



MESSENGER

A MAGAZINE FOR WESTERN AUSTRALIANS | MAY 2020



*God's love has been poured into our hearts through the
Holy Spirit that has been given to us* Romans 5:5

MESSENGER

MAY 2020

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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

Welcome to the May edition of the *Messenger* online!

COVID-19 has brought countless changes to the way we go about our daily lives, including the decision we have made for the *Messenger* to be available to our readers as an online magazine. The response from our subscribers has been wonderful.

This month Bishop Stephen Pickard writes of Pentecost while a number of our contributors focus on life in response to the COVID-19 pandemic, including that of Anglican agencies.

Professor Rowan Strong's article on Christian responses to the Spanish flu pandemic makes for illuminating reading – looking back there is much upon which to reflect in 2020.

Also in the May edition of the *Messenger* are obituaries and tributes to Bishop Brian Kyme – beloved friend and bishop.

Come, Holy Spirit!

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



AN OUTPOURING OF COMPASSION: LIVING IN THE SPIRIT OF PENTECOST

In the Christian calendar the period from Easter to Pentecost covers 50 days. This accords with the traditional time from the spring festival of Passover to the offering of the first fruits of the barley (barley being the first fruit to ripen and be harvested). Among those gathered for the barley festival in Jerusalem 50 days after that first Easter were the disciples of Jesus and friends. As devout Jews they, with visitors from many places, had gathered for this important festival of thanksgiving for God's provision.



The Acts of the Apostles records that the promised outpouring of the Spirit of God took everyone by surprise. Pilgrims from other countries and languages understood common Galileans speaking to them. Some thought those speaking in strange tongues were simply drunk (Greek: methuo from which we have methylated spirits). One of the leaders, Peter reminded the throng that it was only 9am in the morning and that the speakers were not drunk (Greek: amethuo ie not methylated). Interestingly this word is familiar to us as the amethyst stone; meaning stone of wisdom, of being sober minded.

However, the weeks leading up to Pentecost had been significant. Why? In this time, a hope had been born that something was about to happen, although exactly what eluded them. From that first Easter Sunday to Christ's Ascension over a period of 40 days the risen Christ had appeared on numerous occasions. It became known in the Church as the Great Forty days. The joy of believing had become a living reality. The disciples were caught up in something very big!

The earliest recorded appearances of the risen Christ occur in altogether ordinary circumstances; you could easily miss the moment if you didn't have your wits about you, or more importantly, if you had not been moved by the Spirit to recognise the visitation of God.

Two of my favourite appearances come immediately to mind. First, Jesus cooking fish on the beach as recorded in John's Gospel. His disciples eventually come ashore and are struck dumb unable to believe their eyes. Jesus says 'come and have breakfast'. No fanfare, no glitz; not in the big city Jerusalem but down by the lake where no one will notice.

The other appearance that I have an abiding love for, is the Emmaus Road. Two dejected disciples trudging home; downcast and in grief because they had pinned their hopes on Jesus to deliver them and he had been crucified. A stranger comes alongside; engages them in conversation and is invited to stay. As the bread is broken at evening meal, the guest vanishes. In that same moment, the scales fall from their inner eyes and they now see with Easter eyes. Their hearts had been 'strangely warmed' (as John Wesley might have stated),

or more accurately their 'hearts had burned within them'.

The great forty days are considered great not because they received top media coverage, or because something spectacular occurred in the public space, or because the manner of God's appearing was outrageous and demanded recognition. Rather the forty days are great because the same God who came to a stable among smelly animals and the subclass of

society (shepherds), also appeared again at the beach for a morning breakfast and again on a road with some despairing travellers. The days were great because they revealed one who did not cling to equality with God but humbled himself and pitched his tent in the ordinary things that bind human beings together: conversation, food, homes, outdoor gatherings; as well as the disappointments, griefs and suffering of life. The great Forty Days are great because it was a time when heaven erupted in the ordinary.

Yet in 2020 Christians around the globe celebrate the Great Forty days at a not so great time. As I write over two and half million people that we know of world-wide have been infected with a dangerous and deadly virus. And the death rate will only continue to climb as the virus takes hold in Africa and elsewhere. A global pandemic has paralysed countries and people's lives, and caused great grief and hardship for many especially the poorest. There are no glib words that will make it all better or magically make it all go away. Our mortality rises before us and we are reminded of our deep need for connection and companionship. The ordinary things of life become taxing on our spirits and we have to be inventive to try to cope. And many can't or are simply unable by dint of circumstances. It's not a great time.

Yet in the midst of all this there are some remarkable acts of compassion and self-sacrifice. This is evidence of a spirit of love and care for one another. It can appear in the most surprising places, often where there is pain and despair. Emmaus road stories being repeated in real time; people isolated in their own 'Upper Rooms' of fear and anxiety being cared for. As one person described it to me: we are seeing an outpouring of compassion. This has been a mark of the Church over the centuries in response to pandemics, plagues and suffering of many different kinds. Its roots are to be found in the outpouring of the Spirit at Pentecost. And it is just such outpourings of compassion that inject into the not so great times of the present something surprising even great. The season of Pentecost is a time to see the world through Easter eyes; to join with the risen Christ for the common good; to work for the well-being of others and the life of the planet. As we do we bear witness to the One who journeys with us in the great and not so great times.



SEEING WITH FRESH EYES

Just before first light, it was still dark and drizzling on ANZAC Day 2020. Standing quietly outside our house we juggled an umbrella while lighting a candle. One by one, shadowy figures up and down the street acquired faces as their own candle flames flickered into life. At first, we seemed to be all alone, but neighbours up and down the street were also in their driveways and on balconies a few stories up – isolated, yet powerfully united. It was so still as the Last Post bugle call sounded, and after a deep silence the Reveille, before we all went back inside our own homes, and into our own day.

Ours is one of those streets people use to access the Dawn Service each year. From around 4.30am we hear muffled footsteps as thousands begin to converge on Kings Park.

Not this year.

Apart from a few public figures in Canberra, news reports showed only individuals right across the country standing in driveways, on balconies, in their front windows - keeping watch, silent in candlelight, remembering.

These past weeks of COVID-19 restrictions have completely disrupted our daily routines, stripping us of usual patterns of work, of family and friendship, of church and community. Special places have been off limits, and sacred buildings have been closed to both public worship and private devotion for the first time. Birthdays and weddings have been postponed to a time when more than five or 10 people can join the celebration. With only 10 people able to gather for a funeral, families have been faced with hard choices, including decisions about who will be the chosen mourners. How to show we care? How to make it real? How to remain fully human? How to congratulate or comfort someone in a time without touch?

A particular grief for most Christians in the last weeks of Lent and the first weeks of Easter this year is our inability to break bread together with the Lord. Living sacramentally, living eucharistically without Eucharist, is new and unwelcome territory.

Having been forbidden access to the family table, do we lose sight of the truth that we need each other and are called to mission and ministry together? We who are many are one body for we all share in the one bread, but how is this true when we cannot share?

What are we seeing with fresh eyes this Easter? What are we finding out about ourselves as Christ's living body in this strange time of deprivation that will we want to take into the post pandemic world? How do we keep focused and thankful and determined that it will not just be business as usual? How can our faith communities maintain the sense of purpose and connection that has been a hallmark of these difficult weeks? What has God been doing with us as we have prayed in hope and trust for strength and healing? How has the disturbing Holy Spirit been shaking us awake, fashioning all of us for what is and what will be?



The road ahead will be no easier than the Emmaus road of Luke 24, but just as was the case for the two disciples on that road, the Lord walks with us, explains the scriptures to us, and is known to us in the breaking of the bread. Our hearts burn within us, we glimpse him, yet he vanishes from our sight. As St Teresa of Avila reminds us: 'Christ has no body now, but yours. No hands, no feet on earth, but yours. Yours are the eyes through which Christ looks with compassion on the world. Yours are the feet with which Christ walks to do good. Yours are the hands with which Christ blesses the world.' This is a truth we've known, but now, please God, we will know it more humbly than before, ready and willing to welcome companions and friends on the way.

In the words of a recent prayer – Lord, the doors of our church are locked. We are not able to gather around your table; we are not able to share your peace. We are anxious and afraid.

Nevertheless, we lift up our hearts, we join with angels and archangels and all the company of heaven as we proclaim you holy and receive you into our hearts by faith.

Strengthen our love for you. Give us patience and hope and help us work together with all your faithful people, that we may restore health and wholeness to one another and to all your creation.

Through Christ our Saviour, Amen.

+ Kay

THE RIGHT REVEREND BRIAN KYME (22 June 1935 - 16 April 2020)

Bishop Brian Kyme will be remembered for a ministry which was as varied as it was widely spread from one side of the country to the other, and equally as impressive for the essential quality of its integrity, good humour and common sense, informed by a faithful and steady commitment to Christ and the well-being of his Church.

Brian trained for ministerial priesthood at Ridley College, Melbourne, and graduated with a Licentiate in Theology with honours from the Australian College of Theology in 1956. He was admitted to the diaconate in Melbourne in 1958, and ordained to the priesthood in 1960. He then served Curacies in the well-established suburban parish of East Malvern (1958-60), the new area parish of Glenroy (1960-61), and in the industrialized country at Morwell in the Diocese of Gippsland (from 1961-63). This was followed by his first incumbency, back in the Melbourne Parish of Ashburton. The impressively successful, reliable and well-organized exercise of priestly ministry that came to be his hall-mark rocketed him to appointment as Dean of Geraldton, on the other side of the country, in 1969. In 1974 he then came down to Perth to be Rector of the Parish of Claremont (1974 to 1982). He was collated as Archdeacon of Stirling in 1977.

In 1982 Brian accepted appointment as Assistant Bishop of Perth, with oversight of the Northern Region. After the Diocesan Partnership-in-Mission Consultations which followed a recommendation of the 1988 Lambeth Conference, an exhaustive round of meetings in Parishes, Deaneries, and Archdeaconries, led the Diocese to the corporate decision that Assistant Bishops should not only reside within their regions, but also work from offices located squarely within them. Brian tackled the pioneering work of setting up the Northern Region Episcopal Office at Beechboro. This diocesan strategy was designed to facilitate a hands-on and aggressive approach to the challenges of mission, given the fast-expanding suburban growth that Perth was at the time experiencing. Clearly, this was a task that could only be met by an increase of delegated authority and local autonomy, which marked an important transition from Assistant Bishop to Regional Bishop in a ministry exercised in close tandem with the expert resources of the Department of Parish Planning and Development.

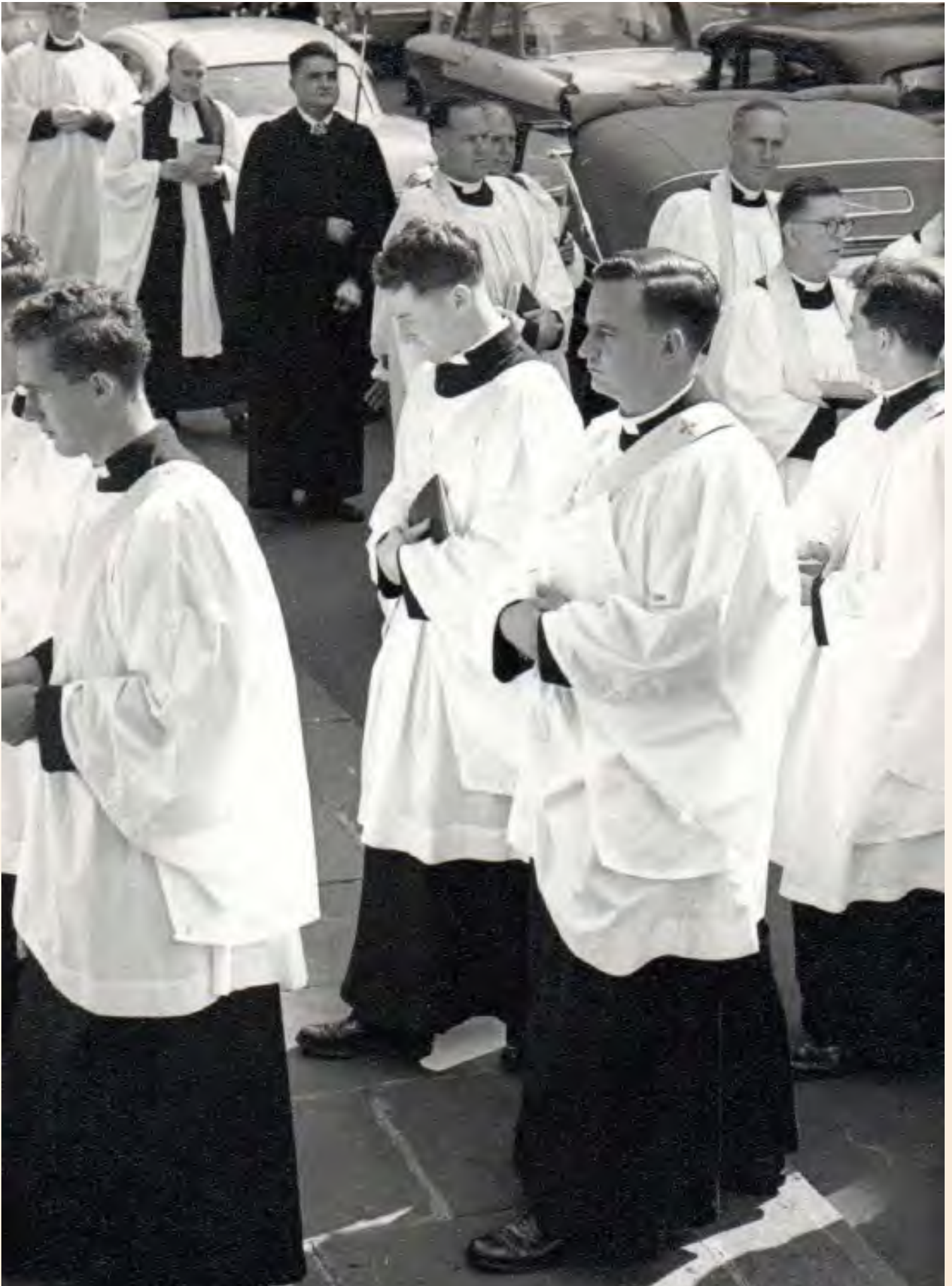
As it turned out, the Northern Region Office was established by Brian on the campus of a former private school, which had failed financially and had recently been purchased by the Anglican Schools Commission so as to become incorporated into the John Septimus Roe Anglican Community School. Apart from providing a base for spearheading the Church's outreach in terms of parish development in the fast-growing northern suburbs of Perth, this educational connection appeared to be a perfect fit for Brian. Earlier in life he had completed a Diploma in Religious Education of the Melbourne College

of Divinity (1958). This educational interest was picked up as he took an increasing concern, not just with the education of children, and in the Christian education of adults, but in his own continuing education. He studied for a Bachelor of Arts degree at the Western Australian College of Advanced Education, graduating in 1989; and became a Member of the Australian College of Education in 1991.

