

## IN THIS EDITION

Theology at Wollaston & Murdoch

LENT 2019

Farewell Anglicare CEO

Anglican  
Church  
Diocese of Perth

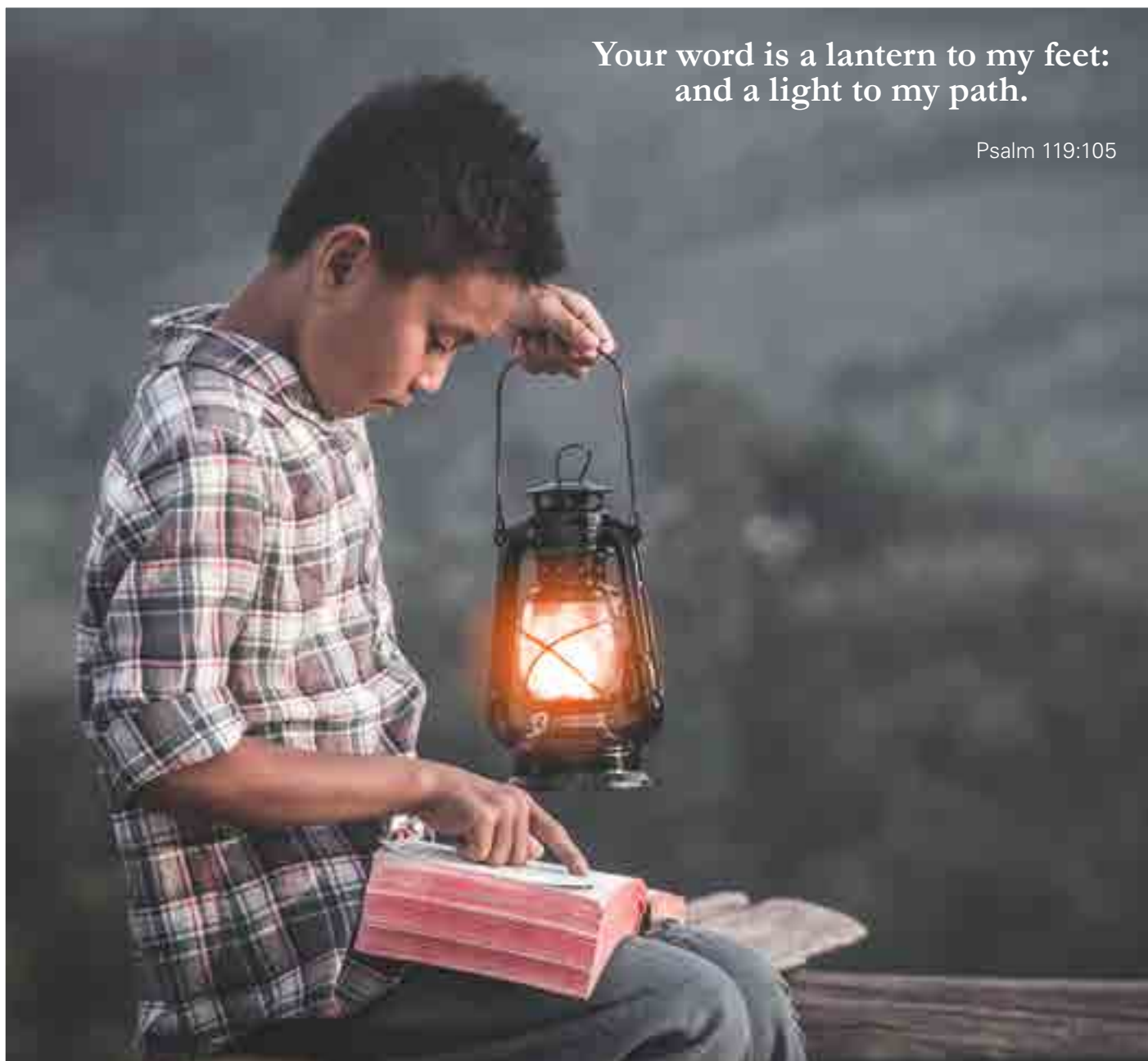


# MESSENGER

A MAGAZINE FOR WESTERN AUSTRALIANS | MARCH 2019

Your word is a lantern to my feet:  
and a light to my path.

Psalm 119:105



# MESSENGER

MARCH 2019

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## 5 MARKS OF MISSION

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





## FROM THE MARCH EDITORIAL TEAM

This month's Messenger has a bit of a different look as Lent begins and Lou Hendricks has finished in this role. We thank Lou for the contribution she made as Editor over the past 18 months.

The March edition comes to you from a small team, assisted by a graphic designer - thank you for your time and talents.

We hope you find the March stories and news interesting, thought provoking and encouraging.

Among the articles you will find some short introductions from four newly ordained deacons, and some comments by The Revd Dr Steven Daly who was Retreat Conductor and Preacher as they came to ordination on 25 February.

The article about who teaches theology at Murdoch University and Wollaston Theological College is a wonderful invitation to anyone who is considering further theological education.

As Lent 2019 dawns there are some articles which focus on this important time of prayer and seeking God. Some of the book reviews should be helpful for those seeking to take Lent seriously. A special feature is the article on Anglicare WA's Chief Executive Officer, Mr Ian Carter AM, who is retiring from this role after 24 years. Ian's dedication, energy and faithfulness are an inspiration to us all.



# ORDINATION TO THE DIACONTE

## The Revd Dr Steven Daly

At the retreat we read Paul's letters to Timothy. There were two reasons to do this. Firstly, it is what we did 14 years ago at my Ordination Retreat; and I still think about it. And secondly, after 14 years of ordained ministry, I now see things in these letters that I don't think I could otherwise see. Things like:

- Why it is Essential that eldership is plural;
- Just because you are their servant doesn't make them your master;
- Dealing with neurotic leadership; and
- why the Church is not there to meet every need

In my address at the Cathedral, I took the Gospel reading, John 15:9-17, as an opportunity to look at the nature of love, and how it relates to bearing fruit.

## Paul Bartley

I'll be serving as deacon in the new surroundings of Albany, at Living Water Anglican Church. I'm looking forward to gradually getting to know everybody in the Bunbury diocese and growing more able in pastoral care, administration and youth ministry.



## David Entwistle

I have the great privilege of serving as Chaplain to Swan Valley Anglican Community School. As a deacon, I will continue to present the love and life of Christ to the students, staff, parents, and wider community of the School. Our Anglican schools are a robust interface between the Church and the world, and offer wonderful opportunities to shine the light of Christ into families and communities. I am looking forward to contributing to this ministry in the Swan Valley as I share life with those who gather in and around our School.



## Peter Hotchkin

As Deacon, I look forward to learning and serving within my new Parish of Yanchep. The Church building has great public visibility, perched upon the hill at St James' Anglican Community School in Alkimos, the Parish's southern boundary. Yanchep is a large Parish, traversing north to Lancelin and inland to the Brand Highway. Housing developments along the coastal suburbs travelling north carry great potential for outreach and I look forward to ministry under the guidance of Rector, The Revd John Taylor. I hope to make a positive contribution to Parish life and prepare for future ministry.



## Linda Pilton

As part of a team of chaplains at Peter Moyes Anglican Community School, I am looking forward to focussing on this role. One of the privileges in serving on a team such as this is that the diversity of chaplains can both reflect and cater to the needs of the community. I am particularly looking forward to the partnership and relationships we are developing between St Cecelia's (Quinns Rock) and the School as our new, shared chapel is completed. This new venture brings with it many possibilities for living out God's Kingdom.





# WALKING TOGETHER

The Most Revd Kay Goldsworthy AO | Archbishop

A few weeks ago, along with family and friends, I strolled into Kings Park after dark to join thousands of others in the Perth Festival event Boorna Waanginy: The Trees Speak. We had little or no idea of what to expect. We knew it would be a sound and light show around the six Noongar seasons of the year, but we were unprepared for a glimpse of something more – far, far more.

This is hard to explain to those who did not experience the event for themselves, for we walked into a huge crowd caught up in an extraordinary moment of transcendence.

I often speak of the feet of those who first walked this land, thousands and thousands of years before European settlement, but on this summer evening we were offered a palpable sense of following in their footprints.

The haunting sound of a didgeridoo accompanied us on this shared journey, words of the seasons and what they hold were spoken, images of animals, fish, birds, flowers, lit up the trees, lizards ran up the tree trunks, flashed across the trees, but what was astounding

was the quiet of the crowd, the sense of oneness of families, couples, people alone. This quiet wasn't silence. People were speaking softly in many different languages, Asian, European, African to name a few we could identify. There were gasps of astonishment, a real sense of mystery, of awe and wonder. This immense river of humanity slowly, courteously, all focused on the same enveloping reality, stopping and starting again with no hint of the usual impatience of city life. It was as if we were entering a time out of time, which brought out the best in us. For anyone with the language of faith it was impossible not to think of prophets speaking of God's holy mountain where peoples of every language and race and culture find themselves at home together, but for everyone regardless of creed this was without doubt a totally unexpected and unsought religious experience.

For me, Boorna Waanginy made me wonder anew about God's dream for the world, that age when we will stand together on the earth, making room for each other in the same sacred space, seeking reconciliation and justice and peace without rivalry.

In 2017 a Statement from the Heart was made by Aboriginal and Torres Strait Islander elders and leaders attending the First Nations National Constitutional Convention gathered together at Uluru in the red centre of Australia. The Statement from the Heart calls for the 'establishment of a First Nations Voice enshrined in the Constitution' and for a 'Makarrata Commission', explained as capturing the idea of two parties coming together after a struggle, healing past divisions, binding up wounds, confessing the many wrongs done, seeking to set things right.

Our Anglican General Synod, which also met in 2017, supported the call on the Australian Parliament for a constitutionally entrenched First Nations Voice.

In response, the Anglican Board of Mission has produced a study guide to help us all listen to the Statement from the Heart, which the Church's National Aboriginal and Torres Strait Islander Council has endorsed. The study can be downloaded at [www.abmission.org/voice](http://www.abmission.org/voice), and the book can be ordered from ABM.

I know there are many study options for Lent groups and individuals, but I hope and pray that many people will take up this study as we seek to build a better world. Lent is not only about how I come closer to the cross than ever before, and learn more deeply what it is to truly rise with Jesus this Easter. A lesson always needed by us 21st century disciples of the Risen Lord. Forty days of preparation for fifty days of celebration is just the beginning, the dawning of that day when God will Easter in us all.



**A Voice in the Wilderness: Listening to the Statement from the Heart**

'A Portrait of Australia With Important Bits Missing' by the Revd Glenn Loughrey

+ Kay



## NEW THEOLOGY COURSE AT MURDOCH UNIVERSITY

Dr Robert Myles | Murdoch University

The Theology programme at Murdoch University exists due to a longstanding partnership agreement between the University and the Anglican Diocese of Perth. The programme is taught by a line-up of internationally recognised scholars who have written numerous books and papers in their respective fields.

