noun; in space and time, he traversed from the finite to infinity; from here and now to eternity; and from earthly to celestial. Pun like this adds profundity to wisdom. Furthermore, Lao Tzu made a clear distinction between thought in the mind and word once the thought is spoken.

"For the cosmic significance of our worship, we

should formulate enculturation of our liturgy, by which we see that we are all strangers to our origin." Bishop Pickard has used elegant words to describe what we have been doing in the MMC.

In an Evensong at the Cathedral, we sang the *Magnificat* in Mandarin by a Chinese Choir, in the Chinese melody specially composed in Perth for the occasion, and accompanied by an orchestra, using classical Chinese musical instruments. This exotic song and music conveyed joy and jubilation in what we described as a cultural expression of our faith in worship, which is described by Bishop Pickard as enculturation of our liturgy, by which we realise we are all strangers to our origin.

"There are four types of travellers on the road, the nomads, the vagabonds, the tourists, and the pilgrims, each with a different aim of destination. What kind of a church each traveller seeks?" By graphically extrapolating the different needs of travellers to those who seek a church, Bishop Pickard challenges us not to use uniformity in our encounter with people who knock on our church doors. Indeed, for years now the MMC has engaged in the study of how to render our Gospel messages relevant to our time.



THY KINGDOM COME

The Revd Jacob Legarda | Archbishop's Chaplain

After the very first Ascension Day, the disciples gathered with Mary, constantly devoting themselves to prayer while they waited for the outpouring of the Holy Spirit at Pentecost. Through the centuries, Christians have similarly gathered between Ascension and Pentecost to pray for the coming of the Holy Spirit in each generation. Like them, we completely rely on the Holy Spirit to make God's grace and power active in us and in the world. Thy Kingdom Come, which picks up this tradition, is a global prayer movement that invites Christians around the world to pray between Ascension and Pentecost for more people to come to know Jesus Christ.

During the eleven days of *Thy Kingdom Come* (30 May-9 June) it is hoped that everyone who takes part will deepen their relationship with Jesus Christ

and pray for God's Spirit to work in the lives of those they know.

Whether or not you have joined in *Thy Kingdom Come* before, we invite you to take part this year – along with churches from over 65 different denominations in 114 countries around the world. For more information please visit www.thykingdomcome.global

Week of Christian Prayer

The Week of Prayer for Christian Unity in Australia will be observed from 2-9 June in the week between Ascension and Pentecost. Its theme picks up the biblical call to justice and to be Christ's healing grace for a fractured world. For more information and resources please visit www.ncca.org.au/faith-and-unity-resources

BOOK REVIEW

PENTECOST IN PERTH: MOSAIC OF JOY

The Revd Dr Gregory Seach | Warden | Wollaston Theological College

The Feast of Pentecost has, traditionally, been seen as marking the time from which the Church moved from being a 'sect' of Judaism to a people with a mission to the world. It is, at least as Acts presents that movement, a time when all people begin to hear the good news about the risen Jesus 'in the native language of each' (Acts 2:6). What sometimes gets overlooked, however, is that this takes place in Jerusalem where people are already 'living'; that the Spirit of God has been at work to bring such a collection of people 'from every nation under heaven' to Jerusalem.

For at least 60,000 years (though perhaps even longer, depending when different dialectics among the first nations people of this country emerged), Australia has been a continent where different languages have been spoken. Particularly after World War II, it became a place where languages from (almost) 'every nation under heaven' were spoken. With different languages come different cultures, including different expressions of Christianity, as well as other faiths. That created inherent opportunities, as well as challenges, for Christians in Australia, and Perth was no different. The opportunities were the chance to learn from, enjoy and be enriched from those other expressions of Christianity. (Indeed, it would be interesting to trace any links there are between developments in ecumenism to increasing multiculturalism.) The challenges were how to offer both gospel hospitality and ministry to those whose languages and cultural perspectives were different from those already here. This was a special challenge for Anglicans who, as part of their DNA,

were not to be a sect, but the church for those who lived around and with us.

The opportunities and challenges, and how they have been embraced, met and, above all, celebrated by Anglicans in Perth, is the chief subject of a book written by Dr Kay Keng Khoo, and published by the Anglican Multicultural Ministry Commission of the Diocese. *Mosaic of Joy* provides a detailed yet concise account of the work of the Commission from its inception in May 1996. It is therefore appropriate that the Foreword is written by Archbishop Peter Carnley, who created and began the work of the Commission. Others who played significant parts in the history of multi-cultural ministry in this Diocese figure throughout the story.

Chief among these is, of course, the author himself. In telling much of his own involvement in the exciting work of the Commission, Keng Khoo provides a unique perspective on all that has been achieved and done. He also provides insight into the rise and fall of shared interest and commitment to that crucial work. At times, this can read as a travelogue – various places he has been around the world to promote multi-cultural ministry. As I read this, however, I was reminded that in some ways Acts itself can be read as a 'travelogue', as we read of the journeys of Paul and his companions. Included, towards the end of the book, is an invaluable collection of 'archival' material. Reports from newspapers (not least *Messenger* itself) and other records of what the Commission has done provide evidence of all that has been done.



Pentecost Celebration Service and presentation of the book The Mosaic of Joy Author: Dr Kay Keng Khoo

**Anglican
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Diocese of Perth



The Multicultural Ministry Commission will hold the Annual Diocesan Pentecost Healing service again this year. The event will bring together congregations and parishes of the Diocese to commemorate the coming of the Holy Spirit.

The Theme is "Led by the Spirit of God" Romans 8:14

"For all who are led by the Spirit of God are children of God"

Key Speaker The Right Reverend Jeremy James tssf

Date 9 June 2019

Time 5.00pm to 7.00pm

Venue Parish of Malaga, Holy Trinity Church

59 Weir Road (cnr Cassowary Drive), Malaga

Come and hear the word of God, receive your healing and walk out filled with the Spirit of God

Contact:	Rod Forgas	rod.forgus@westnet.com.au or 0427196 449
	Dr Kay Keng Khoo	kengkhoo@gmail.com



PROCLAIMING AND RECLAIMING OUR ANGLICAN IDENTITY

The Revd Peter Laurence OAM | CEO | Anglican Schools Commission

Last year more than 60 people involved in Anglican schooling (governors, heads, chaplains and other leaders in Anglican education) together with Archbishops and Bishops from a number of Dioceses, gathered in Melbourne for two days of workshops facilitated by The Revd Dr Daniel Heischman, Executive Director of the National Association of Episcopal Schools in the USA.

Amidst the diversity of theology and practice within the Anglican Church of Australia, as well as the growing secularisation and religious diversity of the country, delegates came to the forum charged with the task of helping to clarify and more fully articulate what it means to be an Anglican school in Australia today. Mindful of the clear variety of perspectives to be encountered at the forum, delegates nonetheless came seeking common ground in how we describe, experience, and ultimately understand the distinctive culture and ethos of Anglican schools.

Our national peak body, Anglican Schools Australia, has recently published a paper authored by Dr Heischman entitled 'Enhancing our Anglican Identity'. I believe the publication of this paper is a defining moment for those of us keen to articulate more clearly what Anglican schools are all about.

Over the coming editions of Anglican Messenger, I will dig into the characteristics which the Anglican leaders who gathered from across our nation identified as key to defining the Anglican identity of our schools.

There are six 'themes' - faith, reason, worship, pluralism, character and service. The author of the paper recognises that these six words do not encapsulate



The Reverend Dr Daniel Heischman

all parts of 'Anglican identity'. However, they do help to give structure and comprehensiveness to our thinking on the subject. When taken together, they speak of a generous Anglicanism that so many of us hold dearly, of a Christian faith that is distinct and a family of which we are proud to be a part. Importantly, it provides a clear framework around which to base our discussions with students and staff, parents and guardians, old scholars and the wider community, on what is distinctive about Anglican schooling... what differentiates us from the rest, if you like.

The truth is that many engaged in Anglican schooling have struggled to articulate clearly what it is that is distinctly 'Anglican' about what we do. Sometimes we try so hard to focus on what unites us with other people of faith, especially across the Christian denominations, that we no longer can see where our beliefs and practices are different to others. Today we are asked more than

ever by parents looking for the right school for their child, "what is it that an Anglican school offers that is different to the other ones I'm considering for my child?" We talk of everything from quality teaching and learning to chapel, religious studies classes and great pastoral care... "But doesn't every religious school offer those?" they respond. So, what makes Anglican schools and Anglican schooling distinctive?

This paper gives our schools a tool by which to talk with their communities about the richness of their identity, centered around the beliefs and practices of our Church.

In the next edition, I will start by reflecting on the first 'theme' - FAITH. But if you can't wait to read the paper in its serialised form with reflection over the coming months, go to www.anglicanschoolsaustralia.edu.au/newsletters.html and click on the link for **April 2019**.

It's well worth the read!



ST GEORGE'S CATHEDRAL CENTRE OF SPIRITUALITY

The Rt Revd David Murray | Director of St George's Cathedral Centre for Spirituality

Spirituality as the pattern in a human being's life that holds her or him (more or less) together is a very ordinary, homely thing. It is concerned with the human hunger for love, meaning and purpose; the knitting together of the fragments, experiences, the bits and pieces that go to make up our lives.