The pastoral and administrative challenges of Perth's northern suburbs equipped Brian well for the next phase of ministry in the National Church, back on the East Coast in Sydney, where he took up the post of National Director of the Australian Board of Mission in 1993. When Brian arrived at his new post, this missionary body was actually still called the Australian Board of Missions (in the plural) – ie, with a focus on providing support in terms of finance and missionary personnel to our overseas missions. Under Brian's leadership the emphasis changed from a set of tasks inherited from Australia's nineteenth century colonial past, to a focus on the Mission of the local Church wherever the Church may be – hence, the Australian Board of Mission (in the singular). Instead of servicing 'our overseas missions' it became a matter of supporting indigenous local Churches in their mission. Clearly, this national work was of a piece with his spearheading of the mission of the Church in Perth's northern suburbs, which further broadened his perception and deepened his thinking in relation to the theology of mission.

On his return to Perth from Sydney in 2000 he became Episcopal Assistant to the Primate and Regional Bishop of the Central Region, and was highly esteemed and appreciated in both those commitments. During this time Brian also once again pursued his educational interests with a vengeance. From 2000 to 2006 he served as Deputy Chair of the Anglican Schools Commission, and from 2002 began also as Chair of the Diocesan Multicultural Ministry Committee, which was designed to spearhead ministry across boundaries of ethnic and cultural diversity. In 2005 he graduated with a Master's Degree from Edith Cowan University, the thesis of this research degree being entitled 'Six Archbishops and their ordinands: A study of the leadership provided by successive Archbishops of Perth in the recruitment and formation of clergy in Western Australia 1914-2005'. These educational interests then continued beyond his own retirement when he became Director of the Institute of Anglican Studies at St George's Cathedral.

Brian married Doreen at Christ Church, Warrnambool, on 15 April 1961. It was raining that day, but as Doreen says, 'I think we didn't notice it much'. With her own superb gifts of pastoral care for people and concern for issues of social equality, Doreen became Brian's steadfast partner-in-ministry as together they built a warm home and close-knit family, even as they zig-zagged across the country in response to the various calls to ministry that



Ordination Brian Kyme 1960

they received. Those of us who were welcomed to their table were privileged to know the generous and elegant hospitality of their successive homes.

Brian was certainly a man of many parts, with a wide range of educational, pastoral and missional interests. While committed to the continuing adult education of others, he also tapped his own writing skills, and in 2007 published *The Wollaston Legacy*, which he co-authored with Fr Ted Doncaster. For a few months in 2005-06 he was even Acting Registrar of the Diocese of Perth. He formally retired, and pursued a more occasional commitment to ministry with the Archbishop's Permission to Officiate in 2006, while enjoying life also as a member of the worshipping congregation at Subiaco.

Brian is survived by his wife Doreen, their children Hilary and Stephen, and their spouses Jeremy and Susie, and grandchildren Eliza, Fraser, Julia, Roly, and Gus. We will all miss him enormously as we commend him to the everlasting arms of the God of Love.

The Most Revd Dr Peter Carnley AC

An Appreciation of his Ministry at the Cathedral

When Bishop Brian retired from his official diocesan duties, he became complicit in a double conspiracy. I conspired to have him at the Cathedral, and he conspired to come to the Cathedral. It was a win-win match-up. I had much to gain; he had much to give. For a while we were unaware of our roles as mutual conspirators, but inevitably our covers were blown, and a marvelous period in the life of the Cathedral was underway.

The key to Brian's ministry was that he made the ordinary special. He agreed that the only book you need to read in preparation for the priesthood is George Herbert's *A Priest to the Temple, or the Country Parson*, and his ministry was built four-square on Herbert's wise counsel. The priest holds to the rule, said Herbert, that 'nothing is little in God's service' for God fills everyone and everything, and so it comes as no surprise that Brian's ministry was marked with a down-to-earthness and a delight in ordinary things whereby, with Herbert, we could see 'Heaven in Ordinary'.

This is the essential clue to his time at the Cathedral. By treasuring the ordinary, he helped us to see it with new eyes. He set his mind to 'wallow' – as Herbert puts it in *The Country Parson* – in our ordinary, day-to-day business, because he was convinced that it was there, in the midst of our affairs, that God was to be found. By being such a part of our everyday, often tiresome experiences he helped us win through to a vision of God, not as something idyllic or other-worldly, but in life as it really is. He used his involvement in the daily hustle and bustle to open up to us the reality of God in everything we did, no matter how mundane or frustrating.

So he always made time to come in for a chat. At some point every day he would stop by my office to see how

things were going, and he was not to be deterred. He would pull into the Administrator's office next door, and I would hear him say to the incomparable Bernadette, 'How's his nibs today?'

'Oh, he's very busy right now', she would say. 'Good', Brian would say, and walk right in with his signature phrase, 'Cup of tea?' In the early days I would think, 'Bang goes another half-hour', but eventually the truth of what he was doing struck home. 'Nothing is little in God's service', said Herbert; 'always enter the cottages of your people ... for God is there, and those for whom Christ died'. Clergy 'busyness' is just a state of mind, he would say. There's always time for a cup of tea. It gives you permission to be a priest. And his conversation was always peppered with homely one-liners: 'She'll be right. That's the ticket. Now you're talking. Bonza. Good on you'. Phrases that might test credulity when seen in print, but which were the stuff of companionship and support when spoken.

Brian recalled with great affection his afternoons spent visiting the homes of his parishioners, and how he worked out the best places to visit at around 4.00pm in the afternoon, when the heavily-laden tea trolleys would come rattling down the passageway from the kitchen, and there would be scones and jam and cream and lots of sugar, and they would talk of families and hopes and fears, and the love of God.

In later, less gracious days, when sugar came in little sleeves with advertising on the outside, Brian perfected the art of gathering four together as one, tearing off the tops simultaneously, then pouring the combined contents into a cup of tea, as one. 'Why this elaborate subterfuge, I asked?' 'Well,' replied Brian, 'to take four sugars smacks of self-indulgence. To take one is testimony to a lifestyle that is both frugal and self-disciplined.'

Brian loved to preach, and his sermons were of a kind we shall very likely never witness again. With great aplomb he would scatter points around like confetti, insert historical anecdotes and topical allusions at will, some enjoying but a loose connection with the overall theme, and then miraculously drawing everything together in a resounding conclusion. These sermons were always written in an immaculate hand on rice-leaved, crackly foolscap pages which were so large that at every turn they brushed the microphone with a sonic blast. Not that he needed a microphone, having trained at Ridley College Melbourne in the days before sound systems. When called upon, his voice would have shamed the trumpeters at Jericho. One year on ANZAC Day he preached a twenty minute sermon while the march went by outside to the raucous din of sixteen brass bands from the Navy, Army and Airforce. 'Sorry for all those bands going by,' I said to Brian after the service. 'Bands? What bands?' he replied.

One of Brian's most impressive preaching skills was his facility at incorporating notices into sermons, which according to Brian's own assessment, he accomplished seamlessly. 'We've heard today how the disciples

had many questions for Our Lord. To get the answers they would have needed only to come to our Anglican Institute discussion group in the Library at 5.00pm this Wednesday'. And again, 'Throw your net over the other side of the boat', Jesus called out. Why did he say that? To find out, come along to our Anglican Institute discussion group in the Soldiers Chapel next Thursday at 4.00pm'.

Brian once asked me what I thought of his sermons. I said I loved them. They were like scenic tours during which you fell in love with the countryside. Lots of countryside. In fact, they were like the River Jordan, which meanders for 120 miles to cover 60'. 'Really?' Brian replied. 'I never imagined they were that good!'

We're unlikely to hear his style again. But while it lasted, it was magnificent. And we are the poorer for its passing.

Brian loved the music of the cathedral, and held Joseph Nolan in the highest esteem. Not that Joseph was all that keen on Brian enthusiastically attempting to sing bass without the music in the choirstalls during services. Joseph would look darkly over at Brian, but Brian always took that as a sign of approval, and doubled his efforts.

It was Joseph's forthright, no-nonsense conducting technique that most captivated Brian. 'He conducts as though at any moment he's going to reach over and pull the sound out of throats', he remarked. The achieving of beauty in music was important, said Brian, for it reminds us God is here.

Inherent in Brian was a love of the Anglican Church – its history, its ministry, its scholarship, its art, and especially its priesthood. This sadly now rather unfashionable confidence sprang from a source which, I suppose, in these fidgety days is equally unfashionable. I mean an unreserved affection for the distinctive tradition of the Anglican Church. Brian was not apologetic about the Anglican Church. He rejoiced in it. Very Anglican, too, was his suspicion of the kind of theology which is merely academic rather than personal and pastoral.

These priorities fashioned the Anglican Institute of Theology which he founded and drove. And he drove it through all the gears without ever resorting to the brake. He produced several years' worth of newsletters full of erudite yet accessible material. He was always locked in loving combat with Bishop David Murray, with whom he shared space initially in the Lower Burt Hall, and then a room upstairs in the Old Deanery. David would always have his programmes and speakers lined up several years ahead. It would fair enough to say this was a source of moderate consternation to Brian, who preferred to work at a closer distance with forthcoming dates. When, however, Brian's programme was finally cast, the result was immaculate, and scholarship abounded to the benefit of an increasingly large body of enquirers.

To my series of Heretics Anonymous, Brian gave unqualified support. He was always present at every session, and could be relied upon, whenever discussion became either becalmed or dangerous, to intervene and

set it upon a more profitable way.

Especially missed will be his vivid sense of humour, never at anyone's expense other than his own. My last conversation with him was at Wollaston College at a eucharist to mark the beginning of the academic year. There were drinks before the meal, and during our chat Brian said to me, 'Who's that elderly priest over there. I can't remember his name?' I looked around, saw the priest, but I couldn't think who it was. 'Why don't you ask him his name?' I said. 'Oh I have', said Brian, 'but he can't remember it either'.

St Augustine loved to draw an analogy between the saints and the mountains, which he based on Psalm 121: 'I will lift up mine eyes unto the hills: from whence cometh my help'. The mountain frames and gives stature to the infinite variety of kinds of life lived on it and around it, giving purpose, encouragement, and perspective. I think of Brian Kyme as that kind of mountain, just as I think of him as a man marked indelibly, not with some kind of invisible spiritual ink, but indelibly in that you can never erase the consequences of a life-long commitment to faith in God and humanity.

He once remarked that regarding the mysterious doctrine of the Trinity, he could revere that at a distance, but with the Incarnation, he felt entirely at home. All the sweets of our faith are packed up in boxes, said George Herbert, and they all allure us with their delights, but it is supremely the Incarnation which is 'the box we know'. When the Word became flesh, God entered that box we know so well, that human experience which is intimately ours, to give us access to what Herbert celebrated as Heaven in Ordinary.

The humanity of God in Christ was Brian Kyme's fundamental inspiration that 'turneth all to gold', and so he became the one that made, for a very special time, our gray old world radiant with glory.

The Very Revd Dr John Shepherd AM

Eulogy

When Brian died last Thursday, it was the day after his 59th wedding anniversary and a month after the 60th anniversary of his ordination to the priesthood. These milestones remind us there is much to celebrate at our time of loss. Brian was the youngest of four children born to Ida and Robert Kyme, after Wilma, Jack and Elaine. From the time of his birth in 1930s working-class Burwood in Melbourne, Brian's life was rich in experiences and relationships that shaped the man he became. So how will we remember Brian, our friend, priest, husband, father and grandfather?

For me, I will always remember Dad's wonderful speaking voice. It was deep, warm and resonant, a great gift. Perhaps he inherited this from his father, Robert, who Stephen and I never met? Or perhaps it was because he trained at Ridley College Melbourne in the days before

sound systems? Dad's singing voice was something else to behold which someone said recently, 'would have shamed the trumpeters at Jericho'. I'm sure it was an asset when the congregation needed encouragement, but there were many times on holiday in small country churches when Stephen and I were acutely embarrassed by Dad leading the singing from the pews. This was nothing compared to our mortification at Dad's pronouncements that 'today was the day' that the headmaster had invited him to sing at the school assembly – he would pretend to drive right through the main school gates and the prank worked every time.

We will all remember Brian's love of music which started in his early family life. His parents, Ida and Robert, were accomplished musicians who met while playing for the silent movies. The story goes that Ida had to turn down an overseas scholarship to study the piano, because it was not considered appropriate for a young woman. Dad's father, Robert, was a trumpet teacher alongside his job as a tradesman at the Kraft factory. He also conducted brass bands and was a casual player with the Melbourne Symphony Orchestra. It turns out that Dad's grandfather, George Kyme, was a renowned brass teacher around Australia – the inventor of 'The Lightning Method' of teaching music. Dad had many happy memories of being among his mum, Ida's, piano playing, and recorded music often reminded him of his mother's playing. Dad's own instrument of choice as a young man was the French horn. He participated in the National Music Camp and told a hilarious story of the general lack of French Horns, and how his name was listed in orchestras A, B and C. He had to dash from Orchestra A after playing a few bars of the Beethoven to Orchestra B in time to play a few bars of the Mozart, followed by a wild search for Orchestra C.

Brian was delighted and proud that his grandchildren, Fraser and Eliza, became fine string players and Julia a fine trumpeter and music professional. However, he couldn't quite hide his disappointment that Julia was following a jazz and contemporary direction rather than his preferred classical genre, and never gave up hope that she might see the light. We know that in Dad's life in the Church his love of music was a tremendous source of inspiration and enjoyment for him. He felt that beauty in music reminds us that God is here.

We will remember and miss Brian's vivid sense of humour which was quick until the end of his life. Doreen sums this up nicely as the 'Kyme' sense of humour. It could be slapstick or witty and made him a delightful presence. The narrative of his life was punctuated by certain unfortunate events that he found to be increasingly funny over time. One story of his youth he enjoyed re-telling was the time he burned the school shelter shed down, most likely from smoking which he eventually took up with great gusto.

