



# MESSENGER

A MAGAZINE FOR WESTERN AUSTRALIANS | JUNE 2020



*I know the plans I have for you, says the Lord,  
plans for your welfare and not harm, to give you a future with hope.*

Jeremiah 29:11

# MESSENGER

JUNE 2020

- 03 Editor's Note
- 04 Lift up your Hearts
- 05 From the Archbishop
- 06 Mission 2020+
- 07 Feature - Living Under COVID-19
- 08 Feature - COVID-19 Economic Impact
- 09 Feature - A reflection on how to strengthen community given the impact of COVID-19
- 10 Feature - Isolation? What Isolation
- 11 St George's Cathedral
- 12 Anglican Schools Commission
- 13 Goldfields
- 14 Anglicare WA
- 15 St Bart's
- 16 Amana Living
- 18 Emergency Relief COVID - 19 Responses
- 20 Liturgy
- 21 Obituary Kay Arrantash, Parish of Lesmurdie
- 22 Chaplaincy - John Septimus Roe ACS
- 23 Children and Youth
- 24 Advocacy Commissions
- 25 Theatre and Other Arts
- 26 Mabo Day - 3 June
- 27 News from the Nor'West
- 28 Bunbury Bulletin
- 29 Book Reviews
- 31 Crossword
- 32 Where to Worship / Clergy News
- 33 Classifieds / Crossword solution



## 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



Welcome to the June 2020 Messenger.

As Winter gets underway there is much for readers to sit with and ponder in this edition.

The Living under COVID-19 feature is a series of four articles from Anglicans in various places in Perth – Sue Oliver, a Lay Pastoral Minister in the Parish of Lynwood-Langford-Ferndale, writes of the changes in church and community; Andrew Friars, Ernst and Young partner and member of the Board of Anglicare WA, and his daughter Christina highlight economic impact and the Christian response we can make; Emma Jarvis, Chief Executive Officer of Palmerston Association, and a member of the Parish of Cottesloe writes of three actions we can take; and Dr Joseph Nolan, Master of Music at St George's Cathedral, tackles the matter of isolation from a musician's perspective.

You can read of the wonderful ministry of some of the parishes who have ER programs, as well as the news from schools, agencies and commissions.

Thank you to everyone who has been in contact about the *Messenger* online. Your positive comments have been appreciated by the Messenger Team.

Stay warm and be safe as you read this June *Messenger*.

Come, Holy Spirit!

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

## LIFT UP YOUR HEARTS

*Lift up your hearts.*

*We lift them to the Lord.*

It was the right response. Even though I was the congregation sole, it was the right response. Even though it was just the presider and me gathered at the Lord's table that morning, it was still the right response.

Right, yet strange, like so much at present.

After all, how many hearts do I have? Can I be a corporation sole when I want to, when I have to, when I stand alone by choice or by design? When social or physical distancing is not 4 square metres or 400, is it ever just me and no one else? Me myself alone, an autonomous individual, distinct, private, separated, cut off, adrift, a solitary specimen under a microscope?

These are not questions to be answered, but to be pondered, and right now we have space and time for pondering.

Towards the end of his stint as superior general of the Society of Jesus, Adolfo Nicolas, who has just died in Tokyo aged 84, was asked how to help someone just starting out in the life of prayer. 'I would say, try to enjoy silence; if you come to enjoy silence, being alone, you will find out that you are not alone.'

How many hearts do I lift up at every Eucharist? Always, more than one, because I am never alone. Everyone called by Jesus to follow him is with me. Everyone who is alive, living in faith and hope and love. Everyone who has died in the peace of Christ, all the saints of every age. Yes, and everyone yet to be born who will walk in the way of the cross. The one, holy, catholic and apostolic Church no less. The whole company of heaven who pray that God's will may be done on earth as in heaven.

Perhaps we might make our own Fr Adolfo's daily prayer:

Lord Jesus,

what weaknesses do you see in us that you decide to call us, in spite of everything, to collaborate in your mission?

Frequently we are invaded by the feeling of having worked all night in vain, forgetting, perhaps, that you are with us.

We ask that you make yourself present in our lives and in our work, today, tomorrow, and in time to come.

Fill with your love these lives which we place at your service.

Enlighten our minds and hearts, and do not forget to make us smile when things do not go as we wish.

At the end of the day, of each one of our days, make us feel more united with you and better able

to perceive and discover around us greater joy and greater hope.

We are weak and sinful, but we are your friends.

And when this time of fasting from physical community and communion is over, should we be tempted to ask why bother with church, why bother with our sisters and brothers, let the poet W H Auden speak for us:

If equal affection cannot be,  
may the more loving one be me.





## WINDS OF CHANGE

**A**lmost every morning I seem to have an appointment with the ravens living around Church House. They come and sit for a while on the ledge outside my office window, watching the action inside the building and out, watching me watching them, sometimes making their distinctive cry before flying off on their adventures. Depending on what is going on, that cry can sound like an opinion, or a warning, or at least a wake-up call.

Like COVID-19 itself, these ravens make sure the day begins with a jolt.

In rough weather, it's fascinating to observe their tenacity in the face of winds battering their feathers as storms build, bringing to mind the words of Margaret Wheatley's poem, *Raven, teach me to ride the winds of change* -

Perch where the wind comes at you full force.

Let it blow you apart till your feathers fly off and

you look like hell.

Then abandon yourself.

The wind is not your enemy.

Nothing in life is.

Go where wind takes you

higher lower backwards

The wind to carry you forward will find you

when you are ready.

When you can bear it.

As the strangest Easter in memory reaches its climax on the Day of Pentecost, St Luke's words as his second book opens also come flooding in: 'And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the whole house where they were sitting' Acts 2:2.

Somehow, we have domesticated this terrifying image. Unlike ravens, this violent wind is right inside the house, rattling window frames and rattling us, blowing furniture about, breaking things, wreaking havoc, shaking the very foundations.

If this wind is the Spirit of the Easter Jesus, the Spirit of the crucified and living Lord, the Spirit of the Christlike God, we can't escape the fact that it comes at us as both a threat and promise. Just as many people across the world are still perched with the wind coming at them full force – vulnerable, unprotected, naked – we who are more fortunate than most know we can't be too quick in congratulating ourselves. The truth is that we haven't regained control of our destiny, and business as usual can never be usual again.

One person recently wrote that 'Ascension Day is when Jesus started working from home'. Now that we are slowly emerging from lockdown, we like Mary and the apostles gathered in the upper room fifty days after Easter, are just at the beginning of something, at the birthing of a new world and the new church. We comprehend that much that is familiar probably may not survive, and more newness than any of us likes is rushing toward us.

Rather than struggling to get back control, we, like Jesus' first disciples, are able to brave the storm with tenacity, deeply secure in the Love which is stronger than death. We can give ourselves without fear to the wind which sweeps us where it will - higher, lower, backward. Faced with disruption, uncertainty and anxiety we can keep hope alive, seeking more than a familiar happy ending, trusting the Holy Spirit to carry us forward.

+ Kay







# OUR NOTRE DAME'S FLAMES

Imagine for a moment the devastation for the Diocese if St George's Cathedral was destroyed. Do you remember the wave of grief that swept over the supposedly secular landscape of French society as flames engulfed Notre Dame Cathedral? The City of Lights blanketed by smoke. An eerie orange glow revealed the tears of those who gathered in the night as they stood before this site of cultural pilgrimage, heritage, and worship. There was no talk of the highly politicised French principle of *Laïcité*, or secularism. This touched something deeper than politics. Regardless of belief, those gathered knew here was a symbol of more than the immediate. They were witnessing in real time a loss of deep connection. These stones held memories of ancestor's deepest longings. The beams that burned supported more than the cathedral ceiling; they held a sacred story. They were a canopy of hope, of struggle, of songs and spiritual depths that lasted through plagues, revolutions and wars. On the streets of Paris there was a tangible ache of what can never be replaced, even if rebuilt at the cost of over a billion euros.

I write this reflection on mission fresh after hearing news of a parallel tragedy. One that like the fire of Notre Dame reveals what is deeper than politics, it exposes the state of our souls. Forty times older than the Notre Dame Cathedral. Thirty-two times older than Canterbury Cathedral. Twenty-seven times older than the Church of the Holy Sepulchre.

But unlike the fire of Notre Dame this was not a case of electrical fault or negligence. This was calculated. This was premeditated. This was not just conscious but considered and deliberate. This was not casual vandalism. There were consultations. Cost considerations. This was planned in boardrooms and recorded on spread sheets. Someone decided that a 46,000-year-old cultural heritage site, of one of the oldest continuous cultures in the world, was worth less than an undemocratic short-term money-making for a select few. We know who did it. They knew what they were doing. It was all legal. And my question is, as witnesses to the Good News of Jesus Christ, what do we have to say?

Rowan Williams notes that historians of Western Christian mission have situated missionary movements in the context of this European migration 'most often as conquerors or colonisers'. Tied up in this history the complexities and contradictions of the formation of both universal human rights and the philosophical grounds and justification for racial supremacy and cultural destruction. The term 'mission' for some brings to mind sharing in the stuff Jesus was on about: healing the sick, welcoming the excluded, liberating the captives, loving service, announcing God's kingdom breaking-in. Yet for many 'mission' associated with the eighteenth-century expression of European trajectory of colonisation, dislocation and coerced relocation, the denial and demonization of cultures, place, and literal genocide.

In 2020 it is easy to quote Bonhoeffer and believe we would take our baptism seriously enough to have joined him in resistance to the Third Reich. We too can pick up *The Oxford History of Anglicanism* and read on page 242:

*Even the staunchest apologist would have to admit that Anglican clergy took a leading role in the destruction of indigenous (sic) communities and cultures. In 1830 the Revd William Bedford-- who was then the senior chaplain in Van Diemen's Land -blessed the infamous 'Black Line' that tried to flush the last indigenous Tasmanians out of Van Diemen's Land.*

and too quickly conclude we would never have done such things. Or turn the page and read:

*Clergy also consciously set out to destroy Aboriginal cultures.*

And respond, 'Surely not I?'

If we are to really leave behind the legacy of a Christianity that has more to do with colonialism than Christ, we must refuse to be chaplains to the private sector while they destroy 46,000-year-old cultural heritage sites. Whether it be the British Empire, the Anglican Church or Rio Tinto today, destruction of another's culture is sin. We must have the courage to name it as such.