Christian spirituality is this: Human life in its fullness lived in an ever-deepening and loving returning of self to the Spirit of Christ, that Holy Spirit promised, poured out, and always flowing from the heart of the Eternal Reality that we call God the Creator. The Holy Spirit flows for the sake of the redemption and renewal of creation. This Spirit touches us in every part of our lives. We have to bring spirituality down to earth, to our particular circumstances, not in order to keep it there, but to see that it embraces everything to do with the here and now,

with our breathing, our hopes and aspirations, our sexuality, our death, our total being. These are basic concerns involving all human beings, which we might call spiritual. These concerns usually come in the form of questions: Do I matter? Does anyone really love me? What is the meaning of my living and my dying? These are the questions of meaning, of intimacy, and of life and death that wait in the depths of every human heart. These are spiritual questions that challenge, stretch, and vex the human spirit.

Christian Spirituality starts with the affirmation that our summons to personality is set within the context of a marvellous created order that is fundamentally good: "In the beginning God created the heavens and the earth and God saw that it was good." (Genesis 1:1ff). Within that context Christian spirituality manifests

itself in the fruit of the Spirit: Love, joy, peace, patience, generosity, faithfulness, gentleness and self-control (Galatians 5:22).

Since 2008, St George's Cathedral Centre for Spirituality has been inviting people to come and "Waste Time with God"; to relax, reflect on and be renewed in the Christian spiritual Life on the 2nd and 4th Wednesdays of each month from February. For information ring the cathedral on 08 9325 5766, refer to the cathedral website perthcathedral.org.au, email spirituality@perthcathedral.org.au and ask to be added to the monthly email-out list, or pick up a brochure from the Cathedral.

With acknowledgements to the The Revd Canon Douglas Davies, The Society of The Sacred Mission, Bishop Ralph Hawkins, Bishop Stanley Goldsworthy, Rachel Hosmer, Alan Jones, St Ninian, St Cuthbert, Julian of Norwich and countless others who have nurtured +David's spiritual life

THE BUSH CHURCH AID SOCIETY RECONCILIATION ACTION PLAN PAINTING

The Revd Rob Healy | WA Regional Officer | Bush Church Aid Society

BCA has been working on ministry to and with First Nations people for many years. The appointment of The Revd. Neville Naden as The BCA National Indigenous Officer is part of this process. Neville Naden commissioned the indigenous artist Melissa Lilley to produce a painting for BCA to represent our Reconciliation Action Plan.

The painting explained:

- The artefacts in the centre of the painting acknowledge the culture of the First Nations People while paying tribute to the BCA logo.
- The Cross in the centre is depicted as a river flowing out from the centre circle represented by three figures depicting the Triune God. The River flows from the circle and runs over the dry land and continues

out to the communities.

- The four figures around the centre cross represent the workers of BCA who share the Gospel of Christ and the footprints depict them taking the Gospel Message to the Communities across Australia.
- Four Circles around the outside of the painting depict figures from all peoples gathering as believers and represents the churches being set up in Communities, with the Triune God in the centre and the Living Water flowing through them. This represents Christ changing communities.
- The figures around the outside of the circle represent the BCA commitment of service to those who are hurting or in times of



crisis, and sharing the Gospel with them. The background around the community circles represents the change that Christ makes in our lives, depicted by the change from dry cracked earth into one that is flourishing.

BCA announces new National Director

The Venerable Greg Harris, from Bendigo, has been appointed as the National Director of BCA, succeeding The Right Reverend Dr Mark Short, now Bishop of Canberra and Goulburn. Greg commences in the BCA National Office in Sydney in August.



SHARE THE BENEFIT: OUR LENTEN DISCIPLE

The Revd Mark McCracken | Mission Leader | Anglicare WA



A quote from the Archbishop on reflecting with the study, living the experience or both.

This Lent, a number of groups across the dioceses of Perth and Bunbury adopted Anglicare WA's Share the Benefit study as part of their Lenten discipline. It is a powerful experience that brought home some of the realities of financial exclusion and poverty that too many Australians face. There was deep reflection on what it means to live as a disciple of Christ and what that might look like when we respond to disadvantage in our community. In some instances, it led to letters to members of parliament, some new parish initiatives and information sessions at church.

(As we studied) the bible readings together, I was reminded that as Christians we are called to follow the example of Jesus and really see and respond to the "other" and those struggling on the margins. This verse in Ephesians from our study really summed it up for me about how we are challenged to respond to those in need; "For we are what he has made us, created in Christ Jesus for good works which God prepared beforehand to be a way of Life" (Ephesians 2:10).

This study developed not only my compassion but also truly allowed me to have a greater level of empathy towards the needs of "others" who are going through undeniably difficult times in our relatively wealthy society.

Many participants also experienced (to some small degree) what it is like to live on Newstart for one week. They took this task very seriously indeed.

"It is hard enough to live this way for a week but to do it week in week out and try to pay your bills and keep some self-worth needs great skills that often the people who find themselves in this situation don't have."

"I discovered that the Newstart allowance is criminally low and trying to live on the allowance would result in great financial stress. I realised it takes a lot of energy to budget for and plan food and meals on such a tight budget and how difficult it is to afford to eat healthily. If anything unexpected happened financially eg urgent car repairs or a bigger than expected electricity bill, this would result in some difficult decisions to be made in their food budget."

Share the Benefit can be used at any time by churches and schools. If anyone would like to explore this important issue further, please contact Mark McCracken at mark.mccracken@anglicarewa.org.au.



209,305 Western Australians are living below the poverty line, including over 40,000 children.

100,000 people are living in entrenched disadvantage.

The weekly income of an unemployed single on Newstart falls short \$13 every week to cover basic living expenses.

The unemployment rate across all ages in WA is 6%, but for young people the rate is 14.5%.

There are 6 job seekers competing for every low-skill, entry level job in WA (4 for Australia).

(ABS, WACOSS, Jobs Availability Snapshot)



SHARE THE BENEFIT - A RESPONSE

Elisabeth Hughes | Parishioner, Parish of North Perth | Year 11 Student

Letter to the Federal Member for Perth after Elisabeth participated in the Anglicare Newstart challenge for Lent.

Dear Mr Gorman MP

Recently my family and I participated in a fundraising activity for Anglicare called 'Share the Benefit'. As a family, we wanted to experience what it would be like to live on the Newstart Allowance for a week.

My family's grocery allowance was \$108 - this is for four people, mum, dad, my brother and I. It was very difficult to live on this amount for a week. Fresh meat, vegetables, and other healthy foods are all quite expensive. Even buying the cheapest apples and not eating any 'luxury' items such as pears, my family did not manage to stay within \$108.

If we had bought food such as potato chips, soft drink, and sweet white buns we would have stayed within the budget. The small Newstart budget forces people to be unhealthy. This in turn would raise their healthcare costs with more doctors' bills giving them less money. It also creates an unnecessary weight on the community. If they are forced to be unhealthy by eating junk food and becoming obese or sick, then it will be very hard for them to obtain or perform their job competently and so earn an income. This keeps them on the Newstart allowance.

The Newstart allowance has remained the same for more than 20 years. Perhaps \$108 was enough to live on for a family of four or more in 1999, but it most definitely is not enough in 2019. The allowance is called 'New - start', help for those who wish to make their life better for themselves and instead, the tiny insubstantial budget restrains and imprisons those who depend on it in their pain and poverty. I believe the government should increase the Newstart allowance by a lot, until it is a reasonable, healthy budget. It is wrong to make people buy chips and sugary bread when they should be encouraged to eat fresh fruits, vegetables and good, wholemeal bread.

Newstart is meant to be a new start. Increasing the amount to a reasonable rate is the only way it will ever allow people to actually forge a new start. I hope the government may open their eyes and take action on this important issue.

Yours sincerely

Miss Elisabeth Hughes



THANK YOU FOR HELPING MICHAEL

Joe Calleja | Interim CEO | St Bartholomew's House



Michael has struggled with the effects of negative thoughts throughout his life, however, it was after separating from his wife in 2012 when things started to get really bad.

Arriving in Perth in February 2018 without any photo ID, he found shelter at 55 Central Crisis Accommodation before coming to St Bart's Crisis and Transitional service in July.

"Things had been going alright, but because there were so many road blocks, or so I perceived, and I was waiting for surgery on my back and neck, I began drinking a lot to kill the pain and numb myself."

THE TURNING POINT...

"I cried on the shoulder of one of my support workers, saying: "help me, help me". I was a completely broken man. They really showed genuine concern and an awful lot of love, too."

Just having that support there helped me so much; being encouraged, and having appointments made for me to see the doctor here who did all the paperwork for me to go to a rehab. Support workers Michael and Rachael, and all the other staff, have given me nothing but encouragement and support. You can't measure my gratitude.

It's really been a journey from the head to the heart. I'll always be a work in progress, but I am just so grateful for the mercy and forgiveness I've been shown. I certainly would not be here today without it."

With Men's Health Week upon us, we'd like to heighten awareness of the health of the men in our community and emphasise the importance of early detection, prevention, intervention and treatment of poor physical and mental health amongst men and boys.

Mental health is a particularly critical issue for men, as it is for women. It's a tragic statistic that men take their own lives at four times the rate of women. To put that into perspective, that's an average of five men a day across Australia. Research has found that men also suffer more illness and accidents, and die earlier than their female counterparts.



At St Bart's, we are very much aware of the poor physical and mental health that often befalls men as they seek out our services. Thank you to all of you who have donated to St Bart's to help people just like Michael.

We're always grateful for your support of people in need. If you'd like to know more about how you can help – visit www.stbarts.org.au.



