



MESSENGER

A MAGAZINE FOR WESTERN AUSTRALIANS MAY 2021



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

Romans 8:14

MESSENGER

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5 MARKS OF MISSION

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



Reconciliation Painting

Artist: Cindy Alsop

The promise of reconciliation begins with the journey of indigenous and non-indigenous people approaching the cross of Christ where we sit and share our stories; honouring one another as those made in the image of God. United in purpose, we walk away as partners – reconciled people – committed to being agents of reconciliation.

Dear Readers,

The May Messenger offers pearls of wisdom from Bishop Stephen Pickard writing on Easter to Pentecost 40 + 10. The Revd Michael Jensen writes on spiritual wisdom and spiritual knowledge with 1 Corinthians 2:10 as the text for reflection.

27 May to 3 June is National Reconciliation Week. 2021 has raised so many issues for Australians about reconciliation, the Black Lives Matter movement and the 1987 Black Deaths in Custody Royal Commission. Professor Colleen Hayward asks the questions of reconciliation . . . Have we come far? Have we come far enough? The Revd Dr Garry Deverell's introduction of the University of Divinity's Indigenous Studies Centre may open a new door for further study and greater learning.

Anglicare WA reminds us that the theme of Reconciliation Week in its article 'more than words' challenges everyone.

There is good news of Amana Living's new building underway, St Bart's connections, and Parkerville writes of overcoming fear and trauma. The Anglican Schools Commission news offers congratulations to The Revd Peter Laurence OAM, Chief Executive Officer, on a very special award.

The Week of Prayer for Christian Unity falls from 17-23 May. May we all pray for unity:

God the Father of our Lord Jesus Christ,
our only Saviour, the Prince of Peace:
give us grace seriously to lay to heart
the great danger we are in by our divisions.
Take away all prejudice and pride,
and whatever else may hinder true harmony,
for there is only one Lord, one faith, one baptism,
one God and Father of us all.
Grant that we may glorify your name together
that the world may believe in you. Amen.

It's good to know how much the *Messenger* means to you.
May this month's reading be an encouragement for you.

The Editorial Team

Mission 2020 prayer

Come, Holy Spirit!

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



Defining the icons

Ochre (brown)

Semi-circle of U's

Black and white hands

Footprints

Blue lines and dots

Represents mother earth

People sitting together

Reaching out to each other

Indigenous and non-indigenous journey to the cross

People moving away, as partners, reconciled



FORTY GREAT DAYS + 10

The period between Easter Sunday and Ascension Day is traditionally referred to as the great 40 days. During this period the risen Christ appeared on numerous occasions to his followers. Ten days after Christ's ascension the disciples and friends were gathered for the celebration of the Jewish harvest festival 50 days after the Passover (Pentecost meaning 50). At this time the gift of the Holy Spirit became a living reality for the fledging church.

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.'

I imagine there were numerous other appearances of the risen Christ. Only a few have been recorded. Perhaps some have been missed altogether. Of course it is so easy to miss God's appearing. The reason is

simple; we are dealing with the God of surprises. 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), appeared again as the risen Christ by the lake for a morning breakfast and on the Emmaus road with some weary travellers. The days are great because they revealed one who did not cling to equality with God but humbled himself and pitched his tent within 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.

And 40+10 takes us to Pentecost. No longer do we look back to the 40 Great Days between Easter and the Ascension. Rather we look forward to the new normal for the fledging Christian movement. In this third age of the Spirit (traditionally called Ordinary Time) something new happens, and because it is of God it is always surprising, never predictable. Why? Because the Pentecost Spirit will do what Jesus did: disturb the comfortable and comfort the disturbed.

Moreover, because the Spirit of Christ is 'poured out on all flesh' at Pentecost, this includes us today. We are invited and energised by the Lord and giver of life to join with the risen Christ to work for the common good; for the well-being of others and the life of the planet. May the Spirit of Pentecost lead us in new and surprising ways. May God's kingdom come on earth as it is in heaven.





The Revd Dr Michael P Jensen | Rector | St Mark's Darling Point, Sydney

Michael will be one of the keynote speakers at the biennial Clergy School in August this year

The Spirit searches all things, even the deep things of God.

1 Corinthians 2:10

It was Sir Francis Bacon who is supposed to have first said: 'Knowledge is power'.

We live in a world where that is more true than it ever has been. In fact you could say we've taken it to the level of a pathology. Knowledge has become a dominance game.

Michel Foucault, one of the most influential thinkers of our time, actually thought that power and knowledge should be stuck together in one term he invented: power/knowledge. Power, he said, was based on knowledge, and reproduces knowledge.

What does this mean? We use our knowledgeable words as weapons against one another to make sure that other people know their place. Powerful people know things that others don't. Knowledgeable people can shape others to their own wills.

Knowing stuff, that is to say, is about mastery. It's about putting other people in their place. We display our hard-won wisdom so that we can ascend the scale of influence. We pay a fortune to educate our kids so that they can have access to that power.

In the first century in Corinth, people were likewise dazzled by knowledge. And with the obsession with knowledge came the hierarchy of knowledge: there were those in the know, and those who didn't know.

And it had sadly infected the church, too. There were those who paraded their superior spiritual wisdom in order to big-note themselves.

But Christianity isn't a deeper spirituality, or a brilliant piece of philosophy. It's the story of a dead man, whose followers claimed he rose again from the dead – that's all! And Paul had not come to them with intellectual brilliance, but with a simple message: Christ has died for your sins, once for all, and is now Lord of all.

And this simple message was the key to truly spiritual knowledge.

Howso? Paul puts it this way in 1 Corinthians 2:10: *these things God has revealed to us through the Spirit; for the Spirit searches everything, even the depths of God.*

The word to underline is revealed. The wisdom of God is not attained by the wise, through their many years of study and their high IQs. Actually, high intelligence may bring with it a pride which is a barrier to knowing God.

No. The wisdom of God is revealed to us by the Spirit of God. And only the Spirit of God knows God as he really is. But that is exactly the Spirit we've received, in Jesus Christ.

Why should this matter?

THE SPIRIT WHO REVEALS



A friend of mine put it this way: *Because relationship is based on self-revelation. It is an indication of love.*

And I think that's powerfully right.

You can know a lot about someone. You can stalk their social media profiles. You can accumulate quite a lot of data about them.

But you don't know them unless they reveal themselves to you. And in fact, you can only know them as far as they let you know them, because you can't see into their heads.

That God is revealed by the Spirit means that what we have is not just information about God: we really know God.

It's a disclosure of love. The Spirit of God reveals the unapproachable and unknowable God, out of sheer love for us.

Who can fathom it? Not the philosopher. Not the guru. But Paul says (and I love this) in 1 Corinthians 2:16: *we have the mind of Christ.*

And this knowledge could never be power/knowledge. There's no superiority complex in knowing what you could never work out but have only been told. Rather, this knowledge, given in love, must produce in us humble and sacrificial love – the cross-shaped love of Jesus Christ.



REFLECTIONS ON RECONCILIATION

The road to reconciliation has not been as easy as many hoped it would be.

In lots of ways the process has been fraught with cynicism and a good dose of consternation on all sides. After all, aren't we one nation? Don't we all enjoy the same privileges? And what difference does Aboriginality make anyway, especially given so many in the Australian population didn't perpetrate any wrong-doing in the first place?

Thankfully, as time goes on, we've moved further and further away from those sorts of questions.

But a brief look at the history of this movement can put things into perspective.

The word reconciliation implies a reunion, a resolution of some dispute and even a return to the relationship that existed before whatever disputation disrupted the previous harmony. Given the number of Aboriginal people who did not experience a level of harmony before the reconciliation movement, lots of the cynicism was on our part. We were suspicious of people's motives and we doubted what good could come from this process. We certainly didn't believe a process of reconciliation would change our life circumstances. As a result, our level of involvement differed from person to person – lots of us needed to see proof that this had genuine intent.

My own reaction and my level of engagement has fluctuated. On the one hand, as a child of a mixed-cultural marriage, I know directly the power of mixed-cultural harmony and understanding. I know the strength and resilience I have gained by knowing I belong in both worlds and the confidence I feel working in each. On the other hand, I see too often the disadvantages still faced by too many Aboriginal people and the disparity in outcomes between

Indigenous and non-Indigenous people in pretty well every indicator we might care to apply.

I have always described reconciliation as an invitation for people to join the conversation about the Australia we want. It is now so much more than mere talk – it is also about action and I am heartened to see the efforts made by so many non-Indigenous people to address the disadvantages and disparities go beyond the well-intentioned to the practical.