From 2019, Murdoch University is offering a new Master of Theological Studies by coursework. As well as becoming the flagship qualification for Anglican ministry formation candidates in the Diocese of Perth, the course is designed to appeal to those interested in exploring the depths of their faith and the fascinating impact of Christianity on wider society. The degree can be completed in two years full-time or over a longer period if taken part-time. Most units can be studied in either external (i.e. online) or internal (i.e. face-to-face) mode. Students

do not require any previous theological study to enrol.

The course explores one of the world's oldest disciplines by immersing students in the history, beliefs, texts, and practices of the Christian tradition. Students will gain in-depth knowledge of the main branches of theological study by undertaking units in New and Old Testament, church history, systematic theology, and practical theology. As well as learning about the role of religion in Australian society, the history of the reformation, the triune God, and theological ethics, students will discover more about the historical contexts of Jesus, the Bible, and its complex world. There is also an option to take up biblical languages (Greek and Hebrew).

In addition to the Master of Theological Studies, Murdoch University offers a Graduate Diploma and Graduate Certificate

in Theology, a Graduate Diploma and Master of Chaplaincy. The Theology faculty also teach Religion units at undergraduate level within the Bachelor of Arts. Two new undergraduate units are on offer in 2019: First, Professor Rowan Strong will teach HIS206 Tudors and Treachery: Religion, Politics, and Society in sixteenth-century England. Second, Dr Robert Myles and Dr Mark Jennings will teach REL102 Religion and Popular Culture. Students enrolled in most undergraduate degrees at Murdoch are able to take these units as a general elective within their course.

For more information on the new Master of Theological Studies visit <https://www.murdoch.edu.au/study/courses/course-details/master-of-theological-studies> or for the Theology programme see <http://www.wtc.perth.anglican.org/theological-education/murdoch-university/>

## BIBLICAL SCHOLARS ON THE RELATIONSHIP BETWEEN THE ACADEMY AND FAITH

**Dr Suzanne Boorer and Dr Robert Myles teach biblical studies at Murdoch University and within the Wollaston Certificate of Theology. The Rev'd Patrick King asked them some questions about the relationship between academic biblical studies and faith.**

**Can you tell us about your relationship with Scripture – how you first discovered the richness of Biblical texts, what your all-time favourite bits are, and with which books or passages you struggle?**

**SB:** I first discovered the richness of Biblical texts in a weekly evening seminar where we were encouraged to flounder around in the texts themselves in all their detail, given the freedom to think our own thoughts in relation to them and to go off in all sorts of directions in the context of rigorous and informed debate. Favourite bits – book of Job is the standout, but also laments (within the psalms, Lamentations, the laments of Jeremiah), poetry within the prophets, and the priestly material in the Pentateuch. Passages I struggle with – the book of Joshua with its genocide

motifs, the more boring books like Chronicles, Ezra, Nehemiah, and the patriarchal slant arising from the society in which these texts were formulated.

**RM:** Growing up in a household largely indifferent to religion, I first got secretly interested in the Bible as a teenager. After attending a couple of youth Bible studies, I was soon hooked and ended up pursuing my fascination at university. I now have the privilege of engaging with the Bible full-time for my job. My teaching and research focus on the New Testament, especially the Gospels of Matthew and John, and I would consider these two books my favourite. In all honesty, I struggle with all of it—which is why I've dedicated my professional life to unpacking its mysteries and attempting to unravel its complexities.



### When reading or hearing the Bible read aloud in church, do you approach the texts differently from when you do so in a more academic context?

**SB:** Not markedly so. Having done the critical work on the texts, I am aware when there is switching within the text between different literary sources (e.g. Exod 14), or if the passage is intended to be entertaining and amusing (e.g. the stories in Daniel 1-6), or when the lectionary has left out vital parts of a unit of text. In relation to many NT texts I can't help but notice what texts have been taken from the Old Testament (e.g. Isaiah, Deuteronomy, Hosea) and reinterpreted in different contexts (often in a way that plays fast and loose with the OT texts). I am also aware of something of what these texts might have meant in their original historical contexts. However, as read orally in the context of the present liturgy instead of their original literary contexts, this can have an effect on how they are heard and interpreted.

**RM:** In an academic setting I emphasize understanding a biblical text (such as an individual Gospel) in its entirety and in its historical context. This is obviously different from a church setting where the text is divided up into small chunks. Even so, I try to engage in a similar way—thinking about its original setting, wider literary context, the way it might differ from other texts I know, and reacting when something problematic arises. For example, texts that encourage us to blindly obey our masters always sit uneasy with me! Encountering them afresh in church prompts me to follow up later and investigate. When actively listening in church you become aware of details you never noticed before, irrespective of how many times you've ploughed through a text with a fine-toothed comb.

### What might the church learn from the way the academy approaches Scripture?

**SB:** The church can learn from the academy how to take the texts seriously in all their detail, in two respects. First, the academy helps the church to appreciate that these ancient texts are from another time and culture and therefore to exercise caution against the tendency to read its own presuppositions into them, thus simply reinforcing what it already thinks and learning nothing new; it allows the texts to stand over against us and inform us, allowing fresh thinking and perspectives. And second, the academy helps the church to engage in the close reading and interpretation of these texts, observing often conflicting details and theological perspectives, and opening up multiple ways in which these texts can be interpreted depending on what approach or hermeneutic is used. This, and the awareness that the canon is made up of multiple theological perspectives that are often conflicting, guards against absolutizing any particular perspective and puts the onus on the reader and the church, in the spirit, to work out the appropriate theology for the specific situation and time in the present. In addition, the wealth of interpretative options opened up by the academy forms a rich basis for preaching, and, in terms of the inner life, for dialoguing with the text in

its many facets to work out who God is in our lives now.

**RM:** The relationship between the church and the academy has occasionally been a tumultuous one. In the eighteenth and nineteenth centuries in Germany—when biblical studies was coming into its own as an academic discipline—it was regularly viewed with suspicion by the church, and this continues to be a live option in some quarters of the church today. Scholars have, after all, subjected the Bible to critical scrutiny in ways some perceive as undermining its authority. While most clergy are trained in the same methods that scholars use to understand and interpret the Bible, these insights do not often filter through to the laity. The Anglican Diocese of Perth provides opportunities for the general public to engage with the learnings of critical biblical scholarship, whether through the Wollaston Certificate in Theology, or its long-standing partnership with Murdoch University's Theology programme.

### What might the academy learn from the way the church handles Scripture?

**SB:** For me it is the respect with which the church regards Scripture, and the way its various theological perspectives can be dialogued with to clarify issues of life and faith, thus potentially allowing a deeper kind of learning that incorporates the intellect and reason as squarely based in, and informing, experience. Its use in the context of liturgy and the sacraments allows it to be a living tradition in contemporary times.

**RM:** Biblical scholars are preoccupied with origins (myself included) often to the neglect of the wider life of the Bible within (and also beyond) the Christian community. The academy is now beginning to widen its focus past issues of historical context, to also examine how biblical texts have actually been read and used through the course of the Christian tradition. Such an exploration enriches our understanding of the Bible, especially when we trace how the meaning of pivotal texts has evolved over time in response to a changing world.

### What are you working on currently – what is exciting you from within the sacred texts and what new things are being revealed to you?

**SB:** Much of my work has revolved around the theme of the promise of the land, and, broadening that out, what interests me at present are the various paradigms of hope in the multiple traditions within the Old Testament.

**RM:** My current writing focuses on the political and economic contexts of earliest Christianity. I've just edited a volume of essays entitled *Class Struggle in the New Testament*, and I am currently working on a book that explores Jesus' engagement with his political and economic situation in first-century Roman-occupied Palestine. I'm also fascinated by the representation of fishing within the Gospel tradition. Far from being "middle-class", fishers predominantly lived at subsistence level, along with other peasants, and this economic context needs to be taken into consideration when reading the New Testament.

# WHY THE OLD TESTAMENT IS IMPORTANT

Dr Suzanne Boorer | Murdoch University

At the centre of our worship and life is Jesus Christ and rightly so. And whilst it is the New Testament that centres on Christ, and therefore plays a prominent role, the Old Testament should not be neglected. The church fathers in their wisdom decided that not just the New Testament but both Old and New Testaments constitute the scripture of the church, and that indeed just to focus on the New Testament was heresy (Marcianism). So why is the Old Testament important?

First, it constitutes around 79% of the Bible.

Second, as arising out of all sorts of life situations and reflecting on these in a faith perspective over hundreds of years it provides

a resource, indeed, dialogue partner, for the multiple facets of our lives – from family dynamics, to issues of social justice, to innocent suffering to how to live life in the face of death to name a few.

And third, since the New Testament writers draw heavily on the Old Testament to articulate their experience of, and witness to Christ, reading the New Testament in the context of the Old Testament adds a depth and richness to our understanding of the New Testament and what it has to say about Christ. Yes, some parts of the Old Testament might seem obscure, and yes, it is complex. But the sheer aesthetic value of its poetry, the enjoyment

of its storytelling, the challenge of its raw and honest articulation of life in places, invite us to immerse ourselves in its insights into life lived in faith, distilled over generations. Let us dialogue with this literature, whether by way of agreement, confusion, or even reaction against its varying stories and poetry, for it throws up various and conflicting theological perspectives all of which cannot possibly be agreed with at the same time. Let us dialogue with the texts of the Old Testament, allowing them to hold up a mirror to our lives, to help us to see how we perceive life and God, as a step to seeking to live life in relation to God, God incarnate in Jesus Christ.



Wollaston Students 2019



# A REFLECTION AND MANIFESTO FOR MISSION

The Revd Dr Gregory Seach | Warden, Wollaston Theological College

When the Board of the newly reconstituted Wollaston Theological College was looking for a Warden, members asked potential applicants for a 'personal' or 'vision statement'. In writing such a document, two quotations especially inspired me, and helped shape a vision for what I thought theological education needed to be. The first came from the first letter of Peter, and the statement that all Christians must 'always be ready to give an account for the hope that is in you' (c.f. 1 Peter 3: 15), with the cautionary comment that we must 'do it with gentleness and reverence' (v. 16). In light of that, theological education was to equip all of God's people in Perth, so that they might, indeed, 'be ready to give an account for the hope that is in' them - a hope founded on the revelation God makes in the life, death and resurrection of Jesus, God's Son, as that is revealed to us by God's Holy Spirit. That is, 'in Christ, God has reconciled all things' to Godself (as the letter to the Colossians puts it). We have been reconciled to God, and we are called to live into that reality every day.

Secondly, in the brief but wonderful book *Holiness, Speech and Silence: Reflections on the Question of God*, the potent reminder of what Nicholas Lash identifies as 'a systemic failure of the Christian churches to understand themselves as schools of Christian wisdom: as richly endowed projects of lifelong education.' (p. 5) The Church, Lash and others argue, needs continually to remember that God's wisdom is made known by the movement of God's Spirit to us in God's world, and Christians need to pay attention to this constantly unfolding wisdom. How Christians do that is through continuing schooling in ways of discerning and recognising this wisdom. The Church can make such schooling available by its consciously informed and attentive worship - including the reading, reflection and preaching of Scripture, and the administration of the sacraments - and by building communities of prayer and support that make manifest, here and now, the reconciliation that will finally be revealed when Christ comes again. This engages all of God's people,

and prepares them all for their ministries and work in the world - both to discern God's wisdom, and to bear witness to the love God reveals in and as that wisdom.