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

To find out how you can make a difference visit our website
stbarts.org.au/how-you-can-help



St Bartholomew's House Inc
7 Lime Street, East Perth, WA 6004
T 9323 5100 E reception@stbarts.org.au
www.stbarts.org.au



GOLDFIELDS GOD-TALK - CHILDREN

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

Our 'old cathedral' building at St John's Kalgoorlie has room to move. We also have room, when you're a little kid, to wriggle, crawl, and explore up and down steps and behind pews.

We have a great acoustic, too, that resonates with our praises to God and with the occasional childhood squawk, thump or tantrum. We have some worshippers who remember when children were seen but not heard, and always sat still.

But we say, loud and clear, to our parish parents: You and your children are always and unconditionally entitled to be in church. For their spiritual growth, this is the very best place for them to be. You have our whole-hearted support for your children being in church. No matter how wriggly your two-year-old or how squawky your new baby, they and you give us great joy and hope as you bring them to be part of the Body of Christ with us. You are our treasures.

Remember how often a congregation member greets your child with a big smile! Remember who lends you a hand or a hip or a lap when you need a moment's help! You have many, many allies and helpers in the challenges of being an

Anglican Christian parent in 2019. Two-year-olds are always going to have their moments, but they don't stay two forever. We love to see your children growing and maturing and learning the patterns of our life and worship.

All the research shows without a doubt that children who have been churchgoers since they were tiny are much more likely to continue to grow up with a faith that is alive and active.

For our whole congregation to be healthy, the children need to be in church with all of us, just as they are now. From time to time we hear with sadness about parishes where there are no children present at all, and how that drains away the parishioners' hope for the future. Our families with children can be very proud of the way they are giving us hope.

Parents, your children are not the church of the future. They are the church TODAY. Jesus had strong words for some of his senior disciples who tried to clamp down on mothers and children.

At St John's we are eager to say: 'Let the children come and don't stop them; the kingdom of heaven belongs to them.'





TRAINING THE NEXT GENERATION

The Reverend Scott Rowland | Senior Chaplain | St Mark's Anglican Community School



In this world of risk assessment, one of the risks considered by large organisations is that of succession. Who will pick up the baton and run with it once we are ready to hand it on?

Last year I was chatting about the lack of mathematics teachers with the School's Head of Mathematics, Dr Ray Williams. Dr Williams said that he knew of four schools, all very similar to St Mark's, who had to re-advertise for the role of Head of Mathematics, due to the lack of suitable applicants.

In this conversation I noted that some departments plan to upskill teachers to teach their Western Australian Certificate of Education (WACE) level subjects by rolling the teachers through for 2-3 stints in Year 12, and then giving others a go to make sure they always have staff capable of teaching WACE, in the event that someone leaves. If we acknowledge that risk and start to plan for it, why would we not take the same approach in other areas of the School?

The wane of Christianity in western cultures is an added risk factor in the areas of Chaplaincy and Christian Education. At St Mark's, we knew we had to take a longer and broader term view and that we needed to train Christians, potential teachers and Chaplains.

I heard about the internship program run at John Septimus Roe Anglican Community School (JSRACS) in Mirrabooka and Beechboro, which saw a number of part time interns working and gaining skills in various areas of the School.

Inspired by the JSRACS program, St Mark's introduced an internship in 2011. The gap year internship is offered primarily to a leaving Year 12 student as a way to gain real-life experience, and to give back to the School. The St Mark's internship is a full time role, paid at minimum wage, and focuses solely on Chaplaincy.

The interns train in ministry skills, in planning and delivering lessons, and get the opportunity to talk to students in Chapel services. It is the School's hope that during their time at St Mark's, the interns not only gain confidence in their Christian faith, but also see the enormous value in teaching.

Over the last nine years, we have trained 12 interns, seven of whom are going into teaching, three are working in Christian ministry, and two have returned to their home overseas, to contribute to their local community.

It is wonderful to see the interns grow in their faith and in their maturity, with many of them now absolutely sold on teaching.

By giving interns the opportunity to try new things, and to be stretched, each one of our interns has experienced growth. We have encouraged them to be active partners in their development, setting goals at the beginning of the year and working with them to gain the experiences they are most interested in, be it in music, running Bible study groups with students, or in a classroom setting.



This program would not have been as successful as it is, without the co-operation and support of the broader St Mark's community.

The Chaplaincy and Christian Education Team is not the sole contributor to the growth of our interns. We are blessed with professionals across the board, who go out of their way to help. Their contribution and encouragement has ensured the young men and women who have come through the intern program, finish their year filled with valuable experiences, from coaching sports teams, through to assisting on camps, excursions, service learning trips and more.

The future of Anglican Schooling looks good when the fruit has been well cultivated and connected to the root of our faith.

The St Mark's Chaplaincy Interns

2011	Josh Andrews
2012	Bianca Keehan (nee Jayawardene)
2013	Erin Mosdell
2014	Riley Law-Davis, Victoria Jayawardene and Shera Moyer
2015	Finley McKay
2016	Olivia Knights and Julia Moyer
2017	Douglas McKay
2018	Matilda Bennett
2019	Frances Pivetta



MEATH CARE

Olive Wright | Chief Executive Officer | Meath Care

Meath Care's brand new, 130 bed state of the art-aged care residence, the Michael Lee Centre, opened in May 2019, as part of the organisation's growth and vision to provide superior living options for older people.

Situated in Como, surrounded by parks, nature reserves and the Collier Park golf course, there is an abundance of nature on the doorstep.

The architect, Gary Batt, designed the centre to provide high quality, consumer-driven care with a dementia-specific focus. The layout allows residents to maintain a connection to nature and fresh air via the beautifully landscaped gardens - whilst retaining a high level of safety and security. The simple design makes navigation easier and assists with resident orientation.

Set over two levels, the centre is divided into eight small houses. Each has its own front door, lounge, dining room, activity area and a private family room, producing a sense of community and intimacy. There are 16 roomy bedrooms with generous en-suite bathrooms allowing those in wheelchairs easy access.

An abundance of natural light floods the centre and the high ceilings provide a sense of space. Easy access to fresh air via the courtyards enhances the quality of life and health of the residents.

Meath Care's logo – the Indigenous Banksia, provided the inspiration for the interior design and decoration. Each house is named after an Australian Native Plant and the furnishings are inspired by textures, seeds and colours. Furniture Options, the interior designer selected pieces to give an historical yet classic look with a modern twist. Residents have the convenience of



a hairdressing salon and a separate beauty room allowing hairdressers and therapists to practice within the centre.

Anglican and Catholic Church services are offered regularly in the beautiful new on-site chapel.

The exterior of the building is broken up with different materials and colours to reflect the rich landscape of the surroundings.

A sculpture by Mark Datodi and Steve Tepper takes pride of place at the entrance of the residence, drawing inspiration from the Banksia.

Meath Care also operates a modern, 129 bed aged care residence, Dr Mary Surveyor Centre in Kingsley, providing high standard of care and

services for residents.

Three retirement villages make up the independent living arm of the organization. Trigg Village is close to the coast with 55 villas, Como Village has 76 villas in the Michael Lee Centre precinct and Kingsley Village provides 48 villas adjacent to Dr Mary Surveyor Centre.





THEATRE

Anthony Howes

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

There has been a positive reaction to the return of radio drama to the Perth airwaves with Capital Radio's season of plays in celebration of the National Trust Heritage Festival, which comes to an end this month. Indeed, the final drama in the current series, **Red Flowering Gums**, goes to air at 7.30pm Sunday 2 June, so I do hope you are able to listen. The year is 1929, the year of WA's centenary. That forms the backdrop for the interweaving of the lives of photographer of wild-flowers Helen Ogden, artist Ida Richardson, educator Elsie Finlayson and our first female politician, Edith Cowan. All the plays in the series have been written by Jenny Davis OAM; and **Red Flowering Gums** stars Alison Van Reeken, Jo Morris, Vivienne Garrett and Polly Low. I am happy to announce that Theatre 180 and Capital Radio will be working together in the production of more radio plays in future months.

There is no doubt about it; young children know what they like! So it is, that the words 'by popular demand' fit, when the posters went up proclaiming the return to the State Theatre Centre from 4-9 June of the much-loved show based on the book of the same name, **The Gruffalo**. A trio of new performers has created the colourful characters in this delectable tale about the adventures of a clever little mouse in a forest full of predators. Playing sellout seasons across Australia, Skyler Ellis and Kyle Kaczmarzyk are 'coming home' as they were born here, and Sharon Skarstedt was trained at WAAPA. Whether your favourite food is roasted fox, owl ice cream, scrambled snake or Gruffalo crumble, audiences from three and a half to adult will certainly enjoy themselves.

Freeze Frame Opera has built a strong reputation for accessible operatic productions with flair. Dedicated to providing more work for the home-grown opera artists of our State, their next production of **Tosca** is no exception with a cast list comprising James Clayton, Hattie Marshall, Jun Zhang, Kristen Bowtell, Robert



Hofmann, Jake Bigwood and Robbie Harrald. Pia Harris, new to FFO, but returning home to Perth from a distinguished overseas career, will play 'Spoletta' (a role usually performed by a tenor). Pia is to play 'Donna Anna' in Don Giovanni for the New York Lyric Opera, later this year. The production will underline

the political machinations of the libretto; thus, the staging in the Claremont Show-ground's Centenary Pavilion assists in that mood by creating the feel of an aircraft hangar commandeered by an invading army, albeit replete with a chill-out room for alcohol and pizza consumption. The production, 8-14 June, is directed by Rachel McDonald and musical direction by Tommaso Pollio.