Brian was a man more interested in words and ideas, than physical phenomena like science and engineering. I remember his sister Elaine, with whom he was very close,

telling me he was a dreamer as a child – often distracted and deep in thought. Perhaps this was connected to his interest in learning about Christ. Brian's immediate family had a loose connection with the Church of Christ and were somewhat antagonistic to Christianity, but this did not deter Brian it seems. After leaving Melbourne Boys High and starting work, Brian enjoyed discussing theology with one of his bosses and he also found encouragement for his young faith with James Knife at St Faith's Anglican Church, Burwood. This eventually led him to study theology at Ridley College in Melbourne when he was a young 20 years old. His father was not at all supportive and it must have been a difficult decision for Brian to pursue his calling.

After graduation Brian had to wait until he was 24 to be made a deacon and during this period he visited his friend, Colin Haugh, a curate at Christ Church, Warrnambool. This visit was quite life-changing as it was here that he met, Doreen – a beautiful country girl with a great singing voice and a wonderful family, who would shape his life thereafter. He was lucky that his first boss, Russell Clark at St John's East Malvern, facilitated his romantic visits to Doreen in Warrnambool. In 1960 Brian was ordained into the priesthood at St Paul's Cathedral, Melbourne, and then in 1961 he and Doreen were married.

Doreen and Brian's relationship was marked by the shared gift of a deep Christian faith - a strong bond throughout their life together. This is not to say they always shared the same perspective; it was Doreen who was often the more progressive and she played a big role in shaping Brian's attitudes over the years. She was really pleased that in retirement Brian was able to make new discoveries about his faith that were not so bound up in the institution of the church. Dad was very blessed and thankful to have Doreen's lifelong love, inspiration, and support – both in his ministry and in the wider world of family and community. They were a great and loving team.

I was amused to hear just this week that according to Doreen, Brian's first posting as a priest to Morwell in rural Victoria was seen as a punishment for having 'high church' tendencies. After his work in the parish of Morwell and then back in Melbourne in the parish of Ashburton, Brian was appointed Dean of Holy Cross Cathedral in Geraldton, Western Australia, in 1969. What an adventure this must have been for a city boy from Melbourne with a young family! While there were challenges, the whole family adapted well to life in a North-West country town and Dad clearly had an ability to connect with people from all walks of life. According to John Shepherd, Brian's ministry was marked with a 'down-to-earthness and a delight in ordinary things'. His conversation was always peppered with homely one-liners: 'She'll be right. That's the ticket. Now you're talking. Bonza. Good on you'.

Brian's ministry in Geraldton was followed by many good years at Christ Church Claremont where I remember a



Doreen, Stephen, Hilary and Bishop Brian

personal ministry that Doreen and Brian engaged in together was offering friendship to people who needed extra care. Then followed Brian's consecration as a Bishop in the Diocese of Perth in 1982. In the early 1990s Brian took on a new role as Director of the Anglican Board of Mission in Sydney. This was followed by many years of semi-retirement in Perth where he continued to work in a part-time capacity for the Diocese of Perth and St George's Cathedral, founding the Institute of Anglican Studies. I know he was grateful to Archbishop

Peter Carnley, Archbishop Roger Herft and the Dean, John Shepherd, for these opportunities to continue his ministry.

Connecting with people could be done over a cup of tea or a glass of wine. Dad drank copious cups of white tea each with several spoons of sugar daily throughout his life, and it is a miracle he was not diabetic. John Shepherd describes Brian's clever trick of hiding four sugar sachets in his hand and ripping open the tops as if

they were one. When John asked him why this elaborate subterfuge, Brian replied, 'to take four sugars smacks of self-indulgence. To take one is testimony to a lifestyle that is both frugal and self-disciplined'. By 6.00pm wine was the drink of choice, and Brian could best be described as a wine lover rather than a wine connoisseur. New Zealand Semillon Sauvignon Blanc on special was Dad's favourite, much to the despair of Stephen who makes much finer wine at Xanadu in Margaret River, and spent decades fruitlessly trying to improve Dad's taste.

We will all remember that Brian was challenged by many of the practical skills of life – camping did not come naturally and changing light bulbs and getting leaves out of gutters was always Doreen's job. However I should commend his special skills in lawnmowing, whipper snipping and dish washing. His fascination with computer and car advertisements was legendary and indirectly proportional to his understanding of either.

Above all, we will remember that Brian was delighted with his family. We all knew that we were loved. He welcomed Jeremy and Susie into the Kyme family wholeheartedly, and Susie remembers that having Brian marry her and Stephen was a very special and reassuring moment in her life. Jeremy became dad's good friend, landlord and patient and trusted financial adviser. Brian loved the company of his grandchildren and we had many happy times together at the family beach house near Mandurah. It is fair to say he found it

easier to understand their academic and musical pursuits than their sporting pursuits. He enjoyed describing his medical conditions to Fraser, now a doctor, with rather unique interpretations. With Eliza he loved talking about the legal system and was so proud that she studied at Oxford. He was disappointed not to see more of Julia's jazz music in recent times because it was hard for him to manage the stairs at venues, but he was always keen for a de-brief and to offer her career advice. He found the mountain biking world of Roly and Gus to be very foreign to his own experience but was incredibly proud of their bravery and skill and competitive success within Australia and overseas. He certainly never understood the graphics on their t-shirts and hats. The grandchildren greatly appreciated his interest and his humour – and after every family gathering there would be a retelling of Brian's asides and quirky expressions.

We give thanks to God for the man we knew as Brian, Dad or Papa, who made our lives more radiant and who we will miss so much. We give thanks for the love and the memories that will hold him in our hearts. Brian was fortunate to live a long and happy life marked by a life-long commitment to faith in God and humanity. He was very brave and uncomplaining during his illness and I felt it a great privilege to share that time with him and Mum.

Hilary Wallace



60th anniversary of ordination Brian Kyme, Brian McGowan and Ray Colyer



SINGING TO A BABY BOY DURING A PANDEMIC

Rejoice with those who rejoice; mourn with those who mourn. *Romans 12:15*

Yesterday while we held the joy that is our new-born baby, Noah Otis McKenna, Kat and I took part in that oh so common experience for many of us during isolation that is simply referred to by the brand name, 'Zoom'. Holding in our arms this heartbeat -all-cheeks and toes, can't-yet-focus-look-of-baby-blues, this bundle of sweet-sing-song-sounds as a tiny chest rises and falls in our arms - while we listened to our friend on the other side of this little blue planet share about her numbness. Numbness after spending her week placing bodies into body bags during this pandemic. Bodies. People just as precious to God as this little one I spend my days holding at this moment. How are you holding the realities that confront us during this pandemic? One friend sharing gave permission for another to follow. This time a young leader from Hillsong in South Africa, who broke down and wept over the death in his nation of disproportionately black bodies like his, in neighbourhoods referred to as 'townships'. The kind of place our Lord grew up in. I don't know if you read this in a season that feels like Eastertide. I don't know if this moment feels like Good Friday. I am daily made aware that for many this moment feels like being suspended in Holy Saturday, waiting for a new world to emerge.

I have been singing. To myself, to the birds, to my baby boy, sometimes to my quarantined family's annoyance. There is a song I've been singing to little Noah. A song sung to me as a child. A song for me associated with the blessing of the loving community that was my immediate family. A song that also calls forth the red and orange carpet of a Sunday School classroom's sincerity. Whether near whispered at bedtime by my mum or dad, or being sung over me in a sea of other rambunctious rascals seeking to join in with the booming baritone of my Sunday School teachers, like Ron Newton or John Wood, it's a song associated with the Creator's loving embrace, intimacy, concern and care for me, for you, for everybody and everything. It's a song that speaks of dignity. Not in the abstract. But a dignity as tangible as the weight of those bodies now in bags. A dignity that holds space as physical as those neighbours referred to as townships.

Some children's songs don't hold up in light of the tragedies we are facing. Not this song. At the time I didn't know this song was a song soaked in the pathos of a suffering people whose praise was protest against their ongoing oppression. Little eyes closed with a head on the pillow, I couldn't fathom the creative expression on my parents' lips was the sharing of a brutalised people's refusal to allow death to dictate the terms of their dignity. Legs folded on the carpet before a flannel graph of Bible stories, how could I comprehend words on my lips being birth as a protest by slaves against the reality of injustice and every other evil that seemed to reign? And the content of this demonstration? An affirmation of the loving concern, sovereignty and capacity of the Creator to deliver and give dignity while radically affirming the ontological goodness



of creation.

A few years before he died, the grandfather of Black Liberation Theology, Dr James Cone, invited me to lunch. I hung on his every warm and piercing word. He touched on many things during our conversation. In his relaxed brilliance, kindness and humility he talked of the spiritual genius of the African American tradition of 'the Spirituals' that birthed the blues, jazz and Gospel music. I can't tell you verbatim what he said. But this quote from one of his classic texts encapsulates some of what he shared:

Without the knowledge of God that comes through divine fellowship, the oppressed would not know that what the world says about them is a lie. They would have to believe what they are made to believe through police sticks and guns. But if one has a relationship with the Resurrected One, then one can know that one has an identity that cannot be taken away with guns and bullets.

I thought about that lunch and this song as we listened to our friends share from around the world on our InVerse Podcast online mission gathering via Zoom. Here we were, Bibles open to Romans 12 across seven time zones, three continents, and three languages. With all the intimacy of a late-night prayer meeting, pixels carried us all; psychologists, business leaders, Aboriginal theologians, teachers, pastors, parents and one sweet baby boy into the throne room of grace. We wept with those that weep, we rejoiced with those who rejoiced. Because something about our shared relationship with the Resurrected One meant we could sing without sentimentality but in lament and praise,

He's got you and me sister, in his hands

He's got you and me brother, in his hands

He's got you and me sister, in his hands

He's got the whole world in his hands.

I pray at this time, regardless of what you are holding, you would feel the blessed assurance of this song being sung over you. Amen.

ANGLICAN EUCHARISTIC PRACTICE - AN HISTORICAL PERSPECTIVE

Rubrics of the Book of Common Prayer

The First Prayer Book of Edward VI (1549) has the rubric, at the end of the Communion service:

‘that the receiving of the Sacrament of the blessed body and blood of Christ may be most agreeable to the institution thereof, and to the usage of the primitive church: in all Cathedral and Collegiate churches there shall always be some [who] Communicate with the Priest that ministers.

And that the same may be also observed everywhere abroad in the country: someone at the least of that house in every parish [whose turn it was] to offer for the charges of the communion ... shall receive the holy communion with the priest ...and by this means the minister having always some to communicate with him, may accordingly solemnise so high and holy mysteries ... And the priest on the weekday shall forbear to celebrate the communion, except he have someone that will communicate with him.’

The principle that ‘there shall always be some who communicate with the priest’ was based on an appeal to ancient tradition and the overall good of the church. In practice it needed to be variously applied. Cathedrals and collegiate churches presented no difficulty for there were clergy enough to make up the numbers at a eucharist. Parish churches, however, lacking such clerical resources, were reliant on the laity to be present, and so, unique to English prayer books, then and now, a roster system for the receiving of communion was introduced. Those whose turn it was to cover the costs of the service, presumably the bread and wine, or a member of their household, was to be present.

Whether in cathedrals, collegiate or parish churches, the rubric is clear. The priest is not to celebrate Holy Communion alone, without other communicants.

The Second Prayer Book of Edward VI (1552) omits this 1549 rubric and substitutes:

‘There shall be no celebration of the Lord’s Supper except there be a good number to communicate with the priest, according to his discretion.’

Obviously Thomas Cranmer didn’t relish the idea of coping with endless queries from clergy asking for a definition of ‘a good number’, so he added the rule of thumb that in parishes where there were no more than twenty people ‘of discretion to receive the communion’ then just four, or even three would do to communicate with the priest, but no less than that. At least three people present as communicants were essential for the priest to celebrate the eucharist.

The Prayer Book of 1662 keeps this rubric.

The principle of Anglican clergy being able to celebrate the eucharist only when there are other communicants

present derives from a position initially adopted by the Reformers of the sixteenth century, incorporated into the reformed Prayer Books, and subsequently developed over the first half of the seventeenth century.

The late mediaeval, pre-reformed understanding of the eucharist was that it was a real and actual enactment of the passion, suffering and death of Christ, and with the words ‘Hoc est enim corpus meum’ the fullness of the crucified Christ was bestowed upon the Host, a phenomenon often referred to as ‘transubstantiation’.

In response, the high point of eucharistic devotion for the mediaeval worshipper became, not the reception of communion, but a sighting of the Host. Simply to see the consecrated Host was the pinnacle of eucharist devotion, and this act alone achieved the riches of the divine blessing.

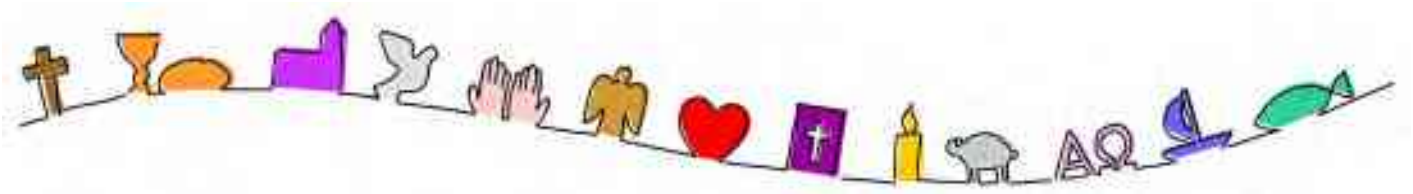
It was therefore not even considered necessary for the prayers of the laity to be the same as those of the priest. For those who could read, there were numerous devotional books available for private prayers as the Mass progressed. The public prayers of the priest and the devotional attention of the people converged only when the priest elevated the consecrated Host. A bell was rung in order to alert the people of this critical moment, and the worshippers looked up to behold the body of the crucified Lord. Adoration of the Host was the high point of lay experience of the Mass.

This understanding of the Eucharist became one of the major sticking points for the reformers, the most extreme of whom denied any divine reality to the bread and wine whatsoever, and so found adoration of the sacrament utterly unacceptable.

By the opening months of Edward’s reign, in 1547, the key formers of official opinion – Cranmer, Latimer and Ridley – had completely abandoned belief in the corporal presence in the eucharist. To have expressed this opinion whilst Henry VIII was still alive would have been unwise, since the old king was fiercely insistent on the actual, physical presence of Christ in the eucharist, and had a nasty habit of burning those who disagreed with him. The Act of Six Articles 1539 succinctly encapsulated Henry’s frame of mind, and slammed the gate shut for any eucharistic reform during his lifetime.