Such worship, reflection and preaching requires clergy who are, themselves, attuned and attentive to the ways God's wisdom is revealed and made known in the world. In short, it requires clergy who are not only well 'educated' (though on the ambivalence of this word, see below), but well formed. By that is meant, clergy who find their own lives continually enriched and sustained by the riches of God's triune life which is, in Christ and by the Spirit, poured out for us continually, if we have the eyes to see and the ears to hear it. To recognise that takes time, and it requires a continually deepening openness to what can be known of God. This requires being open to the movement of God's Spirit, not just in what we read, but in how we hear God speak to us in the silence of contemplative prayer, in mutual discussion, and the way we reflect on living and working in God's world.

The late, great Anglican theologian, Daniel W. Hardy puts this well: 'learning wisdom is inherent in Christian faith. It is intrinsically connected to the life of the triune God; and this is evident - to use Calvin's lovely word - in the 'teachableness' of our minds and hearts.' Hardy adds that this learning is 'inherent' not only for clergy, but for all Christians because, as he says, 'there is nothing at all optional about learning wisdom: the need is built into us by our creator', and is 'the deepest aspect of our God-given being, and most needed for our well-being'. Furthermore, Hardy rightly adds, because 'the life and purposes of God are for the world... the forms of learning appropriate for Christians are not only those specific to faith and theology. Other forms of learning have their place within God's movement to us in Christ.' And this is why theological education, if it is not to be focussed solely on itself, and locked up in a cul-de-sac, is best undertaken in a university - that originally Christian initiative, growing from the firm belief that

God's wisdom can be discerned in deeper knowledge about all God creates. Such communities of learning allow dialogue and debate - early apologetics, one might say - for those who undertake study there. At least, that was the original intention.

This is, sadly, rather different from what currently passes for 'knowledge' or 'education'. Learning is, too often, 'externalized' into garnering 'fact-like information', which can be 'learned' in isolation from its implications for human participation in truth and holiness. It means, too, that 'assessment' of such 'learning' becomes a matter of 'ticking boxes': so and so has learnt 'x' because she attended a semester of lectures on it; she has yet to learn 'y', but will do so after next semester's classes'. This denies what we all instinctively know - not only about Christian faith, but about that certainly. That is, that Christian faith is never fixed or complete: there is no point or state at which we fully and finally grasp the full significance of God's truth and holiness. As Paul says, "Now I know only in part" (1 Cor. 13: 12). God's Spirit continually 'draws us into all truth' - but it is a learning that will remain incomplete this side of heaven.

Anglican theological education - drawing on its rich heritage in which Scriptures, tradition and reason are all crucial - allows those who undertake it to be drawn more deeply into God's wisdom. But that is not all. We also recognise that growth into God's life and purposes, by reference to Scripture, tradition and reason - is for the sake of the mission of the Church in the world. As we all - clergy and laity together - learn more deeply of God's ways with the world, with rightly directed learning (not least by constant prayer), we can grow into our task to assist God's mission in the world. The task of theological education is therefore crucial, not only for our own participation in the life of the triune God, but for the sake of the world which God created, loves and continues to engage in.



# RESURRECTION, NOT RESUSCITATION

The Most Revd Dr Peter Carnley AC, Archbishop of Perth 1981-2005

The psychologist Carl Jung once warned against the danger of projecting our own worst fears about ourselves on to somebody else. This appears to be the problem in the case of the fundamentalist attack on Dean Emeritus John Shepherd that was reported across the world early in January in a somewhat garbled beat-up.

The mischievous attempted smear on John Shepherd actually tells us a good deal about the nervous inner doubts of the shadow side of the biblical literalists themselves; there was clearly very little concern for a dispassionate search for theological truth.

Their contention was that the Biblical story of Jesus' resurrection must be interpreted in purely literal terms. However, this is in fact a travesty of this foundational Christian belief.

The word resurrection literally means the act of "standing up again." However, the orthodox Christian belief is not just that Jesus was a man who is remembered for having literally stood up again after having been presumed dead. That literal understanding of things would actually be a resuscitation — the restoration of a person to life in this world — rather than a resurrection to the timeless eternity of God.

Unfortunately, the reporting even suggested that what happened to Jesus at Easter, was something as literally describable and matter-of-fact as Jesus' dying on the Cross. However, a simplistic parallel between crucifixion and resurrection cannot be drawn. This is for the obvious reason that the crucifixion of Jesus was the act of viciously motivated human individuals; by contrast the orthodox Christian conviction is that Jesus' resurrection was an act of God. Jesus was raised by God the Father "according to the Spirit of holiness" as St Paul, says in Romans 1.4.

While humans and human activity can be described in matter-of-fact literal terms, God and the acts of God can only ever be described in analogical terms. Indeed, the images, analogies and metaphors of orthodox Christian discourse are all irreducible to literal language. Hence, theology's need of the apophatic (negative) way: God must be said not to be a Father in the literal sense of the fathers of this world: he does not bring home a pay packet, or slump on the couch to watch sport on TV. And when God is said to "pour out his Spirit" upon us, this act is not exactly like the literal pouring of milk from a jug. For starters, God has "no body, parts or passions", as the Catechism says. Likewise, when we say that "God raised Jesus from the dead" we are not using the word "raised" in the same literal way as when I say "I raised my glass to salute the Brexit efforts of Prime Minister May."

The exact way in which Jesus was raised by God is an irreducible mystery of God, beyond prosaic, matter-of-fact literal discourse; indeed, beyond all words. Otherwise, we could all be charged with a kind of idolatry — by conceiving God and the acts of God in terms of our own mundane mental images. Alas, mental images are as idolatrous as metal ones.

The danger of talk of a mere literal resuscitation is that it leads to positions akin to that of the French liberal theologian Ernst Renan in the nineteenth century, who described Jesus' revival and restoration to this world by appeal to the coolness of the tomb, with the burial spices acting like smelling salts. But Jesus is not believed simply to have "stood up again" in this literal sense. So I think we have to sympathize with John Shepherd's concern to say that resurrection involves something far more than this, a transformation of Jesus' physical remains and his heavenly glorification, leading to his omnipresence which is now perceived and identified in faith as his "life-giving Spirit" (1 Corinthians 15.45). This is not something that can be literally described, but is no less real for all that. Thus, Paul resorts to the metaphor of a seed being buried in the ground and the extraordinary, almost inexplicable new life that bursts out of it.

The chief difficulty with accommodating Jesus' resurrection to a mere resuscitation that might be literally described is that we end in a position not unlike liberalizing and rationalistic attempts to explain the feeding of the five thousand, literally by appeal to sandwiches hidden in the garments worn by the selfishly un-sharing crowd which were only brought out and distributed when they were all shamed by the generosity of the boy. Indeed, the more we seek to describe Jesus' resurrection as a purely literal phenomenon, the more the reality of Jesus' death is called into question. On meeting a literally resuscitated Jesus the disciples would have said, "Oh, we thought you were dead, but you are not dead after all."

Fortunately, orthodox Christian faith in Jesus' resurrection is dramatically different from a mere resuscitation,

+ Peter Carnley

*The Most Revd Dr Peter Carnley AC, Archbishop of Perth 1981-2005, has two new books coming out in 2019 - Resurrection in Retrospect: A Critical Examination of the Theology of N.T. Wright, and the companion volume, The Reconstruction of Resurrection Belief. Order direct at [orders@wipfandstock.com](mailto:orders@wipfandstock.com)*

# FAREWELL TO IAN CARTER AM

After nearly 24 years of faithful service to Anglicare WA, Ian Carter AM will complete his tenure as CEO in March.

Ian was the organisation's first CEO, appointed in 1995 by the Anglicare WA Board chaired by Archbishop Peter Carnley.

Over the last two decades, Ian has led Anglicare WA's transformation to become one of Western Australia's leading community service providers to support the most vulnerable people in our State.

He leaves behind a State-wide organisation, which delivers 88 different services across 55 locations, from Kununurra in the far north to Albany in the south.

Ian said as demand for community service has increased over the years, Anglicare WA has steadily expanded to meet the need of WA's most vulnerable.

"Today, we support Western Australians struggling with homelessness, financial hardship, relationship breakdown, domestic violence, mental illness, grief and trauma.

"Last year alone, Anglicare WA provided help to almost 42,000 people, supported 40% of the State's homeless youth and distributed over \$1.6 million in emergency relief aid."

John Barrington, who as Anglicare WA Chairman worked alongside Ian over a decade until 2018, said he will leave a lasting legacy.

"Ian has been CEO for more than half of Anglicare WA's 43 year history and has overseen phenomenal expansion in the organisation's service delivery. It's a remarkable achievement.

"However, Ian's ultimate success during his tenure at Anglicare WA is the relationships he's established and his infectious passion for social justice. He remains extremely well-respected by staff and volunteers, as well as government and philanthropic partners."

Yet as Anglicare WA grew and evolved, Ian still ensured the organisation genuinely maintained its connection to the Anglican Church.

Archbishop Kay Goldsworthy said as my predecessors will also attest, *Ian has faithfully invested in nurturing Anglicare WA's relationship with the Church.*

Now as he prepares to leave Anglicare WA, Ian said the time is right for change.

"When I commenced as CEO in 1995, I never imagined I would still be in the role nearly 25 years later. However as exciting opportunities and



new initiatives arose and inspiring staff joined the organisation, my drive to stay was continually refreshed.

"The organisation is now moving into another new era, and it is right that it has a new leader with fresh ideas and inspiration to guide it - and I believe the Board has chosen the right person to do that."

Incoming Anglicare WA CEO and previous Director Services, Mark Glasson said Ian has been the State's leading voice for the disadvantaged for a long-time.

"WA's most vulnerable currently don't have someone actively representing them in the State's parliament, the media, society generally. Ian has been that voice for a long-time and I want to actively ensure that voice is not lost.

"Ian will be missed – enormously – across the organisation, and I believe he will miss Anglicare WA. It has been part of his life for so long."

Ian Carter will leave Anglicare WA on Friday 15 March. He is looking to pursue further roles within social justice and the broader community.





# SUITCASES OF HOPE

The Revd Mark McCracken | Mission Leader | Anglicare WA



The great Walter Brueggemann said this about keeping a holy Lent:

*"I imagine Lent for you and for me as a great departure from the greedy, anxious antineighbourliness of our economy, a great departure from our exclusionary politics that fears the other, a great departure from self-indulgent consumerism that devours creation. And then an arrival in a new neighbourhood, because it is a gift to be simple, it is a gift to be free; it is a gift to come down where we ought to be." (A Way Other Than Our Own: Devotions for Lent).*

He reminds us that our Lenten discipline is to be centred on making "Kingdom come, and God's will being done on earth as it is in heaven." Making a holy lent includes offering the great gift of freedom to become the noble individuals we were created to be, to those who have been excluded from that opportunity.