From 15-30 June, the main stage of the State Theatre Centre will see the rarely performed classic Australian play **The Torrents** by Oriel Gray, which in 1955 was the joint winner of the Playwrights' Advisory Board Competition, alongside Australia's famous play, Summer of the Seventeenth Doll. Director Clare Watson is working with dramaturg Virginia Gay to polish up the Shavian-esque comedy and ensure the humour has the pace seen to be required by modern audiences. Celia Pacquola plays JG Milford, a woman who shows up to take on a job at a local paper in a small outback town in the 1890s. None of the townsfolk realises that JG is a woman and the J stands for "Jenny". The cast includes Tony Cogin, Gareth Davies, Sophia Forrest, Rob Johnson, Geoff Kelso, Sam Longley Celia Pacquola, Steve Rodgers.

The above are only some of the productions on offer throughout Perth!





RED JOAN

Mark A Hadley | Reviewer

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

Rated PG for Mature themes and animated violence
Distributor Roadshow
Release date 11 April 2019

A new spy thriller is set to overturn an old benchmark as it asks viewers to rethink their approach to betrayal. What was once considered a hanging offence seems more like a badge of courage thanks to the efforts of *Red Joan*.

Dame Judi Dench stars as Joan Stanley, a grandmother living in a modest home in London's suburbs, who is accused of being a Russian spy. The Special Branch officers who shoulder their way into her home arrest her on the suspicion of having passed on atomic secrets to the Soviet Union during the 1940s. Joan sits dazed and confused in an interrogation room as her barrister son rants about police incompetence. But as the officers expand their line of questioning, it becomes clear this harmless octogenarian has had another life her family knows nothing about. This is the impetus for a story that jumps back and forward between the present and the post-war years, piecing together KGB plots, political subterfuge and a confused love triangle. Probably most surprising of all, it's based on a true story.

Red Joan in part based on the real events surrounding British civil servant Melita Norwood. Norwood worked for the British Non-Ferrous Metals Research Association, a front for Britain's atomic research. She was 87 when it was revealed she had been passing secrets to the Russians for a period of 40 years, ultimately helping the Soviet Union gain 'the bomb'. *Red Joan* borrows many of the elements of Norwood's story, though for the sake of the drama, the younger Joan (Sophie Cookson) is a physics student at Cambridge, who first falls in love with a Russian operative, and then the research professor she is betraying.

Red Joan does an excellent job of conveying the confusion of loyalties in the 1940s as countries constantly swapped allegiances. Russia was Britain's ally, then an enemy when Stalin sided with Hitler, then an ally again as the world united against Germany,



and then on the other side of the Iron Curtain as the cold war began. Similarly, communism was initially fashionable, then tolerated and finally a force to threaten world peace. If there is a similar parallel that *Red Joan* highlights for today, it is our changing attitude towards betrayal.

It doesn't spoil the plot to learn that Joan's motivation for passing on secrets wasn't political but socially motivated. The bombing of Hiroshima mentally connects her research with the deaths of tens of thousands of innocents. The elderly Joan explains that this was enough to alter the way she saw her allegiance to Queen and country:

Joan: War after war after war. We were saturated with grief. I would have done anything to stop it.

Son: You are a traitor!

Joan: To what? To the living? I was in a unique position to save lives – to defuse the bomb by giving it to both sides.

The heroine of *Red Joan* is pictured as an altruist because, by revealing her country's secrets, she created a level playing field that would avert the horror of another world war. In this respect,

she's more a whistle-blower than a traitor to modern audiences. But this is where history makes way for modern sensitivities.

Joan can be a hero rather than a turncoat in modern eyes only because we have come to attach more significance to the feelings of the individual than the values of society. That is to say, we accept without question the individual's right to abandon a commitment to their government or employer, for example, if it conflicts with their personal convictions. This is, in itself, nothing new. Christians have held for centuries that loyalty to God trumps loyalty to the state. As the Apostles said to the Sanhedrin that sought to stop them talking about Jesus,

"Which is right in God's eyes: to listen to you, or to him? You be the judges! As for us, we cannot help speaking about what we have seen and heard."¹

But there is one sharp difference between the Bible and the world's attitude to standing by your beliefs. The Bible maintains that Christians should be prepared to suffer the consequences of their rejecting a government's authority, because this too is submitting to God's higher authority. However much *Red Joan* attempts to reflect post-war sensibilities, though, it is the product of a world that would like to champion the individual's right to rebel without reprimand. The sympathies of the film clearly lie with letting Joan go free despite the harm she caused in following her conscience.

In the west today, we ultimately acknowledge no authority higher than ourselves, God and governments included. To justify this, *Red Joan* has to pretend there was no real downside to Joan's actions. This can only be maintained if you believe that all we have to do to be right is to be sincere. Yet to borrow an analogy that fits both God and governments, it hardly matters how personally motivated or conscientious a sailor we are, if the ship we're sailing on is flying a pirate's flag.

¹ Acts 4:19-20, NIV, <https://www.biblegateway.com/passage/?search=Acts+4%3A19-20&version=NIV>



OUR RICH LITURGICAL HERITAGE

The Right Revd Dr Peter Brain

I was fortunate to be able to attend Saturday evening youth rallies during my teenage years. One of the groups that used to sing at these meetings was "The Peakhurst Trio". Three young men would sing without musical accompaniment in wonderful harmony. It was riveting stuff. Much like the distinctive and liberating Christian doctrine of the Trinity.

They were three distinct people, who sang from the same song sheet in harmony. None sought to show off or draw attention to himself but each used their distinctive voice in ministering to us. Our liturgies are rich in references to the three persons of the Trinity and their unity in making God known and bringing us into fellowship with themselves. The Creedal statements keep us balanced in this scriptural revelation: *We believe in one God the Father...in one Lord, Jesus Christ...in the Holy Spirit, the Lord, the giver of life.* Our prayers often end with the words: *we ask through the Lord Jesus Christ, who lives and reigns with you in the unity of the Holy Spirit, one God for ever and ever. Amen.*

The Bible helps us see how the three persons of the Godhead are active together in Creation (Genesis 1:1-2, John 1:3, Hebrews 1:1-3, Colossians 1:15-16) and redemption (1 Peter 1:1-5, John 3:5-8). Each person is clearly singing off the same script, all for the purpose of our harmony with God (Romans 5:1-8) and each other (Ephesians 5:15-21).

That the three persons of the Godhead have existed eternally in loving fellowship helps

us comprehend that "God is love." God didn't create us so that he would have someone to love but because he is loving. This is enriching and ennobling. Similarly, we can only comprehend the depths of God's love in our Lord's propitiatory atonement as we view it through the prism of the Trinity. The Father's sending of the Son and the Son's willingness to go to the Cross are from the same script, forged in the Godhead's gracious plan to bring redemption and forgiveness. The first order consecration prayer *who made there by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world* flows out of God's loving purpose to save sinners. When our Lord cried out "my God, my God, why has thou forsaken me?" we see Divine grace in its richest display. The Son does for us what we could never do. This costly love of both Father and Son providing us with the greatest melody the world has ever seen. No wonder we joyfully sing *Lord God, Lamb of God, you take away the sin of the world.*

And what is the Holy Spirit's role in this gracious purpose of the Godhead? His is essential in opening our eyes, convicting us of our sin so we might turn to Christ and receive him as our Saviour. He applies what Jesus has done for us. He then comes into our lives as Christ with us: our counsellor-comforter enabling us to enjoy God's presence, leading and teaching. The Trinity gospel and epistle (John 16:12-15, Romans 5:1-5) remind us of this enriching relationship.



Part of the worldwide RSCM network, with close links to RSCM New Zealand

Royal School of Church Music
AUSTRALIA



RSCM WA - 45th ANNUAL CHOIR CAMP

9-14 July 2019 at the Geraldton Residential College - Six days of singing, friendship, and fun!

RSCM WA is running a children's singing camp in Geraldton in the July school holidays. It's a fantastic opportunity for children aged 8-18 who love to sing, with residential and non-residential options.

Choir Camp is open to boys and girls aged 8-18 years old who love singing and want to learn to sing in a four-part choir, participate in fun camp activities, and make life-long friends.

All are welcome, and no previous choir experience is required. Expert tuition provided.

Bookings and information available through

www.trybooking.com/BAVJI

For any questions please contact

wa.choircamp@rscmaustralia.org.au

For more information check out our Facebook page [@RSCMWA](https://www.facebook.com/RSCMWA)



ANGLICAN CHILDREN AND YOUTH MINISTRY (ACYM)

Mark Davis | Children and Youth Missioner | Wollaston Theological College

Is it time to tear up the rule book and start again?

This is the question we are going to be exploring at this year's Youth Synod on 27 July at Christ Church Grammar School.

Since the first Pentecost followers of Christ have been working out what way to celebrate, learn and understand the teachings contained in the Bible. People have looked to the Bible itself for help in shaping these meetings, but sometimes I wonder if something has been missed.

For example, a plethora of insights have been written to try and interpret what Christ meant when he said, 'you are Peter, and on this rock, I will build my church, and the gates of Hades will not prevail against it' (Matthew 16:18).

Although I'm left wondering if when Christ spoke those words did he have a picture of ornate stone buildings, stain glass windows and gleaming brass? Or have we missed the point?

Jonny Baker the leader of the Pioneer Mission Program at the Church Mission Society (GB) or CMS, as it is more commonly known, has been working over the past number of years to train people (Pioneers) who are equipped and encouraged to reimagine the Church.

One of the most important sentences I can remember Jonny saying about Pioneers was 'A pioneer is someone who sees the future possibilities and works to bring them to reality'.