But with his death the dissidents rushed out of their sacristies, and in 1549 produced a newly-minted Book of Common Prayer, and swayed by intense pressure from a gaggle of foreign theologians, produced a vastly more extreme 1552 version which comprehensively altered an understanding of the eucharist which had been central to the life of the English church for over 500 years.

In essence, the principle of the bread and wine ‘becoming holy’ was altered to that of the bread and wine being ‘set apart for a holy use’. This ‘holy use’ was the partaking, in faith, of the bread and wine by the congregation, which



action would enable the living Christ to become real in the lives of the worshippers.

So John Hooper (Bishop of Gloucester and Worcester) could write to Martin Bucer in 1549 that the true and natural body of Christ, being in heaven and not on earth, was unable to be corporally exhibited in any supernatural or heavenly manner. Instead, the reality of the body of Christ could be experienced only when it was received faithfully within the community. It is only as the body of Christ, wrote Thomas Cranmer, that we can receive the body of Christ.

In his celebrated *Apologia Ecclesiae Anglicanae* of 1562, John Jewel, then Bishop of Salisbury, introduced another reason the reception of communion should embrace the whole congregation: it was a solemn feast at which all 'may publicly declare and testify the unity that exists among ourselves and the hope which they have in Christ Jesus'. He was highly critical of those

who, rejecting the Communion, defend private masses, and a mutilation of the Sacrament without the authority of the Word of God, without any ancient Council, without any Catholic Father, without the example of the primitive Church, and without reason: (and this, not only against the positive command and express declaration of Christ, but also in opposition to the uniform practice of antiquity,) are guilty of impiety and sacrilege.

Jewel reminded his readers that those who persisted as spectators rather than participants were excommunicated as infidels and heathen by the ancient Fathers and Roman bishops of the primitive Church:

For Calixtus (Callixtus II, Pope 1119-1124) long since decreed, that after the consecration all should communicate, or be excluded from the Church: observing, that such was the practice of the Apostles, which was followed by the Church of Rome...

His erstwhile adversary, Thomas Harding, replied that the decree of Pope Calixtus which demanded that 'all should communicate' after the consecration referred not to the congregation, but only to the priests, deacons and subdeacons present. Stirred but not shaken, Jewel brushed Harding away in his 1567 *Defence of the Apology of the Church of England*, with the sneer that

Here M. Harding is soon reproved even by his own doctors... For thus they say: Omnes olim, tum sacerdotus, tum laici; cum sacrificante communicabant. [Formerly everyone, the priests as well as the lay-people, used to take communion with the person performing the service.]

In his 1574 *Defence of the Answer to the Admonition, against the Reply of Thomas Cartwright*, John Whitgift, Archbishop of Canterbury from 1583, commended Peter Martyr for speaking against private masses; 'neither do we like or allow of such as withdraw themselves from the Lord's table when the supper is celebrated'. Whitgift also agreed with Martin Bucer that communion should be administered in the context of the whole congregation, 'except it be upon occasion of sickness', when there would be fewer, but still 'a competent number, that it may be a communion'.

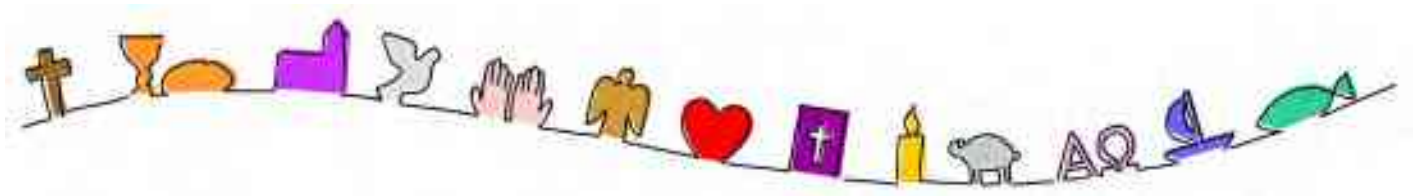
This eucharistic position was the signature tune of the reformers of the second half of the sixteenth century. It was revolutionary, completely at odds with centuries of worship of the English Church, and promoted by a comparatively small number of zealots, emboldened, not to say overawed by the opinions of various Continental theologians.

From the beginning of the seventeenth century this extreme position began to be softened. In his 1619 *Notes and Collections of the Book of Common Prayer*, John Cosin, Bishop of Durham (1660) noted that the rubric, 'And there shall be no celebration ... except there be a great number' was made against 'the Solitarie Missae that the papists are now-a-days content withal'. The purpose of this rubric was to allow the priest to communicate and say mass 'though there were none to celebrate with him'. Yet this situation came about, explained Cosin, not because the reality of the body of Christ depended upon being received within the community, but because people had become so negligent that 'either few or none would come to assist the ministers, and to participate with them of the blessed Sacrament'. This 'retchless indevotion not to communicate with the priests' was widely condemned by the Fathers, John Chrysostom in particular.

So here was a quandary: either to forbid the saying of Mass absolutely if there were no company, or to 'endure the absence of the people' in order that the minister might not neglect 'the usual and daily sacrifice of the Church, by which all people, whether they be here or no, reap so much benefit'. Eventually, in the ancient church, priests were given leave to communicate every day by themselves, but this was due to diminishing lay piety, not because reception of communion was necessary in order to realise the reality of the divine presence. Nevertheless, concluded Cosin, the inevitable result was a Communion which was no Communion at all, [or] at least an unlawful and imperfect Communion'.

HOLY COMMUNION

The Very Revd Dr John Shepherd AM



The solution to this dilemma, since it was 'the mind of the Church of England ... to have a Communion and commemorative sacrifice of Christ's death every day,' and to prevent the necessity of the priest communicating alone, was to stimulate worshippers 'to come and make up a sufficient number'.

Jeremy Taylor (1613-67) Bishop of Down and Connor, moved even further away from the reformers, and set the scene for a more catholic appreciation of the eucharist in a continuum with the late-mediaeval eucharistic tradition.

Christ's sacrifice was perfect, he declared, and therefore 'could be but one, and that once'. But because the needs of the world should last as long as the world itself, it was necessary that there should be a perpetual ministry established whereby this one sufficient sacrifice should be made eternally effectual. Therefore Christ was made a priest forever in order perpetually to represent and exhibit to the Father that great sacrifice which He offered on the cross. He 'hath appointed that same ministry to be done on earth too, in our manner, and according to our proportion'.

As a result, the sacrifice which he originally offered to the Father is now able to be perpetually represented at the celebration of each Eucharist. The sacrifice offered by the priest is a full and complete representation to the Father of that great sacrifice offered by Christ, and effective 'as a means of atonement and expiation for all mankind'.

In showing forth the Lord's death by sacramental representation, insisted Taylor, the priest prays to God after the same manner that our Lord and High Priest does. The priest offers to God the representation of what Christ has already offered, which is the sacrifice of the cross, and it is essential for a congregation to be present at this Eucharist in order to become united with the sacrifice offered by the priest. As Taylor put it, to become one with the 'privileges of Christ's passion'.

In essence, the eucharistic theology of the Anglican Church cannot be restricted to the limited period of upheaval in the mid-sixteenth century. It continued to evolve, and even though the Books of Common Prayer essentially held their original wording, important elements of late mediaeval theology were revisited and judiciously incorporated into what has become a broader eucharistic understanding.

Through it all, however, the presence of a congregation at a Eucharist has still been required, and genius of the Anglican Church has always been to hold these different approaches in a sympathetic balance, reaching neither too far to one side nor the other.

With regard to the latest question as to the appropriateness of live-streaming the eucharist to worshippers at home, given their physical presence together in churches is currently inadvisable, it should be possible to say that the celebration of the eucharist isn't diminished by being live-streamed, because the reality of that action can be observed to great personal advantage.

'Observed' being the key word. 'Participation' would be spiritual – in our hearts and minds - just as it was for mediaeval worshippers when they viewed and adored the Host from afar. So far, so mediaeval.

The Reformers, coming to this mediaeval understanding of the eucharist red in tooth and claw, attributed no reality in the sacrament apart from an inner spiritual reality, but to get this inner spiritual reality you actually had to receive the sacrament, for it was only in the receiving of it that it became real for you. No receiving, no reality.

So far, so reformed.

Anglican thinking on the Eucharist, however, has advanced beyond the mid-sixteenth century position.

The seventeenth century writers on eucharistic theology worked on the idea that although the eucharist could be viewed and adored in the heart and mind, it actually had a physical reality apart from a spiritual one, and this reality stemmed from the action of the priest in relation to particular bread and wine, which, consecrated in a moment of real time and place, was then distributed to the gathered community present there and then.

The idea of some bread and wine being in the possession of people who are not part of that immediate priestly action, not part of that which was consecrated on the altar and not part of that particular gathered community, was regarded as a denial of the Christ-centred focal point instituted in the company of his disciples at the Last Supper, and therefore a compromising of the priestly eucharistic role.

Helpful introductory reading:

Geoffrey J Cuming, *A History of Anglican Liturgy* (Macmillan, 1969)

Eamon Duffy, *The Stripping of the Altars: Traditional Religion in England c. 1400-c. 1580* (Yale 1992)

Diamaid MacCulloch, *The Later Reformation in England 1547-1603* (Palgrave, 2001)

Diamaid MacCulloch, *Tudor Church Militant: Edward VI and the Protestant Reformation* (Penguin, 1999)



OUR RICH LITURGICAL HERITAGE

From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death, **Good Lord, deliver us.** (BCP Litany). This realism continues into the AAPB with the omission of plagues but the addition from dying suddenly and unprepared. APBA simplifies the petition and helpfully adds another: *In all times of sorrow; in all times of joy; in the hour of death and at the day of judgement, good Lord, Deliver us.*

This realism helps us keep perspective as the pandemic is naturally on our minds. Praying like this affirms our trust in God that no circumstance is outside his control or his gracious purposes. The pandemic brings great sadness and grief, which is why we pray that our Lord may deliver us from it (and other catastrophes). But it is a timely reminder that we are not in control, live in a fallen world and above all that we must face God as our judge. This is why dying suddenly and unprepared is not a wise option for any of us.

The true riches of our Liturgies show that the only safe way, to live and die, is to trust Christ. Morning and Evening Prayer reminds us that *God takes no pleasure in the death of anyone and of our Lord's clarion call to repent, and believe in the gospel.*

Pandemics, and the like, sober us up to reality, life is frail and uncertain. They give us the opportunity to be prepared for the greatest reality, so easily avoided in our community, enjoying the fruits of the gospel, like good medicine and caring health services, of our accountability to the Creator. This is central to our services, whether in general confession *we have broken your holy laws,*

Creed from where he will come to judge the living and the dead and Scripture quoted in places like the Easter anthem's as in Adam all die; even so in Christ shall all be made alive.

Mercifully our services consistently point us to Christ, steering us away from despair and the unloving sentimentality that implies all who are good, baptised, sincere or spiritual will be saved. God loves us too much to give us false hopes. He trades in truth that takes his holiness and our rebellion seriously. Only those in Christ find salvation. We are in Christ only when we repent and trust him (which baptism looks to and symbolises). The Rabbi asked by his students 'when to repent', answered 'the day before you die'. To which they said 'but we don't know when we will die'? He replied: 'repent today'. This mirrors our liturgies' *today if you would hear his voice: do not harden your hearts.*

We would be a loving friend to family and friends at this time if we prayed for opportunities to speak with them not as everyone else, about the uncertainties and government handling of it all, but about the One in whom we can have assurance of present help and eternal security. *The words of assurance for those who truly turn to Christ* come into their own since they remind us that his invitation: *Come to me, leads to rest (Mt 11:28) and believing in Him* saves us from *perishing* that we might enjoy *eternal life (John 3:16)*. The final two assure us that *Christ Jesus came into the world to save sinners (1 Tim 1:15)* through his *perfect offering for our sins* and remains our Advocate who makes access to our Father in prayer, such a priceless privilege and joy.



CHRISTIAN RESPONSES TO THE SPANISH FLU PANDEMIC

(with acknowledgement to Richard Collier, *The Plague of the Spanish Lady: The Influenza Epidemic of 1918-1919*. London: Macmillan, 1974)

The Bubonic Plague of the fourteenth century killed one-third of all Christian Europe in just three years. Most people simply fled from one another, including most clergy, though there were exceptions. In France one community of nuns kept ministering to the sick in their city hospital. And when nuns died others replaced them, until almost all the nuns died looking after others.

In the present pandemic such selfless behaviour is forbidden by governments, but in the fourteenth century the state simply did not have the modern level of social control. Consequently, most of our Christian past is of little help to us in understanding Christian ministry during a pandemic because, unlike those centuries, the Church now is subject to the control of the state, and during a public health crisis is severely restricted in its ministry to the sick and dying. This level of social control by the state began to be exercised during the Spanish Flu pandemic.

In 1917 a virulent fever began to be reported in various parts of the world. Similar episodes of influenza had been reported throughout history. However, compared with other diseases such as smallpox, bubonic plague, cholera, or typhus, influenza was not as deadly a killer.

That all changed from 1918 when soldiers fighting in World War One contracted it from the horrible conditions of trench warfare - men in mud-filled trenches alongside the rotting corpses of friend and foe. This influenza spread round the world with terrifying swiftness. By the time one Cape Town tram had gone three-quarters of its three-mile journey, it had stopped five times to deposit the bodies of passengers until eventually its driver also died. An infected ship allowed to berth in Auckland led to 6680 deaths in New Zealand. Eventually 21 million people died worldwide, with perhaps fifty times that number affected. In Australia there were 13,220 deaths; but in India a ghastly 12.5 million people died.

Governments began to implement public health measures, closing places where people congregated, even public phone booths. Medicated masks became normal. Quarantine stations were hastily built or extended. Governments took control of public life.

Clearly, in some cases faith gave individuals courage to face the possibility of death. One woman arrived at a Chicago volunteering station to offer her untrained help to the sick. She was dressed entirely in gold clothing. She told the astonished staff that this was her resurrection outfit. If helping the sick meant her death, she was dressed and ready to go into the glorious new life!

But religious responses to the epidemic could also be part of the problem. Samoan ministers taking up a collection spread the flu from one island to another. So in many cities churches closed, or limited congregations



to small numbers. The communion cup was commonly dispensed with. Funerals were held at night so as not to alarm people.