This speaks very strongly into the work of Anglicare WA as we highlight our **Suitcases of Hope program during our Autumn Appeal**. We stand beside many who feel that they have no place in our community. Who are excluded economically, politically and in the many other forums that give us meaning.

This story below testifies to the damage exclusion creates and the ways in which Anglicare WA offers a departure from "the greedy, anxious anti-neighbourliness of our economy" and "exclusionary politics that fears the other".

## When we first met Tom, he was living in his car with his younger sister.

At just 18 years of age, Tom\* and his 15 year old sister Alice\* were homeless. With no family to turn to, they lived in his small car. Their health suffered and they were losing hope.

For four years, they had cared for their father after their mother passed away. Overwhelmed with grief, their father turned to alcohol. He became unpredictable and violent. The abuse eventually took its toll and Tom and Alice fled for their safety.



With no means to keep food fresh, they struggled to save money and maintain their good health. They depended on public barbecues and toilets in local parks to get by.

They felt as if they lived outside of the normal world, looking in. They had no money to spend, no place of safety, not even a kitchen or bathroom. They had no easy way to spend time with others at work or at school. Tom and his sister were excluded from many of those elements of life that give meaning and connection.

The turning point came when Tom met an Anglicare WA Financial Counsellor who helped them to create a budget and negotiated vehicle repayments so he could keep his car while looking for work. They received a **Suitcase of Hope**, full of life's basic essentials like toothbrushes, hygiene products and food vouchers. This package although seemingly small, made an enormous difference to them.

With ongoing support and opportunities, Tom and Alice have returned to a stable place. Optimistic for the future, Tom is now studying at TAFE with the plan to go to university next year. They are regaining their place in our community.

**Anglicare WA's Suitcase of Hope provides some of the resources people need to re-enter the life we share. Alongside our many programs they show our very real Lenten imperative to building an inclusive Australian community. To support the work of Anglicare WA over this Lenten period, please visit our website at [anglicarewa.org.au](http://anglicarewa.org.au)**

\* Not their real names.



# AMANA LIVING LAUNCHES 2019 ARTS FESTIVAL

Stephanie Buckland | CEO | Amana Living



Young children spend a lot of time involved in creative expression. They scribble away on paper, paint with big splashes of colour, sing at the top of their lungs, and prance like a principal dancer.

They do this with a sense of delight, passion and fun. Yet, as we grow older, many of us don't dedicate the same time to the arts for a variety of reasons, including worrying about whether 'we're good enough'.

In doing so, we miss out on the health and wellness benefits of taking part in the arts. From enhancing self-esteem through to improving heart and respiratory function, the research continues to grow about the positive impact of creative ageing.

This is why we're delighted to be bringing back the Amana Living Arts Festival for a second year.

Last year's Festival showed us there was huge appetite for a dedicated arts festival. Residents and clients told us it encouraged them to try and learn

new things, meet people, and explore areas of Perth they'd forgotten or never visited. Staff said it offered a fun and different way of engaging with their residents and clients.

While we already have a year-long enrichment program, concentrating activity into six weeks puts a spotlight on the arts in our organisation. It's heightened our understanding of how we can help our residents and clients benefit from creative ageing.

In designing the 2019 Festival, we've put a greater focus on immersive experiences for our residents and clients where they can take an active role in the events.

There are more than 90 events on offer including puppetry and song writing workshops, dance lessons, theatre performances, poetry classes, dementia-friendly sculpture tours and more. The breadth of the activities makes sure people of

all ages and abilities can take part.

We've pulled together a talented array of performers, artists, art therapists and creatives who all believe in engaging older people in the arts. This year, we're also working with John Wollaston Anglican Community School and All Saints College on intergenerational music and drama performances.

I can't wait to see the artistic endeavours from this year's Festival, while watching our residents and clients light up as they take part. But of course, an event like this is only possible due to dedicated staff and also the generosity of our sponsors, so I would like to extend a big thanks to Anglican Community Fund, John Hughes, Jasol, Marsh and the League Agency. The Festival is also part-funded by a bequest from the estate of Miriam Stannage.



# LENTEN LONGINGS

## Lent is coming soon, and Lent is not for God

### Lent is for us.

We need Lent as an annual dose of reality, calling us away from charades, calling us into real life. This is why Lent is a time of repentance and reconciliation - time to turn around, time to turn back, time to take stock, time for facing ourselves and each other squarely, time to rediscover God who lives in human flesh, who pitches a tent in our hearts, who tabernacles among us, walking with us on broken feet.

Even saying this much is dangerous, however, because it appeals so readily to our restlessness activism. Being the busy creatures we are, we naturally assume Lent is for trying harder, trying to do better, trying to be more lovable, struggling to connect, striving for perfection. All of us have used Lent this way, seven weeks to pull ourselves up by our bootstraps, and we're not deterred for a moment by the fact that it doesn't work. Not at all. We simply set out to make a better fist of it this time!

But what if Lent is time for un-focus rather than focus, time to get lost in order to find our way, time to relax enough to let go and let God?

What if the seven weeks leading to Easter come as gift rather than burden, a surprising grace we can welcome and enjoy, demanding less of us rather than more? What if Lent comes along like an accident in which our glasses are knocked off our nose, interrupting habitual ways of reading the world, spoiling proud attempts to direct and control, making us stumble and fumble in endearingly human ways, so that we must reach out to one another and to God in frailty and in need?

For it is only when we recognise our blindness, when we realise that we can't really see, that God can open our eyes and show us the way. It is only in poverty, when we feel empty and hungry, that we can welcome the real riches on offer, for only now do we know our need of what is on offer. Ash Wednesday, like all the days to follow, is about genuineness and humility, which is another way of saying genuineness and humanity. The rituals of the day are not to make us more religious, but to make us more human. Piety so easily becomes pride, just another way of showing off. Almsgiving - concrete generosity toward others - can be turned to self-promotion,

scattering coins loudly to show how much I care, yet another attempt to impress. Posing and striving are our enemies, and they will bring us down. Being ourselves, being real, trusting our instincts, relaxing enough to stop and look and listen, gives God the chance to do something with us.

So the ashes come to stop us in our tracks, dismantling the facades erected as protection, insisting on our mortality, and part of what the ashes say is that they cannot save us. We are going to die. I am. You are. It is only a question of when and how, and we will know when we are getting somewhere once this threat is softened by relief. It was said in ancient Greece that immortal gods envied human beings their mortality, for they who would not die could not love with the same intensity that we do. Neither could they see the world charged with the same glory as we whose days are numbered. The Christian understanding is that God has broken the bonds of immortality. Death is real, and Jesus is Lord because he comes to die with us. The burnt palms tell of his nearness, his entry unafraid into the dust of which we are made, his total identification with everything we are capable of reducing to dust as well, and he alone will save us if we let him.







## GOLDFIELDS GOD-TALK - HEAT

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

When the outside temperature gets up to 41 or 42 it's like walking into a wall. The heat smacks you in the face hard enough, almost, to turn you round and forcibly walk you back into the shelter of the house. The air in the church building wilts fat paschal candles and makes Evening Prayer a sweat bath. Putting the ceiling fans on just moves the baking air around, as if in a high-tech oven. In the back yard, the overflow sprinkler from the evaporative air conditioner whirls feebly, distributing a few grudging drops to the rapidly crisping lawn. Lizards retreat to shaded crevices and deeper burrows.

In the mines, work goes on. The giant trucks have climate-controlled cabins. Processing areas are stinking hot, even in winter. On the shimmering floor of the open cut mine, blasting only stops for thunderstorms. Underground, the temperature stays constant, regardless of the weather. In the bush, the plants shut down. Branches droop and leaves hang down, reducing the surface the sun can reach. Pale, silver-grey foliage reflects as much light as possible, instead of absorbing it. The mistletoe still looks fresh and cheerful, because it

is pirating moisture from the struggling wattle into which it has sunk its parasitical claws. Trees with deep tap-roots cut their losses and drop perfectly healthy leaves, reducing the water they will need to wait out this hot spell.

Just as spending too long in the sun is dangerous, being always exposed to the glare of others' scrutiny is not spiritually safe. Our culture blasts intensity at us all day long, with visual overload, constant noise, hyper-interactivity and the relentless expectation of busyness. I collude, making myself available for other people to accost, sticking my neck out, poking my nose in. It's all in a good ministry cause. So there must be days when I turn to God as to a saving shelter. Amidst the demands of life and ministry, I am invited to rest in the green shade of Holy Wisdom, who is a tree of life to those who lay hold of her. In the wind off the desert of 21st century need and greed, God is a windbreak, a shield from the relentless blustering of hostile forces. I learn the art of stillness. Sheltered, protected, screened by the one who knows my limits better than I do, I wait for resilience and courage to be restored.





# THE TEMPTATIONS OF JESUS

The Revd Jacob Legarda | Archbishop's Chaplain

## Gospel Reflection – First Sunday of Lent

### Luke 4:1-15

The story of Jesus' temptation or 'testing' in the desert is recounted in all three synoptic gospels and is portrayed as the definitive moment when Jesus proves the quality of his sonship as affirmed earlier at his baptism. The desert testing of Jesus for forty days recalls Israel's own testing and wandering in the Sinai for forty years; and Jesus' quotations from the book of Deuteronomy, in reply to each of the devil's temptations, further connects his experience with that of the Israelites who – unlike him – grumbled about food, pined for worldly comforts, and repeatedly put the Lord to the test.

Various interpretations have been given as to the significance of each of the three temptations put before Jesus by the devil (i.e. "command this stone to turn into bread", "worship me and all the kingdoms of the world will be yours", "throw yourself off the Temple, for the angels will protect you"). When viewed

collectively, these temptations can be understood as the evil one's attempt to divert Jesus from his God-appointed life, mission and death, by offering him seemingly easier and quicker ways of fulfilling his destiny. Hence, Jesus was tempted to set aside his limited humanity by conjuring bread from stone. He was tempted to assume power over others without having to obtain consent. And, he was tempted to openly defy the laws of nature as a way of revealing his glory without having to suffer.

Yet, Jesus did not succumb to the temptation of taking the easier way or the quickest route. Jesus knew that there could be no shortcuts to accomplishing the Father's will. He knew that he had to be like us in all things to make us everything that he is. He knew that the Kingdom of God could not be imposed on people but had to be welcomed freely. We, too, are called to recognise that there are no shortcuts to following Jesus, no quick or easy way to grow in faith or holiness without being engaged in the serious, demanding and ongoing task of

repentance and conversion which, the season and disciplines of Lent seek to highlight.

The Christian life can be arduous – not because God wants it to be difficult, but rather, because he wishes to stretch and remake us into something more than what we are now. C.S. Lewis puts it in this way: "Imagine yourself as a living house. God comes in to rebuild that house. At first, perhaps, you can understand what he is doing. He is getting the drains right and stopping the leaks in the roof and so on; you knew that those jobs needed doing and so you are not surprised. But presently he starts knocking the house about in a way that hurts abominably and does not seem to make any sense. What on earth is he up to? The explanation is that he is building quite a different house from the one you thought of – throwing out a new wing here, putting on an extra floor there, running up towers, making courtyards. You thought you were being made into a decent little cottage: but he is building a palace, for he intends to come and live in it himself."