In my role within ACYM, I believe that young people have the potential to not only impact the future of the Church but to change it for the better.

So as Youth Synod (#YS19) gathers together on 27 July, we want to encourage these young



**SHOULD
WE TEAR
UP THE
RULE
BOOK
AND
START
AGAIN?**

2019 YOUTH SYNOD

Anglican Children
& Youth Ministries
Diocese of Perth



Date: 27th of July 2019
Registration: From 8:45 start 9am
Location: Christ Church Grammar

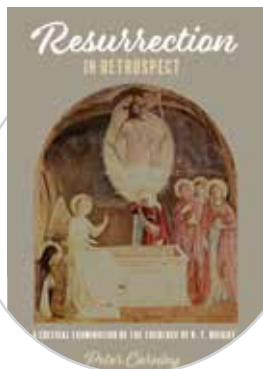
leaders to put their dreams for the Church into action knowing that ACYM will be there to support them.

Maybe when we look back in a few years, we will see that just like the first Pentecost, 2019 was a year when the Anglican Church in Perth was reborn by its young people. Young people who didn't need to be told they were pioneers, they already were because they were naturally able to realise the future possibilities and were committed to bringing them to reality!

Nomination forms for Youth Synod should be returned by the end of June.

For further information or general help, please contact the ACYM office on 9425 7020.

BOOK REVIEWS



Peter Carnley

approx \$69.00

June 2019
Distributed locally for
Australian customers,
by St John's Books

RESURRECTION IN RETROSPECT: A CRITICAL EXAMINATION OF THE THEOLOGY OF N T WRIGHT

This newly published, eagerly anticipated book by Peter Carnley is described by author Sarah Coakley as "the most painstaking riposte to date to the idea that the resurrection of Jesus is simply another historical event. Carnley "refines his lifelong work on this topic with verve and spiritual wisdom. This is a book that all interested and educated Christians can and should read and reflect upon".

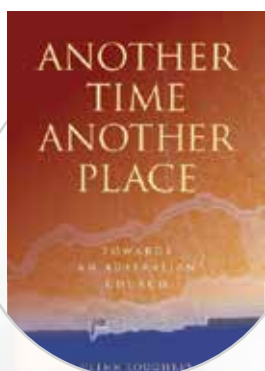
Carnley argues that the Resurrection is "a mystery of God" which must necessarily be appropriated not by reason alone, but by faith. "Evidence relating to a past occurrence can be known only retrospectively." Yet, he says, "Easter faith has to do with apprehending in the present a concretely experienced reality – which Saint Paul called 'the Spirit of life in Christ Jesus'."

A recommendation by Michael Welker, University of Heidelberg, conveys to the reader that in this new book Peter Carnley "does not only offer valuable perspectives on the main topics of the resurrection. He also deals with burning questions about the nature of faith, the question of human immortality and the eschatological existence in heaven."

A companion volume will shortly be published, *The Reconstruction of Resurrection Belief*, completing this valuable sequence. Both books will be distributed by St John's Books Fremantle to alleviate the need for customers to go to the time and expense of overseas purchase.



Shirley Cloughton



Glenn Loughrey

\$19.95

26 February 2019
Coventry Press
52 pages

'ANOTHER TIME ANOTHER PLACE - TOWARDS AN AUSTRALIAN CHURCH'

The Revd Michael Wood | Anglican Chaplain | University of Western Australia

The Australian writer and academic, David Tacey (Edge of the Sacred) reflected many years ago that Australians of European ancestry tend to be coastal dwellers who stand with their faces to the sea and feel a mild, if not deep, anxiety about the Australian desert landscape and the depth of its claim on the soul of anyone who has lived here for any length of time.

Tacey suggested that if the Pentecost story had been written in Australia the Spirit would have risen from the ground rather than descended from the sky. I remembered Tacey's reflection as I read Glenn Loughrey's small book, *Another Time Another Place - towards an Australian Church*. Glenn is a First Nations [indigenous] Australian, an artist, and an Anglican parish priest in Melbourne. He structures his book around one key metaphor and four questions. The metaphor, from The Revd Dianne Langham, pictures the Australian Church as being like grandma's beloved pot-plant imported from Europe. As the roots of the plant penetrate through the bottom of the pot into Australian soil, and as the old pot

cracks, a uniquely Australian Church will emerge. In some ways Glenn is asking a recurring and important question – what is the relationship between the plant and its container?

For Glenn, becoming an Australian Church has to be more than just replacing the dove with a white cockatoo in Christian art. Using selected gospel texts as conversation starters he invites us to consider the claims that planting the plant (Jesus) in the Australian context requires coming to grips with: (i) the church's history in this country (ii) the ethos (social and religious atmosphere) of the space we now inhabit (iii) the language and spirituality of this context (iv) the need to mature both as a nation and as a church, growing up as a people into our own identity. One of the benefits of working with a metaphor is that it offers such fertile ground for discussion. Glenn presents us with some powerful questions.

A very readable and thought-provoking resource for individual and group reflection.



Shirley Cloughton

MONTH WITH..... SERIES

Spend a month (a few minutes each morning and each evening), in the company of one of the beloved Saints: St Teresa, Julian of Norwich and St Francis. As you will see from the cover illustrations, these beautifully produced books are delightful to look at and they are insightful and meditative.

They form a thoughtfully produced series, edited by Rima Deveraux, and it is intriguing to read that the source texts have been "lightly modified by Hannah Ward and Jennifer Wild" – the creative team who have produced many popular and lengthier resources and liturgies.

Any of these books would make an

appropriate and appealing gift to introduce a fellow traveller to the rhythm of daily prayer. As a newly published resource, they will also have a place in providing an alternative set of readings for those who might seek new inspiration in their daily journey.

The editor has prefaced each book by a brief but comprehensive introduction, setting in context each of the Saints, St Teresa of Avila, Julian of Norwich and Francis of Assisi. Whilst the concept of using a special book for a month of readings, is not new, this series has just come onto the market and having been published by SPCK, is particularly inspiring inside and out.

Check out St John's Books advertisement in this issue to see how to get your free books!



**Edited
Rima Deveraux**

\$16.95

SPCK 250 pages

Old Boys' Association Scholarship Trust **Scholarship for 2020**



Applications are being accepted for
The Harriott Family Memorial Scholarship
(75% of tuition fees)
made possible through the generous
support of Dr John Harriott.

Entry is open to all Australian boys
entering Year 7 in 2020.

Applications close 5.00pm Friday 28 June 2019.

Please visit **obast.cccgs.wa.edu.au**
or call **9442 1555**



**Christ Church
Grammar School**
PERTH, WESTERN AUSTRALIA



NEWS FROM THE NOR'WEST

Jocelyn Ross OAM

Chaplain Jake de Salis at Dampier Mission to Seafarers thanks God that 599 seafarers visited the centre in April and he gave away 18 Bibles. Please pray for the mission as they desperately need new staff in order to sustain the ministry.

The Revd Philip Knight and the Port Hedland church are running a five-week marriage course Building a Safe and Strong Marriage which aims to help couples nurture and build their marriage. Please pray that many people will attend and find the course valuable. The newest Bible study group on Thursdays is going well as people are consistent and opening up to each other.

Jenny and David Day, Minister at Kalbarri Parish, are negotiating the minefield of copyright law as they attempt to start up a weekly music playgroup. Please join them in praying for wisdom.

Wickham parish thanks God for their recent AGM which went well. It is giving thanks that more than 15 people are regularly attending church. Praise God also for Senior Minister Rich and Tracy Goscombe who celebrated 10 years at Wickham on 27 April. We are so thankful for their amazing ministry there and in Roebourne. Matt and Naomi Warth of Wickham are fellow workers with Richard and Tracy Goscombe, and have been recognised as Chaplains in the Roebourne Prison. Matt is involved in the local school. Please pray for moves to see him formally established with YouthCARE as a paid Chaplain in the school.

Bluff Point congregation had its annual Mayfair on Saturday, followed by a special outdoor combined service on Sunday. The first Mayfair was held at Bluff Point in 1934 to help raise money to build the church. It has continued on since then (we are not sure whether a year has been missed or not). Despite rain people kept coming. One of the aims is to engage more with the community through Mayfair. This has not yet born fruit for us, but we pray that God would be working in the lives of those that came.

Please pray for Dongara Senior Minister, The Revd David and Traci Mitchell who moved to Perth last month as David is to be the Campus Director with



an interdenominational mission group known as the Australian Fellowship of Evangelical Students (AFES) working at Curtin University.

Church Missionary Society worker in Broome, Chris Webb, praises God for the Easter Convention held in Yiyili Aboriginal community. A total of 24 people from the Broome Church joined them on the long road trip there, followed by encouraging teaching and fellowship with Aboriginal brothers and sisters in Christ.

Christian Women Communicating Internationally (CWCI) once again sent a safari team to our Diocese in May. In a very small plane, piloted by Matt Barrett-Lennard, Dianne Symons and Shirley Burton travelled from Perth, stopping for encouraging meetings in Dongara, Geraldton, Kalbarri, Denham, Roebourne, Tom Price, Jigalong, Newman and Mt Magnet. It is always such a joy for us.

Grace be with you all.

Jocelyn



BUNBURY BULLETIN

The Revd Dr Lucy Morris

As winter arrives, it is possible to see the countryside changing with the weather. Some places are turning greener with recent rains, while others remain dry and dusty. The cold weather is sharpening its hold inland. At a recent meeting of Boniface Care Council in Kojonup, members commented on the cold mornings, with those travelling noting the thick fog and smoke from back burning organized by the Department.