Clashes occurred between modern quarantine methods and age-old religious responses to sickness and death. One such argument was outside the gates of Sydney's North Head Quarantine Station when the Roman Catholic Archbishop of Sydney demanded entrance to minister to the dying. The government had refused entry. So Kelly orchestrated this confrontation at the station gates with the press in attendance. Within twenty-four hours Kelly's stance had been supported by the press and the government announced he would be admitted.

By the end of 1918 people in various countries were expressing the need to come together for worship. In Montreal, Canada, the Catholic archbishop and his priests took the Blessed Sacrament to every Catholic home in the city.

The same determination to provide pastoral ministry can be seen when the Spanish Flu came to Perth when returning Australian soldiers arrived off Fremantle in a troopship in November 1918. The Anglican military chaplain who had come with the troops immediately went into quarantine with the worst cases at Woodman Point, while most of the troops remained in quarantine in the ship. A Roman Catholic priest, appointed by his archbishop as chaplain to the quarantine station, voluntarily went into quarantine there. Both priests contracted the disease, but did not succumb to it. It is unlikely such selfless Christian ministry would be permitted by state authorities today.



A REFLECTION ON SELF ISOLATION

On 15 March, a chorister experienced symptoms after the Evensong service in our church. A few days later, the tests came back positive for COVID-19. Archbishop Kay and Bishop Jeremy were informed immediately. In order to prevent further spread, the church was shut down, and all services cancelled. I went into self-isolation immediately.

Everything happened so quickly. There was no time to put into place any plans for such a time as this. I experienced some moments of panic and anxiety, trying to think of what I had to do next and how to contact every parishioner. At this time, an image that has helped me previously, when I had experienced panic and anxiety, came back to my mind.

This image came from the song, *Un'anima* by Andrea Bocelli, where he sings of a 'Cathedral in the desert' (*La cattedrale nel deserto*). I was in that desert place a year ago in Oxford, when I discovered that I had translated the wrong edition of Luther's Psalms for my dissertation. It had taken me three months to do it. I was about to submit my work two days ahead of the deadline when I discovered my mistake. The wave of panic and despair that engulfed me almost caused a breakdown, but God's grace held me firmly, and after a good cry, I felt as if light had broken through that heavy darkness and strength began to return. With an average of two-four hours' sleep daily, I finished the translation within 10 days. Through the next two months, as I worked on my thesis and exams in the solitude of my tiny college room, and was deeply missing family and home, I found my own 'Cathedral in the desert', a place of worship in a barren environment.

This image came back again when I went into self-isolation. What has also helped me during this time are the works from the desert fathers and mothers. Amma Syncletica (c270-c350 CE) said,

There are many who live in the mountains and behave as if they were in the town; they are wasting their time. It is possible to be a solitary in one's mind while living in a crowd; and it is possible for those who are solitaires to live in the crowd of their own thoughts.

I have gained clarity in my spiritual understanding that the desert, for me, is not a location but a state of my mind. God is there in the interiority of my mind, in the inner landscape of my spirit. I am therefore not alone even while in self-isolation. I became aware that worship can be offered without words and learning not to say a prayer but becoming a prayer.

Practicing contemplation has also been helpful. For me, it is best described as 'the soul's inward vision and the heart's simple repose in God' (Mattá al-Miskín, 1919-2006). Resting in God and taking time to meditate have been important spiritual disciplines for me during this time.

I have completed the period of self-isolation, grateful for how this period of solitude has helped me to gain clarity and spiritual insight. It reminded me that the desert does not have to be a location, but a state of my mind. In the midst of the inner landscape of aloneness and silence, there is a 'Cathedral' in my desert, a place of rest where I can find God and be a prayer.



WHEN FOOD AND BLANKETS DON'T HELP

actions for local parish churches to help build resilient communities

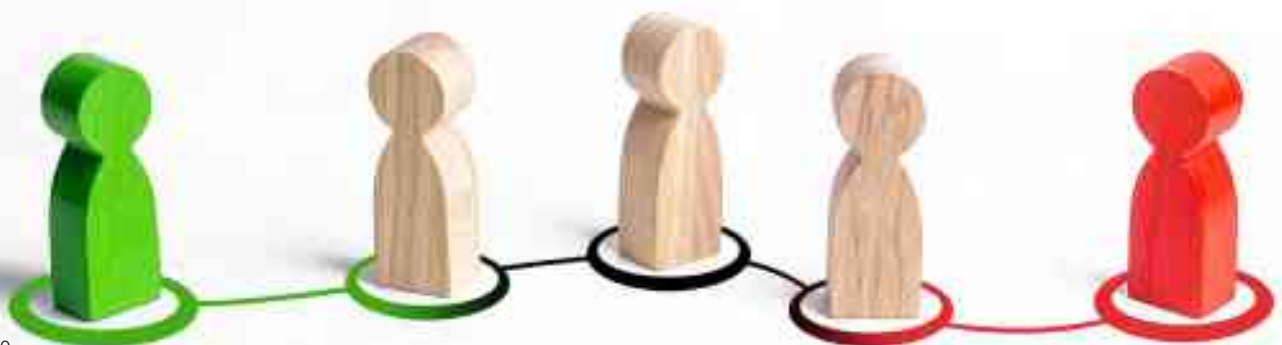
Julie Ward was the recipient of the Michael Booth Sustainable Development Graduate Prize for her research dissertation, 'More than just food and blankets: the role of local parish churches in community resilience in response to specific and general threats' as part of her Master of Sustainable Development.

In Australia, we know how to deal with threats to the community; we do it every summer with the onset of bushfires. While firefighters deal with the danger, community groups, like our parish churches, swing into action with food, blankets and shelter. Churches are also particularly good at providing symbols and symbolic acts that are meaningful to the community as well as ongoing pastoral care. The system of geographically located parishes builds secure connections between the community of practice created by Anglican churches and the community of place as identified by suburb or town, that is, Anglican Parish of X.

Currently, however, we live with a threat from a virus that has disrupted global interconnections to the point of suspending public worship in Australia and, for many people, the world has shrunk. Handing out food, blankets and providing shelter is not something that churches can readily do at this time. However, we can still help build resilient communities and understand our link to the ecology of our local community. Local, in this context, is where shared experiences, knowledge of the area and connection to the place, is exchanged in informal, unplanned face-to-face interactions, like catching up with someone at the local supermarket or while out walking the dog. The locals are the ones who know the shortcuts to places and understand the relationships between people. Community resilience is the capacity of the local community to respond to specific threats and general threats in a way that ensures the ongoing survival of that community. In many cases, changes will occur, but the people, economy and environment of the location can continue through the threat and beyond.

So what can the parish congregation and clergy do in these socially distant times?

- 1 Recognise and acknowledge the connection people have to the natural and built environment that shapes the local community. Many community activities revolve around the natural landscapes, for example, using the beach or local parks and in many places, these activities are now unavailable. Also, the local library is currently closed, the coffee shops have become takeaway only, and the gym is now is online. Local businesses are closed temporarily or even permanently. The community is not the same.
- 2 For many parishes, the buildings and grounds are an asset shared with the community. Messages of hope and resilience can be displayed on the exterior walls of churches and photos or videos of the church as seen by locals walking by can be incorporated into online church services to help connect people to the church as a local landmark. Can you include a symbol that has meaning to your community?
- 3 Congregation members are community members too and belong to networks far beyond the reach of church networks established through parish clergy alone. Through the congregation networks, information can flow both ways, for example, who needs help and who is offering it. Use the information coming through these networks to advocate for the needy or less abled in the community. Try to incorporate the sounds and voices of the community in online church services.
- 4 Shared experiences and stories are an essential feature of resilient communities. One of the characteristics of many of our congregations is the ageing population; these are the very people who can remind us of difficult times in the past. Story-telling and sharing tips can be beneficial. Collect and publish these stories via email, social media or later, as part of a parish archive of this time.
- 5 Buying local produce grown around the outskirts of the metropolitan area will be beneficial to all. Still, local parishes need also to find how they can support their local businesses. When reopened, offer the church or the hall to a local group needing to hold a fundraising event or needing a new home for a while.
- 6 As a church, we need to recognise the strong connective thread that parish churches can build through the local community; after all, the parishioners are members of that community. Now might be an excellent time to become more aware of this thread.





SOME THOUGHTS FROM ST GEORGE'S CATHEDRAL ABOUT HOLY WEEK AND EASTER

Recently a list of yummy food shops open in Perth over Easter was published in *The West Australian* newspaper. A day or two later, the Premier of Western Australia announced to the children of WA that COVID-19 would not stop the Easter Bunny visiting their homes.

Relieved to know that Easter was taken care of in the community on the one hand, I also experienced a contrasting sense of dismemberment concerning Holy Week and Easter this year, on the other hand. Was this because yummy Easter eggs and treats were accessible but Christian Holy Week and Easter commemorations and celebrations were not, except perhaps via digital streaming?

In the tension of my sense of **dismemberment**, I **remembered** something of rich significance and joy:

According to St Luke's Gospel (23:39-43), after the first criminal on the cross next to Jesus made his accusatory plea to Jesus, the second criminal asked, 'JESUS, REMEMBER ME WHEN YOU COME INTO YOUR KINGDOM'.

Many years ago the light dawned on me about the meaning of that word 'REMEMBER'. It happened when I read somewhere that REMEMBERING in the sense of The Words of Institution in the Eucharist, 'Do this in REMEMBRANCE of me', means 'Do this for the PUTTING-BACK-TOGETHER or for the MAKING-PRESENT of me'; that is, the Real Presence of Christ in the sacrament.

In this sense, the second criminal would surely not have

asked to be REMEMBERED as merely being THOUGHT ABOUT by Jesus. What good would that have done him? Isn't he more likely to have asked to be REMEMBERED . . . TO BE PUT BACK TOGETHER, TO BE MADE PRESENT . . . with Jesus in his kingdom?

Dis-memberment can happen through the circumstances of life. Wherever there is loss, grief, strain, hurt, or brokenness in relationships, someone is being dis-membered - as was Jesus on the cross.

On the Cross, Jesus aligned himself with all humankind in all the dis-memberment of this life. Now, as we participate in the self-giving life of the Risen Christ by offering mercy, compassion, forgiveness; every time we speak a word of hope and encouragement, every time we love without condition, expectation or payment; every time we share our bread and live in communion with one another, we participate in Christ's re-membering of his life and ours. As we 'do this in re-membrance that Christ died for us' we **become** Eucharist - and the promise of Jesus to the second criminal, 'TODAY YOU WILL BE WITH ME IN PARADISE', is realised - in us.

St Luke adopted the word 'Paradise' from Jewish literature of that period. It signified the realm of eternal bliss in God's Presence.

Paradise is the state of being re-membered. It is Jesus' presence with us and in us, and our presence with him and in him - and each other - in The Spirit - here, now, today, in whatever our life circumstances might be. Christ has died. Christ is Risen. Alleluia!

With prayers for Easter . . . and good health.



HOME LEARNING NOT HOME SCHOOLING

Schools across WA have just resumed for Term Two. I say resumed as teachers are teaching and students are learning, but that's about the only resemblance to the opening of the school year some three months ago. COVID-19 has changed the world and changed our world.

Yes, our schools are very much 'open for business'. While the numbers are similar to those of a month ago, only approximately two per cent of students are actually on campus. These students generally are children of frontline and healthcare workers, or others in essential industries. It is important that these children can attend our schools while their parents work.

What about the other 98 per cent? These students are now learning from home, using technology to connect them with their teachers. At times, this means sophisticated software through which the curriculum is delivered. It also means using web-conferencing software for teachers to connect with their class. For some, it means packages of work being accessed by students who study under their teacher's supervision and direction.

Home learning in an ASC school at this time of the COVID-19 pandemic is not home schooling. Home schooling is a type of education where the parent or carer takes responsibility for the learning content, creates the learning program and designs the mode of delivery. Under home schooling, the responsibility falls entirely on the parent or carer to prepare lessons, assessments and tasks that satisfy the curriculum requirements of the relevant state education authority.

In home learning, teachers create the scheduling and lesson content, aligned with WA curriculum requirements, and deliver them to our students. The teachers make every effort to design tasks that can be completed independently by the child at home, only needing the resources and direction provided by the teacher in most cases.

Our teachers and schools have adapted to this new world in an incredibly short period of time. In early March we were on campus in the usual way. By the end of March, all ASC schools were using remote or online delivery, with those few students attending the physical school campus each day also 'learning remotely' under adult supervision.

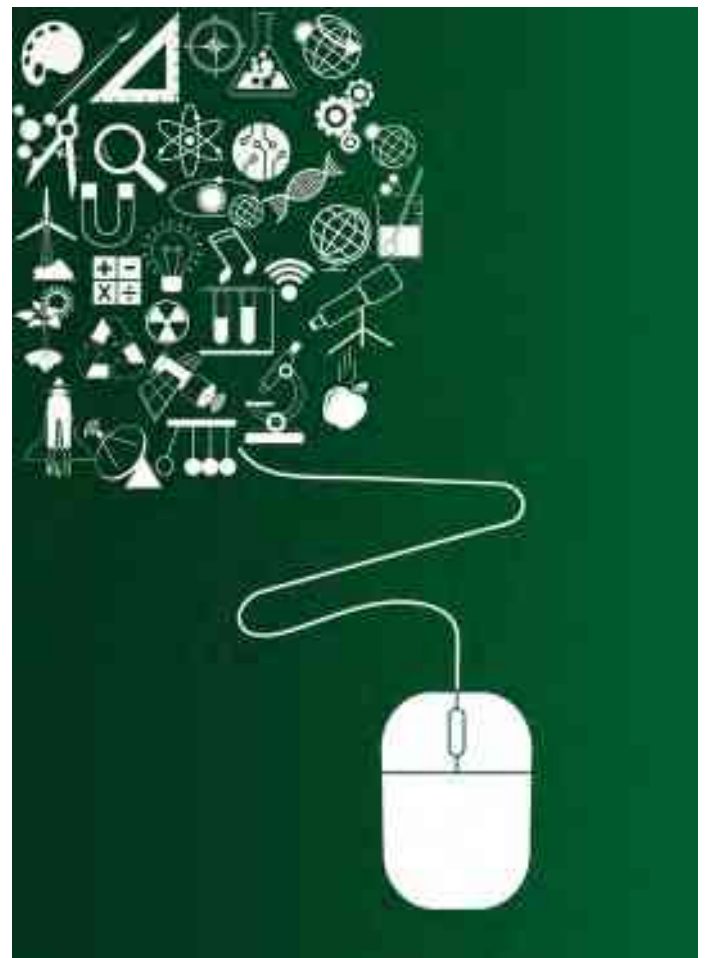
Decisions may be taken by the WA Government that allow some or all year levels and students to return to school campuses this month, or in June, or even for the start of Term Three in late July or after. At the time of writing this article, such decisions had not been taken.