# CAN YOU LIVE ON THE NEWSTART BENEFIT FOR ONE WEEK

Peregrin Campbell-Osgood

This Lent sees the launch of a unique program which gives the opportunity for Christians to grow in their understanding and compassion. Share the Benefit is a program developed by Anglicare and supported by the Social Responsibilities Commission. For one week you commit to living on the Newstart Benefit allowance for food and drink. In this way you share in a small, but powerful way the restrictions experienced by many people living in poverty.

Participants are asked to keep a food and drink diary for a typical week, working out your normal weekly food budget. Then you calculate what you could spend on food if you and your family had to rely on the Newstart allowance. You are then invited to donate the difference to Anglicare WA.

The full Share the Benefit experience includes a four-week Bible Study for groups. A detailed booklet explains how it all works and the amount you



**Archbishop Kay and outgoing CEO of Anglicare, Ian Carter, looking forward to Share the Benefit**

would receive on Newstart. It is an ideal program for Lent but can be undertaken anytime in your parish, school or community group. Each week consists of Bible study, prayer, with discussion, in your group combined with preparation, reflection and activity in your own time.

Archbishop Kay endorses Share the Benefit and will spend a week of Lent participating in the program. She invites us to join her as we are inspired by our Christian faith 'to live a life of care and generosity in response to God's great love for us'.

The Social Responsibilities Commission will be organising social media for participants to share their experiences and inspire others. So, keep an eye on their Facebook page! For more information and to obtain a Participant's Study Guide please contact the Revd Mark McCracken at Anglicare, 9263 2124, [mark.mccracken@anglicarewa.org.au](mailto:mark.mccracken@anglicarewa.org.au) or the SRC, 9425 7276, [src@perth.anglican.org](mailto:src@perth.anglican.org).







## OUR RICH LITURGICAL HERITAGE

The Right Revd Dr Peter Brain

Our liturgies help us to engage with God in worship enabling us to avoid idolatry of the mind and heart. Recently I noticed a new advertisement on the train: "Experience the awe and wonder of gold" at the Mint.

My mind went to the wonderful prayer in the Confirmation service: **and fill them, Father, with wonder and awe in your presence, now and forever. Amen.** That gold is a wonderful, God given gift is not in question, but it is a poor substitute for its Creator, as the object of our awe and wonder.

Our liturgies lift our hearts to greater treasures than those that can be mined out of the ground and skilfully crafted by human hands. There is nothing in all creation as conducive to capturing our awe and wonder as the words we pray: **We do not presume to come to your table, merciful Lord, trusting in our own righteousness, but in your manifold and great mercies.** The wonder of mercy shown by the holy God to repentant and trusting sinners reliant upon Jesus who **offered himself as a perfect sacrifice, who died upon the cross for our redemption,** is really awesome. Awesome because of the cost to the Lord Jesus and his Father in dealing so lovingly and justly with our sin. The one who took our place on the cross did so in order that we can

share his place as adopted children of His Father. The earthly table is a foretaste of this rich friendship. This relationship and prospect is conducive of our constant wonder and awe.

Gold may give us some earthly pleasure and security but it has never been known to meet our heartfelt need for relationship with either God or others. The misprint in the last verse sung at the rich man's funeral "land me safe on Canaan's side!" reminds us of the danger of standing in awe and wonder of gold. Our liturgies keep us from the double tragedy of forfeiting heaven and the deep joys of relationship with God now.

When we stand in awe and wonder of God we are never disappointed but always challenged. Never disappointed because by giving God thanks for temporal blessings like gold, we are keeping ourselves from the bondage of selfishness that sees us living for things rather than people. Always challenged since we will welcome what gold we may have as a gift from God to be used well. The verses found in the 1st Order to be read at the time for our monetary offering include these exhortations: **do not neglect to do good and to share what you have.....whoever sows sparingly will reap sparingly....how does God's love abide in anyone who has this world's goods, sees a brother or sister in need, and yet refuses to help?**

For well superannuated or remunerated Christians, comfortable parishes and well-endowed dioceses our liturgies offer a timely corrective to the seduction of gold and its more liquid cousins. Indeed being filled with wonder and awe in our Father's presence will deliver the richest of all dividends: contentment with God's grace to us in Christ and generosity for Christ. We will then be a real advertisement to friends diminished in their refusal to stand in awe of the true riches which God stands ready to share with all who honour Jesus.

+ Peter Brain





## CRISIS AND TRANSITIONAL SERVICE

Lena Hopkinson | Acting CEO | St Bartholomew's House



This year, St Bart's has a new challenge for its oldest-running service. Our Crisis and Transitional (C&T) accommodation and support for men experiencing, or at risk of, homelessness has become financially challenging to run over the last three to four years.

The contract has not kept pace with the cost of running the service so there's been a deficit creep over the years and we're now entering an intermediate phase of needing additional support to 'hold the fort'.

We have also witnessed an increasing complexity from the clients we used to see arrive compared with today's clients with much higher needs. Therefore, it has been essential for us to increase staffing to be able to offer the level of support that is now required for our C&T clients.

For example, historically we've had one overnight security guard but have recognised the need for two staff members, as night-time can be a particularly challenging time for the men who have been living on the street – they don't necessarily sleep at night when they live on the street, they feel more vulnerable, so it's one of their highest times of need. Yet, it has been a time of insufficient staff support. We are looking to change that along with the model so that the men who come in spend less time with us and are much sooner moved into longer-term accommodation. Instead of getting them 'home ready', we will assist in finding them a home, followed by supporting them to really integrate into the community as part of a 'housing-first approach'.

While we are working with the Departments of Treasury, Finance and Communities, there is a deficit in funding that, due to a state-wide review of WA's homelessness strategy, won't be resolved this year.

Our work, resources and commitment to maintain our C&T Service, however, is immediate.

We're aiming to make the necessary shifts over the next few months and we are going to have to look internally for the additional funds to continue running the service.



We know our Crisis and Transitional Service makes a difference to the men's lives that pass through those doors, and they have come from all walks of life but the one thing they have in common is they all need to find a safe and stable home that will enable them to rebuild their lives.

Our C&T Service gives them that opportunity and support and we are asking our supporters to help us continue to deliver this life-changing stability by considering ongoing donations this year.

**Visit [stbarts.org.au/how-you-can-help/donate-now](https://stbarts.org.au/how-you-can-help/donate-now) to support the work we do across all of our services including Crisis and Transitional for Men.**



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

To find out how you can make a difference visit our website  
**[stbarts.org.au/how-you-can-help](https://stbarts.org.au/how-you-can-help)**



St Bartholomew's House Inc  
7 Lime Street, East Perth, WA 6004  
T 9323 5100 E [reception@stbarts.org.au](mailto:reception@stbarts.org.au)  
[www.stbarts.org.au](https://www.stbarts.org.au)



# SOMETIMES, ALWAYS, NEVER

Mark A Hadley | Reviewer

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



Rated

M for Mature themes, violence and coarse language

Distributor

Transmission Films

Release date

March 14, 2019

As our culture continues to define itself apart from God, it's not surprising that the once-familiar story of 'The Prodigal Son' would drift out of public consciousness. This month, though, a film release will seek to put Jesus' famous story of exceptional mercy back on front-stage. The only difference is that the filmmakers arrive at the opposite view of God.

*Sometimes, Always, Never* is the story of a British tailor who has lost his son. Bill Nighy plays Alan, a stylish widower who raised two children after his wife's death. Alan and his boys, Michael and Peter, shared a family obsession with Scrabble as they rebuilt their lives without mum. However, somewhere back in that unexamined past, Michael stormed out during a

contentious game and never returned. The film picks up this family's story years later. Alan is an elderly bachelor, and Peter is married with his own son, Jack. Peter, the 'son who stayed' is doing well, and patiently endures his father's quirks. Michael's photo remains in pride of place on the mantle; his guitar (carefully labelled) lies unmoved in the sitting room. And each night, Alan goes for long walks, stopping in at graveyards, and entertaining stories of 'sightings' of his missing son. "I used to go out looking for him," he tells Peter. "You know, walking the streets? It's more of a habit now." But it's clear Alan has never gotten over Michael's departure, and longs for him in a way that leaves Peter out in the cold.

The parallels between *Sometimes, Always, Never* and Jesus' parable are deliberate and revealing. There's even a moment when Alan breaks into a run because he thinks he spots his missing boy returning. The film also regularly refers to the missing 'Uncle Michael' as the prodigal, and references the story in the middle of a Scrabble game. However, its telling generates nothing like the sympathy Jesus intended:

**Girlfriend:** The prodigal son goes missing and then comes back, and the father kills the fatted calf ... and the son who stays gets nothing. I hate the prodigal son!

**Jack:** Well, you'll love my dad.

- which is the entire point of the film. The prodigal Michael is portrayed as someone not bothered enough to contact his father. Whereas, *Sometimes, Always, Never* casts the reliable Peter, the son who stayed, in a completely new light – someone who never enjoyed the love he deserved. Peter chides his father for his lack of generosity, growing up. "You always gave us second-best of everything," he complains. "Not Action Man, but Action Joe. And he did not have kung-fu grip!" But Peter's deepest sadness is saved for the way his father has chosen the memory







of his missing boy over the son who stayed faithful:

**“Do you know what the non-prodigal son got? Days, weeks, months. Ordinary days, like this one.”**

In Jesus’ original story, the father stood for God, the prodigal son as sinners who have run away from him, and the brother who stayed as the judgemental Pharisees, who are critiqued for resenting God’s love. In *Sometimes, Always, Never*, though, it’s the God figure who comes under fire. Alan’s concern for the son who behaved badly is pictured as short-sighted. Instead, he should have spent more time loving those who deserved it. It’s hard not to see this conclusion as what C.S. Lewis referred to as modern humanity’s desire to place God on trial:

**“The ancient man approached God (or even the gods) as the accused person approaches his judge. For the modern man, the roles are quite reversed. He is the judge: God is in the dock.”**<sup>1</sup>

But in setting up their story, the writers of *Sometimes, Always, Never* entirely miss the point of Jesus’ parable. It’s not that

Jesus’ father reserved his love for the prodigal child, and showed none to his faithful son. It’s that he – God – possesses enduring and unrelenting love for both. Jesus reminds his listeners that anyone returning to him is cause for celebration:

**“‘My son,’ the father said, ‘you are always with me, and everything I have is yours. But we had to celebrate and be glad, because this brother of yours was dead and is alive again; he was lost and is found.’”**<sup>2</sup>

In Jesus’ story, both sons needed to repent: the younger for his selfishness, the older for his self-righteousness. However, in *Sometimes, Always, Never*’s world, where older brothers feel they’ve stayed close enough to dad, there will never be any need to return.