Boniface Care is the Diocese of Bunbury's local mission agency, supporting those in need across the south west and great southern region of WA.

Boniface Care meets quarterly in Kojonup and members are looking forward to the next meeting which will be held for the first time in the new Boniface Care Lawrence House Centre, which was formally opened by the Bishop of Bunbury, The Rt Revd Dr Ian Coutts on 31 May 2019.

Boniface Care works closely with Anglicare WA in delivering Emergency Relief in parishes carried out by volunteers with the assistance of a Lotterywest grant. There are hundreds of volunteers involved in this work across the Diocese and supporting a wide range of ministry activities helped by Boniface Care. Boniface Care Council Members include The Revd Canon Karon Austin, Chairperson, The Revd Lindy Rookyard, Priest-in-Charge at Kojonup and Katanning, The Revd Helen Barnard, Mrs Marie Ham and The Hon Murray Montgomery, from St John's

Parish, Albany, The Revd Sue Kemp and Mrs Joy Fraser-Price from the Bunbury Parish, Mrs Lesley de Munck from Dunsborough, Mrs Sandra Marriott from Busselton and Mrs Jackie Rowlands from Coodanup. The Council is supported by The Revd Dr Lucy Morris as the Diocesan Secretary and Executive Officer for the Council.

Boniface Care offers grants to parishes to support their local ministry work, it supports and enables new expressions of parish ministry wherever it can assist those who are struggling with life's circumstances. It accepts donations which are then used to support the life of the parish and those in need across the southwest and great southern region, with thousands being assisted each year.



Karon Austin



Lindy Rookyard

More details can be found on the Diocesan website at www.bunburyanglican.org.



Boniface Care

Meeting Human Need Through Loving Service

PURPLE PATCH JUNE 2019

2	Archbishop Bishop Jeremy Bishop Kate	Standing Committee of General Synod, Sydney Carlisle-Rivervale Belmont On leave
9	Archbishop Bishop Jeremy Bishop Kate	Quinns-Butler Kingsley North-Woodvale Diocesan Pentecost Healing Service, Malaga On leave
16	Archbishop Bishop Jeremy Bishop Kate	East Victoria Park-Bentley Order of Australia Choral Evensong, St George's Cathedral Moline Chapel Perth College On leave
23	Archbishop Bishop Jeremy Bishop Kate	Highgate - 130th Anniversary The Goldfields Esperance (Commissioning Service for The Reverend Brett Guthrie) York St Mary's Anglican Girls' School
30	Archbishop Bishop Jeremy Bishop Kate	Victoria Park On leave Kwinana

CLERGY NEWS

APPOINTMENTS

The Reverend Melanie Simms	Rector, Bicton-Attadale	01.04.19
The Reverend Brett Guthrie	Priest-in-Charge, Esperance	01.07.19
The Reverend Stephen Gibbs	Co-ordinator, Archbishop's Group of Spiritual Directors	01.05.19

LOCUM TENENS

The Venerable David Ingleson	Mt Hawthorn	01.04.19
The Reverend Sidney Middlemost	Midland	01.05.19 - 31.10.19
The Reverend Canon Dale Appleby	Bassendean	01.05.19 - 31.10.19
The Reverend Devan Foster	Rockingham-Safety Bay	01.06.19 - 31.08.19
The Right Reverend Dr Peter Brain	West Perth	13.06.19 - 31.07.19
The Reverend Theresa Harvey	Locum Tenens Dean, St George's Cathedral	17.06.19 - 31.12.19

PERMISSION TO OFFICIATE

The Reverend Graham Boyle	26.05.19
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RETIREMENTS

The Reverend Graham Boyle	25.05.19
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RESIGNATIONS

The Reverend Graham Boyle	Assistant Priest, Armadale	25.05.19
The Reverend Stuart Fenner	Rector, Beaconsfield	05.06.19
The Reverend Cheryl Absalom		08.05.19
The Reverend Brett Guthrie	Curate-in-Charge, Merredin	19.06.19
The Reverend Brett Guthrie	Area Dean, Eastern Deanery	19.06.19
The Reverend Lorna Green	Area Dean, Armadale Deanery	03.05.19



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.

1			2	3	4	5	6	7			8	9
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					11							
12				13				14				15
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				33								
					34							
35				36				37				38
39	40		41					42	43		44	
45												

ACROSS

- 1., & 8 across. To sing out of tune is a Biblical miracle. (4)
2. Encouraged the creed he changed. (7)
8. See 1 across.
10. About Mr Bee and quarterly prayers for vocations. (5)
11. Persian idol in the obelisk. (3)
13. Bid me turn into obscurity. (5)
16. Abbot, in short. (2)
18. Tribe lost in the Haggadah. (3)
19. Young animal in the cubby-house. (3)
- 21., & 32 across. A billion from the stirred sugar for a Quranic chapter. (4)
22. Distilled agars in riffs of Indian music. (5)
24. Tag in the flabellum. (5)
26. At till tipped over on Jewish prayer shawl. (6)
28. Ay! Hail around for Jews returning to Israel. (6)
29. Beginning of the Holy Land. (2)
30. Arab cot disturbed by circus tumbler. (7)
32. See 21 across.
33. A rash turn for Abraham's wife. (5)
34. Initiated the Institute for Democracy and Cooperation. (3)
36. Takes turning for martyr's timber. (5)
39. Look out! (2)
41. Laugh hat right off! (2)
42. The French. (2)
44. Master of Arts? (2)
45. In a sorrowful manner for sin crushed, eaten tiny pill. (13)

DOWN

1. & 9 down. Cross Ongerup for a hymn. (4)
3. Left off the masculine pronoun. (2)
4. Anthem bedazzles and crosses to set in position. (5)
5. Misplaced Bede returned from the exile in Babylon?
6. 100 from the confused cleric with a bit of the saint. (5)
7. Emergency Room. (2)
9. See 1 down.
12. Grammar that crossed to this prayerful sister. (6)
13. The scabs I scratch around for the fundamentals. (6)
14. All hum around the Muslim cleric. (6)
15. You are out of harmful rotations in the London football team. (6)
17. Tuba allowed across Canaanite god? (4)
18. Galah right off to party. (4)
20. Cross rhumba item to allure an animal. (4)
21. Cauterise bent ears. (4)
23. Short Gnowangerup line. (2)
25. In proximity to Bunbury number-plate. (2)
27. Left off strait with distinguishing feature. (5)
28. A back at the rear. (5)
31. Inroad reformed for appointment to an office. (6)
35. Lap around a high mountain. (3)
36. Seated in the organisation. (3)
37. Old priest in evangelism. (3)
38. Early Christianity in takeaways. (3)
40. Olde Englishe. (2)
41. Sounds like an elevated greeting. (2)
43. Evangelical Alliance to begin with. (2)
44. Start at Morley library. (2)



Letter TO THE EDITOR

Dear Editor

The Revd Dr David Seccombe takes issue with my defence of Dean Emeritus, Dr John Shepherd's contention that Christ's Resurrection is not to be mistaken for a mere physical resuscitation.

It is not possible for me to respond to everything that David said in his letter in the May edition of the *Messenger*; however, I do need to make three points.

The first concerns the charge that what I wrote in "Resurrection, not Resuscitation," represented as "idiots" those who hold the alternative view. It is unfortunate that the false attribution of that kind of name-calling to me was able to slip under the *Messenger's* normally watchful editorial radar; it is hardly helpful in the pursuit of Gospel truth.

Let me be clear: I did not represent anyone as an "idiot". Even those who championed resuscitationist views of Christ's Resurrection in the nineteenth-century, and in so doing openly called in question the reality of Jesus' death, were certainly not deficient in rationality; if anything, they were being overly rationalist in their approach to it. They wanted to reduce it to something that could be handled with reason alone and expressed in literal, matter-of-fact terms.

The second and more important point arises from the last paragraph of David's letter, where the implication is that unless our colleagues think of the Resurrection in the same way as he does, they will "seem to

deny it" and will not be able to extend a pastoral ministry to the dying. I believe that David, who does not hold the same view as many on the Resurrection, does minister prayerfully to those who seek the assurance of God's love through all eternity. On behalf of many fine pastors, I hope that he would recognize that those who hold different views from his, can and do effectively bear witness to the hope of resurrection, not least in their pastoral care of the dying.

The third point: I suggest that those who in recent times have declared, in criticism of John Shepherd, that the resurrection must be understood literally, were not just raising their "concerns" or being "sensitive to anything that seems to deny it", as David would have us believe. They even went so far as to try to over-turn John Shepherd's recent appointment at the Anglican Centre in Rome, all in the interests of insisting upon the alleged qualifying requirement of their own kind of Biblical literalism.

David raises a serious question when he asks if all those who hold the Bible to be literally true are also to be "discounted." A serious question deserves a serious response. I will seek to address this question in a separate brief article.

Yours sincerely

+Peter Carnley

The *Messenger* welcomes letters to the editor for consideration.

Publication cannot be guaranteed.

Messenger

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Perth WA 6846

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BIBLICAL LITERALISM MISTAKEN

The Most Reverend Dr Peter Carnley AC

In the context of the discussion of the distinction between “Resurrection” and “Resuscitation” and whether the Raised Christ literally “stood up” again, The Revd Dr David Seccombe has raised a question about whether “all those who hold the Bible to be literally true” are to be “discounted.”