This year marks 20 years since the inception of Reconciliation Australia as the organisation leading in this space and almost 30 years of the formal reconciliation process. It is nearly a quarter of a century since then Prime Minister Howard refused to take any positive role in bringing together ALL the people of this nation. It is 33 years since Australia's bicentennial that was marked by protests. We are only eight years shy of Western Australia's bicentennial that I desperately hope is not also marked by protests. Importantly, almost 40 per cent of Australia's population have lived their whole lives during the reconciliation process so they only know the aspiration of a reconciled Australia.

Have we come far? In my view we have.

Have we come far enough? In my view there is still a way to go.

It is also my view that in this we all have a role to play.

The 2021 theme is 'reconciliation takes action'. This is an opportunity for us all, no matter our age, our circumstances or our cultural background, to come together and make a difference – and for that to be enough of a difference for us all to know that reconciliation goes beyond the hope, beyond the promise and into the reality that is the Australia we want for ourselves and our future generations.





The Revd Dr Garry Deverell is a trawloolway man, an Anglican cleric, and the Vice-Chancellor's Fellow in Indigenous Theologies at the University of Divinity

NEW INDIGENOUS STUDIES CENTRE TO BE ESTABLISHED AT THE UNIVERSITY OF DIVINITY

Towards the end of 2021 the University of Divinity, Australia's oldest and largest theological school, will launch its Indigenous Studies Centre. The purpose of the Centre will be to encourage the development of Christian theologies that have their roots as much in Aboriginal and Torres Strait Islander imaginations as they do in the perspectives brought from Europe by colonists. Recognising that most Australian theological activity has been generated by white people, the Centre will deliberately seek to both decolonise Christian traditions and to engage them anew, beginning with a uniquely Indigenous sense of relationship with country, waterway and sky. Through the Centre, the University's students, graduates, teachers and researchers (whether Indigenous or not) will be encouraged to form a relationship with Christ that grows from the imaginative roots of the world's oldest living cultures.

This vision gestated over many years through conversations between local and international Christian leaders, both Indigenous and white. It was often noted that Australian theological colleges and seminaries were run by white people for white people, and that their curricula invariably reflected this fact. More recently, of course, there has been a welcome influx of recent migrants into Australian theological schools and a subsequent expansion of consciousness about the mission of the church. Some schools have even employed people of colour as tenured lecturers. But it remains the case, to this day, that no Australian theological college has ever employed an Aboriginal or Torres Strait Islander theologian to teach tertiary-level theology in a secure and tenured position. Some of us have been visiting lecturers and tutors. Three or four of us have even held down short contracts. But the overall picture remains fairly bleak for our people. Amidst the diverse cultures of modern Australia, in the churches Aboriginal and Torres Strait Islander people are still regarded as the 'wrong kind of black' to be occupying senior leadership positions in our churches or theological colleges. And that sends a fairly clear, and fundamentally racist, message to our mobs: 'stay away; you, along with your spiritualities and theologies, are not welcome.'

The Indigenous Studies Centre aspires to change all that. Beginning with a ground-breaking agreement in 2019 between the University and NAIITS - an international learning community offering tertiary theological studies from Indigenous perspectives - we have begun to offer degrees, diplomas and certificate courses in theology that are taught by Indigenous scholars, from Indigenous perspectives, using Indigenous teaching methods. Although the courses are open to any student that meets the academic entry requirements of an Australian university, we have sought



to make it clear that this particular learning experience offers a safe space for Indigenous students. Non-Indigenous students must therefore agree to refrain, for example, from badgering Indigenous students with inappropriate questions born from Australia's particular talent for casual racism, whether that be conscious or unconscious. All students agree to treat other students with respect, and to accept the ruling of their Indigenous teachers on what that respect looks like in practise.

The evidence of three years of teaching the programme is now in. Indigenous students feel like the windows have been thrown open, that theology in Australia is finally beginning to engage our own ways of imagining the life of God amongst us. And non-Indigenous students report that their perspectives on God and faith have been fundamentally transformed, even revolutionised, in the most positive ways possible.

These humble and fragile beginnings will, we hope, become the foundation for a Centre which is able to lead both church and academy into a theological journey which is, for the first time, genuinely Australian: 'Australian' because it will seek to re-read the Christian traditions that arrived with colonists through the lens of a long and ancient experience with this continent and its peoples; 'Australian' because it seeks to engage country and waterway as sacred text; 'Australian' because we want to expand the meaning of that term to include the gondwanan heritage of this country alongside its colonial renderings. My colleague, Naomi Wolfe, and I are privileged to have been appointed by the University Council to establish the Centre. We hope that Christian people of good will from all our churches will both support and learn from us.

Further information about the Indigenous Studies programme at UD can be found at <https://divinity.edu.au/study/indigenous-theology/>

The development of the Centre will rely on private donations. To contribute, please download the donation form from <https://divinity.edu.au/giving/> and tick the 'Indigenous Theology Fund' box.



FROM YOUR CATHEDRAL

Come Holy Spirit

In May, we celebrate the Feast of Pentecost, 50 days from Resurrection Day to Pentecost. The Feast of Pentecost is based on an event described in Acts, which tells of the importance of the Holy Spirit at the beginning of the Church's mission and growth. This event fulfilled an earlier promise of Jesus in Acts, that the disciples will be His witnesses in 'Judea, Samaria and to the ends of the earth' (Acts 1.8). We, too, need to help people encounter Jesus in such a way, so that they understand how the Spirit is at work in their lives.

Hannah Steel in her book *Living His Story*, refers to Pentecost as an event like a dynamic explosion. Just before Pentecost, the disciples find themselves in an odd space. They hear the news of the resurrection of Jesus from the dead and are filled with joy as they see Jesus standing before them. But after 40 days of sharing with Him, he departs and they find themselves 'alone' once again!

They are told to wait in Jerusalem for the gift of the Holy Spirit. I wonder what they expected? When the Spirit arrives, it sounds like a rushing wind, which reverberated around the place where they were gathered. Tongues of fire appeared on their heads and they began to speak in languages that were foreign to them; they begin to realise, this is what they were waiting for!



Luke's account of Pentecost, mirrors the same pattern as the Old Testament's accounts, i.e. God sends his prophets to speak his word. In Acts, there was a specific job to be done: spread the message of Jesus. The Spirit gave language to each person, giving the believers an ability to communicate the good news to all nations. Within a short time, people would hear the wonderous works of God and, importantly, how the reconciliation of God was for all nations through Jesus.

Archbishop Justin Welby is quoted saying, 'Reconciliation is one of our greatest needs and toughest challenges as human beings. In a world plagued by conflict, division and indifference, the Church has a crucial role to play as a community of reconcilers'. Reconciliation is about transforming relationships that have become damaged or destructive, and to move them into trusting relationships that bring new life. Let us use our gifts of reconciliation, our tools and talents for communicating, encouraging, persuading, consoling, and building up people, for the Kingdom of God. Reconciliation is at the center of Christ's Good News, and is essential to his call to follow him.

At Pentecost this year, may we see the Holy Spirit at work: renewing, refreshing, revitalizing our church, drawing people into a closer relationship with Jesus.

LAMBETH AWARDS: CEO AWARDED THE LANFRANC AWARD FOR EDUCATION AND SCHOLARSHIP

Anglican Schools Australia (ASA) Chief Executive Officer, The Revd Peter Laurence OAM, has been announced as a 2021 recipient at the prestigious Lambeth Awards for outstanding contribution to the Church and wider society.

Peter Laurence was awarded the Lanfranc Award for Education and Scholarship for his achievements in making an Anglican education accessible for thousands of Australian families, through establishing and expanding a national network of low-fee Anglican schools; and for his dedication in representing Anglican schools nationally, including his leadership in the development of work on Anglican Identity in schools.

The Lambeth Awards, which are conferred by the Archbishop of Canterbury, The Most Revd and Rt Hon Justin Welby, recognised 36 people from around the globe for contribution in a variety of areas.

The awards are usually presented at a ceremony at Lambeth Palace however the 2021 ceremony has been postponed.

ASA President, Judith Tudball, said Peter Laurence was a most worthy recipient on the award.

'I am sure the entire ASA community will join with me in congratulating Peter on this outstanding recognition of his service to Anglican education in Australia,' Mrs Tudball said.

'During my time as ASA president, I have witnessed Peter's passion and drive to represent Anglican schools in the wider community and his leadership in the development of work to understand Anglican identity in schools.'