A genuine Christian response to such realities passes through the Cross and responds without defensiveness in the joy of repentance to join Jesus in standing with those who are doing it tough. Our baptism calls us to be united to the Crucified and therefore renounce playing chaplain to all Powers that steal, kill and destroy. In this moment, the Holy Spirit invites us to be witnesses to God's love. This is the story of the Anglican witness that opposed the slave-trade. The Anglican witness that opposed Apartheid. The Anglican witness that partnered in the drop the debt campaign and lead in faith communities responding to climate change. Speaking to a generation of young Australians in the climate justice movement, I'm deeply aware how genuinely intrigued they are by Jesus followers who are witnessing to God's healing justice in action. Please God, may we be that for them, even while our Notre Dame's burn.





## LIVING UNDER COVID-19

'The world is being re-set'. This was the comment from my daughter a few weeks into imposed restrictions for the COVID-19 pandemic. I rather think she may be right.

Daily news media focuses on what's happening, not only in our own country but also in every country in the world. We can see the worst and the best of what people around the world are doing to deal with the situation. We wonder, what it's going to mean and what can we do and when will it end?

The worst is the number of people who have contracted the virus or succumbed to it; not being able to attend worship with my church family; being unable to attend the funeral of our nephew; and the same week learning of the death in England of an aged family member - from the virus. Being unable to attend worship or socialise with my church family has left a big hole in my life at this particular time.

The best aspect has been the weekly newsletters and worship sheet from Fr Clive, together with the readings for the Sunday service - enabling worship at home at the same time as we would normally meet. There has been a wonderful response from our parish community

to maintain regular offerings, which for some has meant learning to use electronic banking. Some of us have tuned into the Cathedral on-line services or followed *Anglican Archbishop of Perth* Facebook page for updates. The parish leadership team has done a lot of 'Zooming' too - weekly meetings with Priest, Wardens and Treasurer; a parish council meeting and Bible study too! All are new ways of carrying on the business of our parish whilst unable to gather in person.

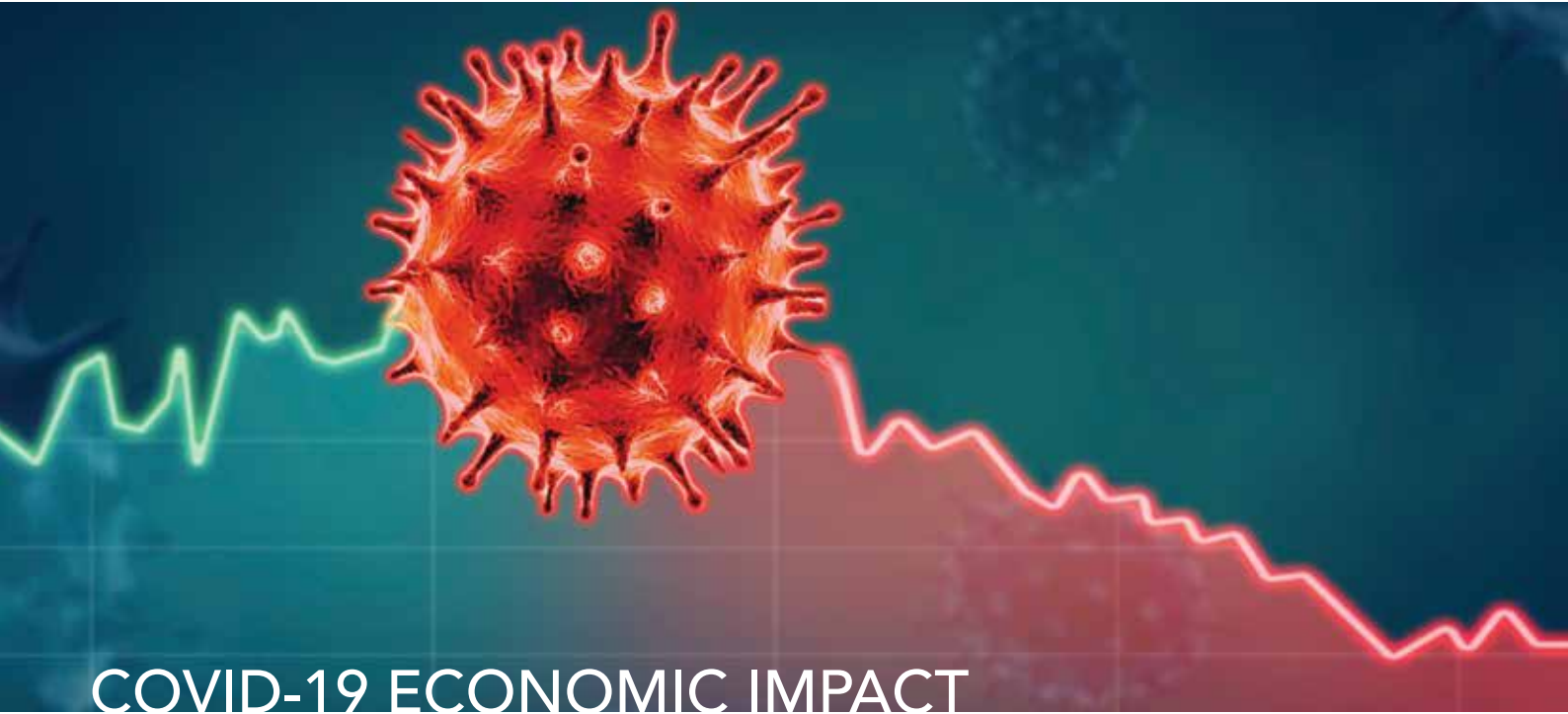
There have been developing changes in attitudes in the general community. Neighbours checking on neighbours for shopping or medical appointments; families and friends who may be physically distanced under normal circumstances have connected via phone or other technology. Musical interludes by professionals and amateurs being uploaded to Facebook or YouTube; marvelling at costumes worn for bin day outings! Standing at the end of the driveway with a candle early on ANZAC Day.

So many things have changed and may never be the same again - perhaps we are being 're-set' . . . I hope so.



## FEATURE

Andrew Friars | Partner in Ernst & Young and and Member of the Anglicare WA Board,  
and Christina Friars | Student at the University of Sydney



## COVID-19 ECONOMIC IMPACT

**T**he outbreak of COVID-19 has impacted the world in lasting ways and has completely reshaped the society in which we live. This crisis is not limited to affecting our health. It has significantly affected us both socially and economically. The Australian government has taken decisive steps to assist in overcoming the economic and social consequences of the pandemic including a \$1 billion economic relief package to support Western Australia.

But is this enough? COVID-19 and its impacts are felt by everyone, particularly those most vulnerable in society. The social and economic effects of this crisis continue to disproportionately impact people living in poverty, persons with disabilities, the homeless and so on. To see the dimensions of this impact lets look at two examples: The first is John who was living on minimum wage and was always one paycheck away from being able to feed his family. John has now lost his job due to COVID-19 and will struggle to get it back. He can't pay his rent and for the time being is protected – but for how long? John is representative of a significant number of Western Australian people today. However, it is not only the under privileged who are impacted. For instance, Mary is doing well in life. She owns a gym and has a great lifestyle. Mary took a second mortgage on her substantial home to set up her gym business, but with the new government restrictions her business shows no sign of running at profitable levels. She has had to fire 20 staff and cannot make

her loan repayments; her house is on the line. That's 20 staff plus Mary who are in need of support.

John and Mary's financial situations highlight the scope of the economic impact of the coronavirus. Over 62,000 jobs have been lost and many businesses are facing bankruptcy in WA. We can only expect it to worsen when JobKeeper payments stop. Although our government has implemented tools and measures that can support such individuals, how long will they last? How will the support agencies be able to assist the massive welfare needs of the people affected?

The question we must ask ourselves is how we can respond as an Anglican community in this time of coronavirus - a time in which no one is immune to such negative economic and societal effects. How will our community help those who do not have the privilege to help themselves? We can contribute to organisations such as Anglicare who help people that need it the most. We can emphasise shopping at local businesses. We can volunteer our time. We can do many things.

But who is 'we'? Ultimately, in all tragic situations in human history, it is the good deeds of the individuals that truly make the difference. The singular contributions of the many comprises the 'we' that makes up our community. If we let our faith guide us as we respond and take action at an individual level, our community will flourish. 'We' will thrive despite the challenges we face with this pandemic.





Emma Jarvis | CEO of Palmerston Association | Member of St Philip's Cottesloe and former Examining Chaplain

## A REFLECTION ON HOW TO STRENGTHEN COMMUNITY GIVEN THE IMPACT OF COVID-19

*So speak encouraging words to one another. Build up hope so you'll all be together in this, no one left out, no one left behind. I know you're already doing this; just keep on doing it.* 1 Thessalonians 5:11 The Message (MSG)

The impact of COVID-19 on our communities has included physical illness, job losses, mental health concerns, disconnection and isolation. However, there have also been opportunities to 'do life', differently. I have reflected that meaningful connection, comfort with vulnerability and using gifts and talents have been key to strengthening community as we have sought together to encourage one another, build hope and make sure that no one is left behind.

### Meaningful connection

It takes intention to have meaningful connections with others. My church community has ensured that we are 'together whilst apart' through facilitating weekly phone calls. I received a call from someone I do not know very well as we do not usually attend the same service. Her humanity, intentionality, and act of service for me was a blessing. As we consider how to strengthen community in the context of the COVID-19 pandemic, I hope that we continue to lean into relationships, both old and new, with increased intentionality and authenticity.

### Comfort with vulnerability

I'm usually energised through being around others, so in the context of isolation I've emotionally hit the wall in a few moments over the last few months. Genuine conversation and meaningful connection are crucial to strengthening us as individuals and as a broader community. We need to be proactive in seeking these out. Being comfortable with my vulnerability allowed me to ask for help, pray with others and to receive encouraging words. Together these built my hope. If you have noticed that you have times when you feel uncertain or unsafe, ask for help.



### Using gifts and talents

Communities are built when people's gifts, strengths, capacities are brought into the world. I work with an essential service that stayed open to serve vulnerable people in our community. We lacked personal protective equipment and were concerned about how we could protect one another's health. I contacted our church community sewing group to ask for help. One week later I had 40 freshly sewn facemasks delivered to my door. They used their gifts and talents to serve the vulnerable in their community. What a blessing!