David effectively acknowledges that the Resurrection of Christ is mistakenly thought of as a mere physical resuscitation when he concedes that the Raised Jesus appeared “albeit transformed”. Indeed, the appearance narratives themselves suggest that there is more to them than a purely literal reading allows. The appearance narratives all contain mysterious hints of the “other-worldly” transformation of Jesus’ body: he appears in a form ambiguous enough for some to have doubted (Matthew 28:17); he appears mysteriously behind locked doors (John 20:19); he appears in a way that prevents him being recognized and then reveals his identity, either in the form of a word of address (John 20:14-16) or in the breaking of bread (Luke 24:30-31), and then he “vanished from their sight” (Luke 20:31). John assures us that the evidence demanded by the doubting Thomas is not to be regarded as normative for faith; it is those who do not “see” in this way who are “blessed” (John 20:29). All these features of the appearance narratives point to the ineffably transcendent dimension enjoyed by the newly transformed body of the Raised Christ; they are all implications of “the putting on of immortality”, even if this cannot be described in clear and distinct literal terms.

The answer to the question of whether the Bible is “literally true” initially depends on what kind of statement is being made. When the Bible describes a reality of this finite world, it regularly uses straight-forward literal language. It is “literally true”, for example, that the historical, human Jesus ate with tax-gatherers and sinners, and died at human hands upon the Cross, and that his body was laid in a tomb.

When the Bible speaks of God or describes the acts of God, however, it does not speak “literally”. For example, when it is said that the Exodus was accomplished by “God’s strong right arm”, this is clearly not literal but metaphorical language. In purely literal terms God, being Infinite (ie. non-finite), quite obviously does not have arms. The truth is that all language about a transcendent God is necessarily always metaphorical and analogical; it cannot be reduced to a matter-of-fact, clear and distinct literal specification. This is for the reason that by definition the Infinite cannot be reduced to the proportions of our finite minds; God is always “beyond” our finite images, whether they be images of God’s being or of God’s actions.

Despite the urging of those wedded to Biblical literalism, God’s raising of Jesus from the dead, as distinct from the human act of laying his body in the tomb, with which they regularly insist upon comparing it, is certainly not to be reduced to the finite dimensions of the same this-worldly order. This is why, the divine act of raising Jesus from the dead, and of highly exalting him to God’s “right hand”, necessarily also employs metaphoric and analogous language that cannot be reduced to a ‘literalist’ reading. The Biblical tradition is rather that Jesus was radically transformed through death, and now “appeared” in a way analogous to the revelation of the divine presence in the Old Testament, which speaks of God’s “appearances” using the same word. While Paul speaks of them as “appearances”, it is understandable that Luke has Paul describe his Easter experience as a “heavenly vision” (Acts 26:19).

By contrast, the literal representation of the Resurrection seems to be speaking of a mere resuscitation, and unwittingly tends to call in question the reality of Jesus’ actual death.

PARISH OF WEST PERTH - HISTORY

(excerpts from historical notes provided to the Anglican Archives by The Revd Fr Ted Doncaster, 2010)

The first Church of St Mary the Virgin, Colin Street

The land upon which the church was to be built was a Crown Grant dated 20 September 1890. No exact date has been found for the commencement of ministry in this part of the original Cathedral Parish, but it would appear the first service in the West Perth district may have been that conducted by Dean Goldsmith on 26 September 1897 in Miss Walton's schoolroom in Ord Street. This became known as "The Ord Street Mission".

Work began on the church hall in February 1899 and the Foundation and Memorial Stones were laid by Bishop Riley on 8 March 1899 for a brick building designed by J Talbot Hobbs. The building was opened on 30 April 1899, the Rector presiding at the 8 o'clock Eucharist with the Dean officiating at 11.30am and Bishop Riley at 7.30pm. The Parochial District was constituted on 1 October 1899.



The interior of the first church of St Mary

The last services were held in the building 29 April 1906. It stood just to the south of the second church and served as the Parish Hall from 1906 and was also the home of St Mary's School which was opened in 1921. It was demolished in 1980.

The original Parsonage was in Hay Street and in September 1901 a Rectory was completed in Emerald Terrace. This was sold in 1949 to the School and a house at 42 Ventnor Avenue was purchased in 1950.

The second Church of St Mary the Virgin

On 18 November 1905 Governor Bedford laid the foundation of a brick building which Bishop Riley



consecrated on 6 May 1906. The cost of the building was £3,500 towards which SPCK made a grant of £100. Thomas Leeson, a carpenter, fell to his death from the scaffolding on the roof on 19 March 1906. The building was renovated in 1936. Lunch hour services on Wednesdays were introduced in 1963 but did not receive great support then or at another attempt in 1969. In 1965 the church was given what was described in the parish magazine as "a new look".

Elder Street Mission

The care of St John Baptist's Church passed to St Mary's Parish from 1 December 1924 and there is a note of an Elder Street Mission in a rented cottage in 1930 of which Sister Dorothy Genders had charge.

St Mary's School

In 1899 the Misses Stewart started a Girls' School in the Hall. The Misses Scott ran a school in Ord Street and this passed into Church hands in January 1909. St Mary's School was opened, with an enrollment of 98 girls, on 14 September 1921. The Revd C L Riley was the first Principal until the appointment of Miss Ethel H Dannatt as the first head mistress (1923-37). There was a Junior School in Nedlands Parish Hall in the 1940s. The development of the new school site at Karrinyup was begun in the 1966. As Hale School in Havelock Street did not have a chapel St Mary's was often used for this purpose.

The Chapel of St Mary, 42 Colin Street

In 1966 the first suggestion of Diocesan use of the land around the church was mooted and

PARISH OF WEST PERTH - HISTORY

(excerpts from historical notes provided to the Anglican Archives by The Revd Fr Ted Doncaster, 2010)

in 1973 agreement was reached to develop the site but it was not until 1980 that anything happened. A group called "Friends of St Mary's" was formed in 1980 to prevent the demolition of the church but was disbanded. The last service was held in the church on 16 March 1980. Services were then held in the Ross Memorial Presbyterian Church until the new Chapel was completed.

The new Chapel was dedicated on 20 December 1980 by Bishop Michael Challen. Incorporated were the Fincham organ from the old church as well as 16 of the 20 stained glass windows. The remaining windows were given to St Mary's School at Karrinyup. The restored organ was dedicated by Archbishop Carnley on 12 December 1982.

From 1992 St Mary's hosted the Anglican Mandarin Community that after 1998 became the core of the parish. As a sign of confidence, the name of St Mary's Church was restored in 1995. A truly multicultural Parish has been led by The Revd Noel Chin (1998-2006) and subsequently by The Revd Jacob Ng. In 2001-02 the demolition of the Sambell Anglicare building and the construction of the SGIO office on the land owned by the parish, resulted in the need to build a two-storey hall, kitchen and office facilities attached to St Mary's Church. The Parish then bought a Rectory apartment, replacing the former Rectory.

The Parish Today

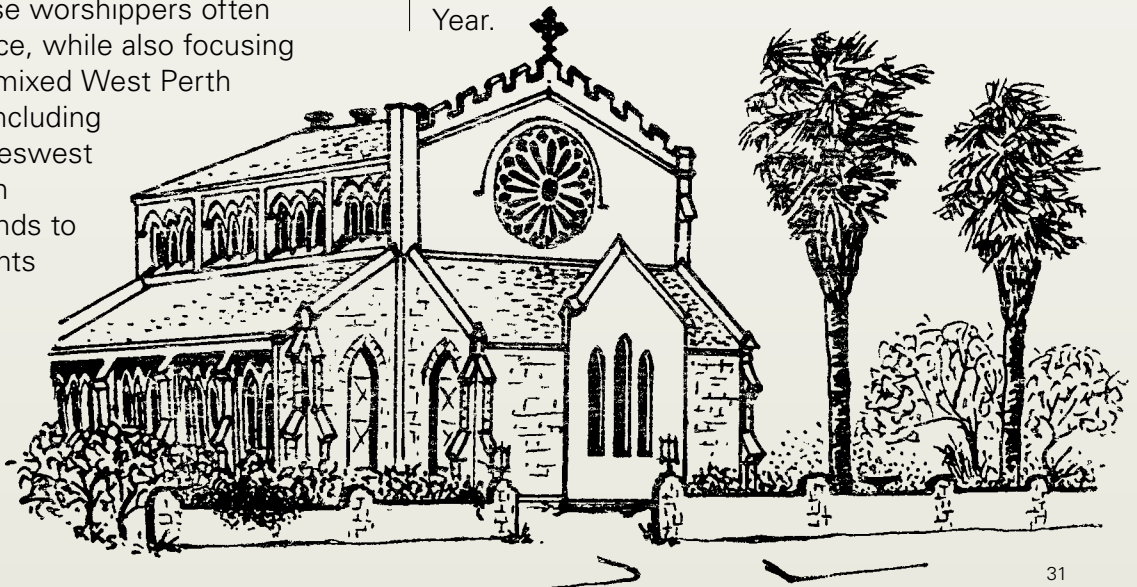
St Mary's West Perth Parish is a gathered congregation whose worshippers often travel some distance, while also focusing on the needs of a mixed West Perth local community, including neighbouring Homeswest apartments. Parish outreach also extends to international students through hospitality and to young families through the 'Mainly Music' Program.

Each Sunday



there is an English Eucharist service at 8.30am followed by the main 10.00am Eucharist in English and Chinese – worshippers can sing and pray in either language and the homily is given in English and Chinese. On most Sundays there is a concurrent English worship service at 10.00am in a contemporary format which caters for young adults and youth.