The Most Reverend Kay Goldsworthy AO presenting award to The Reverend Peter Laurence OAM

The Revd Peter Laurence OAM is the Chief Executive Officer of the Anglican Schools Commission and Anglican Schools Australia, is an ordained priest in the Anglican Church, and has previously worked as a teacher, Chaplain and Principal of Anglican schools.



Mrs Judith Tudball, The Reverend Peter Laurence OAM, The Most Reverend Kay Goldsworthy AO



WISDOM AND UNDERSTANDING

Dementia is one of the fastest growing conditions in Australia and is the third leading cause of death (Australian Bureau of Statistics). While there are currently an estimated 44,300 West Australians living with dementia, that is set to increase by almost 250 per cent by 2058, according to Dementia Australia, if there are no major medical breakthroughs.

The Royal Commission into Aged Care Quality and Safety recommendations highlighted the need for an aged care sector which enables older Australians to live the life they choose, with dignity and respect. This includes those living with dementia, who may need a specialised environment where they can live and enjoy life.

Last month, Amana Living broke the ground on an exciting project that will do just that. In the northern suburb of Kinross, in the City of Joondalup, Amana Living is investing \$32 million in a new, 96-bed, multi-storey building that will provide a stimulating environment for those living with dementia.

It's estimated that the number of people living with dementia in the City will triple in less than 30 years. As an aged care provider with almost 60 years of experience in WA, we identified that we could help fulfil, in part, the need to improve the quality of life of people living with dementia in the City of Joondalup in coming years.

The new building will sit alongside the existing Kinross Care Centre to form a campus focussed on delivering specialist dementia care for up to 136 people. There will also be a day club to provide activities and respite for those living with dementia in the community.

Our experience, gained over the decades, has informed our choices to help make Kinross a place that residents will be able to call 'home'. The grounds will be extensively redeveloped to provide additional amenities such as landscaped courtyards, and garden beds for the keen green thumbs among the residents.

There will be a conservatory, barbecue, and exercise equipment. Research shows that regular exercise, following a healthy diet, and remaining mentally and physically active play a big part in improving a person's health and their quality of life.

Importantly, we have decided to include a children's play area so families and grandchildren will always feel welcome at Kinross and will fill the lives of their parent or grandparent, aunt or uncle there with the most precious of riches – love and laughter, just like home.

While the building and the gardens are important, what will continue to make a difference for those living with dementia at Kinross are the professionally trained, kind and caring staff at Amana Living.

The Royal Commission has placed Australia on the precipice of a new aged care system, and the improvements at Kinross Care Centre will ensure we are ready to face that future by building on solid Christian foundations.

By wisdom a house is built, and by understanding it is established;

by knowledge the rooms are filled with all precious and pleasant riches.

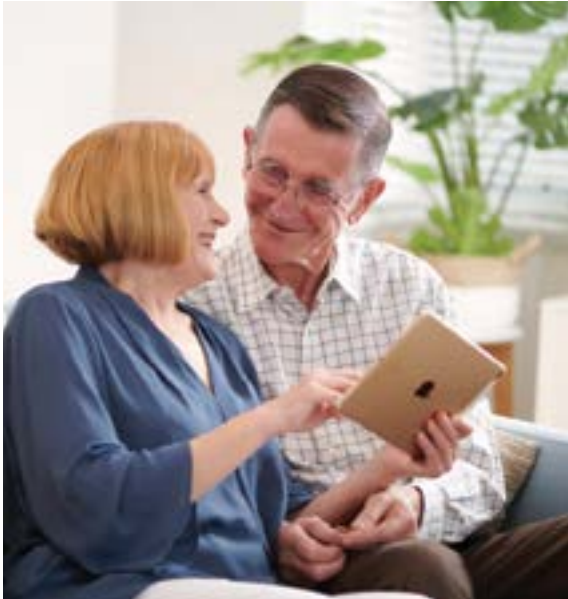
Proverbs 24:3-4



Turning the sod on an inspiring development are Joondalup Mayor, The Hon Albert Jacob; Anglican Archbishop of Perth, The Most Reverend Kay Goldsworthy AO; Amana Living CEO Stephanie Buckland; Amana Living Chairman John Langoulant AO; Parliamentary Secretary to the Deputy Premier, Minister for Health, Research, State Development Jobs and Trade and Science, Simon Millman; Director, Go Cultural Aboriginal Tours and Experiences, and Indigenous elder Walter McGuire

“When Annie lost her hearing, she began to lose her connection with Jack, too. I just had to do something.”

Nezha Delorme, *Amana Living Client Services Manager*



“Annie had a stroke and lost her hearing. It became so hard for her to communicate with her friends and family, and it was especially hard on her husband, Jack, who loves her dearly and is her prime carer.

During my training I'd learned how relationships can become strained as physical or communication difficulties arise. So, with the help of our IT team, we created a solution. We got an iPad for Annie and showed them how to use dictation software that converted Jack's spoken words into text. It brought so much happiness back into their lives. And into mine.”

Professionally trained. Naturally kind.



part of the Anglican community

1300 26 26 26 | amanaliving.com.au



Jasmine Gregory | Aboriginal and Torres Strait Islander Engagement Leader

NATIONAL RECONCILIATION WEEK – 'MORE THAN WORDS'

National Reconciliation Week is a time of reflection, talking and sharing of histories, cultures, and achievements. It is a time to think about our relationships as Indigenous and non-Indigenous Australians.

But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness, and self-control. Against such things there is no law.

(Galatians 5:22-23)



'Don't have hate in your heart to anybody. You have to love people, and don't be mean and you know, I always thought of that as child. My mum always said walk tall, walk proud and look the world in the eye.'

(Kathleen Gregory, *Footprints in the Sand* – a collection of Geraldton Stories)

I am Jasmine Gregory, the Aboriginal and Torres Strait Islander Engagement Leader of Anglicare WA, I am a Bard/Gija woman from the Kimberley's and like most Aboriginal people in WA have family connections throughout the state.

The two ladies in the photograph are my Mother (Jennifer Kniveton and my Grandmother Kathleen Gregory) both women are wearing the shirts in support of reconciliation many years ago. I cherish this photo as I know that it has much meaning especially when you compare it to the lives they have lived in support of reconciliation with the Non-Aboriginal Community.

My Grandmother was a stay-at-home mother who loved her family and always volunteered for her church (Baptist/Aboriginal Evangelical) and Aboriginal community. I would often go shopping with my Grandmother and wonder as a child why we had to stop and talk to nearly everyone in town before we got any of our business done. Every person who approached my Grandmother was treated with kindness and respect. She would always try to remember who they were and took an interest in their lives and the stories of their children and families. I was often amazed at how she remembered so many people and would often carry on the conversation from her last encounter with them, easily recalling pieces of information I had long forgotten. This upheld her name in the community and as a respected community leader my Grandmother was invited onto Boards and asked to volunteer for many things in Geraldton. As a very active woman, she was more than happy to be involved.

Around this time (35 years ago) Geraldton still had a long way to go in terms of equality and the treatment of Aboriginal people. I would also sometimes see my Grandmother disrespected and treated rudely by people, just as I was. As a child I would get angry and sometimes challenge my Grandmother on not standing up for herself and she would wisely remind me about the fruits of the spirit

and that sometimes when we go into new ground there will be heavy opposition.



Mandigarra Guides Geraldton - Aboriginal girl guides group (formed with the help of my Grandmother) - Sunshine Parade Geraldton

My Grandmother was a Guide and Brownie leader and had signed me up early on. I would go along with her and watch her teach and guide us to get our badges in cooking and sewing etc. Often, I would see a child be dismissive and rude to my Grandmother and she would always respond with dignity and kindness - continuing to instruct and support the child. As a child this made me fume with anger and often, I felt like really giving that child a good telling off. At the time I didn't understand her actions. It wasn't until much later that I truly understood the impact my Grandmother had on the young girls in her care.

Many years later my Grandmother visited Broome with her husband Peter who was originally from that town. She was eating at a Café and a young lady came up to her addressing her by her Guide Leader name, which was an Aboriginal name. The family members that were with my Grandmother were astonished to hear this young white woman calling out to my Grandmother in Aboriginal language. She was a former girl guide that my Grandmother had taught. I was told that this young woman was delighted to see my Grandmother and she shared with everyone the impression my Grandmother had made on her as a young girl and how that had helped her understand and appreciate Aboriginal people and culture. When I heard this story as a teenager, I finally understood the lesson my Grandmother was trying to teach me.