While the ASC will be guided by government decisions, we will always act in the best interests of our students and

staff. Their safety and wellbeing underpin any decision taken in relation to how school looks during the COVID-19 pandemic.

One thing is for certain. Now that the remote/online learning genie is out of the bag, we won't be able to put it back! There will be many unexpected learnings from being forced into this new way of teaching and learning... of 'being school'. For sure, the social interactions which we all miss currently will return (even if in some modified form). Social distancing will probably remain for some time. But schools will not just go back to the old ways of doing things. They will move forward to new ways, much of which will be as before, some of which will be new expressions of teaching, learning, care and even worship.

As parishes have adapted to live-streaming services from empty churches, our schools have adapted to online delivery of learning from largely empty campuses. We look forward to the day that life and energy is returned to our physical spaces with the return of the students. In the meantime, the extraordinary work being done by our dedicated teachers, administrators and support staff is to be praised. We are blessed to have such dedicated professionals who truly understand their calling to one of the greatest vocations of all.





The Revd Mark McCracken | Chaplain/Mission Leader

OUR IMPACT

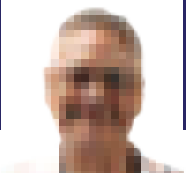
At Anglicare WA we are proud of our record of community service to so many vulnerable Western Australians. As you can see, last year we stood beside 43,790 people all over our state.

Like all Western Australians right now, we are worried about the safety of family, friends and neighbours because of the immediate impact of COVID-19. We all know someone who's at high risk due to age and health issues, someone who's already lost their job or had to close their business indefinitely. Now, more than ever, we need to come together as a community to get through this.

We have no doubt that you've spared a thought for the most vulnerable in our community, and it's in this time of uncertainty that we are asking for your continued support. We ask for your prayers and continued contributions as we do our part to keep our community safe and well.

To donate to Anglicare WA's urgent Winter Appeal phone 9263 2091 or head to donate.anglicarewa.org.au.





LIVING IN HOPE OF TRANSFORMATION

We as a world are currently being challenged by the unprecedented COVID-19 pandemic. It is, therefore, quite appropriate that this month of May is all about Eastertide hope leading to the empowerment of Pentecost with the Spirit equipping the disciples for Christian living and mission. For we, as a Church, are called to serve and to be bearers of hope when there seems to be no hope.

Psalm 16 contrasts two groups of people. Those who turn for help and deliverance from the popular cultural ways of seeking help in time of need. The question is straightforward: 'Who can supply to me the power and wealth resources that I require at this time to survive?' The psalmist will not turn to the popularly accepted cultural ways. Instead, the psalmist remains committed to the God who has delivered a people from bondage and struggle, and enabled and agreed with that people on how they can be fully alive with God and free from entanglement in the popularly accepted cultural way. This is a bigger view, a vision beyond one's immediate needs.

One of the insights that we can learn from the unsettledness that COVID-19 has brought into our lives, is that life is more changeable and unpredictable than we imagined. This has enabled us to appreciate the anxiety and unpredictability that captivates the lives of those who are experiencing the trauma of having no accommodation of their own. This

anxiety and instability affects us physically, emotionally, and relationally. We enter into immediate survival mode. Sometimes the chosen method of survival has destructive tendencies further along the journey.

St Bart's has one task - that of providing accommodation to those who require accommodation. That simple mission in implementation can be quite complex and challenging, and there are two main focus points. Firstly, trying to lift the vision of the St Bart's consumer from their immediate crisis needs to their long-term future. Secondly, being by the consumer's side, encouraging them to believe that their future can be different from their past and current struggles.

What really excites the hardworking staff of St Bart's is when the consumer manages to turn their life around - the young person who arrives at St Bart's in shorts and a shirt while living rough on the street and seeing no future. Now, that person has stable long-term accommodation, employment prospects, and the opportunity to have access to their children. This is liberation. Hope that initially seemed to be an impossible dream is now a lived actuality.

For more information on St Bart's services, please visit stbarts.org.au or get in touch with us by calling 9323 5100.



RESILIENCE, INGENUITY AND TOGETHERNESS DURING COVID-19

It's hard to believe how much the world has changed in just a few months. Borders are shut, stores are closed, and phrases like social distancing have entered everyday conversation. COVID-19 has radically altered our lives.

Yet despite all of these changes, Amana Living's mission remains the same. We are committed to providing exceptional care and support to every resident, client and their families.

We have changed the way we work, adjusted our services, and made some tough decisions in order to protect the health of our staff, residents and clients. We've introduced visiting restrictions at our residential care centres, shut our day clubs, cancelled community outings, and closed village communal facilities.

These temporary changes have been difficult but we're doing everything we can to stop the spread of COVID-19 among the Amana Living community. Together with rigorous infection control, these changes will contribute to flattening the curve and, most importantly, saving lives.

Amongst the challenges there have been amazing stories of resilience and ingenuity, and beautiful moments of togetherness.

Our IT department secured more than 100 tablets in a matter of days and they have now been deployed to our residential care centres to help residents and families

keep in touch. The Keep Connected Program is being introduced at all our centres and families from across Australia and the world are now connecting with residents over Skype.

Primary school students from Osborne Park to Mandurah are writing letters and sending drawings to our residents and clients. One picture from Lucy at Osborne Park Primary School was captioned – lots of things are changing but we still stand together. Community members are delivering thoughtful care packages to our staff to say thanks and to recognise their hard work.

Home care staff are on the phone to clients daily, singing happy birthday, helping to set-up a puzzle or simply checking on their welfare. Day club staff are retraining so they can be part of our growing team of people offering support in the community, and our chaplaincy team has been bolstered thanks to the support of parish priests.

Thankfully, we can now help people immediately without having to wait for a government assessment. Our staff are delivering meals, picking up prescriptions, and doing the shopping so older people can stay safely at home.

If you or your loved ones need help at home during COVID-19, please contact our team via 1300 26 26 26 or www.amanaliving.com.au.

We are here for you now and always.





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



AMANA
LIVING

part of the Anglican community



ALLELULIA

Outside St John's Kalgoorlie, we normally have a big sign saying 'our church is open for you'. A smaller sign, on the door, says 'church open, please come in'. Since mid-March this year, though, the signs read 'our church building is closed; we are still praying for our community'. We get those big signs professionally printed, but on Easter Day we taped to the brick façade of the building some cheerfully home-made Alleluia posters. Quirky and colourful, they bring a smile to passers-by on our busy street. They are evidence of the people who believe the amazing truth that the church building exists to shelter, but never to replace.

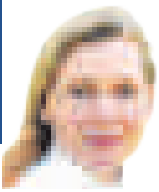
During Holy Week I was able to drop printed resources on parishioners' doorsteps, and have a quick conversation with some. We don't have the technology or the personnel out here to put our services online, but we are grateful for the digital labours of others. I was glad to be able to say 'I'm going to St George's Cathedral for Good Friday and Easter Day'. Still, I wept because I could not gather the Goldfields Easter Day crowd, splash baptismal water around, and sing enthusiastic alleluias together at the top of our voices.

Receiving the sacrament of Christ's body and blood is one of my chief spiritual joys, and I miss it deeply at this time when we cannot gather to celebrate the Eucharist together. Yet the Holy Spirit has many ways to give me everything I need to flourish as a human and as a Christian,

and will never leave me without the spiritual food I need to live and thrive. The Spirit feeds me through the Word and daily prayer, through loving service, through silence and song, through ways I have yet to notice, though I am now paying closer and closer attention.

As a priest, presiding at the community's celebration of the Eucharist is one of my chief spiritual joys, and I miss it deeply at this time when we cannot gather. Yet my vocation to priesthood has many dimensions, many expressions, and the Holy Spirit is urging me to explore all of them more deeply during this time of physical separation from other Christians and from the Eucharist. Stillness and study, listening and loving, teaching and preaching one-to-one, in print or on screen – I will be a better priest, when we can gather again, for having embraced more consciously these other disciplines of my calling.

As I write this, I'm wondering how the Spirit will surprise us, separately or together, at Pentecost this year. Because the Spirit, like the risen Christ, will certainly surprise us. The Spirit pays no attention to locked doors, to the mild or chronic lassitude or loneliness of Christians, or to the professional busyness of clergy. The Spirit comes with gifts I haven't asked for, and didn't think I needed, until the undeserved generosity drenches me with gratitude. Come, Holy Spirit, and refresh me, and all your people!



COVID CHANGES CHAPLAINCY – CONSIDERATIONS AND CHALLENGES

The implications of COVID-19 have changed a lot of things for a lot of people. As chaplaincy is, in many ways, a 'contact sport' at Hale School, it is one of the things that is looking quite different. The challenge has been and will continue to be to learn to keep looking beyond the obvious markers of school chaplaincy to find other ways of being present to the community. For chaplaincy really is all about presence, despite the tendency of school chaplains to consider much more often what we 'do' at school rather than what we 'are' at school. In this, I am sure I do not just speak for myself!

The markers school chaplains tend to use for our ministries generally start with how many chapel services are run each day or week, and in what configuration. Then there is the who, what, and how of Religious Studies for each year level and cohort, the number of lessons prepared and taught, the number of lessons in the chaplain's timetable. And, of course, how many 'ceremonial occasions' require the rolling out of clerical clobber? Whether that involves blacks and a collar, choir dress, or some other clerical configuration – most often

with a reassuring prayer and blessing. Take all this away, even temporarily, and just what does a school chaplain do?

I can only say, particularly at the time we had no students at school, and I had no chapels to run and no face to face lessons to teach, that I have never been more occupied as a chaplain in my life! I am learning more fully that being a chaplain is not the same as 'doing chaplaincy'. Without the standard markers to navigate from, being the chaplain at Hale demands a deeper inner life and a more focused prayer life. It calls for a greater capacity to read the interactions of the school community and speak into those spaces with timely discernment – even if that speaking is via email or letter or is pre-recorded. Although most of the time now it doesn't matter whether I look like a priest (the doing), all of the time it matters that I have the presence of a priest (the being).

So, as Term 2 begins with all its challenges and considerations it may not seem that school chaplains have a lot to do. Rest assured that we each have much to be!





POLICE CHAPLAINCY

The WA Police Chaplain's job description Objective states: 'Contributes to the spiritual health and well-being of all WA Police personnel and their families, retired members and their families as well as the families of deceased members by maintaining a pastoral service to provide assistance and advice on any spiritual related matter'.

With a congregation of over 10,000 families, the three full-time chaplains and 10 volunteer chaplains cover these vast lands of WA, with access to a chaplain being available 24/7/365 days of the year. It is a very intense and intentional ministry. I share in this ecumenical ministry with long term chaplain, Pastor Keith Carmony a minister within the Calvary Chapel, and Pastor Neil Anderson a Baptist Minister.

A police chaplain is available for all officers, of faith or with no faith.

As a volunteer police chaplain in Queensland, I found that there are similarities between coppers and clergy. Called to serve, are 'set apart' yet called to serve in community. A job, indeed a vocation, that is often misunderstood and yet always available to anyone in need, without fear or favour.

I see very similar hallmarks between these two very different yet very important vocations.

I have always had an affinity to support Police and after ordination the opportunity came through a parishioner of the Cathedral parish in Rockhampton, who was the OIC of that station. Overall, I've been a volunteer police chaplain for over 20 years, in Central Queensland and Western Australia (Esperance and Busselton).

It is a privilege to be able to continue this ministry of service, well-being and spiritual nurture, that began with Anglican priest, The Revd Barry May some 20 years ago. The Anglican presence continued with the appointments of The Revd Mike Mateljan and then The Revd Joe Newbold. When Joe retired, I was fortunate to be appointed by WA Police Force.

There has been a continual Anglican presence in the WA Police Force chaplaincy and I'm humbled by their incredible legacy.

With the world being turned upside down with the COVID-19 virus, how we are present within the communities that we are called to serve, is one that can breed confidence ... or not.

The good health of every person includes mental, physical and social well-being. Chaplains remind those whom they serve, the importance of spiritual well-being as well.

In a world where police see, deal with and move forward to overcome 'evil and darkness', I am inspired by these words of Martin Luther King Jr: 'Darkness cannot drive out darkness: only light can do that. Hate cannot drive out

hate: only love can do that'.

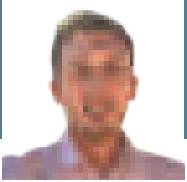
My colleague Pastor Neil Anderson has said that 'Police Chaplains Champion Love'.

And for a final word from 2 Timothy 1:6f 'God did not give us a spirit of cowardice but a spirit of power and of love and of self-discipline. May we rekindle the gift of God within us'. Amen.



**DARKNESS CAN NOT DRIVE OUT DARKNESS
ONLY *fight* CAN DO THAT.
HATE CAN NOT DRIVE OUT HATE
ONLY *love* CAN DO THAT.**

Martin Luther King, Jr.



CHILDREN AND YOUTH

Mark Davis | Team Leader ACYM

ANGLICAN CHILDREN AND YOUTH MINISTRIES

At the beginning of this year who would have thought that 'social distancing' would have been the buzz phrase of 2020. Like many areas of the church the Anglican Children and Youth Ministries Commission (ACYMC) has been forced to adapt and rethink what we do and how we do it.

When restrictions meant that church buildings had to close and the church family couldn't meet in its regular rhythm, our thoughts here in the ACYMC office quickly turned to what can we do to help?

For many parishes providing Sunday based programs can be a struggle at the best of times, but when faced with the issue of distance and technology, the task of organising a Bible-based children's program can bring on a whole different set of problems.

To help take away some of that stress, ACYMC has been producing a weekly resource newsletter filled with a wide array of resources to assist parishes to stay connected with as many youth, children and families as possible.

We have also launched some new initiatives to help leaders and young people share and learn from each other.

The first of these initiatives is our children's leaders' Zoom network which we hope will become a regular event. For those of you who were at our leaders' breakfast in February, you would have heard how we had expected to launch a children's ministry network this term. With so many people now seeming to be using video calls as a way to check in with their friends, family and work colleges we thought we would see if we could use Zoom as a great way to bring people together to support each other.