In keeping with the Chinese heritage of many of the congregation, the annual Episcopal visit is held on the Sunday closest to the Chinese New Year.





EMPOWERING HOMELESS YOUNG PEOPLE INTO INDEPENDENCE

Tori Anderson | Director Marketing and Philanthropy | Anglicare WA



Jack* was homeless and had no food, clothes, or books. He managed to find a couch to sleep on but was always two feet away from crisis.

My name is Linda* and I would like to tell you about Jack. I met him when he was 11 years old. He went to school with my son and they played together in the school band.

At the time he was living with his grandfather but would often turn up to school hungry, lucky if he had a slice of bread and a glass of milk all day. By the time he was 14, Jack was really struggling. Incredibly, he was still attending school every day.

The reality was that Jack's house wasn't safe. He had inadequate supervision, inadequate diet, inadequate everything. He just couldn't live in his home. I looked around and nobody was putting their hands up to help. I felt a responsibility for Jack.

He started spending time with my family. Our house was safe, he was respected and he was welcome to ask for whatever he needed to get through the next week of his life.

Sadly, this story is not unique. Right now in Western Australia, over 3,000 young people and children are experiencing homelessness – many are just like Jack.

As the years passed, Jack was grateful but didn't want to be reliant on our family anymore. He wanted to find his own independence, his own identity. That's when we found Foyer Oxford.

Foyer Oxford is a cutting edge youth housing service run by Anglicare WA. The service uses sustainable employment, education and training to accelerate young people out of homelessness and disadvantage, and into independent living. Foyer Oxford provides crucial support services that enable young people to live independently, including living and life skills, financial management, employment support and education opportunities.

Foyer Oxford changed Jack's life.



Jack could be independent in a safe and secure space. The support services were a critical part in helping him navigate all parts of his life. His studies at TAFE allowed him to continue his education, while being supported along the way. Jack has since moved interstate to take up his dream job. I hear from him regularly and he always comes back to Perth for family occasions.

What Foyer Oxford provided is what we all want for our children; a safe and secure home that gives structure, independence and safety to enable them to make their own decisions and grow.

Jack is just one of many kids who deserve our support. You too can put your hand up to help by generously donating to Anglicare WA. Please help Anglicare WA continue the incredible services at Foyer Oxford and provide more young people with independent and hopeful futures.

You can help young people like Jack. Please make a life changing tax-deductible donation to Anglicare WA to support young people in need.

** Jack and Linda's names have been changed to protect their identity*



STAYING INDEPENDENT AS WE AGE

Stephanie Buckland | CEO | Amana Living



People want to remain independent as they age, and getting home support is often the preferred route. Yet, the number of home care packages available is controlled by the Federal Government and unfortunately there is a long waiting list to receive a Government subsidised package. This means some people aren't getting the help they need, when they need it.

A lot of our clients ask us about the alternatives to home care packages and we thought it would be useful to provide advice on the options available. These include the

Commonwealth Home Support Programme, Short-Term Restorative Care, Interim Hospital Package, and private services.

The Commonwealth Home Support Programme (CHSP) is a form of home care that helps older people with entry level care needs. The types of support available includes domestic help, meals, transport, home maintenance and gardening. A range of social programs such as Day Clubs and social outings are also available. Many people access CHSP while they are waiting for a home care package.

Short-Term Restorative Care (STRC) is another program available for people living in the community. It is an eight-week programme designed to help restore a person's ability to care for themselves. STRC is delivered by a care team which may include occupational and



physiotherapists, as well as community care workers who can assist with light domestic duties. STRC is not available to people living in residential aged care or people who have been in transition care in the past six months.

To receive CHSP or STRC services, you need to be assessed by My Aged Care, the Government's gateway to aged care.

If you or a loved one are in hospital and are thinking of home care services an Interim Hospital Package may also provide a short-term solution. These packages are for public hospital patients who have been admitted to hospital and

need support in order to return home. They are limited and you'll need to speak with the hospital's social worker about what is available.

Many people waiting for a home care package also choose to work directly with a home care provider to design their own program of services. At Amana Living, we provide a Value Interim Package which provides five hours of home care for \$199 that can start right away.

If you want to talk through these options, call our customer service team on 1300 26 26 26. Alternatively, visit www.amanaliving.com.au for more information.



St George's Cathedral

Monday - Saturday
8.00am Morning Prayer and
8.15am Eucharist

For details of all other daily Eucharists
 and Evening Prayer, visit
www.perthcathedral.org
 T: 9325 5766

SUNDAY SERVICES

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

SPECIAL SERVICES AND EVENTS IN JUNE 2019

SERVICES

Tuesday 4 June

2.15pm Prayers for Healing and Wholeness

Sunday 9 June

2.00pm Families Connect

Sunday 16 June

5.00pm Choral Evensong with the Order of
 Australia Association

Sunday 23 June

10.00am Choral Eucharist for the Birth of
 John the Baptist

Sunday 23 June

5.00pm Choral Evensong with the Order of
 St John of Jerusalem

Sunday 29 June

11.00am Airborne Forces service

CONCERTS AT ONE

Wednesday 5 and 19 June

1.00pm-1.45pm

LITURGY LECTURES and SATURDAY SCRIPTURES

(8.00am Morning Prayer and Eucharist)

Saturday 8 June

9.00am-10.30am Liturgy Lectures "Under
 the Southern Cross: Worship in Australia".

Saturday 22 June

9.00am-10.30am Saturday Scriptures
 "The Things That You're Liable to Read in
 the Bible: Theologies of the Bible and its
 Interpretation"

SPIRITUALITY SERIES

Wednesday 12 June

9.30am-2.00pm The Eastern Tradition

Wednesday 22 May

9.30am-11.30am Spirituality and
 Transforming City

Contemporary Spirituality

Women's Retreat June 28 - 30 2019

Your are invited to come for a couple of days of blissful silence.

How would you feel about a week-end of being taken care of and not having to think about any of the stuff that usually fills the day? Instead you would have time to yourself, to be quiet, inspired and really relaxed. Tempting? This is going to be a great week-end.

Give Josephine a call if you want to know more

For enrolment or more information
 email Josephine on jojo1@inet.net.au or ring **9207 2696**



Walk Humbly

The Mandorla Art Award for contemporary religious art is Australia's most significant Christian art prize and now ranks amongst major Australian art

awards, in both artistic excellence and prize value.

With the 20th Award to take place in Perth in 2020, the Mandorla Art Award is open to all Australian artists over 18 working in any media. In 2020, artists will be provided with the challenge to visualise the text from the Prophet Micah (6:8):

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

Further information is available at www.mandorlaart.com/2020award

Deadline for submissions 26 February 2020

Announcement of winners 15 May 2020

Finalists' Exhibition 16 May - 6 June 2020 STALA Contemporary,
 12 Cleaver Street, West Perth

Sacred journeys
 2019 END OF FINANCIAL YEAR APPEAL

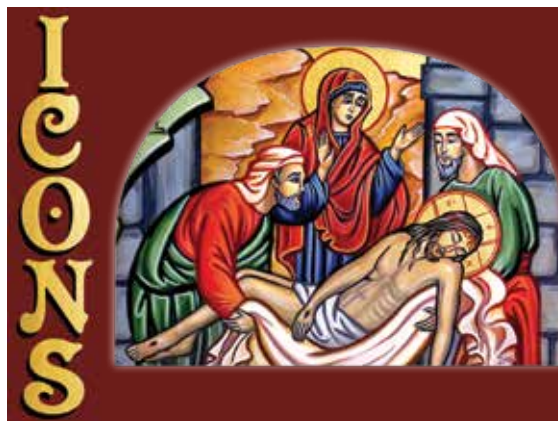
Donate to help more women like Antoinette smile

Thanks to your support, women in Vanuatu are experiencing financial freedom through participation in savings groups

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Crossword solution

S	I		C	H	E	E	R	E	D		G	N
O				E	M	B	E	R				G
				B	E	L						
M				B	E	D	I	M				F
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MESSANGER

GET IN TOUCH WITH US

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

PHONE 9425 7200

EDITORIAL, LETTERS and ADVERTISING

messenger@perth.anglican.org

DEADLINE 10th of every month prior to publication

Articles must be under 400 words and may be edited without notice, images to accompany articles are encouraged

PHOTOGRAPHS

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

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Anglican Community Fund

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

Great News!

We have reviewed our accounts for Parishes and Clergy to provide greater benefits

Changes and Benefits for Parishes:

- Parish Building Reserve saving account interest rate increased from 1.25% pa to 2.00%pa
- Save and Pay and Online savings accounts upgraded. Interest rate increase of between 0.15% pa and 0.75% pa depending upon the previous account held
- New Term Investment interest rates increased by 0.10%pa

Changes and Benefits for Clergy:

- A special rate of 3.99%pa for new Clergy Car Loans during June and July this year to take advantage of end of financial year car offers
- New term investments will receive a 0.25%pa bonus for the initial term
- 31 Day Notice Saver account interest rate increased from 1.15%pa to 1.50% pa
- Save and Pay and Online Savings accounts upgraded. Interest rate increase of between 0.15% pa and 0.75% pa depending upon the previous account held



The ACF has reviewed accounts for Parishes and Clergy to provide greater benefits to help Anglicans be financially stronger.

The changes to existing accounts affected by the review have been made with no alteration to account numbers. Clients with these accounts will be advised individually.

To enquire about the changes, how you can benefit and other terms and conditions that may apply, please contact us.

Disclosure

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

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