My Grandfather was also a great advocate for reconciliation and worked extensively with Italian people in town. He developed strong and lasting relationships with them, and that in his later years they would often call by to see how he was travelling. He also became something of a mascot for the local town football team. Both great people lived their lives open to loving and accepting others, qualities which they taught their children and grandchildren. Almost all my family members have been heavily involved in Reconciliation activities and are keen to share their culture.

I guess what this taught me is that we are all different, and we all have an opportunity in our lives to share love and share our differences to make a better world. A world more accepting of one another which aligns us with the fruits of spirit and commandments of God.

'And the second is like unto it, Thou shalt love thy neighbour as thyself'

(Matthew 22:37-39)



THAT'S NOT YOU, THAT'S FEAR

Fear is a really powerful emotion.

It often makes human beings behave in ways that aren't in character and those times when we are consumed and captured by fear aren't always our proudest moments. It can turn us into people we hardly recognise.

Sudden, episodic trauma or loss can bring on fear and anxiety from which we can sometimes recover reasonably quickly, but also sometimes lives on, changing our response to other people and the world around us for years.

Sustained trauma, abuse and loss – particularly experienced from a young age – creates a world of fear and can shape a person's response to everything and everyone around them.

Without intervention, without a different experience of kindness, faith and encouragement, that fear response becomes a damaging way of life. It changes us forever.

At Parkerville Children and Youth Care, the children and young people who come into our lives have often experienced the kind of trauma, abuse and loss most of us would find hard to imagine.

They can often come across as angry, destructive and aggressive. Or severely withdrawn – in their own world with little interest in engaging or responding to what is happening around them.

That's the fear and anxiety speaking. That's the coping mechanism.

Our psychologists and youth workers bring all sorts of skills to their work every day but, interestingly, it's often the seemingly simple things – like taking time, having faith in the people with whom they work, and reminding them of what kindness looks and feels like that makes the world of difference.

They will tell you that when a young person finally cries in front of them, it's a special moment. It's a breakthrough. It means the walls are coming down and they finally feel safe enough – to feel. And that's when the next phase of their road to some kind of recovery can begin.

Parkerville CYC has worked with thousands of children, young people and families over the years, helping them to recover, restore and connect from experiences of trauma, loss and abuse.

Our contemporary model of care is radically different to traditional approaches. It incorporates the latest in scientific, evidence-based practices and builds on innovative foundations established over the past decade and more.

It focuses on the family, ensuring that children have a strong sense of belonging by remaining closely connected to family, community and culture in whatever form that takes.

It also focusses on being flexible to meet the developmental and safety needs of children and young people, while ensuring – particularly in our accommodation services – that the ecosystem around them is one that nourishes and nurtures them to be all that they can be.



It involves learning more about who each child or young person really is – what and who is important to them; what their dreams and ambitions are for their future. And how they have responded to the trauma in their lives and their own experience of fear.

It seeks out, brokers and sustains connections with family, community and culture, and forms new partnerships across the 'care ecosystem' to reduce the sense of stigma associated with being in care.

It is built on positivity, collaboration and celebration for the inner strength and courage we see in our amazing 'superkids' – their unique resilience and indomitable spirit to go on. We believe that is their true 'super power'.

Parkerville CYC continues to innovate, looking for new ways to nurture that spirit of resilience. In 2011, we built Australia's first Child Advocacy Centre in Armadale, followed by a second in Midland. We were the first organisation in WA to achieve Child-Safe accreditation. Our Advocates are an important source of strength, in what can be the toughest times in a child and family's life, providing guidance, love and care at every step of their healing journey.

We have also just co-designed a new and innovative approach to 'Radically Personalised Care' in our out of home care services. Over 120 people helped us to identify what is really important to ensure children and young people can go on to live great lives as an adult and not just be looked after in the now – we are excited to be able to pilot and test the model this year with help from our friends at Lotterywest.

We want WA to be the safest place in the world to bring up children. To achieve that goal we work with families to help them to become the best versions of themselves, and with communities to prevent child abuse. We do this because we want to create a community that is safe so that all children can grow to their full potential and flourish as adults.

If you'd like to know more about Parkerville Children and Youth Care, we welcome you to visit www.parkerville.org.au



BUILDING MEANINGFUL CONNECTIONS



St Bart's relationship with the Anglican community is one that began at our inception. The original St Bartholomew's House was a small homeless shelter for men, established in 1963 following a collaboration between a local doctor and the Anglican Archbishop of Perth.

The shelter, which initially comprised of mattresses on the floor of the Church Hall behind the Rectory of St Bartholomew's Church in Kensington Street, East Perth, was the work of Archbishop George Appleton and Dr James Watson.

While there have been many changes along the journey to St Bart's becoming the progressive, inclusive and large organisation it is today, our connection with the Anglican community has remained a steadfast pillar for how we support the people who need it most. Which is why our Board has set a focus on improving engagement with the Anglican Diocese, the parishes, community and schools as a priority.

Harnessing the collective potential of the managers at all of our sites, along with our Volunteer Coordinator and our Wellbeing Chaplaincy Service, our aim is to nurture existing relationship within the Anglican community as well as expand to those that would like to help support those most vulnerable.

There are a number of mutually beneficial opportunities that come with our connections to the Anglican community, including:

- The ability to inform the wider community on the causes of homelessness, such as a lack of affordable housing, trauma and mental illness.
- Providing practical volunteer opportunities and social interaction for the benefit of our residents and clients, including the very popular and successful Christmas Hamper Appeal.
- Engaging in senior school information sessions whereby consumers can share their experiences with students, creating a better understanding for the next generation of the causes of homelessness.
- Engaging with parishes through information sessions where staff and consumers can share the effective work of St Bart's, along with the consumers' experience of homelessness and the difference that St Bart's support has brought to their lives.

We warmly welcome and encourage all queries about our services, and look forward to working with you for the greater good of providing care to people without a home.

For more information on St Bart's services, please visit stbarts.org.au and get in touch with me on **9323 5101** or chaplain@stbarts.org.au





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anglicancf.com.au/downloads

For new accounts and change of signatories please contact the ACF team to obtain the new form and for help with any questions you might have.



Please contact ACF to see how we can help you

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All investments in the Anglican Community Fund (Inc) are guaranteed by the Anglican Diocese of Perth

STATEMENT BY THE ARCHBISHOP OF CANTERBURY ON THE DEATH OF HRH THE DUKE OF EDINBURGH 9 APRIL 2021

I join with the rest of the United Kingdom and the Commonwealth in mourning the loss of His Royal Highness Prince Philip, The Duke of Edinburgh, and give thanks to God for his extraordinary life of dedicated service. Prince Philip continually demonstrated his unfailing support and unstinting loyalty to Her Majesty The Queen for 73 years.

He consistently put the interests of others ahead of his own and, in so doing, provided an outstanding example of Christian service. During his naval career, in which he served with distinction in the Second World War, he won the respect of his peers as an outstanding officer.

On the occasions when I met him, I was always struck by his obvious joy at life, his enquiring mind and his ability to communicate to people from every background and walk of life. He was a master at putting people at their ease and making them feel special.

The legacy he leaves is enormous. The Duke of Edinburgh's Award, which he founded in 1956, has inspired generations of young people to help others and instilled in them a vision for citizenship and a desire to serve their communities. His work with countless charities and organisations reflected his wide-ranging, global interests in topics including wildlife, sport, design, engineering and inter-faith dialogue.

In his powerful advocacy for conservation his was a prophetic voice for over half a century, as he brought people from around the world to a new concern and commitment to action for the future of our planet.

As we recover and rebuild after the terrible trial of the coronavirus pandemic, we will need fortitude and a deep sense of commitment to serving others. Throughout his life Prince Philip displayed those qualities in abundance, and I pray that we can take inspiration from his example.

I also join many people in giving thanks for the marriage of Her Majesty the Queen and Prince Philip, and for their children, grandchildren and great-grandchildren. Theirs was a marriage grounded in friendship and mutual respect and sustained by shared faith in Christ.

I pray that God will comfort Her Majesty and the rest of the Royal Family at this time. May His Royal Highness rest in peace and rise in glory.



Prince Philip and Queen Elizabeth II



Prince Philip opening a new wing at the Anglican Shrine of Our Lady of Walsingham in 2009



LIZARDS

There are tiny geckoes that skitter up the walls of my house on sticky feet. In the bush there are long, lanky lizards, all legs and tail, head held high, ready to scuttle off at the first sign of danger. And there are the slow, boofy, stumpy, shingleback lizards that I meet in the park.