So as you consider your role in strengthening your community over the coming months, I invite you to reflect on the following questions:

- How can I seek meaningful connection with others?
- How comfortable am I asking for help?
- What are my gifts, strengths, capacities that I can offer to others?

Finally, I encourage you to pray for yourself, for those you love, for friends and neighbours and your local community.



## ISOLATION? WHAT ISOLATION...



This could well be the response of many a church organist to the current situation regarding COVID-19 as hours are spent rehearsing alone, often in very intemperate conditions in an ecclesiastical setting. The fortunate organist may be able to roll out of bed and straight onto a digital practice instrument in the comfort of their own home.

Joking aside, being an organist does at least prepare you well for a pandemic such as COVID-19. It has to be said that here in WA, we have been incredibly fortunate in both the low rates of infection and in the minimal lock-down we have had to endure compared to New York and many parts of Europe.

Even more additional good-fortune is that we have been able to continue broadcasting services of worship online and that the collegiately of working with some of the cathedral lay-clerks has been able to continue. All of our musical endeavours during COVID-19 have been brilliantly supported by the new Dean of St George's Cathedral, The Very Reverend Chris Chataway.

It is easy to assume, in our isolation, to forget the importance of our work and the privilege of the talent God has bestowed on musicians to offer to our fellow human beings. Whether the music is produced in a concert hall, a recording studio or on the balconies of Italian homes, it speaks and

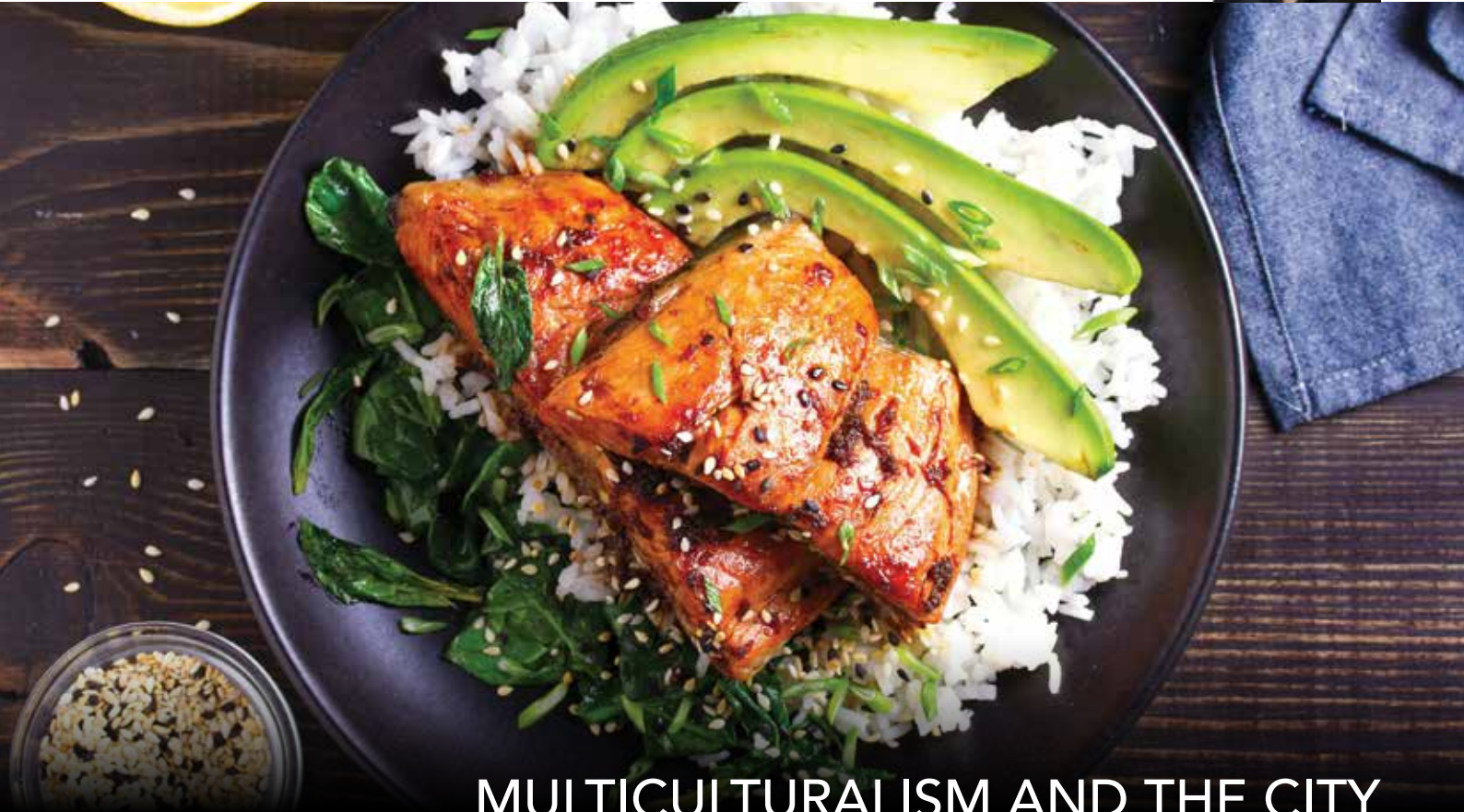
binds people together in a way that sometimes words cannot. Barber's *Adagio for Strings* as an anthem to 9/11 is an obvious example.

Responding musically to an invisible virus such as COVID-19 is far more challenging. I have seen many videos of organists uploading hymns to Facebook for people to sing along to and virtual choirs and orchestras coming together via the ubiquitous platform, Zoom. The music in the broadcast services from the Cathedral has apparently brought considerable comfort and joy far and wide.

However, it is the overwhelming desire of people to come back together again that resonates most powerfully with me. Choristers are asking on a regular basis 'when can we start singing together again' and when asked what they miss most in isolation 'singing in the Cathedral Choir' has been hitting my inbox from chorister parents. The Cathedral Pastor reports that congregation members are desperate for the return of cathedral services.

Whilst technology has allowed music to continue and to be heard by everyone, this pandemic reinforces that 'music live' created in a living spirit to the Glory of God cannot be matched. Dean Emeritus, Dr John Shepherd, often spoke of the 'Beauty of Holiness'. This is to be found when we are together in the praise of God.





## MULTICULTURALISM AND THE CITY

Whenever I hear the word 'multicultural', I think about food. Of the many benefits to working in the city, access to delicious food from different countries rates high in my book. My current favourites include a magnificent teriyaki salmon from Jaws Sushi, and chicken pho from Beansprout Café. Throughout my life I am grateful for many memorable meals with new friends and old, sharing hospitality, connection and community as well as delicious new tastes and smells: small windows into cultures and faiths different to my own.

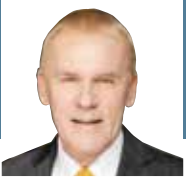
As an adventurous and enthusiastic eater, it makes me sad when I see tourists (usually on one of those ubiquitous travel shows) turn their noses up at meals lovingly offered by hosts eager to share their national cuisine. Sharing meals and offering hospitality is one of the best ways to get to know people, and one of my favourite ways to embrace multiculturalism. It also makes me sad to consider the lack of hospitality we have shown as a nation to people who seek safety and refuge in our country. We are missing out on many wonderful experiences, least of all delicious food!

The book of Acts offers us a theological insight into the act of sharing hospitality with people who do not eat the same foods as us, in the story

of Peter and Cornelius (Acts 10). As Peter waits hungrily for his lunch, he is confronted by a vision and a voice telling him to kill and eat animals he considers profane and unclean. In this wonderful story of divine synchronicity, we find Peter able to put aside his long-held beliefs, to share the Gospel with Cornelius from the Italian cohort. Once again, the message of God's love for the whole world is proclaimed. The Holy Spirit is poured out on Jew and Gentile alike (and yes, I always stop to imagine the delicious Italian ragu that Peter might have enjoyed, thanks to his new found understanding of God's love for 'the other!').

Of course, being open to trying new cuisines is only a small beginning in the process of making community, sharing hospitality and welcoming people who we might, in our weaker moments, consider 'unclean,' or unworthy. The Gospel message is one of welcome for the whole world, regardless of faith or culture. To quote St Peter: 'God has shown me that I should not call anyone profane or unclean.' In this time of world-wide suffering and isolation let us commit ourselves to find new ways of gathering around God's table together, to share in gratitude the bounty of love, forgiveness, grace and acceptance that God has laid before us.





## HONOURING OUR COMMITMENTS

What a difference a month makes! In the last edition of the *Messenger*, I was writing of how our schools were off-campus and online for learning. Yet by mid-May, all ASC schools had their students and teachers back on-campus and offline. Well, not fully offline. Twenty-first century learning involves considerable online connectivity. Importantly, all year levels in our schools were engaged in what we know as face-to-face teaching and learning.

But life in WA schools, as in the church and society is far from normal, as we navigate the path of the 'new normal'. School Chapels have limited use, with services largely not occurring due to the 20-person restriction. Large gatherings are out; excursions, most sports, camps and off-campus 'anything' also are off limits. Yet most importantly classes are back to normal. Students are connecting with each other and their teachers in person, albeit with the increased levels of hygiene, cleaning and safety applying throughout our schools.

Here in WA we may be coming towards the end of Phase 2 of the roadmap for the easing of COVID-19-related restrictions. Yet we are in the earliest of days in relation to the world moving to a stable new way of being.

At the very beginning of the COVID-19 crisis escalating in Australia, the Anglican Schools Commission (ASC) took two important decisions. These decisions were taken in a timely way and deeply grounded in our mission, purpose and values. These two decisions revolved around our two key stakeholders – our students and our staff.

Some families in ASC schools were directly affected by the economic impact of the COVID-19 pandemic with job losses, significant reduction in work hours or business closures, causing significant financial stress. We made a commitment to all families in ASC schools that no child would lose their place at one of our schools due to their parents or carers losing employment through the impact

of COVID-19 and their means to pay school tuition fees for Term Two. Our decision was to offer support where it was needed. Some families lost all household incomes, others partial, yet others retained their usual employment.

Our priority has always been the quality education and wellbeing of every child. This remains our priority and commitment at this challenging time. The ASC remains committed to assist families in every possible way to continue their child's enrollment at any of our schools. This commitment would be considered a success if no child had to leave an ASC school at this time of COVID-19 due to their family's inability to pay the tuition fee right now.