We have been amazed so far with interest from people who are keen to join in and so will be publishing the date for our second network gathering very soon in our newsletters.

The second resource is a daily reading program called BREAD which follows the lectionary readings that our Diocese follows throughout the year. For those of you wondering why is it called BREAD, it's a helpful acronym which encourages people to Be still, Read the passage, Encounter something new, Apply it to your life and finally Devote it to prayer.



The reason for launching this was that we wanted to find a way to encourage the young people in the Diocese who we have contact with to possibly use this period of isolation as a positive way of listening to God.

Again, we have had a fantastic number of people who have accessed the resources, and over the next few weeks we will be checking in to hopefully hear some exciting stories of what God has been up to.

As we say at the end of all our newsletters, like you, we are getting used to working away from other people, and so we value hearing stories of how ministry is going for you. We are also keen to hear of there is any way that we can help parishes during this challenging time as we know it's not easy trying to do ministry at the best of times, but with isolation, it can make things so much more difficult.

Sign up for our newsletters here or talk to your local Anglican clergy.





RECONCILIATION WEEK (27 May to 3 June) and SORRY DAY (26 May)

National Reconciliation Week (NRW) commemorates two important achievements towards Reconciliation in Australia: the 1967 referendum which resulted in the inclusion of Aboriginal people in the census, and the Mabo decision on Native Title. The week started out as a week of Prayer for Reconciliation in 1993, which was the International Year of the World's Indigenous Peoples. This was supported by many faiths, including our own Anglican Church, acknowledging our reliance on God for true reconciliation amongst such great suffering within our country.

This year's theme, 'In This Together' celebrates our common humanity across the diversity of our cultures and lives, affirming that our differences can create community rather than adversity. As Anglican Christians we understand very well unity is created through diversity and we are encouraged to find ways to celebrate and promote this unity through acts of reconciliation this week.

More information can be found at www.reconciliation.org.au/national-reconciliation-week/

Some prayers you may like to include in your worship can be found at <http://www.natsicc.org.au/reconciliation-week-prayers.html>

Sorry Day

Sorry Day acknowledges that everyone in Australia, aboriginal and non-aboriginal, are in a relationship together. We all share this wonderful land, created as God's good earth, and we all share in a common life together as neighbours and friends. In any relationship there are hurts and fractures; damage that is done we wish was never done. As part of healing, we apologize to the offended party and say 'Sorry'.

Sorry Day recognizes the time that, we as a nation did this, as a way of moving forward in building a better, more loving relationship between aboriginal and non-aboriginal Australians. Following the *Bringing Them Home* report, the first Sorry Day was held on 26 May 1998, to commemorate the anniversary of the report and remember the grief, suffering and injustice experienced by the stolen generations. This year we can remember that apology and acknowledge that the pain and damage that led to it still exists. We can still say, 'Sorry'.

A prayer for Sorry Day can be found here: www.commongrace.org.au/national_sorry_day

Earth Day

Earth Day 1970 is widely acknowledged as the start of the modern environmental movement. The EcoCare Commission Celebrated the 50th Anniversary of Earth Day online on 22 April. It was new way of gathering to give thanks for God's Creation and the people of faith, and of no faith, who care and work for the Earth.

The service went very well and included prayers, a message from Bishop Tom Wilmot, a time for participants to share images and videos of their gardens or the land they love, and a final blessing by Archbishop Kay. Thank you to all who made the event a success.

A recording of the service can be found on EcoCare's Facebook page: <https://www.facebook.com/perthecocare/>



Bishop Tom delivering his message for Earth Day





BOOK REVIEWS

Shirley Claughton



James Woodward

Paula Gooder

Mark Pryce

\$24.95

JOURNEYING WITH MARK

Lectionary Year B, Bringing the Gospel alive for groups and individuals

With growing confidence that some fellowship, community and study groups will be able to meet throughout the next cycle of liturgical seasons, I offer one of the best biblical studies, *Journeying with Mark*. An encouraging aspect is that it is designed to 'bring the Gospel alive for groups and individuals' and that is exactly what this wonderful book achieves.

The commentary offers far more than many Biblical commentaries – each section includes a stimulating exploration of the text in depth; often sending the reader to the 'further reading' section! This is followed by thoughts about how the events of the day must have impacted upon the participants; sometimes these ideas are presented creatively in poetry or drama. Familiar stories are re-told in a way that gives them immediacy and current significance.

A touching reflection (which happens to be about Christmas, but could well be relevant to our situation in the middle of 2020) reads:

How does one make creative and redemptive sense of this (tinsel and decorations in hospital). I feel a deep sense of stark contrasts, of paradox and dissonance. Birth and death, the old and young, the sick and healthy, joy and faith, hope and despair, pain and vulnerability, expressed in many ways, somehow all belong together.

One of the features of this book is that as a commentary on the Gospel of Mark, we have the privilege of studying this Gospel 'which uses a more lively, punchy style that draws us right into the story it is telling ... to enter imaginatively into the world of Jesus ... to feel the anger ... to see Jesus' miracles and hear his preaching'. If it becomes necessary to do a study on one's own, this is one of the best resources available.



John Davis

Don McMonigle

Illust. Lynne Muir

\$24.95

THE GIFT OF SAINT FRANCIS

In this beautifully produced and illustrated hard cover book, the authors and illustrator (all Australian) open up the legacy of St Francis in stories, prayers and pilgrimage to those places made holy by St Francis.

St Francis of Assisi continues to speak today through his own life, his followers, the Orders of St Francis and a huge volume of good literature. The simplicity of his message is compelling, and his message is as relevant today in this world of pandemic, international tensions, poverty, and environmental disaster as it was in the equally perilous mediaeval world of the thirteenth century.

The well-known and significant story of the Wolf of Gubbio concludes that 'when Brother Wolf and Brother Francis came down the hill together, instead of being a threat, the wolf became the protector of the town and lived to a great age'.

The way of Francis 'was an alternative way that earned respect from popes, birds, wolves, sultans and all sorts of ordinary people. The stories about him continue to live to this day'.

The stories are enhanced by the vibrant drawings and skilled calligraphy which draw the reader into the contemplative experience.



LOVE IS KIND



Laura Sassi

Illust. Lynne Muir

\$16.95

Children around the world in 2020 have put up rainbows and bears in their windows as an expression of love, solidarity and connection, in these months when they are not able to play with their friends. In my own street, cars drive past in a 'bear hunt' and the little passengers excitedly point out the collection of teddy bears and rainbows gathered in many of the windows. An expression of love and kindness.

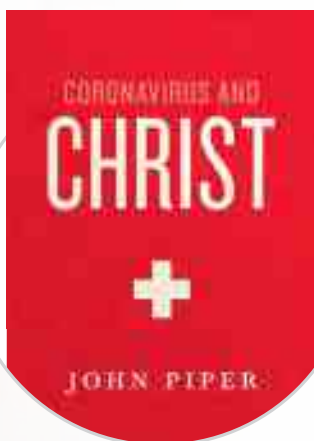
In the first century, in the Bible, love is described in 1 Corinthians 13 - 'Love is patient, love is kind ... Love never fails'.

In the 19th century, Leo Tolstoy wrote a story about Martin the Cobbler, which was based on an earlier folk tale and has since been adapted many times over the span of two hundred years, to illustrate what love is. That story can easily be found on the internet, and is worth reading if one cannot remember it. The many different versions all demonstrate how a person might not realise that they are showing love and kindness until the story comes together.

In our present day this new book by Laura Sassi is written for little ones, presented as board book, delightfully illustrated and incorporates whimsical humour and gentleness. Written for the very young, it will appeal to all ages, in a similar way as does the Teddy Bear Hunt, the message of hope from the Rainbow, the passage from 1 Corinthians 13 and the Leo Tolstoy folk story. Like the Teddy Bear Hunt, the book *Love is Kind*, shows the special bond children have with their families and friends and particularly with grandparents.

As an encouragement to readers to still shop locally, these three books are available at St John's Books, and can be ordered on 9335 1982 at books@stjohnsbooks.com.au or on-line www.stjohnsbooks.com.au

CORONAVIRUS AND CHRIST



John Piper

Audio \$3.99

Book \$9.95

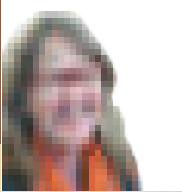


The Rt Revd Dr Peter Brain

This short book (the audio version, read by the author takes 126 minute), runs to 100 pages, is full of Christ-focussed wisdom and comfort. Piper, a recently retired life-long pastor is 74 years old and writes out of his own recent remission from cancer and a live embolism, from the pandemic's current epicentre the USA. But it is not this that drives his book. This is found in and grounded on the rock-solid person and promises of the Lord Jesus Christ. In two parts: he seeks to answer the questions: Who is this God who rules over this pandemic? and what is God doing in this pandemic? By so doing he helps us not to leave God out of our thinking, nor to deny his goodness and complete control in but to secure our deeper satisfaction in him and our Saviour, through it.

Piper writes with the passion of his Lord and Saviour who would have us find our rest and confidence in him. In so doing he challenges any view of God that might decry either the meticulous and loving Sovereignty of God, taught by Jesus in Matthew 10:29-31, or cause us and our friends, to doubt his good purposes in allowing it to happen. He, I believe, accomplishes his purpose of pointing us to the Saviour who calls us to find in him the rock-solid base and fountain of sweet nourishment that would sustain and cause us to thrive in this and every other challenge in this broken world.

The audio book can be found free at <https://document.desiringgod.org/coronavirus-and-christ-en.pdf?ts=1586278809> or purchase from Amazon in Kindle (\$3.99) or book (\$9.99).



BUNBURY BULLETIN

The COVID-19 outbreak had a rapid and significant impact on the Diocese and across Australia. Responding to the rapidly changing environment has been a huge task for the Anglican Church of Australia, which has been enormously helpful.

Churches, Op Shops, Community Meals and all the parish pastoral ministries changed overnight due to physical distancing requirements and the 'gathering' rules.

St Boniface Cathedral Bunbury helped lead the Diocese with its online services and engagement with parishioners through the virtual meetings and groups; as did many parishes, who found themselves using technology at a rate not previously envisaged and managing well. Bishop Ian put out online messages as well.

The Bunbury Diocese website (www.bunburyanglican.com) has a list of all the parishes doing daily and weekly services online and there is a rich choice for all ages. Mandurah parish is offering services for children along with its other choices.

Easter proved particularly interesting and Dean Darryl Cotton provided both audio, visual

and interactive services to enable people to join in through the Easter week; and, parishes completed some or all the services in a variety of ways. It was and continues to be remarkable.

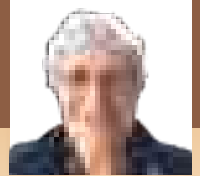
The Diocesan Office is closed to visitors and the team is working from home. The regional shutdown of all travel has meant visits around the Diocese have stopped. Our working lives have gone online with the use of Zoom conferencing for the foreseeable future.

The Diocesan Safe Church audit has completed its first phase. The second phase is checking current Safe Church policies and practices with people's actions and decision-making locally. With the travel ban, the Auditors' visit to the Diocese has been cancelled, so new ways of finalising the audit are being explored. The Audit's outcome will be published on the Anglican Church of Australia's website upon completion.

The Diocese currently has full-time Priest-in-Charge vacancies in the Parishes of Busselton and Williams. If you are interested please contact Archdeacon Julie Baker on 0459 471 894.



The Rt Revd Dr Ian Coutts, Dr Renae Barker, The Ven Julie Baker, The Revd James Tabor, The Revd Dr Lucy Morris, The Revd Lindy Rookyard, The Hon Kevin Prince



NEWS FROM THE NOR'WEST

Welcome to The Revd Simon and Alison Roberts who arrived in Exmouth on the weekend of 18 April, having driven from Sydney through state borders, and then self-isolated in Geraldton for two weeks. What a welcome!!! And sadly, the Exmouth church can't all gather together to meet and welcome them to their new home. Wonderful Kees and Cindy Bootsma who served as locum tenens there for the past several months had everything ready for their arrival, and the removal truck arrived on 19 April!

What a strange and wonderful world we are living in as we self-isolate, and join in our church services online, especially when we can see all our friends and members of the congregation pictured along the top of the screen! Lovely when we are unmuted and can greet each other afterwards. Here in Denham since our churches closed, we have been linking with Bluff Point Church in Geraldton, then Holy Cross Cathedral Service, then meeting with the Bishop in the Diocesan Office, using YouTube and Zoom. Members without internet watch 'Songs of Praise' on TV. Others are doing the same or conducting their own services and Bible Studies in house.

We spoke with The Revd Brian and Annie Fyffe who joined the online church service from self-isolation in Melbourne in April after returning from their long service leave holiday in USA. It sounded so



constricting to be confined to the hotel room for 14 days, not being able to leave even to go outside for some fresh air. Meals were delivered to the door in brown paper bags. The Fyffes returned to Perth at the end of April for another two weeks isolation, before returning to Carnarvon sadly for only two months before retiring in July.

At the instigation of Eugenie Harris in Geraldton North West clergy wives are meeting via Zoom to catch-up and pray on Monday evenings.

Our sympathy to Doreen Kyme, Hilary and Stephen and their families at the death of their husband, father and grandfather, Bishop Brian Kyme. He was Dean of Geraldton from 1969-74 and remained a good friend of the Diocese and us through the years since.

In the Kimberley, Broome Anglican Church is keeping up active fellowship despite COVID-19. The Revd Michael Baines and The Revd Steve Combe conduct Services livestream each Sunday, with Virtual Morning. Bible study and prayer groups are continuing to meet weekly in the same way. The Revd Chris Webb helps lead the Broome People's Church - teaching, encouraging and equipping Aboriginal Christians. He says that for Aboriginal culture, which places so much importance on sitting down together, meeting via technology feels inadequate. But they are using phone calls, Facebook posts, and short videos to keep encouraging most church members and some friends in remote communities with God's truth.

While awaiting a locum Hedland Anglican Church Services will be livestreamed from Broome each Sunday.