I like them because they don't dash off. I walk softly towards them, and admire their beady eyes, their blue tongue, their big, rough scales and beautiful markings. I marvel at the way their scales mimic the colouring of the pea gravel, the scattered quartz and ironstone pebbles of the park's paths and bare earth. Given the bobtail's excellent camouflage, a hovering eagle, however sharp of eye, would struggle to spot its dinner.

Science says that evolution takes time. Lizards that blend in so beautifully with their environment are the result of millions of years when the best-concealed creatures survived the longest and reproduced the most successfully. In mission, though, I only have a handful of years to adapt to my environment and make myself at home in the strange landscape of the Goldfields. For effective faith and mission, evolution needs to happen much more quickly.

I can't shed all my years of non-Goldfields life and experience, and pretend to be a local. But I can listen carefully to lots of local stories, and build up a picture of the world with the Goldfields at the centre. I can grow more understanding and respectful of people with long

histories here: the Aboriginal people with both proud and tragic histories of continuous culture and ruthless dispossession, the lifelong town residents whose fathers and grandfathers were miners through years of boom and bust, the African and Asian migrants whose decades of local work, family and community life eclipse my own few years of trying to belong here.

I can learn the languages. I don't mean Kikuyu, Setswana or Tagalog, though that might be fun and fruitful. I mean the technical and casual vocabulary of the many businesses and industries of the region. What do underground miners call their gear? How many engineering disciplines can you study at the School of Mines? What opportunities are spelled out by the alphabet soups of our medical services, education sector, arts organisations?

I can learn to move slowly, so as to see and be seen. People need time to check me out in the various places they find me: not only in the church building, but also in the nursing home, the supermarket, the tertiary campus, the community event, the training course. If I look like I'm in a hurry, the significant connections won't be made, and the Good News conversations won't happen.

In my mid-teens, I was nicknamed Lizard, from Liz, the shortened version of Elizabeth that I went by in my youth. I might reclaim the name now, in honour of Karlkurla Bushland Park bobtails, and strive to imitate their awesome ability to fit into their landscape.



REFUGE REIMAGINED – WELCOMING CHRIST AS THE FUTURE OF THE CHURCH

I have spent my adult life welcoming asylum seekers and refugees. This has never been my occupation but is part of our baptismal vocation. I have literally been blessed to live under the same roof with nearly one hundred refugees and asylum seekers before my fortieth birthday. This time together, over meals, in prayer, teaching people to drive, or surf, or ride a bike, or me learning to cook, or play games, or speak another language, reading the Bible together, laughing and weeping together, all has shaped me profoundly.

There is an incredible grace in welcoming Christ in the stranger. It is heartbreaking. Yet it breaks our heart open to welcome more of what God desires, 'Your kingdom come, your will be done'.

Many will be aware that when I was the National Advisor for Faith and Activism for World Vision Australia, we started a national initiative to equip churches to welcome refugees in ways that glorify God and respect these vulnerable people's dignity. Some of us met when we were running these trainings in churches across Australia.

Our experience with churches across Australia be they mega or mini, Pentecostal or Presbyterian, charismatic or Catholic (or both!), was that there is something extraordinary that God does when the church stops fixating on itself and starts looking for Christ on the road, at the table and amongst those who are doing it tough.

I was recently asked, 'So as Mission Advisor, what's your advice?' Yes of course the Mission 2020+ values, vision, plan framework and pathways are all helpful tools. Yet I found myself quoting our Lord in response, 'For whoever wants to save their life will lose it, but whoever loses their life for me will find it' (Matthew 16:25). This is of course true for us as individuals. It is equally true for church communities. As Bonhoeffer wrote from jail, 'The Church is the Church only when it exists for others . . . not dominating, but helping and serving'.

That's why I'm so excited to offer to all missional practitioners in the diocese this incredible opportunity. Author of *The Mission of God*, Dr Christopher J H Wright, has called this particular offering 'as rich in biblical

scholarship as it is well informed on one of the most urgent global issues of our generation, and rarer still to read one that is so effective in bringing the two into such constructive, creative, and hope-filled interaction'.

The text he's referring to is from two brothers and scholars, Luke and Mark Glanville. Their new book is ***Refuge Reimagined***. Dr Luke Glanville is Associate Professor in the Department of International Relations at Australian National University and the author of *Sovereignty and the Responsibility to Protect: A New History*. The Revd Dr Mark Glanville is Associate Professor of Pastoral Theology at Regent College, Vancouver, and a Hebrew Bible Scholar. He is also the author of *Freed to Be God's Family: The Book of Exodus*. And I'm excited to announce, starting **Monday 3 May** at 9.00am Perth time, both authors are going to walk us through a 10-week exploration of the biblical narrative, neighbour-love, and 'kinship creativity' in declaring Good News not just in words or tongue but with actions and in truth.

We have capacity for 80 participants. Please keep in mind our last online experience that had places for 80 participants sold out in 24 hours.

Again, I am so pleased to offer this opportunity to anyone in the Diocese of Perth at no cost. That's right. Just like the other missional formational courses we have offered (nine in total now) there will be no cost to people in the Diocese of Perth.

Not only will you hear from two respected scholars in their own field who both have served the church in various capacities, including leading churches, you will be joined by missional practitioners from around the world including, Kenya, South Africa, Canada, the UK, Germany, the USA and right here in Australia. This is also an exciting opportunity to hear and learn from leaders from the full breadth of the church globally.

If this opportunity is of interest, or you'd like to hear more about the other courses we are running each week, or if I can assist in your community exploring the Mission 2020+ framework please don't hesitate to reach out.



Weekly
Special
Guests



Join us for a 10 week book study about how biblical kinship can transform our approach to the global refugee crisis.

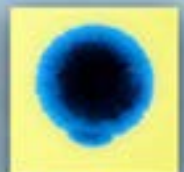


"It is rare to find a single book that is as rich in biblical scholarship as it is well informed on one of the most urgent global issues of our generation, and rarer still to read one that is so effective in bringing the two into such constructive, creative, and hope-filled interaction."

Christopher J. H. Wright
author of *The Mission of God*

Week 1 Beginning
7PM Vancouver (PDT) Sunday 2nd May
10PM New York (EDT) Sunday 2nd May
12PM Sydney (AEST) Monday 3rd May
1 hour discussion with breakout groups

An INVERSE
GLOBAL BOOK STUDY
Hosted by Jarrod McKenna



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**Book a FREE information session
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Date: 2nd June 2021 from 10am

Cost: The information session is free.
Option to write a legal Will afterwards, only \$70

► To register or for more information:
Contact Romm on 9263 2076 or
anglicarewa.org.au/get-involved/events



AnglicareWA



BUNBURY BULLETIN

In our diocese, preparing for Pentecost has got me thinking about what it is to be the church today in this place and how we can follow the Holy Spirit with confidence. For all ministry, we need a plan, and for the past few months Bishop Ian has been consulting widely around the diocese to put together a new strategic plan. Plans do not always play out as you expect them to, but the process of preparing this plan has allowed clergy and laity alike to refocus on what is important to us and to the ministry of the Church and we look forward to sharing the finished document soon.

Preparing for Easter allowed the clergy of the diocese to meet for Chrism Eucharist in Kojonup where we reaffirmed our ordination commitments

and enjoyed fellowship with one another in the Boniface Care Lawrence House Centre for the first time since it was completed, many thanks to the catering team at St Mary's for the provision of a hearty lunch! We also, as a household of clergy, get to meet again for our annual retreat from 3-7 May at St John of God Retreat House, Shoalwater, with The Revd Tess Milne as our retreat conductor.

These opportunities to meet as a diverse and geographically dispersed group continue to strengthen our bonds as a church community. As we reflect on the gift of the Holy Spirit to the apostles at Pentecost, may we be alert to her guiding and leading us in our walk of faith today.





NEWS FROM THE NOR'WEST

At the time of writing, a week after Cyclone Seroja crossed the coast at Kalbarri, sweeping through Northampton and Mullewa, and speeding on its way inland leaving devastation in its wake, the clean-up is in full swing, but will take quite a time to complete. Once again, the resilience and support of country folk from near and far came to the fore quickly after the initial shock. Finally after four days news reached the Diocesan Office that, although a huge tree had fallen between the Church and the Rectory, both buildings escaped unscathed, though sadly the Minister's son's car was flattened by another tree. There were no phones or internet for most of the week. Generators, leads and lights were rushed to the town to provide much needed power, as Western Power expected it would be three to four weeks before the network would be fully restored. The presence of asbestos in many of the buildings posed a great problem, and specialist responders were sent in to deal with growing problem, as more contaminated buildings were discovered. Thankfully the church site is believed not to contain asbestos. Please pray for direction and resources which will help ministry to survive and thrive in the current devastation, and cope with the constant change in the town at present – probably in the areas of mental health and community building.