The second commitment was to our staff. From the beginning, we advised our fulltime and part-time staff that their employment would continue as we moved from face-to-face to online learning from home. At the time we did not know how long this would last, but we knew that if we could support them through this period by way of employment, it was a good and appropriate way to honour their commitment to us. This was well before the Commonwealth Government's JobKeeper program was announced. As it turns out, schools are now back 'fully operational' . . . our staff are needed now more than ever.

Both commitments of late March 2020 have been honoured in full. They were values-based decisions, made in a timely but not hasty manner.

The ASC's first Core Value is 'Faith' - *Living and teaching Gospel values and Anglican traditions*. I am proud to lead an organisation of over 1,700 employees and almost 15,000 students, all who depend on one another and care for each other in tangible ways, in good times and in bad. Now more than ever we need to teach Gospel values by living them among those around us.







## GROWING UP

**M**ost of the trees and shrubs in Karlkurla Bushland Park are a century's re-growth, after the whole landscape was cleared down to the dust and rock by the early miners. But keen volunteers in recent years have helped with revegetation, planting hopeful seedlings of some of the species that thrive here. Young trees, all about the same age, stretch skywards, digging their roots down into the earth. I saw such a gum tree this week, about twice my height, set on its vigorous, carbon-fixing, habitat-providing career.

But then I spotted, just above ground level, a thick, black, plastic cable-tie, wrapped tightly around the slender trunk. A few years ago, the cable-tie had efficiently anchored the spindly seedling to a guardian stake, saving it from probable death by trampling or wind-storm. Now, however, the plastic was beginning to cut into the tree it had once helped to protect. Like a tourniquet or ring-barking, the cable-tie might even kill the growing tree, cutting off its supply of water and nutrients from the roots deep below.

This could not be allowed to happen! After wrestling unsuccessfully by hand with the cable-tie, I resolved to come back the next day with scissors or a knife. One quick cut was enough. Now there's one more tree in the park that has a good chance of flourishing.

People, too, sometimes need to cut away habits and supports that might once have kept us safe.

As the years go by, rather than protecting us, they begin to threaten us. Ideas about God, for example: children need to know that a heavenly Father loves them, while teenagers, necessarily rebelling against parental authority, need to let go of that image and encounter, instead, the inspiring Spirit who lures them to stretch towards risk and adventure.

Ideas about Church need to change, too. There are times when it has been life-saving to have clergy and lay leaders consistently provide a service for us to attend, a sermon to hear, perhaps some music, an hour of connection with something bigger and better than ourselves. But if Church is only ever somewhere we go, if we have time, we won't flourish in the long term. Something needs to cut us free from those assumptions about church attendance, and invite us to grow into the Church as something we are, for other people, not just somewhere we go, for our own benefit.

Some parts of my vocation as a priest are like taking scissors or a knife to habits of faith, church and language that have become constricting rather than protective for the people I serve and the Church I love. If all we do and say is what we have always done and said, there will be no future flourishing. I pray for a sharp eye for the human habits that threaten to cut off the flow of Good News among us and, beyond us, to others. I pray for a strong trust in the God whose promise is, always, abundant life.





## HOME STRETCH: WORKING ALONGSIDE YOUNG PEOPLE



Unlike many other young people who can continue to live at home until they're ready to fly the coop (and return home if need be), those in State Care are expected to make their way the moment they turn 18. Care leavers in WA have described, to Anglicare WA, feeling abandoned and dropped by a system that failed to adequately prepare or support them in their transition to adulthood. Nationally those who leave care at 18 are over-represented in homelessness statistics, in the justice and health system, are more likely to leave school early and are over-represented in unemployment and teen pregnancy figures.

International research shows that where young people are supported until the age of 21 education participation doubles and homelessness rates are halved.

As part of the National Home Stretch Campaign, AnglicareWA has been at the forefront of advocating for the extension and enhancement of support offered to care leavers up to the age of 21.

Since 2018 the Western Australian Department of Communities, the Centre for Social Impact, and Anglicare WA have led a process to design a local response to this issue. The design process has prioritised young people's voices in the development of a model of enhanced support, one that is now being further developed and tested within the Home Stretch WA Trial.

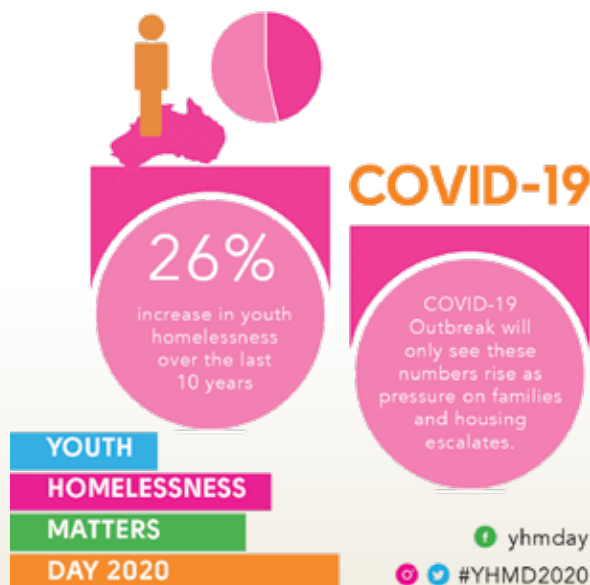
As the trial has progressed, we have continued to work closely with, and employed, several young people who have a lived experience of the foster care system. They have offered remarkable insights into the challenges people in care face and have worked hard to design options that will lead to better outcomes.

**273 Young People will leave care in 2020**

**135 of these young people are Aboriginal**

There is also a clear gap in attending to the needs and aspirations of Aboriginal young people transitioning from care. Recognising this, Yorganop, Western Australia's Aboriginal foster care agency, and Anglicare WA have started working together in partnership with young people and their communities to explore what meaningful support might look like for Aboriginal young people leaving care. The partnership will elevate the voice, perspectives, and worldview of Aboriginal young people and their families; helping them to articulate how a Home Stretch offer of support will best work for them.

Through the Home Stretch project our goal is to offer every young person in care supportive and viable accommodation until the age of 21 (and hopefully beyond) so that they might have better outcomes and better lives.







# St Bart's

## TRINITY AS OUTFLOWING OF DIVINE SELF-GIVING LOVE

The Franciscan theologian Bonaventure, who lived from 1217-74, viewed creation as the outflow of divine, self-giving love. The Father is the source of the fountain full of goodness, with the Son the person eternally generated by the Father's poured out goodness.

And so, the Son is the Word, the ultimate likeness to the Father. The Son (the Word) is generated by the Father, and together they breathe forth the Spirit in an act of full freedom from their loving will. The Son communicates the Father to the created order in an eternal procession of love, which exists in time and history as the missions of incarnation and deification.

Contemporary Franciscan, Ilia Delio, uses Bonaventure's Trinity as overflowing love to state that Jesus' mission was a dynamic process of whole-making, which is always offered but never imposed. Whole-making as salvation is never abstract or conceptual, but always concrete and personal as it is expressed in reconciliation and renewed relationships. For to be saved is to be restored to health, to be made whole. This process commences with the person recognising their need to be made whole.

Jesus sought, and through the church continues to seek, to overcome divisions - for there to be whole people, whole communities, and wholesome living. The people experiencing the trauma of homelessness represents a clear sign of disease in our society. For some people there exists separation, marginalisation and disadvantage. The health we seek in our community requires concrete relationships of compassion, peace and forgiveness through dedicated, attentive people.

St Bart's has such people, as does the other caring agencies of the Anglican Church and the people attending their parish church. St Bart's staff focus on supporting people to obtain and maintain their long-term stable accommodation, which can be a place that they can call home.

To enable this outcome for a St Bart's consumer, the staff member requires - beyond their necessary knowledge, training and skills - relational gentleness that supports and enables the consumer in a whole-making process.

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





## AGED CARE MINISTRY IN A PANDEMIC



COVID-19 represents one of the biggest health and economic challenges for countries, organisations and individuals across the world. But there's also an underlying wellbeing challenge that organisations like us face.

There's the need to strengthen staff resilience, while acknowledging and addressing their fears about COVID-19, both in terms of the risk to the people in their care but also their own family.

The need to provide comfort and reassurance to residents, clients and their loved ones about the steps being put in place to safeguard their health. All the while making sure they continue to feel connected, safe, and loved.

The need for incredible compassion when end of life circumstances are made doubly hard to deal with in light of the Government's social distancing measures.

It's a challenge that Amana Living has been well aware of and it is why we've put our chaplaincy team at the heart of our pandemic response. However, our chaplaincy team has experienced its own trials due to COVID-19.

The retirement of staff, the Government cautions around over 70s not working on the frontline, and the need to exclude volunteer pastoral carers, along with other visitors from our centres has put unprecedented pressure on our chaplains. In the space of a month, our chaplaincy team halved in size.

Thanks to the ingenuity and fortitude of our Senior Chaplain, The Revd Jeni Goring, adversity has been turned into opportunity. Recognising the impact of COVID-19 measures on local churches, Jeni reached out to the Parishes of Beechboro, Applecross and Darlington-Bellevue to see if there was a way we could help each other.

With the support of the Archbishop and each parish council, we now have The Revds Jill Gleeson, Wendy Gilbert and Chris Bedding supplementing pastoral care across Amana Living. Jill and Wendy are familiar with Amana Living and already work with us, but ministry for



The Revd Jeni Goring

people living in a dementia unit has been a new experience for Fr Chris.

All three priests have played a tremendous role in making sure our staff, residents and clients have access to vital pastoral care during an unprecedented time. We cannot underestimate the emotional toll of COVID-19 and it has been so important to have experienced priests on board who can help to nourish the soul of our staff and customers.

With Sunday worship resuming, these wonderful priests will return to their parishes but with bonds that have been reinforced through a shared experience. This partnership and sense of community is one of the many reasons I love being part of an Anglican organisation.



# Trying to make sense of Home Care subsidies can be overwhelming

To help we've created this simple guide

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## Step 1. Visit your GP to ask for an ACAT referral

Or call us and we can request the referral for you.  
(ACAT - Aged Care Assessment Team)

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## Step 2. Have your ACAT assessment at home

You will be contacted by the ACAT to arrange to visit you and work out the amount of help you may need.

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## Step 3. Complete an Income Assessment with DHS

Call us on 1300 26 26 26 and we will mail the form to you.