- 1 C.S. Lewis, *God in the Dock: Essays on Theology and Ethics*
- 2 Luke 15:31-32, NIV, <https://www.biblegateway.com/passage/?search=Luke+15%3A31-32&version=NIV>



# PURPLE PATCH MARCH 2019

3 Archbishop  
Bishop Jeremy  
Bishop Kate

Mundaring  
Willagee-Kardinya  
Applecross

10 Archbishop  
Bishop Jeremy  
Bishop Kate

Rottnest Island  
Carine-Duncraig  
Maylands

17 Archbishop  
Bishop Jeremy  
Bishop Kate

Armadale - Crosslinks  
West Nedlands  
Kelmscott

24 Archbishop  
Bishop Jeremy  
Bishop Kate

National Bishops' Conference  
National Bishops' Conference  
National Bishops' Conference

31 Archbishop  
Bishop Jeremy  
Bishop Kate

Forrestfield-Wattle Grove  
Karrinyup  
Como - Manning

## AUSTRALIA DAY HONOURS 2019

### The Revd Canon Dennis Claughton AM

*For significant service to the Anglican Church of Australia, and to the welfare of seafarers*

Dennis has held three long-term incumbencies - Moranbah (Queensland), Gosnells and Fremantle. He has been involved in various Boards and Committees, including Wollaston, ABM, Diocesan Council, Hospice Care, Summer School and Cursillo. For the past 20 years, he has been advocating for the human rights and wellness of seafarers through his chaplaincy at the Flying Angel Club.

### The Revd Peter Humphris OAM

*For service to the Anglican Church of Australia*

Peter served as Rector of the Parish of Beaconsfield 1995-2017; Founding Member of In Giving We Receive Inc (IGWR) since 2009; and a Founding Member of Just Manna Inc.

### Mr John Atkins AO

*For distinguished service to the business and financial sectors, to the legal profession, and to the community*  
John currently serves as Chair of Anglicare WA.

### Mr John Barrington AM

*For significant service to the community of Western Australia*

John served as Chair of Anglicare WA from 2009-18.

### Mrs Jan Rose OAM

*For service to women, and to youth*  
Jan is a member of the Parish of Riverton.

## CLERGY NEWS

### APPOINTMENTS

The Revd Jeni Goring	Senior Chaplain, Amana Living	16.11.18
The Revd Jeff Astfalck	Assistant Priest, Parishes of Subiaco and Wembley	01.12.18
The Revd Brett Gibson	Assistant Priest, Parish of Mosman Park	01.12.18
The Revd Frida Lemi	Assistant Priest, Parish of North Beach	01.12.18
The Revd Oliver Yengi	Assistant Priest, Parish of Mundaring	01.12.18
The Revd John Maddocks	Priest-in-Charge, Belmont and Carlisle-Rivervale	01.01.19
The Revd Jacob Legarda	Archbishop's Chaplain (from Melbourne)	01.02.19
The Revd Jill Gleeson	Chaplain, Amana Living	01.02.19
	Priest-in-Charge, Beechboro	10.02.19
The Very Revd Richard Pengelley	Chaplain, St Mary's Anglican Girls' School	24.06.19

### RETIREMENTS

The Revd David Atkinson		31.12.18
The Revd Dr Georgie Hawley		24.02.18
The Revd John Clapton		21.04.19
The Revd Wendy Gilbert		mid 09.19

### RESIGNATIONS

The Revd Linda Flewker-Barker	Rector, Kwinana	08.03.19
The Revd John Clapton	Priest-in-Charge, Balcatta-Hamersley	21.04.19
The Very Revd Richard Pengelley	Dean of St George's Cathedral	05.05.19

### LAY NEWS - APPOINTMENTS

Mr Mark Glasson	Chief Executive Officer, Anglicare WA	early 2019
Mr Wayne Martin AC QC	Chair, Parkerville Children and Youth Care	early 2019
Mr John Barrington AM	Australia Day Honours	26.01.19
Mr John Atkins AO	Australia Day Honours	26.01.19
Mr Ian Carter AM	Chair, Social Responsibilities Commission	07.02.19
Mrs Lynne Thomson	Anglican Schools Commission, Chair	01.01.20

### LAY RESIGNATIONS

Mr Keith Lindbeck	Chair and member of St George's AGS	31.12.18
Barbara Godwin OAM (retirement)	Chair, Anglican Schools Commission	31.12.19

### RIP

The Right Revd Ken Mason AM		20.12.18
Mrs Sue Crombie	Parish of Moora	01.01.19
Mr Brian Healy	Father of The Revd Rob Healy	17.01.19
The Revd John Williams		19.01.19
The Revd Graeme Varvell		19.01.19
The Right Revd Ian George AO		28.01.19



# THE WOMAN WHO CAME BEFORE ME

Esther Onek | Multicultural Women's Domestic Violence Advocate

I have many role models, but the most influential is my mother.

She was born in Parjok, South Sudan in 1971.

I learnt about drive and determination from her perseverance and strength.

Africa is a harsh country, so it prepares you for anything, but it does not prepare you for the migrant experience. She is the typical African woman – she gave up everything for her children, she did not have the opportunity to go to school. For most of her life she did not have the choices that we take for granted and she had no voice. She cooks for the family, but she is the last to eat.

When she came to Australia, without education it was difficult to see her trying to navigate this world. She was overlooked for many jobs, she was belittled many times and when we were growing up, what she wanted for us was what she was denied, an education and a full life in which we could reach our potential.

As a young woman, I feel incredibly lucky to be given the opportunity to have an education and live in society, which is far from perfect but moving towards giving more women opportunities.

I feel in many ways that I was born to be her voice and that is how I can show my respect for what she has done.

I also ask where are the voices of men of husbands, brothers, fathers, uncles and friends when women's human rights are being violated. When women live in poverty because they chose to care, when women feel they cannot walk at night alone, when women are overlooked for positions and where the education of a woman is questioned because of a faith.

100 years ago, there were a few thousand calling for change, thankfully today, more people from across the world are dedicated, committed and have the courage to speak out to create change, support one another and take action into their own powerful hands.

This International Women's Day let us not wait for what remains to be done, we must continue this journey of discovery of what gender equity is and what it is not.

This International Women's Day do not be silent, speak up for her and offer your voice.

In 2019, it is important, because Australia's future depends on the contribution of half the population, so that population can either be supported, empowered and lifted, or it can be denied, ignored and its potential wasted.

My voice exists because my mother had no voice, like many others of her generation. How much stronger would Australia and any country be.....if we listened.

## International Anglican Women's Network



# IAWN

Thinking Globally; Acting Locally

### Who Are We?

We are 43 million Anglican women in more than 165 countries.

### What Is Our Purpose?

For we are all created in the image of God (Genesis 1.27)

We are a bold and prophetic voice for all women throughout the Anglican Communion working to uphold the God given dignity of women and girls, to eradicate gender-based inequality and violence, and to promote just relationships among all people.

### What Are Our Priorities?

- Promoting gender equality and the participation of women in all levels of decision-making throughout the Anglican Communion.
- Sharing the stories of women in the Anglican Communion.
- Supporting and accompanying Anglicans and others who are working to eradicate all forms of gender-based violence, including human trafficking.
- Advocating access for all women and girls to education and health care, including reproductive and maternal health care and resources.
- Advocating the eradication of extreme poverty and hunger, and environmental abuse.





Shirley Cloughton

## RECONCILIATION

The tradition of the Archbishop of Canterbury to commission a Lent book has an interesting history. The book which is commissioned is assured a huge readership and clearly is carefully chosen. In 2017 Archbishop of Canterbury, in a break with tradition, wrote his own book (incidentally his first book) "Dethroning Mammon" which was, justly, a best-seller!

This year, continuing Welby's interest in reconciliation and the global scene, he asked Muthuraj Swamy to write his Lent book this year. In several of the prefaces to Lent books, the commissioned writer has alluded to the pressures of completion and in this book, we learn that Muthuraj Swamy moved from India to England and settled into a new job at Cambridge whilst the book was taking shape.

Archbishop Justin says that we are taken on a journey through Scripture, illuminating difficult stories of conflict, beautiful stories of reconciliation, and incomplete stories of steps towards reconciliation. He "weaves in the depth of his own cultural background in India...he reminds us that true reconciliation is a journey into otherness..." Swamy says he observed that Jesus hardly ever answered specific questions put to him but challenged the mindset behind the question. Hence, he proceeds to challenge our mindset. The 40 studies are drawn from a wide range of biblical passages about Reconciliation, and suggest new angles on old stories, challenging the reader to examine themselves and the world, through the three thoughtful questions at the end of each reflection. Justin Welby asks us to take seriously and intimately these questions – (meaning to start with yourself) and break down the customary and cultural boundaries with which we might approach the studies and be open and not judgemental.

Of significance is that Muthuraj Swamy is the co-editor of three forthcoming volumes to facilitate preparation for the Lambeth conference 2020. We are indeed in great company when we read this book.

The studies are also consolidated into weekly thematic groupings to provide a stimulating and global approach to those looking for a new and fresh study for Lent.

## A SPRING WITHIN US

Through his website Richard Rohr sends Daily Meditations to people throughout the world and in this new book he has praised his helpers for sifting through and collecting "hopeful gems to polish until they shine". Rohr says that one year of his on-line work has been organized into "a primer for living a whole life", a map to guide us along the circuitous path back to our Source.

This beautifully presented book comprises more than 400 pages of insight, wisdom, teaching and humour, drawing from Scripture, Christian mystics, global faiths, the Enneagram and the Twelve Steps to guide the reader along the winding path.

This definitive collection is a delight to read and to own.



Muthuraj Swamy

\$19.95



Richard Rohr

\$36.95

*SONGS OF THE SPIRIT*

With a foreword by John Pritchard, we are treated to an invitation which few could resist: he says that Megan “clearly writes out of real scholarly understanding, but equally she writes with an immediacy and accessibility which will open the Psalms to anyone. ...and the innocent looking questions at the end of each section are spot-on.”

The reader takes a Psalm, reads it slowly and reflects in a way which will “make these aged prayers of Jesus’ day our prayers in our own day, in our own situations”. What a wonderful encouragement for the reader to take up this book and be steadied by the discipline on which it is focused.

Through this study of the Psalms, we are reminded that here are ready-made prayers – tried and tested prayers, where the hard work has already been done. When we are praying the Psalms we are not only joining with our Christian brothers and sisters throughout the world, but also with our Jewish brothers and sisters and with generations and nationalities past and present.

Each of the studies reminds us that we are taking our place in a stream of prayer – of timeless songs which make connections between past and present. Early in the book, we are given a scholarly overview of the history of the Psalter, and an understanding of the journey: not to follow those who might lead us astray, but to settle down like young trees. In Psalm 1 we are assured we have potential. “Like those beginning a journey, we have choices to make.....do we want to be swept along with whatever crowd we fall into?

There is the question of how to approach the unsavoury bits like the blood-curdling pronouncements in Psalm 37 – by the Rivers of Babylon. Megan observes that while we might attempt to slice out the unsavoury bits from the Psalms, and indeed from the whole Bible, there is no precedent for doing this in the handing down of manuscripts – there is no collection of manuscripts remotely like that. Megan considers these particularly difficult verses in a constructive way whereby we “need to hand over our unfinished business, our desperation and frustration to God”.