An Anzac Day Civic Service was conducted at Holy Cross Cathedral in Geraldton on Sunday 25 April as the local RSL Branch was unable to manage Covid 19 requirements to stage the usual Memorial Service at the usual site. It was a moving ceremony with local VIPs and civic leaders attending, to give thanks to Almighty God for the Anzacs and the great sacrifice they paid for Australia's freedom. It provided a wonderful opportunity for Jesus to be proclaimed as Lord. We do need to be praying constantly for this freedom to

continue, especially freedom of speech and freedom of religion.



Kununurra Parish is commencing a 5.00pm Sunday Service, to reach out to tourists and travellers, as well as provide an opportunity for sports lovers to participate in Sunday sport and be able to attend church as well.

Port Hedland Parish Minister, Eion Simmons is working with the Parish Council and congregation to bring back life in the services following a gap of nine months with no minister during the Covid 19 lockdown. We actually just met up with the former minister, The Revd Philip Knight who is now Vicar of St Mark's Church, Forest Hill, in Melbourne. He and his wife Elke came to Melbourne Airport to see us when we recently paid a flying visit to Mornington for our son Kimball's 50th birthday. So good!



Knights and Rosses together in Port Hedland.

Jesus said: 'I am the WAY, the TRUTH and the LIFE. No one comes to the Father except by me!'

John 14:6



MOTHERING SUNDAY (14 MARCH 2021)

Exodus 2:1-10

John 19:25-27

Today we have reached the halfway point in lent, and the church in its wisdom, has a day off from the fasting and penance of lent and begins to anticipate with joy the solemnities of Easter. And it seems fitting that this should also be the day celebrated traditionally as Mothering Sunday. The word 'Mothering' comes from the tradition in 16th century England of 'going-a-mothering', referring to returning to the cathedral or one's mother church once a year for a special service. Children who in those times could be sent into domestic service at the age of ten, were given the day off, and in returning to mother church, also were reunited with their families. The tradition of Mothering Sunday was revived in the early 20th century by Constance Smith whose influential book spelled out various aspects of motherhood that this day honours – mother church, mothers in earthly homes, and Mary the mother of Jesus.

And it surely also a celebration of the motherhood of God. We can only speak of the mystery that is God in our limited human metaphors. The parental metaphors in the Bible, coming out of a patriarchal society, are predominantly in masculine terms of 'father'. But in places the metaphor of God as mother is glimpsed. In Hebrew the word *rhm* means both 'compassion' and 'womb'. So when in the poetry of Jeremiah it says God has compassion (*rhm*) on Israel, God's dear and delightful child, this is mothering imagery, and is indeed translated by some as God's womb trembling for her child. And a metaphor used of Jesus in Matthew and Luke, in his lament over Jerusalem, is that of a mother hen gathering her brood under her wings.

Appropriately in the readings today for our celebration of Mothering Sunday, of motherhood in these various aspects, mothers and their qualities, figure prominently. From our vantage point in the middle of our wilderness journey in lent, the reading from Exodus looks back to the origins of Moses, the leader of the Israelites through the desert; and our gospel reading looks forward to the crucifixion of Jesus in anticipation of Holy Week. In the story from Exodus, Moses' birth mother and Moses' adoptive mother, the Pharaoh's daughter, play a prominent role; as does Jesus' mother Mary in our gospel reading. In both readings the mothers suffer pain – Moses' mother

initially in having to abandon her baby on the river to protect him from being killed by the Egyptians; and Mary in having to witness the suffering of Jesus. And in both readings the concept of motherhood is extended beyond being a birth mother, to mothering those not of their own flesh and blood.

In the story from Exodus, Moses' birth mother and Moses' adoptive mother, are vital for Moses' survival, as is his sister. Without the nurturing, compassion, astuteness and bravery of these women, that surround Moses in this story, there would be no Moses to free the Israelites and to lead them through the desert to the promised land – he would have died as an infant. Since Pharaoh is out to kill all Israelite baby boys, Moses' mother, when she could hide him no longer, puts him amongst the river reeds in a basket. Pharaoh's daughter, seeing the basket investigates. It is her pity and compassion for the baby who is crying that leads her to an act that goes against her father's will to kill such babies – a completely subversive act - and to look after this baby, not even from her own people, and eventually adopt him. The compassion of Pharaoh's daughter overrides everything else – politics, and obedience to her father – and she takes on a nurturing and mothering role. The astuteness and cleverness of Moses' sister is seen in her approaching Pharaoh's daughter and offering one of the Israelite mothers as a wet nurse who turns out to be Moses' mother. And so Moses' mother is restored to her mothering role, and is even paid to do this. Moses' mother fulfills her role and Pharaoh's daughter through compassion goes above and beyond to save the life of a slave's child and nurture him into adulthood as her own.

Although these women, these mothers are the main figures and actors in this story it is noticeable that none of them are named – only Moses is named at the end.

And surely in this is mirrored the vital nurturing role of mothers throughout the generations and today, their self-sacrificing work, often going on behind the scenes, day in and day out, often unacknowledged.

In the brief scenario of our gospel reading, Mary, Jesus' mother can do nothing to save her son, but must watch the suffering and death of her son. She does not stand at a distance as it is noted in the other gospel of the women who witness the crucifixion, but stands near the cross of Jesus, supporting him to the

Happy Mother's Day - 9 May



end, bravely bearing the cost, the sorrow of this. But through the nurturing love of Jesus, who reaches out even in the midst of his own suffering, Mary is given by Jesus another son not of her own flesh and blood, the disciple whom Jesus loved, to mother, support, nurture and comfort, and to be supported, nurtured and comforted when that disciple takes her to his home. From and through Jesus' suffering love, a new community is formed, the church is formed, of those who believe and are faithful to Jesus. And this church consists of the children or family of God, represented by the disciple whom Jesus loved, where Mary, Jesus' mother, now also becomes his mother. This is pictured in later medieval art where Mary stands as a figure, sometimes with the baby Jesus in her arms, with people collected together under the folds of her cloak. And this paints a picture of what mother church is meant to be – a nurturing, comforting and hospitable community, at one with God and each other through Jesus.

And so we celebrate today all these qualities of nurturing, compassion, and bravery associated with motherhood in these readings. But this may seem in some instances somewhat idealized. Yes, mothers can

be, and often are, all of those things to their children. But mothers are not perfect, and for some there may be painful memories or feelings of inadequacy.

And certainly mother church is not perfect. Indeed the church community oft times is a nurturing, loving, compassionate community, where its members help each other and many others, often behind the scenes and unacknowledged at least in the media. But often it is not. And we are painfully aware these days that parts of the church have not done the right thing by her children.

And so, as we continue our journey through lent, reflecting on and repenting of our sins, we the church, and ourselves individually, are called and recalled constantly to stand at the foot of the cross, in the shadow of the cross. We are called to receive in the eucharist the broken body of Christ, and be transformed by the nurturing love of the crucified Jesus. For the suffering love of Jesus overcomes sin, the powers of evil, even death, and thereby creates and ever renews us, the church, as a compassionate community, as a mothering church, reflecting God's compassionate, mothering love for all. AMEN.



BEWARE OF THE DOGS!

Man's best friend, or not? In his letter to the Philippians, Paul warns the assembly to 'Beware of the dogs, beware of evil workers, beware of those who mutilate the flesh!' (3:2). He appears not to think of dogs as cuddly, lovable pets, but as a suitably disparaging nickname for his bitter enemies who insist that non-Jewish followers of Christ must undergo circumcision.

Throughout the ancient Near East, dogs were regularly used for hunting, herding, guarding, and companionship. However, there is a widespread view that dogs were considered unclean or taboo by ancient Jews. In this case, Paul is warning against those impure factions defiling the holy community. This view stems from the many negative references to dogs found in the Bible. To label someone a dog inferred they were of low status (eg Exodus 22:31) or enemies of Israel (Psalm 22). For John of Patmos, dogs symbolize those excluded from the new Jerusalem (Revelation 22:15). Feral dogs were scavengers (1 Kings 14:11) that roamed in packs on the outskirts of town (Psalm 59:6, 14) and ate dead bodies (1 Kings 16:4; 21:19-24; 22:38; 2 Kings 9:10) as well as their own vomit (Proverbs 26:11). 2 Kings 9:30-36 offers a gruesome story of Jezebel whose corpse is eaten by dogs after being thrown over the city wall.