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## Step 4. Wait for three letters

1. ACAT letter approving your care level.
2. DHS letter with your income assessment.
3. Home Care Package Assignment letter - *this may take 6 to 12 months.*

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## Step 5. Got all the letters? Get moving!

You have 56 days to organise your services.

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## Step 6. Compare service providers

With your letters in hand - call your preferred providers to compare services and costs, and hopefully we're one of them.

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## Step 7. Select a service provider and sign up

Your services can start immediately.

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If you find yourself stuck, call the team at Amana Living. Leonie and Andrea have helped hundreds of people get their entitlements.

**It's an obligation-free service.**

Call us anytime during office hours.

*Amana Living is the aged care agency for the Anglican Diocese of Perth, and has been providing quality care in WA for over 50 years.*

**1300 26 26 26**

[amanaliving.com.au](http://amanaliving.com.au)



**AMANA  
LIVING**

*part of the Anglican community*





# COVID-19 RESPONSES

The Revd Jeff Astfalck | Priest in Charge | Armadale

## EMERGENCY RELIEF MISSION, ARMADALE

The twentieth-fifth chapter of Saint Matthew's Gospel proclaims *'For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me'*. And this is what happens at the Anglican Church at Armadale.

St Matthew's runs The Church Café which caters for our paying clientele, with the occasional hot meal and food hamper provided for those in need. I was three months in as a brand-new Priest-in-Charge and this world was turned on its head, due to COVID-19.

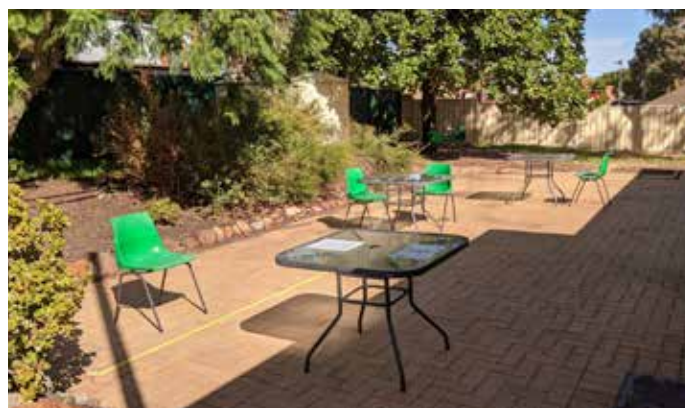
With tremendous resilience and dedication these godly people overnight transformed the café into a centre for mission for those in need and the exceedingly rare 'take away' client. Two parishioners have been on duty, five days a week, ready to make a hot drink and meal for those in need as they arrive, to have a chat and share some company, and to be provided with a food hamper. As it has got colder, we have also had blankets on hand for those without adequate warmth.

These can be long boring days with few visitors or terrifying moments when sometimes large mobs of people descend. Early on the parish centre was locked down with the volunteers inside, and a system where those in need could order and receive their meals at a safe distance.

The people of St Matthew's have great faith and have been regularly attending church via our dial-in phone conference that enables nearly all our parishioners to join if they wish. It isn't a hi-fidelity solution, but it is one where we can all be present, and all can contribute.

We have been blessed with secure funding for 1,000 food hampers this year, double that of last year. Although this sounds a great deal, it is only four a day and often our demand can exceed supply.

The good news of Our Lord Jesus Christ is being loudly promulgated through the streets of Armadale shown by the acts of love and caring from the people of St Matthew's.



## EMERGENCY RELIEF - PARISH OF MT LAWLEY

The Revd Stephen Conway | Priest in Charge | Mt Lawley

In the eight weeks since the formal suspension of public worship services, the Church Hall at St Patrick's has become a hive of activity of a different kind. PPE-clad (socially distanced!) volunteers decontaminate, sort, and package a flood of donations, which will soon become food hampers, hygiene kits, and care packages to be distributed throughout the wider community. A loose network of small businesses, churches, and exuberant community volunteers from across five suburbs have poured their time and their resources into trying to minimise the wide-reaching economic impact that COVID-19 is having on the day-to-day lives of many families.

With a steady week-on-week increase in demand since lockdown restrictions were put into place, we're not certain that we've seen the full extent of this crisis just yet. At the time of writing:

- 50+ of our Care Packs for the homeless (1280± calories of pre-sealed food, provided with the aid of Anglicare WA) are distributed primarily from St Alban's soup kitchen every Saturday, with surplus made available throughout the week
- 30+ hampers of fresh/preserved food, frozen pre-cooked meals, and toiletries are distributed to families

and those unable to leave their homes to go shopping every week

- 10+ hot meals are taken to those living distantly from their communities or in social isolation every Sunday

We give thanks to God that in what for many has been a time of crisis and scarcity, that compassion, and the means to feed the multitudes have been found in our communities.

**If you or someone you know is in need of assistance as a result of COVID-19, please email us at [care@stpatricksmtlawley.com](mailto:care@stpatricksmtlawley.com) and we'll do all that we can to offer aid.**





## PARISH OF WARNBRO - EMERGENCY RELIEF

St Brendan's has been offering a Homeless Respite to the needy since 2016 providing a sit down two course cooked meal for 60-70 people every week, together with showers, washing clothes and groceries, clothes, tents and sleeping bags, also a podiatrist and hairdresser monthly. With the Coronavirus, changes had to be made to offer take away food and people sitting in small groups around the park. We also lost food and money donations from the church community and many of our elderly volunteers had to stop due to their need to isolate.

Through the Archbishop and Lotterywest, St Brendan's was able to source funds to support people with Emergency Relief, with food or petrol vouchers and utility bills. This has enabled St Brendan's to reach a whole new group of people in need. We are now getting referrals from Child Health Nurses, the local Council and prison chaplains. We have found there is a growing number of people directly affected by the shutdowns of industry who have never had to seek support previously. For example, one single mother who was working casually is struggling and is now living in a tent with her son. We were able to help with food vouchers, tent and sleeping bags as well as a cooked meal on a Friday. Or the young family of five into which a new baby had been born, with the husband out of work due to mental health issues, simply struggling to put food on the table. We were able to help them with food vouchers and a hot meal.



We have integrated the emergency relief with our Homeless Respite on a Friday as we can offer them more than just food vouchers, but also the other items. With our loss of elderly volunteers, we were blessed with two younger people who were looking to rebuild their own lives coming along to help as volunteers just as the Coronavirus started. Sarah Montgomery and Darren Perry have been every week since as volunteers making a wonderful contribution and supporting our Homeless Respite Co-ordinator, Leanne Doyle.







## WELCOME BACK!



'Welcome back! St John's is open again for our community. Please come in!' That's the message that went up outside St John's Old Cathedral Kalgoorlie on Monday 18 May.

Our church building, right in the downtown area, with lots of passing foot traffic, is normally open every day. It is great to be able to open the doors again for the many visitors who drift in and out. Some come to see the historical plaques and soak up the architectural ambience. Some come to pour out their troubles or their joys to God, or just to sit and think, quietly taking spiritual shelter in a place that is open to everyone.

Welcoming our Sunday congregation back was more of a challenge. There was a lot of dusting, and an extra service to timetable. Many parishioners were emailed and telephoned. We invited them to book themselves a pew for a particular timeslot, to keep our numbers under the regulation 20. Safety plans were made and lodged with the relevant authorities. Decisions were taken about how to wrangle rosters, arrange furniture, and adapt the service booklets to the circumstances.

We are a small congregation with a large building. We know that parishes with larger congregations or smaller buildings have not yet been able to juggle all the needs and responsibilities associated with starting Sunday services again. How we all long to gather again, see each other's faces, greet each other with the peace of Christ, share the bread and drink from the common cup! Alas, there are many hurdles still to be cleared.

Some of those hurdles are less administrative and more theological.

When so much has been going on in our community and the world, we can't just slot back into our old groove in the blink of an eye.

It's good to remind ourselves of who we are. We're not just churchgoers, much though we love going to church! By our baptism into Christ, we are the Church. Some of us have been connecting with live-streamed or pre-recorded worship. Others have been saying our daily prayers quietly at home, reading our bible, perhaps using the phone or Zoom to pray with others, or reading sermons circulated by email. So, once inside the building, we began by renewing our baptismal promises. Before that, outside the church door, we prayed:

*Holy God,  
you are caring for us and for all people  
through this long season of epidemic disease.  
Thank you for your constant companionship  
in our homes,  
for feeding us with your word,  
and for hearing the prayers of our hearts  
while we have been unable to gather  
as the Body of Christ.  
On this joyful day,  
re-unite us by your Holy Spirit  
so that we may see your love in one another's faces  
and, in the breaking of the bread,  
recognise the Lord Jesus,  
who lives and reigns with you in the unity  
of the Holy Spirit,  
one God, now and for ever. **Amen.***



This crisis is not over, not by a long shot. We need God's continuing care. So, in the Prayers of the People, we prayed:

*Give us courage and calm as we live  
through these changing times.  
Make us grow closer to each other in care,  
even as we maintain our distances.  
Make us good neighbours for people  
struggling with loss of work,  
loneliness, anxiety or trouble at home.  
Remind us that you are always with us, wherever we are.*

In some parts of the world, people stuck at home have come to their front doors to applaud health care workers for their faithful service. We want not just to thank them, but to thank God for them. Some of them are members of our own congregations.

*We thank you, loving God,  
for all who are working so hard  
to care for the sick and reduce the spread of disease  
in our community.  
Thank you for the dedication of hospital,  
medical and aged-care workers,  
and scientists working on treatment,  
prevention and vaccines.  
Refresh and inspire them by your Holy Spirit.*

Who 'we' are has changed since last we gathered. Members

and beloved friends and family have died, probably not from the coronavirus, but from more ordinary causes: accident, sickness, or simple old age. With limits on the numbers allowed to attend funerals, we have not been able to gather to farewell them. Bishop Brian Kyme is just one of those treasured members whose life we were not able to honour at a public funeral. Back in church, we will want to acknowledge our grief for those who have died, give thanks for their lives, and perhaps plan for a public memorial service when distancing arrangements are lifted even further. So we prayed:

*We thank you, living God, for the life of those we love  
who have died since last we gathered in this place.  
We remember especially . . .  
We trust that they are at peace,  
and in your everlasting care,  
through the death and resurrection  
of our Lord Jesus Christ.*

How have you been praying through the separation and the suspension of our common prayer? How are you praying through the administrative and theological bumps of our journey back into our church buildings? How will we keep praying, through the long months of uncertainty and change? However we manage it, the Holy Spirit is always with us, to guard and guide our common prayer, and our life in Christ.