In contrast, Psalm 90 includes a discerning, perhaps somewhat concerning, verse which suggests that at three score years and ten, the Psalmist and his peers are “over the hill” – how much longer can life last. That psalm looks at the symmetry of life and death – the inevitable returning to the earth – the commentary here is powerful from a Christian perspective.

Reflection on how words from Psalms have found their way into praise, hymns and Taize are helpful and encouraging – “Wait for the Lord”, God will always seek us, we just need to Wait.

Megan is a Chaplain at Jesus College, Oxford and a lecturer in the Faculty of Theology and Religion, priest and member of the Third Order of the Society of St Francis.



Megan Daffern

\$17.95



## NOR'WEST POSTCARD

Jocelyn Ross OAM

Dear Messenger,

A very happy new year to you!

The Mid West Archdeaconry met in February, with Bishop Gary Nelson teaching on ministry & godly living from 1 Thessalonians; always a time of good fellowship and encouragement. Ministers from Denham, Kalbarri, Northampton, Bluff Point, Holy Cross Cathedral, Mullewa, and Dongara gathered at St. George's, Bluff Point (Geraldton). A warm welcome was extended to the Rev Brendan and Laura Hurley and their three small sons, who have moved to Geraldton to join the Diocesan Ministry Training Programme. Brendan was ordained at the Cathedral on Sunday 10th February. He is serving as assistant minister with Paul Spackman at St. George's and Dean Peter Grice at the Cathedral.

Congratulations to Bella Knight, elected Head Girl at Hedland Senior High School, and has just acquired her P Plates. 3 drivers in the family now!! The Knight family is such a blessing to Port Hedland, having moved there in 2006 from Sydney, Philip as assistant to senior Minister, Rev. Bill Ross, becoming senior minister in 2009. Bella has done almost all of her schooling in Hedland! Their younger daughter, Lilly is now in Year 8.

A big welcome to Emily Faricy, born on January 5th 2019 in Kununurra Hospital. Her older sisters are delighted to have a new little sister! Rachael is back at school and Jessica is starting a pre-Kindy programme.

The Chaplain at the Port Hedland Seafarers' Centre, Garry South and his wife Kathy, drove 14 hours each way to have time off in Geraldton in January. It was a delight to have a cuppa with them at Geraldton Seafarers' Centre when Bill & I called in there on holidays!

After we returned to Denham, we drove up to Carnarvon to have lunch with local Jessie Larman, Revd Rod and Hazel Williams, locum while Revd Brian and Annie Fyffe were on holiday, who introduced us to a delightful café at the old jetty.

We are saddened to hear of the decline in health of the Revd Peter Harris, farmer, butcher and ordained local minister in Northampton all his life. Please uphold he and Dot and the people of Holy Trinity in your prayers.

Congratulation to Revd Don Miller, Mullewa Senior Minister, who recently celebrated his 70th birthday. His lovely daughter, Helen put a great write-up on FaceBook, with some special photos. She says "I am so lucky to be your daughter and even luckier to now live two minutes around the corner from you! Thank you for your eternal patience and wisdom and the million ways you quietly support so many in their life's journey."

For 2019, "I trust YOU, Lord".

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



Messenger

GPO Box W2067

Perth WA 6846

Australia

Jocelyn



Mrs Christine Nelson, the Bishop's wife, in Kununurra welcoming Emily Faricy, third daughter of The Revd Daniel and Bec Faricy, born in Kununurra Hospital on 5 January

For more news about the North West visit [anglicandnwa.org](http://anglicandnwa.org) | [@northwestanglicans](https://www.facebook.com/northwestanglicans)



## BUNBURY POSTCARD

The Revd Dr Lucy Morris

Dear Messenger



The picture below shows Vicki Webb, The Revd Susanna Kemp and The Revd Marion Prowse with Bishop Kate Wilmot at their ordination retreat in February.



Messenger

GPO Box W2067

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Australia

This postcard introduces the three new ordained clergy. We rejoice in them.



The Revd Vicki Webb is licensed to the Kojonup Parish, co-ordinating children's ministry, working as a YouthCare Chaplain, offering personal retreats and reflection days as part of her diaconal ministry. Vicki is committed to ministry in the rural, inland areas of the Diocese.



The Revd Marion Prowse grew up in Katanning and with her husband, Trevor, farmed at Darkan. Marion was ordained deacon in 2010. She is Assistant Priest in Gelorup and will continue to serve God in that community and district.



The Revd Susanna Kemp moved to Australia from the UK in 2003, settling first in Perth and later in Bridgetown. Susanna was ordained deacon in 2017 and has since spent time in Canberra completed theological study and serving in the Diocese. She will exercise her priestly ministry at St Boniface Cathedral.

God continues to call people to ordained ministry for which we give God thanks.



## Letters TO THE EDITOR

### Dear Editor

The "Church Times" of 18 January, 2019 contains an article clarifying what the former Dean of Perth, Dr John Shepherd had stated in an article in 2011 about the resurrection, in which he had been unfortunately misquoted by a spokesperson of the NSW Diocese of Newcastle at that time.

Dr Shepherd had suggested that the Resurrection "ought not to be seen in physical terms, but as a new spiritual reality". He went on to explain his convictions which were along the same lines as those held by leading theologians in England, whose views were being discussed in terms of the Resurrection pointing to the transformation of a future life for all.

Food for thought on this matter can be seen in the Scriptures where Jesus constantly speaks to his disciples by means of parables, in order to get them to think "outside the box" as we would say today. But they still "did not get it" as we would also say today. Why? Because they were not prepared for the unexpected!

Lord Rowan Williams suggests that Jesus is asking his disciples not only to listen, but to look as well. The Gospel of Mark tends to portray the disciples as "stupid" about picking up clues. They just can't do it! Williams tells how a bird watcher may sit still and wait expectantly for hours to see a blue kingfisher fly by. When this happens he is ecstatic. But when a such an event passes by the disciples, someone (usually Peter) cries out, "Oh - I missed that!"

Living in expectancy and awareness causes biblical scholars along with all seekers of truth to pursue multifaceted insights into new thoughts, ideas and even apply imagination if appropriate. They ought not to be criticised for stepping into new paths of revelation, especially within the glory of the Resurrection upon which everything to do with the Christian faith dwells.

**Kathleen Wood OAM**

### Dear Editor

Thank you so much for the helpful article "Scripture, Male Headship and Abuse",  
Canon Professor Dorothy A. Lee FAHA. I found that so helpful.

I always appreciate Bishop Brain's articles. I loved the quote of Professor E.M. Blacklock, "Only God can humble us without humiliating us, and exalt us without flattering us". Our Heavenly Father is truly an amazing wonderful God and loving Father.

**Jocelyn Ross**

The *Messenger* welcomes letters to the editor for consideration. Publication cannot be guaranteed.  
*Messenger*  
GPO Box W2067  
Perth WA 6846

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

### Messenger Editorial Committee

The Right Revd Kate Wilmot  
The Ven Angela Webb  
Mr Keith Stephens





## THEATRE

Anthony Howes

Tony presents arts and entertainment news Saturdays from 10am - 12noon on Capital Radio 101.7 FM and Capital Digital.




STUART HALUSZ is a theatre director on a mission. I am sitting with Stuart on one of Perth's hot summer afternoons. He is the Artistic Director of Perth's new major theatre company, **Theatre 180**; a company that promises to bring an invigorating new vision to our theatrical scene. He sees that vision as one coming, not only from him, but from the Perth theatrical professionals who live here and understand the community in which they find themselves. As he tells me the background to **Theatre 180**, I sense a positivity, bred of his local, national, and indeed, international, experiences as a theatre professional on and off stage. Of most significance, I would suggest, is that with this background, he has decided that his home State is where he, his wife and children, will reside

and make a contribution. Stuart tells me that his three years as Associate Director of Black Swan State Theatre Company was invaluable. He says, "**Theatre 180**'s role will concentrate on giving WA artists a home for telling WA stories". Stuart told me that a basic platform for production schedules by the Company will be a diversity of voices. These from the indigenous culture, together with the multiple strands that make up WA's heritage, for the telling of stories. He also told me that from a practical standpoint, the Company will perform main stage, studio and touring productions of Australian, international and classic plays. "A significant factor for the new Company will be continuing the work of Agelink Theatre (now an important unit of **Theatre 180**) with its community emphasis; and regional touring", Stuart added.

I asked the obvious question: "Why the name **Theatre 180**?" Stuart smiled and said: "The name comes from our location at 180 Hamersley Road, Subiaco, but it points to the Company's relationship with its audience. A perspective of looking both ways. A strong ensemble of West Australian theatre professionals aiming to reach out and engage with their audiences". And the first production to do just that – an imaginative re-imagining of A B Facey's "A Fortunate Life". I shall keep you posted! Final words of advice: make sure you see **Peter Pan Goes Wrong** at His Majesty's Theatre from March 7 to 17. This new take on the J M Barrie classic, full of highly physical comedy and finely-tuned farce, is the perfect antidote to all the gloom and doom which bombards us!







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

To help we've created this simple guide

---

## 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)

---

## 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.

---

## Step 3. Complete an Income Assessment with DHS

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

---

## 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.*

---

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

You have 56 days to organise your services.

---

## 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.

---

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

Your services can start immediately.

---

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*



## ALL THINGS NEW

The Revd Peter Laurence OAM | CEO | Anglican Schools Commission

It may be March, but really it all began many months ago... preparation for the new school year. Staffing. New buildings. Curriculum planning. Timetables. Orientation. All in readiness for the arrival of our 'raison d'être', the students whom we serve.

Amongst the key groups of people preparing for the new school year are the teachers new to Anglican schools. Each year, the Western Australian Anglican Schools Association (WAASA) undertakes a number of activities to support all the Anglican schools of WA. In January, we hold the annual Induction Day for Teachers new to Anglican schools. Around 100 teachers attended the day at the Wollaston Conference Centre, where they were introduced to 'all things Anglican'. For some teachers, this was their first formal contact with the Anglican Church. It also provided an opportunity for the Archbishop to spend the day with these new teachers, and to share with them her vision for the mission of the Church through our schools.

WAASA comprises 20 Anglican schools in WA, representing almost 30,000 students. At the beginning of a new year, it is timely to remind ourselves that, as educators, we are privileged to have these young lives entrusted to our schools each day. The added privilege and responsibility of Anglican schools is to provide these young men and women with an opportunity to examine and experience the Christian faith for themselves; that they may make informed decisions about matters of personal faith and ethical behaviour which will carry them through adolescence into adult life.



New teacher induction day 2019

Over the summer holidays, Australians were touched deeply by the devastation of bushfires, as well as the North Queensland floods. The ongoing reality of a drying continent, yet one which at the same time experiences a once in one-hundred-year flood. Such a paradox. Of course, our schools operate in the harsh realities of this changing nation and world.

It is into this reality of life in 2019 that our teachers can and must offer new expressions of hope and stability to the young people in our care, teaching them resilience in dealing with the complexities of living and learning in 21st century Australia. The Anglican

expression of Christianity has never been more needed and never been more relevant.