It was also a popular picture in Roman times that victims of crucifixion served as food for scavenging dogs and birds of prey, thus being denied a proper burial and completing the total humiliation intended by that form of punishment. A minority of scholars have even argued that rather than being buried, Jesus's crucified body may have been left for the dogs.

Even so, as with many topics in the Bible, the Scriptures speak not with a uniform voice but offer several conflicting perspectives. A closer investigation of the Hebrew Bible reveals that dogs are never actually listed as being ritually unclean (Lev 11:27 applies only to contact with animal corpses). Moreover, incidental references suggest they were used by Israelites for farm work, as guard dogs, and as companions. For instance, Job 30:1 mentions the use of dogs for herding. Isaiah 56:10-11 compares Israel's 'blind' sentinels to ineffective guard dogs 'dreaming, lying down, loving to slumber'. In the apocryphal book of Tobit, Tobias is joined by his pet dog as a traveling companion (Tobit 6:2; 11:4).

The range of conflicting perspectives may be in part due to changing attitudes over time. Archaeological evidence suggests that many of ancient Israel's neighbours kept dogs, and that domestication in Israel itself began during the Persian period starting in 539 BCE.

In the New Testament, both negative and positive attitudes towards dogs can be found, sometimes

close together. In Matthew's Gospel, the Canaanite woman (for Mark, the Syrophoenician woman) compares herself to 'little dogs' that eat the 'crumbs that fall from their master's table' (Matthew 15:26-7/ Mark 7:27-8). While acknowledging her supposedly subordinate status as an outsider, these dogs should be regarded as household pets rather than impure or defiling hounds. Similarly, in the parable of the rich man and Lazarus in Luke's Gospel, the poor man Lazarus satisfies his hunger with what falls from the table, and has his sores licked by dogs (16:21). This alludes not to Lazarus's misfortune and inability to drive away unclean dogs, but to another prominent role that dogs had in the ancient world: they were widely considered healers. Popular knowledge about a dog's ability to heal through licking is attested in the ancient magical papyri, in which several spells understand a dog's saliva to have therapeutic properties. Dogs also feature in the cult of Asclepius, in which temples housed sacred dogs that would approach visitors to heal them by licking their wounds.

But what to make of Paul's cynophobic polemic in Philippians 3:2? Many interpreters suggest that Paul is cleverly reversing the name-calling of Jews who, it is incorrectly asserted, commonly referred to gentiles as dogs, for both were supposedly considered unclean. There is no evidence, however, of other Jews referring to gentiles as dogs - except possibly for Jesus in Matthew 15:26-7 and Mark 7:27-8. Rather, the metaphor of scavenging wild dogs, encircling and 'mutilating' Paul's communities, seems the more appropriate nuance than any sense of ritual impurity. Ultimately, the depiction of dogs in the Bible is rich and complex, as is the complicated nature of biblical interpretation in general.





The Rt Revd Kate Prowd | Assistant Bishop of Melbourne

The Ministry of Women in the New Testament: Reclaiming the biblical vision for Church Leadership by Dorothy A Lee

Why this book, and why now?

There have been many books published on women's ministry from a range of perspectives - Books written across a number of denominations, on whether women could, or even should be ordained. Some go back to the 19th and early 20th centuries, at the time of first-wave feminism. But perhaps the greatest explosion was in the height of second-wave feminism in the 1970s, which was when the issue was confronting the church.

Certainly, this is the case in our own Anglican national church. I imagine that many of us have books on this issue sitting on our own bookshelves. Theological libraries would have shelves reserved for this topic also.

So why would Dorothy be adding to that number? Actually, in her introduction she addresses this very issue, where she footnotes a number of these significant books:

It may seem anachronistic to write a book on women in the New Testament. After all, surely the work has been done, the arguments canvassed, and the battle in good part won. It would be nice to think such is the case, but unfortunately it is not. A number of publications and media sites have resurrected anew the traditional arguments against egalitarianism in home and church, while proclaiming themselves to be in favor of women's equality with men, and have promulgated it to a new generation of Christians. These arguments have influenced particularly young men who are seeking positions of leadership for themselves while firmly excluding their female peers and calling for obedience from their wives. The old antiwomen arguments have re-emerged in contemporary guise with forceful rhetoric and authority.

But, she adds, there is new research:

New research has come from different traditions across the church. The evidence has highlighted the role of ministry in leadership in the early centuries of the church's life and demonstrates the significant place women held within and beyond the ministry of Jesus. This research needs to be drawn together, especially in the light of the more recent backlash against women's ministry and women's equality. New insights run counter also to the claim that women's ordination and leadership was excluded in an unbroken line throughout the church's history.

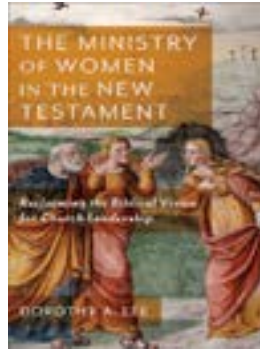
Dorothy draws this research together and offers a compelling account of the findings of this research.

So, for two reasons this book needed to be written now. Firstly, because of what is now known about the place and role of women in the early Church and throughout church history and secondly, because of the upsurge of opposition to women's leadership. There is also a third reason for writing this book now; that the story has perhaps been largely forgotten. Many young female ordinands have little or no idea that their journey towards ordination and leadership in the church was once unthinkable, and even virulently opposed. There are many long enough in the Church to remember this well. Of course, in one sense, praise God!, women's full ministry in the church seems unremarkable and entirely normal. And that is how it should be.

One might argue however that those who forget history are destined to repeat it. We all need to be reminded of the significance of women in Jesus' own ministry, in Paul's ministry, in the early church and beyond, if we are not to fall victim to the new opposition claims that God does not authorize women in church leadership. We must know the story and be able to refute such spurious claims. Dorothy's book does indeed tell us this story.

The Book

Dorothy's exploration of the New Testament record on women is exemplary. It is very clear that we are in the hands of an acclaimed biblical scholar. Her scholarship is detailed, substantial, and exciting. And Dorothy is readable! As The Revd Dr Elizabeth Smith AM might



well remark, she can speak in the vernacular whilst being a deeply authentic scholar and wonderful communicator. We will be well fed intellectually and spiritually reading her book. The picture of the history of women's ministry and leadership in the Church is rounded. We are provided with the helpful context of the Greco-Roman world and the Jewish world in which the New Testament scriptures were written. Additionally, we are offered a detailed study of the very significant role women have played throughout the history of the church.

Dorothy tackles headlong, arguments opposing women's full leadership in the church. Her arguments are perceptive. She writes:

Those who discount women as leaders in the church come from a particular theological perspective on gender where maleness is given idolatrous value within a doctrinal construct that sharply delineates maleness from femaleness.

And further:

Some who oppose women's ministry speak of an order of creation that determines very different roles for men and for women, where female subordination and obedience is integral to God's vision for the world. But if that is the order of creation, intended by God from the beginning, we might well ask why it is not pertinent to the whole of human inherent within the nature of man and woman that fitted them for very different roles...If women cannot lead in the church or home by divine decree, they cannot lead anywhere; their very nature tells them so.

As I read Dorothy's book, I was reminded of my own ordination as a deacon all those years ago in 1986 - that first ordination to the diaconate of women in the history of the Anglican Church in Australia. There are memories I could share, so many of which were reignited by my reading of this book. However, just one will suffice. There we all were at St Paul's Cathedral, Melbourne, getting ready for the ordination; eager ordinands dressed in our albs, proudly carrying over our arms our brand-new stoles. Never one to be competitive and wonder: is hers better than mine?... I looked over at one of the women's stoles and saw a list of names on her stole. Many names. Embroidered all the way along. Eve, Sarah, Hannah, Esther, Rebekah, Mary Magdalene, Hilda, Julian...Lyn...(a contemporary saint!). Then I saw the last embroidered name. It was her own name, Kay.