Jocelyn

APPOINTMENTS

The Reverend Wendy Gilbert	Applecross – Intentional Interim Ministry (IIM)	03.04.20 - 04.04.21
The Revd Canon Dr Philip Raymont	Archbishop's Examining Chaplain and Chair	01.01.20 - 31.12.22

AMANA LIVING – additional chaplaincy support during COVID-19

The Reverend Jill Gleeson	Additional day per week
The Reverend Chris Bedding	Seconded from Darlington-Bellevue for one day per week
The Reverend Wendy Gilbert	Seconded from Applecross for one day per week

LOCUM TENENS

The Reverend Ros Fairless	Lakelands	01.04.20 - 30.09.20
The Reverend Oliver Yengi	Mundaring	13.04.20 - 30.09.29
The Reverend Bob Milne	Amana Living	01.03.20 - 28.02.21
The Reverend Peter Manuel	Wembley	12.04.20 - 30.09.20
The Reverend Dr Alan Forsyth	Kwinana	23.04.20 - 30.10.20

PERMISSION TO OFFICIATE

The Reverend Jacob Ng	18.03.20
The Reverend Stephen Gibbs	24.04.20

RESIGNATIONS

The Reverend Stuart Good	Honorary Chaplain, Amana Living	27.03.20
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RIP

The Reverend John Symons		21.03.20
Mrs Judith Newing	Wife of Canon Brian Newing OAM (Bunbury)	01.04.20
Mrs Andrea Mitchell	Former Board Member, Meath Care	03.04.20
Mr Daniel Marier	Husband of The Revd Deborah Agok	14.04.20
The Right Reverend Brian Kyme		16.04.20

The Arch Campbell Memorial Scholarship

Entry is open to all boys entering Year 7 in 2021

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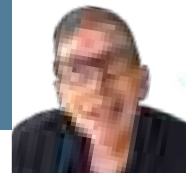
Applications close **Friday 26 June at 5.00pm**

Apply now at scholarships.ccgswa.edu.au



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**Old Boys' Association
Scholarship Trust**





The Revd Ted Witham

MAY BELLS



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.

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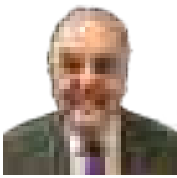
ACROSS

Across

- 1., & 8 across. Back into the room and anchor. (4)
2. Can go to eight-sided. (7)
8. See 1 across.
10. General drift in the choir? (5)
- 11, Ezra to lead first. (3)
13. Broken stele of processed iron? (5)
16. Short laugh. (2)
18. The last in the series at the end of the plinth. (3)
19. An extinct bird in the moat? (3)
21. Back IP address for Greek letter. (2)
22. Make oil go into the Inuit's house. (5)
24. The calm I round up to make the assertion. (5)
26. Lupine arrangement of the deployment. (6)
28. Add energy to the quark for our Friend. (6)
29. Within a fraction of a foot? (2)
30. I helm us around to the gases. (7)
32. Make half an extinct bird! (2)
33. Say amens around baptismal gift. (5)
34. Beginnings of the International Astronomical Union. (3)
36. The messenger is around to glean. (5)
- 39, 41, 42, 43 & 45 across. Keen users twined around the heliotrope. (9)
46. A monastic pose is appropriate attribute of humanity. (14)

DOWN

- 1., & 9 down. We are in her month, they say. (4)
3. Christianity Today abridged. (2)
4. For thee, T.: cogs. (5)
5. Neat pile in advance. (4)
6. Can you log me turning into an automaton? (5)
7. Alternatively, row back right away! (2)
9. See 1 down.
12. Saint to bring crumpled Greek letter to lip. (6)
13. So tune around to city by the Seine. (2,4)
14. Movable columns lose any number to temporary priests? (6)
15. Neither dim nor reshaped was Cush's son, the king. (6)
17. Gain about colloquial opposition. (4)
18. Number one, Exodus has beginnings. (4)
20. Too bad! 500 tossed out of the salad. (4)
21. Motley in hippiedom? (4)
23. Start with Leviticus and Numbers. (2)
25. Knight of the Order of Australia. (2)
27. Simple plan I spin. (5)
28. The line I hear from the cue. (5)
31. Ageism tangled up with pictures. (6)
35. Anglican Schools Commission. (3)
36. Like a Hebrew king. (3)
37. Lion King in moving love. (3)
38. Anger in deflated tire. (3)
40. University of Oxford. (2)
41. Start with a new pastor. (2)
44. Tied knot. (2)
45. End time in Ethiopia? (2)



THEATRE - AND OTHER ARTS

Anthony Howes

Capital Radio 101.7 FM & Capital Digital, where Anthony presents news of arts and entertainment, has suspended usual programming until the pandemic crisis is over

With my usual commitments curtailed, I have been busy with 'tidying' my study! In this activity, I came across a radio play-script of many years ago. It is an adaptation of C S Lewis' *'The Screwtape Letters'*. In these troubled times, let me share some lines with you.

Satan *I will cause anxiety, fear and panic. I will shut down business, schools, places of worship and sports events. I will cause economic turmoil.*

Jesus *I will bring together neighbours, restore the family unit, I will bring dinner back to the kitchen table. I will help people slow down their lives and appreciate what really matters. I will teach my children to trust me and not their money and their material resources.*

That says it all, really.

Like C S Lewis, writers, players and musicians down the ages have given insights into our very existence, in times of plenty and times of need. So, despite the closure of theatres, concert halls, museums, and galleries, all the arts are available to keep us sane in these strange times. Obviously, we need the computer and the world wide web. All you need to do is to put your favourite search engine to work.

The Australian Broadcasting Corporation's *Limelight Magazine*, through limelightmagazine.com.au/on-with-the-show, will lead you to a choice of concerts, recitals and opera. Searching the website of the West Australian Symphony Orchestra, indeed all Australia's orchestras, will allow much music-making. Similarly, from its website and social media platforms, WA Opera is offering podcasts. I especially enjoyed James Clayton, accompanied by Tommaso Pollio, singing from Offenbach's *'Tales of Hoffman'*.

Internationally, performances are available from The Royal Opera House, Shakespeare's *'Globe'*, The Met, and Andrew Lloyd Webber's *The Show Must Go On*,

which began with *Joseph's Technicolour Dreamcoat* and follows with new performances which remain available for 48 hours. For a change, just try the websites of The British Museum, The Louvre, The Hermitage, etc, and take a virtual tour. And, these are all free!

With the arts organizations working very hard at this time to assist us all in maintaining our mental health; sadly, they are suffering significantly because their livelihoods are in question.

I began this column with a pertinent thought from C S Lewis; I conclude with the comments of Perth's Stuart Halusz, Artistic Director of Theatre 180, as he, with you and me, face today's different world.

'The performing, visual and recorded arts are a vital part of our social fabric, helping us to understand and make sense of the world around us and those we share it with. In these challenging times when starved of human connection, it is essential that, when restrictions ease, audiences continue to support and patronise the arts; to get back to the theatres, opera houses, galleries and concert halls en masse and remind ourselves that, whilst cocooned in our social isolation, we are all part of the same family. In foyers everywhere people will congregate, embrace and look each other in the eye as they share stories of how they survived and what they drew strength from.'

Like religion, storytelling, music, art and dance have been around a lot longer than economics and world trade, sport or even politics. Theatres were closed to plague countless times throughout history, we have survived greater challenges - ultimately these challenges help us to reconsider what really matters in our lives.'

The arts continue to underline the Humanity we share; the Hope we share. Church and the Arts are healthy companions – and, despite isolation of individuals, they both continue to celebrate Creation; and thus - we are able to Celebrate!



C S Lewis

MANDORLA ART AWARD FINALISTS ANNOUNCEMENT

Contemporary artistic expression. Biblical inspiration. An inclusive Christian Art Award.

The Mandorla Art Award committee is pleased to announce the finalists for the 2020 award:

Riste Andrievski	Glenn Loughrey
Godfrey Blow	Camilla Loveridge
Christophe Canato	Laszlo Lukacs
Olga Cironis	Elisa Markes-Young
Rebecca Corps	Lucille Martin
Emilio Cresciani	Britt Mikkelsen
Joanne Duffy	Perrin Millard
Fiona Evans	Michael Vincent Murphy
Silvana Ferrario	Sonia Payes
Desire Ferreira	Denise Pepper
Anna Glynn	Julian Poon
Athena Harris Ingall	Sion Prior
Tevita Havea	Deborah Ralph-Kafarella
Beric Henderson	Kathleen Nanima Rambler
Franci Hepburn	Darryl Rogers
Leni Kae	Harrison See
Vania Lawson	Alexandra Spargo
	John Teschendorff

The selection panel consisting of Chad Creighton, Sandra Murray and Sister Kerry Willison spent a wealth of their time and expertise deliberating to form a selection of 35 works from the 144 entries received from across the whole of Australia. The artworks respond to the 2020 biblical theme, 'He has told you, O mortal, what is good. And what does the Lord require of you? But to do justice, and to love kindness, and to walk humbly with your God' (Micah 6:8 - NRSV).

Finalists Exhibition and Tour Postponed

The exhibition of Finalists artwork that was scheduled for 16 May – 6 June at STALA Contemporary has been postponed until 2021. New exhibition dates will be advised.

The Mandorla Art Award committee acknowledges that the Australian public is currently coming to terms with the growing challenges of the COVID-19 pandemic. Currently all art galleries are closed, and all non-essential travel prohibited.

In the meantime, we will be working hard to find alternative and creative means to bring these inspired and inspiring artworks to share with the Australian public. We have a solid commitment to our artists and patrons and will issue further updates as decisions are made.

Our chosen theme for this year, then, aptly captures our message to the wider public at this time: please act justly and care for one another, be merciful and kind to all you come across and walk humbly by trusting in the Lord at this time.

In what appears to be a bleak pandemic sweeping the



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globe, we encourage you all to continue to engage with and support the arts: it is an aspect of our culture which can allow us to freely express our emotions, conduct and inspire hope and nurture our soul to grow in faith, wisdom and maturity.

God bless you all,

From the Members of the Mandorla Art Award Committee

For further information or to sign up to our mailing list, please visit our website www.mandorlaart.com

Please contact Chairperson Angela McCarthy or Curator Kristy Gough for media interviews or photos.

Angela McCarthy	Kristy Gough
0407 089 224	0405 709 159
angela@mandorlaart.com	curator@mandorlaart.com

About the Mandorla Art Award

The Mandorla Art Award for contemporary religious art is Australia's most significant thematic religious art prize, attracting some of the country's finest artists since its 1985 inception. For more information, visit www.mandorlaart.com

About St John of God Health Care

St John of God Health Care is one of the largest Catholic providers of health care services in Australia. Established in Western Australia in 1895, St John of God Health Care is a not-for-profit private health care group and a ministry of the Catholic Church. The organisation employs more than 14,500 staff across Australia, New Zealand and the wider Asia Pacific region, and operates 24 facilities comprising more than 3,400 hospital beds in Australia and New Zealand, as well as home nursing, disability services and social outreach programs. For more information, visit www.sjog.org.au

We have shortlisted 35 amazing artists for the Mandorla Art Award, but, as the community restrictions in place to control the COVID-19 increase, we have had to postpone the exhibition. The Mandorla committee plans to hold the Finalists exhibition in early 2021, most likely March, with dates to be confirmed.

In the interim, we will endeavour to support and promote the finalists through social media, providing snapshots to their works and links to their online profiles. In doing so we hope to inspire the community with the words of Micah in loving kindness, doing justice and walking humbly with God.

Any support you are able to provide the artists during this time will be greatly appreciated.

AROUND THE DIOCESE



Archbishop Kay delivering supplies during COVID-19



Parish of Armadale emergency relief offerings



Fox and Rabbit flowers outside the Cathedral



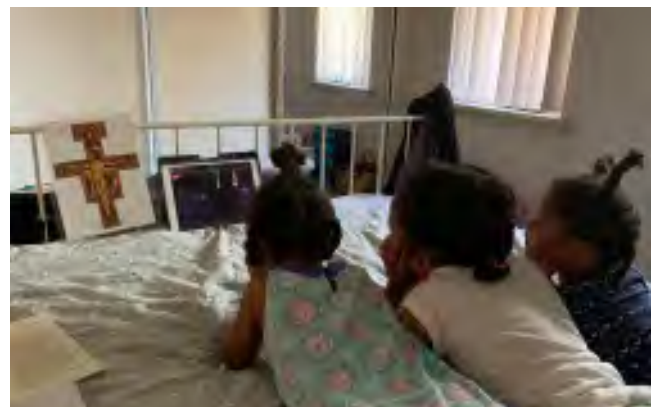
Ross Jones and a St Bart's resident



The Revd Stuart Fenner (Parish of Midland) outside the Centrelink Office



Parish of Kingsley North-Woodvale



Ruby, Lily and Mirembé Caporn family joining in an Easter service online



St George's Cathedral

The COVID-19 pandemic has brought circumstances we have not experienced before. In these unprecedented times, decisions have had to be made that have never been made before.

This decision is not taken lightly, however the priority is for the safety and wellbeing of the Cathedral community and those who attend our Cathedral building. Our whole community is facing a challenge that we can only meet by working together, looking out for each other and taking the responsible course of action for our own care and the care of our most vulnerable citizens.

The Cathedral Office will have limited staff and office opening hours will be reduced. We have ceased all volunteer activity at the Cathedral, this is to prevent the need for people to travel and to reduce the public risk of exposure.

Cathedral activities, including the Centre for Spirituality events, Magellan Chamber recital, Concerts-At-One and annual Art Exhibition, have been suspended.

With change comes opportunity, and this situation will cause us as a Cathedral to find different ways of being together and connecting.

We will maintain an online worshipping presence for as long as possible via our Facebook page www.facebook.com/StGeorgesCathedral and website www.perthcathedral.org where you can also receive updates. A phone ministry of pastoral care will be enacted. Bishop David will continue his emails and provide some spiritual input to those on the Centre for Spirituality email list. Creative ways are also being explored to maintain our music ministry.

What we usually do in a crisis, is worship with one another for support; it is ironic that a pandemic prevents us from doing the very thing that would help. However, God is not limited by our limitations, and let us look for the opportunity God gives to grow our spiritual connection with God and with each other through this wilderness time.

God bless you and give you peace.

The Very Revd Chris Chataway
Dean of St George's Cathedral



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Crossword solution

M	O		O	C	T	A	G	O	N		O	R
A				T	E	N	O	R				Y
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C	O	M	P	A	S	S	I	O	N	A	T	E

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DEADLINE 20th of every month prior to publication

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

PHOTOGRAPHS

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

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We wish our customers and friends all the best in this very difficult time of uncertainty

Please be assured that we continue to trade to provide good books!

For the first time in 25 years, our bookshop in Fremantle has been closed to the public, for the health and safety of our staff and customers

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