## OBITUARY KAY ARRANTASH PARISH OF LESMURDIE

The Revd Ron Ross | Priest-in-Charge, Parish of Lesmurdie

St Swithun's Anglican Church in Lesmurdie is aged 110 and going strong. Built by the Sanderson family, using local laterite stone, the Rock of Ages lives here. Been through a few wars, including this current COVID-19 calamity. Above the Perth plain, there's nothing plain about the beautiful people up here.

St Swithun's in Lesmurdie sadly lost a beautiful lady of our Lord on Thursday 26 March, Mrs Kay Arrantash. All our churches may have had to shut their doors the previous Sunday but there was never a closed door or closed heart for our dearly beloved Kay Arrantash. She feasts now with her Lord and Friend, Jesus of Nazareth, in the eternal Upper Room.

Kay was one of our Parish Wardens; a Synod rep, a parish councillor, and sometimes Secretary, a frequent visitor to the residents of our local nursing homes. She and her husband Bernard hosted Melbourne Cup Luncheons and pancake nights. Kay also emailed out the weekly pew sheet, and was in our Mothers' Union, and supervised all our Prayer Tree requests.

Truly, Kay was one of the 'rocks' on which every church is built; faithful and encouraging, generous, compassionate,

wise, ecumenical, prayerful, welcoming, always ready to reach out to anyone in need. Kay came to St Swithun's from St Barnabas', Kalamunda, with Bernard (son of the late The Revd Canon Reg Arrantash) at around the time that our little church became a parish in its own right under its first full-time Rector, The Revd Kevern Rapkin, in 1990.

Kay has left an indelible legacy. Her genuine warmth and outgoing personality stretched well beyond our church. Through her life Kay was an active member of the Girl Guides Association. Most recently she was the State Adviser of the Trefoil Guilds of the Girl Guides Association of WA, only handing over the reins in that role this year. Her influence reached across the generations.

St Swithun's was indeed blessed to have Kay Arrantash among us. Kay fleshed out her deeply delightful infectious (is it ok to use that word?) and forever hopeful Anglican-flavoured faith. Kay Arrantash will be remembered as one of the saints of St Swithun's. Our lives are the poorer for her passing, and richer for her presence. Rest in peace dearly beloved Kay. Thank you for your long and loving ministry among us, in Jesus' name. Our sympathy and prayers are with Bernard, daughter Debbie, and son Mark.



## CHAPLAINCY

The Revd Liz Flanigan | School Chaplain

# CHAPLAINCY AT JOHN SEPTIMUS ROE ANGLICAN COMMUNITY SCHOOL

It is a great gift to be part of the energetic and committed chaplaincy team at John Septimus Roe Anglican Community School which includes two full-time Chaplains and two part-time interns to cover our two Primary campuses and our Secondary campus.

As with people in most lines of work, we have been consistently reinventing the way we fulfill our roles over the past couple of months, as the status of the Coronavirus has meant our circumstances have been changing week by week.

As our Principal often reminds our team, one of our primary roles is 'being present with positive intent' which we have had to modify and do in new ways. When students and staff were involved in remote learning, we made a point to keep in touch with students via Teams and SEQTA and our staff by email and phone. When the staff returned to school, we dropped in to departments and classrooms when we could, to check in. Now that students are back as well, we are able to see them in person, which we are all very happy about!

Isolation, health concerns and remote teaching and learning have brought with them anxieties, loneliness, disconnection, work challenges and many other things, and as well as holding the school community in our prayers, we always aim to get alongside those who could use a listening ear and some extra support, spiritual and otherwise.

While we are unable to hold Chapel Services the way we traditionally would, we have begun to get quite creative to make sure our key messages of God's love are still getting out to the students. The Revd Brad Galvin (Senior Chaplain) and Doug McKay (Intern) have developed some creative and fun video Chapels to share with our Primary students while they were at home which the students really enjoyed. Since the return to school we are now aiming to bring the Chapel experience to every single primary classroom on both campuses over a two-week period. It's a wonderful opportunity for a more personal touch in a smaller setting. In the high school, Maddy Sparks (Intern) and I have developed an online Chapel service with a mix of video and text which will be delivered by PCG tutors to their classes each fortnight. We are also dropping in to PCGs to say hello and to say a prayer and be present whenever we can.

We haven't forgotten our parents during this time and so instead of our parent prayer group being held in the Café we held our first prayer meeting of the term via Zoom. It was a wonderful opportunity to pray together and we look forward to another prayer meeting later in the term.

As things continue to evolve and slowly return to the usual pattern, our team will embrace all the opportunities we have to share God's love in word and action in this community. It is a privilege and a gift to work and minister in this place.



**ANGLICAN BOARD OF MISSION**  
*Working for Love, Hope & Justice*



**COVID-19 GLOBAL  
EMERGENCY RESPONSE**

*Tax Appeal*



## HELP OUR PARTNERS **STOP THE SPREAD**

Please support this appeal to ensure our partners will have access to essential COVID-19 information and sanitation resources.

To find out more, please visit [abmission.org/tax2020](https://abmission.org/tax2020)



## THE NEW NORMAL

The months leading up to our move to Australia were as you would expect a little frantic. Not only were we preparing to pack and ship the contents of our small house in Belfast to the other side of the world, but I was in the final stages of writing the dissertation for my masters.

For the preceding three years, I had been studying within the Mission Education Department of Church Mission Society [CMS] an organisation that may be familiar to many of you reading this.

Although I didn't appreciate the 4.30am drives to the airport to catch the first flight out of Belfast to London what I do now appreciate is how my Masters has equipped me for the 'New Normal' we are living within.

The Master's program and community that CMS established was unique in several ways. Some years before the Church of England had given CMS permission to develop a training program for a new initiative called 'Pioneer Mission' or to borrow an Australian translation 'Imaginative Mission'.

Although some historians are keen to point out that priests have always been called to be pioneers, this has not always been the case of everyone, and it has required other areas of the Church to set the tone and pace of change.

One of these areas has been Youth Ministry, and as Jonny Baker, the Director of Mission Education at CMS, wrote a few years ago:

*I have noticed for years now that youth ministry is the back door for renewing the Church. What you see in youth ministry you tend to see the Church picking up on ten years later. So it is highly influential, subversive and strategic to be in youth ministry. You can trace the Church's current*

*resurgence of interest in mission, pioneering and cross-cultural approach directly to the practice being developed in youth ministry back then.*

As each generation has projected its owned culture trapping youth ministry has adapted itself in finding an appropriate way to present the Gospel to each generation. This is not to say that those involved in youth ministry have attempted to make golden calves for young people to worship as an alternative to God. But what it does show is that youth ministry has recognised that change isn't something we need to be scared of.

One of the most important lessons that both my Masters and youth ministry has taught me is how the most imaginative people are not always the ordained. Pioneering new ideas of mission can come from anywhere within the body of the church as long as you are prepared for some hard work. Another important lesson that I learned was the need to pause and listen to God before rushing on with a project.

So as our gathering-based ministry begins to emerge from its hibernation, let us continue to encourage the imagination that those in our parishes have shown during these past few months, and let's recognise that other areas of ministry can teach us new things. Most importantly let us remember that it's essential to pause and reflect on where God is leading us to ensure we are following the mission of God and not merely our fear of being left behind.

Over the rest of the year, ACYMC will be planning several events in conjunction with Wollaston Theological College to help us all reflect on how we can emerge from hibernation in a positive way.

So stay connected with us via our social media pages for more information.







## ADVOCACY COMMISSIONS

Peregrin Campbell-Osgood | Project Officer, Advocacy Commissions

### WORLD ENVIRONMENT DAY (5 JUNE)

**W**orld Environment Day is one of the most important days for environmental action and focus. As a global initiative it is a platform to remind us that we are all interdependent on each other, and that local and personal actions affect the entire planet.

For Christians, World Environment Day is when we both celebrate the gift of God's Creation and lament at our degradation of it. We remember not only our interdependence with the wonderful web of life, but that

this web is a gift from our creator, whom we, and the world, are utterly dependent upon. This year's theme, Time for Nature, focuses on the incredibly rich biodiversity of God's creation. In Western Australia we are blessed to live within one of the world's most important Biodiversity Hotspots, from Shark Bay in the north to Israelite Bay in the south.

The EcoCare Commission has a Pew Sheet for World Environment Day with prayers and reflections here: <https://bit.ly/ECWED2020>



An example of God's Biodiversity in WA Photograph by Abigail Hawke

### WORLD REFUGEE DAY (20 JUNE)

**E**ach year in June we celebrate Refugee Week as a way of honouring the contribution refugees make to our society. It is also a time to remember and reflect upon the often terrifying, dangerous and perilous journeys many refugees make before finding sanctuary in Australia.

Christian and other faith groups celebrate Refugee Day as a day to focus our prayers, hearts and services in companionship with refugees and people seeking asylum. Our Church has a long history of supporting and offering sanctuary to refugees. Our faith teaches us to care for the stranger in our midst and we remember that Jesus and the Holy Family were refugees themselves.

St Teresa of Avila reminds us that in this world Christ has no body, no hands and no feet other than our own. Christ needs us to be agents and advocates for refugees through letter writing, contacting politicians, embracing the stranger and telling the truth to family and friends. This important work is not the responsibility of 'the Diocese' or the Archbishop; it is not the responsibility of the Social Responsibilities Commission; it is everyone's responsibility.

The SRC Pew Sheet for Refugee Sunday is available on our website and includes suggestions for actions and prayers: <http://www.socialjustice.perth.anglican.org/refugees.html>



Anthony Howes

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

It is quite some time since I was juggling dates in my diary in an effort to get to various opening nights of a Perth theatre, opera and concert season. It is also some time ago when my email files were bulging with media releases from theatre companies about forthcoming attractions which I would be discussing in my radio programme or squeezing into this Messenger column. We have heard a great deal about our footballers and their dilemmas concerning the 'no games edict' but very little about our thespians and other theatre workers, having no work with which to provide an income for their families. My plea? When theatre companies are allowed to get their productions in front of an audience again – please include a theatre visit into not only improving our community's economic revival, but in re-asserting the creative health between the church and the arts.