The challenge to our schools, and to us all, is to effectively live the Christian life daily. There is not a better time to be reminded of this calling, our individual and collective vocations, than early in a year. With Lent upon us, we have time for reflection leading to change!

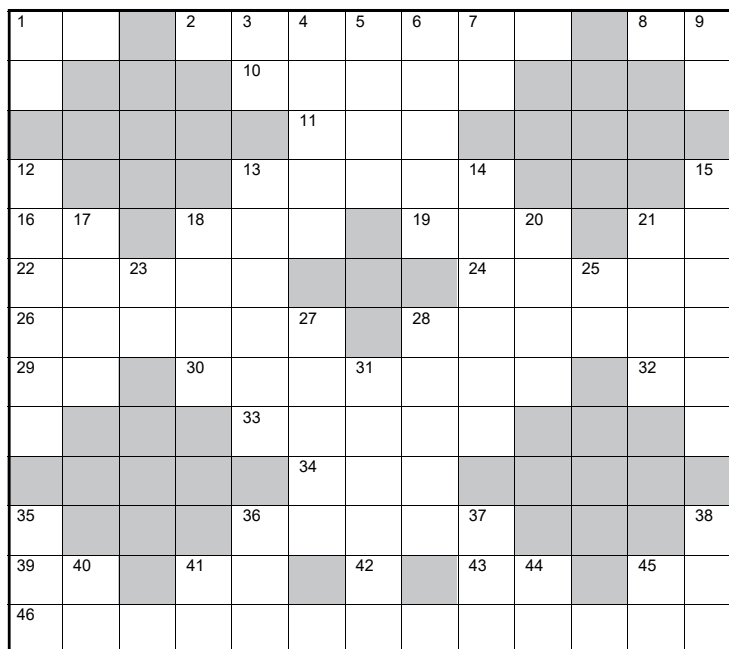
Welcome to all staff and students new to Anglican schools this year, and every blessing to those tasked with the responsibility of teaching and nurturing the young people of Western Australia in 2019.

## SPORTED FOR A SEASON



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

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



## ACROSS

- 1., & 8 across.  
Therefore, behold,  
on their own! (4)
2. Cage our muddled  
bravery. (7)
8. see 1 across
10. Up ends u-pens for  
French tyres. (5)
11. A little international  
theological review.  
(3)
13. The least creep  
away. (5)
16. Bits of religious  
knowledge. (2)
18. Protection of the  
human environment  
to begin with. (3)
19. Metal. I hear, has  
shown the way. (3)
21. Unique identifier?  
(2)
22. Meet something  
bad inside the dog.  
(5)
24. For eons I mixed  
sound. (5)
26. Blog in circles for  
the bad elf. (6)
28. Blended so neat;  
makes up for  
everything. (6)
29. Existentialist  
theology. (2)
30. In Ken's era, turned  
to tennis shoe. (7)
32. A little saint on the  
street. (2)
33. A teen consumed a  
mixture? (5)
34. Lot backed into the  
tree of life. (3)
36. The mail's turned  
up for this genius  
carer on the streets.  
(5)
39. Revd Vicar? (2)
41. Towards objective!  
(2)
43. After prayers. (2)
45. Authorised Version.  
(2)
46. Cure sore fully in an  
efficacious manner.  
(13)

## DOWN

- 1., & 9 down. How's  
mixing with an  
epiphany? (4)
3. Dominican surgery.  
(2)
4. A thousand out of a  
minute turns to join  
people in harmony.  
(5)
5. Network from a  
twisted tree. (4)
6. Laura turned up by  
ear. (5)
7. Brief a Good  
Samaritan. (2)
9. see 1 down.
12. Ignore mix-up with  
the theologian from  
Alexandria. (6)
13. Her sin mingled  
at the place of  
pilgrimage. (6)
14. I out of the lenient  
seasonal mix? (6)
15. Nanna nap in re-  
oriented Tassie. (6)
17. Tied up in  
banknotes. (4)
18. Pulse gone right  
away from Afghan  
cents. (4)
20. Broken road  
through the hole in  
the wall! (4)
21. Customs in houses.  
(4)
23. Christian Bible. (2)
25. Ian Noyes not out?  
(2)
27. Etna's a mixed  
solution for cattle.  
(5)
28. Take lambs across  
to the pack-leader.  
(5)
31. Small particles  
in anatomical  
drawings. (6)
35. An article from the  
rare stray. (3)
36. Initial debt in  
religious lines. (3)
37. Beginnings of  
Lay Apostolate  
Foundation. (3)
38. Evergreen in Livy?  
(3)
40. Victory at Easter.  
(2)
41. Tambellup origins!  
(2)
44. Processing unit. (2)
45. Begin with active  
laity! (2)





## WHAT A GOOD AUSTRALIA DAY MIGHT LOOK LIKE

Andrew Hamilton | Consulting editor of *Eureka Street*

There is really not much to say about Australia Day. Few people know exactly what it commemorates. Fewer would mind if it were moved, say, to a less holiday-rich time of the year; no one takes it seriously as an event, but everyone enjoys a day off work. And anyone who follows politics in January grows tired of politicians trying to reap electoral hay from the day with their pontificators and binders.

So rather than talk about the Australia Day that we have, let us reflect on what a good and engaging Australia Day might look like. In the first place, it would be a celebration, politician-free and corporation-free. Lots of local events, parades, barbies, parties, beach cricket, boules and volley ball games, exhibitions, skits, gigs, festivals and good conversations. None of them would bear a sponsor's name or badge; all would open with an acknowledgment of the traditional owners of land.

A good Australia Day would also be inclusive, encouraging each national community of origin, religious, political, and social group to open to others the gift of heritage that they make to Australia. The streets would be lined with stalls offering pie floaters, pasta, hallal and kosher meats, empanadas, fish chowder, boko-boko, rice, chicken korma, falafel wraps, noodles, pupusas, roti, risotto, kimchi, octopus curry, pork pies, bat soup and vegemite sandwiches.

And for sweets, of course pavlovas would be at hand with croissants, baklava, gelato, Anzac biscuits, banana sticky rice, Turkish delight and crostoli. And barristas would rove up and down the streets boasting beans borne from such fabled sources as Lilliput Valley and Brobdingnag Bluffs.

The sound of the didgeridoo would be heard throughout the

land. On each street corner buskers would mark out their patch, playing violins, oud, piano accordion, berimbau, ukelele, cláirseach, nyatiti, cello, mouth organ, zither, anklung, daduk, grand piano or recorder singing the love songs and epic poems from the many civilisations that have enriched Australia.

Citizenship ceremonies would be held in municipal parks, attracting new citizens, families and well wishers. On participants' heads will be seen top hats, akoubras, hijab, baseball caps, turbans, yamakass, dreadlocks and shaved pates.

They would come dressed in suits and ties, kimonos, saris, beads and shawls, board shorts and t-shirts, knickerbockers, gakti, and crinolines. On those whose feet were shod would be lace-up shoes, clogs, boots, sandals, mukluk, runners, Ugg boots, slippers and thongs. During the ceremonies, in return for the gift that they and their heritage bring to Australia, the new citizens would receive an Australian shrub to plant and nurture.

Australia Day would also allow people to hear of the events and people who made Australia, especially the stories of the people who have lent their names to local streets and towns, and the back stories of all the national groups who have made and sought a home in Australia.

It would highlight the catastrophic effects on the first Australians of colonial invasion through imported illnesses, war and dispossession, and the struggles of their descendants for recognition and justice. It would tell of the place of religious faith, ethnic background and of inherited wealth both in connecting and dividing people. It would honour the courage of people forced from their homes by war and poverty, who built a new life in Australia and contributed to Australian

prosperity. It would include both the welcome they found in Australia and the prejudice and exclusion that they experienced at the hands of earlier arrivals and of governments. The telling of Australian history would be set within world history.

The day would also focus on great Australians — great in their humanity, their diversity, and in the gift they have been to the nation. They might include such groups as the Afghan camel drivers and Chinese market gardeners, and such individuals as William Barak, Mary Mackillop, Matthew Flinders, Weary Dunlop, Mary Gilmore, Mum Shirl and John Curtin.

Finally, of course, a good Australia Day would also need to find a place in the calendar suitable for bringing people together in celebration. Clearly the anniversary of European settlement and the beginnings of dispossession of the First Australians would not do. Its selection for Australia Day would be as partisan as it would be for a future united Ireland to tie its national day to the anniversary of the Battle of the Boyne or of the Easter Uprising.

Perhaps the most appropriate date would be one on which nothing much had ever happened. The great good fortune of Australia since the initial invasion is to have been spared the wars, famines, civil strife and persecutions that have shaped the national days of other lands. A quiet day marked only by domestic histories would be suitable for exuberant celebration and honest reflection.

*Eureka Street* magazine is published daily by the Australian province of the Society of Jesus, and Fr Andrew Hamilton's article is reproduced with permission. Online subscriptions are free: [eureka.street.com.au](http://eureka.street.com.au)



### **St George's Cathedral**

**Monday - Friday  
8am Morning Prayer  
8.15am Eucharist**

For details of all other daily Eucharists  
and Evening Prayer, visit  
[perthcathedral.org](http://perthcathedral.org)  
9325 5766

### **SUNDAY SERVICES**

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

### **SPECIAL SERVICES AND EVENTS IN MARCH 2019**

#### **SERVICES**

Tuesday March 5 – 12.15pm: Prayers  
for Healing and Wholeness  
Wednesday 6 March (Ash Wednesday) —  
6.30pm Choral Eucharist with  
Imposition of Ashes  
Sunday 10 March — 5pm: Evensong with  
the Royal Commonwealth Society  
Thursday 14 March — 10.30am: Mothers  
Union Service  
Sunday 17 March — 5pm: Evensong of  
St Patrick  
Sunday 24 March — 5pm: Evensong for the  
Eve of the Annunciation

### **SATURDAY SCRIPTURE AND LITURGY LECTURES**

(8am Morning Prayer and Eucharist)  
Saturday 9 March - 9am - 10.30am:  
Liturgy Lectures  
Sola Scriptura:  
Worship in the Reformation

### **SPIRITUALITY SERIES**

Wednesday 13 March - 9.30am-2pm: Early  
Church Mothers and Fathers  
Thursday 21 March – 11am-12 Noon:  
Magellan Chamber Music presents  
"Vienna"  
Wednesday 27 March - 9.30am-11.30am:  
Spirituality and Pilgrimage to the Holy Land



### **John Septimus Roe Anglican Community School**

#### **SUNDAY SERVICES**

St Paul's Chapel Choir  
Choir Director Hugh Lydon  
Organist Jonathan Bradley

#### **CHORAL EVENSONG**

Tuesdays at 5pm during school term  
St Paul's Chapel  
John Septimus Roe Anglican  
Community School  
Corner Mirrabooka and Boyare Avenues  
Mirrabooka  
(Parking is available on the school  
grounds)

For information regarding the Chapel  
Choir please refer to the school website  
[jsracs.wa.edu.au](http://jsracs.wa.edu.au)



Crossword solution

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

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