In the past, theatres have been forced to 'go dark'. Nazi bombs had that effect in London, of course, although the legendary Lillian Baylis, doyenne of 'The Old Vic', refused to do so. She said, 'What's an air raid when the curtain's up!' That same city saw closure of theatres in 1592 when the plague ravaged Europe. Shakespeare kept the wolf from the door by turning to writing poetry. In more normal times, when thespians are 'resting', the shorthand for being un-cast and out of work, they take temporary jobs in the hospitality industry, or cleaning offices and shops.

But in this time of theatre closures, those temporary avenues are also 'closed'. The visible theatre workers join the army of the somewhat invisible people who are also without pay from their now vanished jobs: costume makers, set painters, voice and movement coaches, chippies, lighting designers, and so on. These people have been largely unthought of by those who might assist them during this strange time.

One fine example of the church/theatre co-operation being planned and which underlines church and theatre joining the creative force to both, provide work for the artists, and an emphatic voice for the inspiration of the church, comes from Theatre 180/Agelink Company which is looking to interested parishes of the Province to join forces in telling the WA story of our church.

In the past, Agelink Theatre and St George's Cathedral have co-presented a wide range of dramas, many depicting WA heritage. Plays like *Swan River Saga* and *The Time of Your Life* played to capacity audiences in the Cathedral.

This then is the plan. Jenny Davis OAM, Associate Director of Theatre 180/Agelink, would like to hear from any individual or parish officers who feel that a story depicting heritage values of a church, or parish or mission, might form the basis of a short radio drama or play. Much discussion would follow if it is thought the project is viable.

As Jenny says, 'It maybe derive from a reminiscence of contact with a priest, founding of a parish or



incident which has significance for individual, family or community. Memories can nourish the soul, and we all enjoy reminiscing and tracing the patterns of our lives, especially in our senior years. One of our missions is to celebrate seniors and their contribution to society. One of our legacies is to pass on our experience to future generations; we don't understand who we are or how we should proceed if we don't understand how we got here.'

If interested, contact me by email or post at the Messenger ([messenger@perth.anglican.org](mailto:messenger@perth.anglican.org) or GPO Box W2067, Perth 6846) and Jenny will follow things up. This project soundly depicts church and theatre at work together.





## MABO DAY - 3 JUNE

Carolyn Tan | Convenor of the Diocesan Aboriginal Ministry Policy Group

**M**abo Day marks the anniversary of the landmark High Court decision in 1992 which recognised the existence of native title. The legal action had been brought by Eddie Mabo and others (including Anglican priest, Father Dave Passi) to establish the rights of the Meriam People in their traditional country in the Torres Strait.

The High Court found that rights that existed under traditional laws and customs from prior to British settlement in this country could continue to the present day, where those rights have never been taken by the governments. Native title is not something that is granted or given by the government or courts. It is simply recognised as always having been in there.

Native title is not easy to prove. It requires establishing that a system of laws and customs prior to British sovereignty (1829 in Western Australia) in relation to land and waters has been continuously observed to the present day. It does not exist where land has been taken for freehold or some other grants, so is particularly hard to establish in urban areas. At least with native title, traditional owners can now be recognised. They now have a seat at the negotiating table to try to protect sacred and other important places, and receive some compensation for use and damage to land, but there is still a long way to go towards healing the dispossession.

The Court in *Mabo* denied the notion of 'terra nullius' under which the land was seen as belonging to nobody. This was a fiction relied upon by the British crown to take the land without a treaty or payment. The High Court, however, did stop short of questioning the full consequences of denying terra nullius. It assumed that the British crown did acquire sovereignty, and could legitimately take land and waters, and extinguish native title rights. Many First Nations Peoples will assert that they never ceded their sovereignty and it was never validly taken. This is why we see a strong push for a proper treaty process to take place today, as a step towards correcting some of the continuing injustices of the past.

Another term associated with the concept of a treaty is *Makaratta*, which is a Yolgnu word and ritual for coming together after a struggle. The wonderful 2017 Uluru Statement announced that Makaratta '*captures our aspirations for a fair and truthful relationship with the people of Australia and a better future for our children based on justice and self-determination*'. This process requires truth-telling and serious listening to the voices of First Nations Peoples, as partners on a journey to a relationship of mutual trust and equity. On Mabo Day we can celebrate the small steps made and commit ourselves to take bigger strides together to a better future.

## The Arch Campbell Memorial Scholarship

Entry is open to all boys entering Year 7 in 2021

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## NEWS FROM THE NOR'WEST

We are so grateful to Almighty God for His hand over Australia through the recent months, and as restrictions are being eased in our nation, and especially in our State. The opportunities we have had to live stream Services and meetings has been a blessing to many in our scattered locations. Our clergy wives were able to enjoy a Baby Shower online in preparation to welcome three new baby girls, arriving in July and early August, to the ministers' wives in Newman, Bluff Point and Dongara! It was lovely to see 18 women from Broome through to Dongara. We only meet once every second year at the Clergy Family Conference, and sometimes at Synod in the years in between.

A most faithful member of the Shell Block Church, St Andrew's-by-the-Sea in Denham, Shire of Shark Bay is Jeannie Furnival, in her ninetieth year. Jeannie is very regular in attendance, prays and reads her Bible early every morning, always speaks of the Lord as He is at her side every moment of the day, guiding her, and giving her strength to complete all her household tasks each day. Her home reflects the presence of Jesus with a fresh flower, a candle burning with a very light fragrance, beautiful music playing softly in the background and such peace, because no matter what, the Lord is her strength and stay. The accompanying photo of Jeannie shows her at the Denham Memorial on ANZAC Day, reflecting the strong patriotism



expressed in her family's service in WWI and WWII, and also recalling the anniversaries of her marriage in 1954, and of her husband's death on 25 April 1990.

The Bishop of North West Australia, Gary Nelson, recently announced the appointment of Mr Martin Drevikovsky as Chancellor to the Diocese of North West Australia, replacing the former Chancellor, Mr Joshua Thomson SC, who resigned on being appointed the Solicitor-General of Western Australia.

Mr Drevikovsky has extensive legal and managerial experience, being a commercial litigation lawyer and law firm partner. He has a long history of service to the Anglican Church of Australia, currently being Convenor of the Episcopal Standards Commission, and a member of the Grafton Anglican Schools Commission, and a member of the Council and Executive Committee of The Bush Church Aid Society of Australia. Bishop Gary said 'I am thankful to God for our new Chancellor, and very thankful to Martin for accepting this role. The opportunities for Bible-based ministry in the remote regions are very exciting. Our gospel workers proclaim Christ as they serve in isolated churches, among Aboriginal communities, to international seafarers, mining towns and in prisons. The Chancellor's legal advice, especially in areas relating to church law, will help the Diocese to be compliant across a range of legal and related matters.'

*But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To Him be the glory ...  
(2 Peter 3:18)*

*Jocelyn*







## BUNBURY BULLETIN

COVID-19 continues to drive the news in the Diocese of Bunbury resulting in closed church buildings and open shops and rendered our Diocese split into three separate regions. These restrictions unleashed an incredible amount of creativity in our parishes and communities as they found different ways to be in church together while maintaining physical isolation from one another, but it also came with a steep learning curve for all.

Resultingly we are now well versed in video conferencing, livestreaming worship and using technology in many new ways in a number of parishes. We have found that pastoral care is possible via telephone calls, emails and letter drops and that many members of our churches have taken on new ministries through telephoning and delivering supplies to those in isolation.

As restrictions ease, we are freer to move around the Diocese, although the Parish of Ravensthorpe remains separated by a regional border. Some church buildings are opening in line with the rules with reduced capacity. We long to be in church together but remain keen to continue to reach, via technology, those who are unable to access worship in person. Our experience of isolation is now driving our reflection of what might be Good News to those who will live isolated lives beyond this pandemic.

We are contemplating and reflecting on all that COVID-19 is teaching us in terms of ministry innovation and hold very much at the forefront of our prayers those affected by the pandemic both locally and throughout the world.





## HEAR THE HEARTBEAT, WITH HENRI NOUWEN

Henri Nouwen, considered by many as the most influential contemporary author on Christian spirituality, frequently purports that the life of faith cannot be lived alone. It is life with God and with companions on the journey. It is life in community, never a life of holy isolation. Charles Ringma has the ability to capture the spirit of Henri Nouwen in this reflection, *Heart to Heart*, the wonderment and responsibility of friendship and community, written in 2006 which could well have been written in 2020.

*In the Western world many people live with deep anxieties. While many worry about security and economic well-being, the greater worries continue to be around identity and relational issues.*

*The 'Who am I?' question and 'Who can I trust and depend on?' cry remain fundamental issues of human existence. And on the heels of these matters there remains the ever painful question of community and the quest of 'where am I truly at home?'.*

*That these are burning matters for so many comes at no surprise given the movement in urban life. Not only do our cities and neighbourhoods constantly change, so do our jobs and where we choose to live. And our families and marriages, in this kind of setting, are hardly stable and continuous . . . Little wonder, therefore that in our very fragmented way of life we yearn for community. And in the fluidity of our many contacts with people, we long for deeper relationships and friendships.*

Ringma seeks to enter the vision of the biblical narrative

## MEETING GOD IN MARK

Jurgen Moltmann says: 'I thought I knew Mark's Gospel but Rowan Williams has opened my eyes to see what I had not seen and to no longer see what I believed I had seen' and Timothy Radcliffe admits that 'I could not put it down'.

In a mere 80 pages, we have a study guide, a Lenten study, a scholarly work, but most of all it is a meditation. It is primarily as a meditation that Williams wanted this book to be useful. To read slowly, to 'go back over the surface simplicity of the text and tune in to some of the deeper themes'.

The text is only slightly edited from Holy Week talks he gave in Canterbury Cathedral in 2010, and accordingly, is easy to read and readers have the privilege of feeling that the author is addressing them! He begins by saying that the book 'makes no claim whatsoever to reflect current scholarship on Mark's Gospel, though I hope it is not completely at odds with such scholarship'. From the outset we feel the witticism and humour, as the author proceeds to deal with introductory matters of origin and authorship in a scholarly and confident manner.

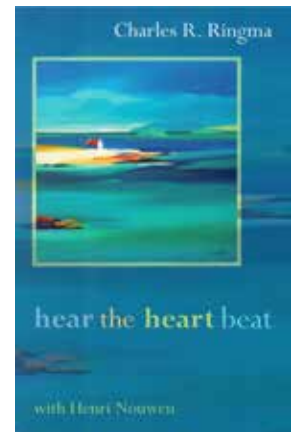
These technical matters dispensed with, he then thrusts us into what the book is really about. In the chapter 'Telling Secrets' he challenges the reader to think profoundly about relationships, then about the paradox so often found in miracles, within this context of telling secrets. When Jesus is pressured into performing miracles, usually reacts sharply. Williams says that at one time 'it sounds quite harsh, as if Jesus is saying – must I really perform a miracle? Won't you leave me alone? . . . do you want me to perform a miracle to win an argument for you?'

He tells a lovely story about a deeply saintly priest some 70 years ago who was a confessor to an Anglican convent. He

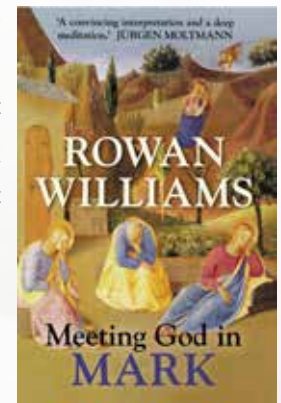
and journey with Nouwen who constantly discovered the vulnerability of relationships and communities. Ringma says that 'whether the journey is easy or difficult, we are invited to the wonderment and responsibility of friendship and community'.

Reflecting on resurrection, he says that 'for most of us our dominant concerns revolve around our own little lives: our living, loving, working, surviving, enjoying.' On crisis, he recalls Nouwen's own voice 'Everything came crashing down – my self-esteem, my energy to live and work, my sense of being loved, my hope for healing, my trust in God . . . everything'.

Amazingly, he draws on **all** of Nouwen's thirty-nine published works, using key insights from these writings. This is a very useful starter for readers who do not have easy access to Nouwen's works, and Ringma's ability to draw out themes is a great asset. The book is carefully constructed with the contents divided into seven chapters with ten sections – this makes it a very comfortable book to read, inviting the reader either to dip in, or to read the chapters as a meditation. Included also are useful extras, including an introduction to Henri Nouwen, index, chronology and bibliography.



was kneeling with one of the sisters in the chapel and she looked up and thought she saw an angel standing beside the altar; she dug the priest in the ribs and said 'Look Father. There's an angel!' the priest very properly said 'Nonsense, Sister. Get on with your prayers.' Sometime later she rather timidly said 'I'm sorry, Father but there really was an angel there, you know' and he said 'Our course there was. Saw it myself, So What!' Williams sees this as a robustly Marcan attitude to miracles.



Mark is about Jesus, he says 'the reality of Jesus in his own history and the continuing reality of Jesus in his community. Here for a moment you see, you grasp; and you then have to let go and begin again. Comparing the Gospels he says 'of course Mark doesn't say everything – Matthew and Luke have essential things to say about Jesus and about us. And yet, Mark he says is in some ways the bedrock of it all. Like John he begins with a declaration of something completely radical, grounded in the heavenly places; his text begins and ends in mystery. Williams wants us to grasp the dimension of Mark that leads into silence and bewilderment.

Whether or not the reader has read and studied Mark many times before, this remains one of the best introductions to the Gospel. He says that Mark may be short, may be short on detail, but it takes as long as it takes to read because you will never have finished it.





## BOOK REVIEWS

Shirley Cloughton

### THE ART OF ADVENT, a painting a day from Advent to Epiphany

This extraordinary collection of artworks, reproduced in excellent full colour forms an inspiring meditation, with a focus on Advent, but can be used at any time during the year.

It is a mini size book, gift-giving size 14x15cms and the print is small, only 9 point. However there are 37 beautifully produced artworks, both famous and lesser known masterpieces, so the focus is on the artwork, encouraging the reader to look first at the painting and then to read Jane Williams' brilliant and perceptive reflections which can help read the paintings with a more discerning eye and discover deeper levels of meaning. Those who have watched the ABC's 'Everyone's a Critic' (where laypeople explore Australian art galleries) will understand! First impressions are extremely important and everyone's interpretation is valid. But some inside information can be helpful.

Jane Williams gives some inside information on her publisher's website. She says that 'our understanding of Christmas has almost certainly been shaped by pictures, whether we are conscious of that or not. Most of us 'know' that Jesus was born in a stable, complete with animals hanging adoringly over the wooden partitions, gazing with love at the new baby. But that is an image that artists have given us; Luke 2:7 says that Jesus' first cradle was a manger, 'because there was no place for them in the inn.' It does not actually say that the manger was in a stable: it might well have been out of doors or even in a cave, such as the one in the Church of the Nativity in Manger Square in the Holy Land. The great medieval and Renaissance artists, whose depiction of the birth feature on so many Christmas cards, had generally not been to the Holy Land, so they moved the scene to their own landscape, and so made it part of our mental furniture too.

In order to picture something, painters have to make theological decisions about how they will portray the scene. Will they

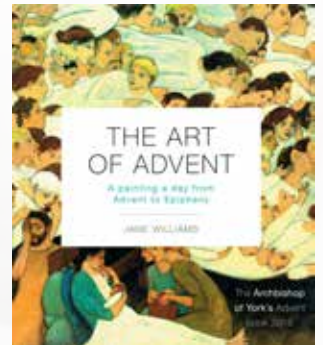
emphasise Mary's exalted role, by painting her in royal robes, or will the stress be on her ordinariness, and God's choice of a humble birthplace? Will Bethlehem look like the artist's own town, or be deliberately exotic and different? One of the many things I love about paintings is that they take us back to the text of the Bible to see how the painter has chosen to interpret the words on the page; and that gives us the chance to think again about how we would do it.

Pictures can reach parts of the theological imagination that words cannot.

Of course, pictures can also set up unexamined theological assumptions, too. If we have grown up with medieval European depictions of Jesus and the Holy Family, then we can forget that Jesus is equally at home in all cultures. We may have imported a stable from the Middle Ages into our Christmas pictures, and perhaps need to be challenged to see the 'manger' in a garage or at the edge of a shanty town, and to see the Holy Family wearing all the aspects of the human family, whom Jesus came to make his own. Modern artists are picking up the work of theological interpretation, and helping us to see Jesus, truly 'living among us', as the Gospel of John says.

Books reviewed are available from St Johns Books Fremantle, by email at [books@stjohnsbooks.com.au](mailto:books@stjohnsbooks.com.au)

Our bookshop in Highgate Court, Fremantle, is now open for customers as well, but many might prefer to order via email



## Communities Combatting COVID-19

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The Revd Ted Witham

## MID-YEAR MUDDLE



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
				10								
					11							
12				13				14				15
16	17		18				19		20		21	
22		23						24		25		
26					27		28					
29			30			31					32	
				33								
					34							
35				36				37				38
39	40		41			42		43	44		45	
46												

## ACROSS

Across

- 1, & 8 across. Jack, formally baptising. (4)
2. Try in it around the Christian God. (7)
8. See 1 across.
10. A thousand upper-class folks makes pommels. (4)
11. Led this lady back. (3)
13. Wake leprechauns across the stinging ant. (4)
16. Briefly in absentia. (2)
18. Little amphetamine in spandex! (3)
19. Start at les Alpes de Haute Provence. (3)
21. Little operation back in the Italian river. (2)
22. Going around barmy for a cupboard for sacred vessels. (5)
24. Alternatively chewed all around. (6)
26. Cough medicines are stirred into the pussy! (6)
28. Machined around Toledo? (6)
29. Centilitre. (2)
30. Met what around when writing the Gospel? (7)
32. A small religious organisation. (2)
33. A thousand from the swirling myriad can keep milking cows. (5)
34. Shed a tear for Irish media! (3)
36. Escort us into the lady. (5)
39. The state of Richmond. (2)
41. Talk up the Pax Romana. (2)
43. The Hebrew scriptures. (2)
45. The twelfth letter. (2)
46. Legal vestry in session goes on for ever! (13)

## DOWN

- 1, & 9 down. A sand-hill this month, I hear. (4)
3. A little religious knowledge. (2)
4. Nixed censored books. (5)
5. Lone nativity in June? (4)
6. I bale out around Sicily. (5)
7. Eliot, initially. (2)
9. See 1 down.
12. Cos if an Italian had a disaster... (6)
13. Find the clavier across in the monkey paddock! (6)
14. Hope YoYo Ma can express disgust. (6)
15. Pass the snack: it doth go around. (6)
17. I to be young league to start chemicals. (4)
18. Percussion in conundrum. (4)
20. Bow to chaotic power. (4)
21. Things are ripe around the wharf. (4)
23. Little brother. (2)
25. Biblical languages. (2)
27. Why leave broken strays to the heavenly bodies? (5)
28. There are a trio. (5)
31. The tangled theist gives first-fruits. (6)
35. Woman first. (3)
36. Find it on the world wide web. (3)
37. Or I will turn to the King of France! (3)
38. Lye in the Cathedral? (3)
40. Approved by King James. (2)
41. Short priest. (2)
44. The state of Nashville. (2)
45. English language. (2)





## St George's Cathedral

The Cathedral is open with restrictions in place as per Government directives

**Monday to Saturday service times are**

8.00am Morning Prayer

8.15am Holy Eucharist

4.00pm Evening Prayer

Under Phase 2 restrictions, the Cathedral will remain closed on Sunday  
with services to be broadcast online

Under Phase 3, depending on restrictions, we will resume Sunday worship as follows

8.00am Holy Eucharist

10.00am Choral Eucharist

(live streamed to Facebook group)

12.00noon Sung Eucharist

Access will be restricted to the number of patrons permitted

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[www.perthcathedral.org](http://www.perthcathedral.org) or by telephoning 9325 5766

## CLERGY NEWS - JUNE 2020

### APPOINTMENTS

The Reverend Ben Underwood	Deputy Warden, Wollaston Theological College	21.05.20 – 31.12.10
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### LOCUM TENENS

The Reverend Frank Sheehan OAM	West Nedlands	01.06.20 - 30.06.20
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### PERMISSION TO OFFICIATE

The Reverend Jacob Ng	18.03.20
The Reverend Stephen Gibbs	24.04.20

### RESIGNATIONS

The Reverend Judy Clay	Chaplain, Fortescue Metals Group	30.06.20
The Reverend Jeni Goring	Member and Executive Member, CCWA	04.05.20

## Crossword solution

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

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DEADLINE 20th of every month prior to publication

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

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