What a proclamation of Good News on the occasion of the first ordination to the diaconate of women in the history of the Anglican Church in Australia! Archbishop of Perth, Kay Goldsworthy AO, one of three outstanding leaders in our Australian Anglican Church; two others being the late Bishop Barbara Darling, first female bishop in the Diocese of Melbourne, and lay woman Dr Muriel Porter, champion of women's ordination, without whom I'm very confident no Australian clergywoman would today be wearing purple. Dorothy has dedicated this book to them, and appropriately so.

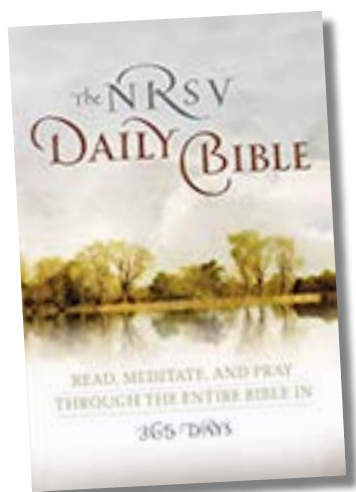
I enthusiastically recommend this scholarly study on the ministry of women in the New Testament. And may the author herself have the last word:

Women in the New Testament are witnesses to Jesus's birth, ministry, death, and resurrection, and they proclaim the good news of salvation and God's triumph over death in Christ with joy and faith. Mary Magdalene in her encounter with the Risen Lord proclaims not only his resurrection but also the inestimable privilege of preaching and teaching Christ, a privilege accorded to women who have followed her: 'I have seen the Lord!' Along with Mary the God-bearer, who bears in her own body the life of God incarnate; Mary the 'Fortress' and proclaimer of the Risen Christ: Prisca the theologian; Junia the apostle; Phoebe the deacon; Lydia; Tabitha; Mary and Martha of Bethany; Joanna; Susanna; Salome; and Mary the wife/mother of Clopas, we are called to testify the life-giving presence of God among us in Jesus Christ through the enlivening power and presence of the Spirit.



BOOK REVIEWS

Shirley Claughton



THE NRSV DAILY BIBLE Read, Meditate and Pray through the entire Bible in 365 days - \$42.95

This remarkable approach to embracing a spiritual discipline is designed to encourage the reader to follow the entire bible and, along the way, meet many of the best biblical, spiritual and theological commentators, and enter in contemplative reflection. It is a helpful way into using the practice of lectio divina (Holy Reading).

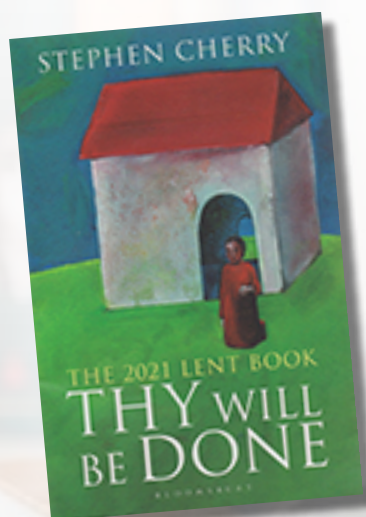
Special features of this beautifully produced Bible are quality paper, clear print, supportive sub-headings and a very helpful introduction to each book of the Bible.

The Daily Bible comprises the entire scriptures, from Genesis to Revelation with suggested text breaks which will allow about ten minutes of reading for each day, and if you are able to focus on the lectio divina, a little more than ten minutes!

Each of the 365 portions, is followed by

- a meditation, focusing thoughts on a central theme that becomes the basis for further reflection and prayer,
- a contemplation which is from respected authors such as Dallas Willard, Richard Foster, Henri Nouwen, Bonhoeffer, Joan Chittister, N T Wright, Madeine L'Engle are amongst the 33 contributors – what a privilege to hear these voices, and
- a prayer, closing the day's reading and lending a sense of completion to the daily encounter.

There is no interruption or alteration from the regular passages, and this Bible can be used as a regular Bible. Useful enhancements include details of the publications where the reflections come from, and with these and other extras the book is 1,520 pages. Please note that this Bible is no longer easily sourced, but St Johns Books has a good supply for now. What a wonderful personal Bible or gift.



THY WILL BE DONE - \$25.00

Stephen Cherry Bloomsbury 2021 Lent Book

The book was written during the Covid pandemic and Cherry mentions the skills and attitudes needed to endure and survive. Of the impact it has had he says, 'We all, with greater or lesser self-awareness, know our own stories'.

One of the stories is that of the production of this book. A decision was made in Bloomsbury not to delay publishing during 2020 and having the right books at the right moment produced unexpected large profits for the publisher. The staff had taken a significant pay cut in April 2020, and at the end of 2020, this cut was repaid! It is a story of hope and encouragement.

This book is a result of one of the good decisions by Bloomsbury. But the story of its distribution doesn't end there. Covid restrictions on transport meant that, although published in December 2020, it did not reach us here until after Easter. The book is wonderful reading –timely, intelligent, witty, relevant, culturally significant and a great resource for those wanting to explore The Lord's Prayer in depth. While its six chapters will work beautifully for a Lenten study, it will also work at any time.

Stephen Cherry, in 36 short chapters, finds inspiration in voices past and present: Kenneth Stevenson, Gregory of Nyssa, Gerald O'Collins, Jeremias, Karl Barth, Aquinas, Simone Weil, Leonardo Boff, Neil Douglas-Klotz, Evelyn Underhill and Michelle Obama.

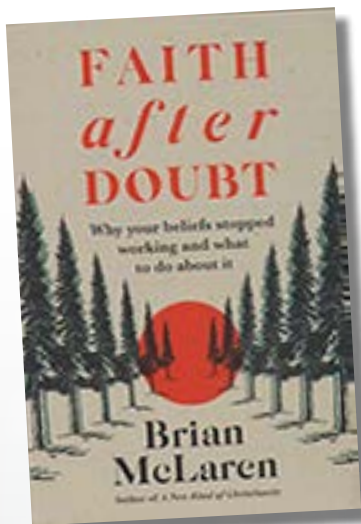
We hear much about bread – stimulating conversations reminding the reader of many types of bread, many different meanings. When God's people complained about

starvation, they were given manna – manna is described as bread but also rather puzzlingly likened to ‘coriander seed’. But the manna only lasted for one day, except on the Eve of the Sabbath. Focus on the moment! Stimulating observations on mindfulness, Buddhism and meditation.

A whole chapter, aptly titled ‘Bread and Justice’, focuses on Gregory of Nyssa, and a delightful story about waiting anxiously for a train, all help to take us deeper into the Lord’s Prayer.

Cherry says that even when we are not fully mindful of all its nuances or implications of the Lord’s Prayer, we can be taken along by its familiarity, its rhythms and the fact that other people are saying it; and that this book might ‘de-familiarize ourselves from it so that we may discover its challenges and deeper mysteries’.

Whilst chosen as a 2021 Lent book, the content lends itself to individual or group reading, discussion, further reading and prayerful contemplation at any time at all. Stephen Cherry is Dean of King’s College, Cambridge.



FAITH AFTER DOUBT,

Why your beliefs stopped working and what to do about it - \$34.00

Brian McLaren

When this new book was released, I did wonder if the author had anything more to say to follow up on his previous best sellers. This reminded me of a regular customer at the bookshop who followed a particular author, and when a new book was published, I asked her if she would like a copy. ‘Oh, I’ve moved on from there,’ she said, and indeed she had but at the same time this favourite author had started the journey.

A title like ‘Faith after Doubt’ might suggest a summarizing of his earlier writings, but there is new material here and compelling reading covering his own life’s journey. His questioning mind has encouraged many to identify with him and to accept that many others are actually asking the same questions. One reader said, ‘I like Brian McLaren even when I disagree with him’.

As he writes his own story, and stories of a diverse group of struggling believers, ‘he shows how old assumptions are being challenged in nearly every area of human life, not just theology and spirituality’. He will take many out of their own comfort-zone. He proposes four stages of faith development, which, through questioning can lead to a more mature and fruitful kind of faith – the model is of simplicity, complexity, perplexity and harmony. His is hopeful that this can ‘offer a path forward that can help sincere and thoughtful people leave behind unnecessary baggage and increase their commitment to what matters most’.

The anecdotes and personal stories are full of compassion, love and ability to listen, and that is one constructive way to approach the book. It might be that his pigeon-holing of the ‘stages’ might be distracting, but nevertheless, the book is worth reading for the stories, the interaction with other writers such as Barbara Brown Taylor, Ken Wilbur, Richard Rohr, Rachel Held Evans and Diana Butler-Bass and even more importantly, a dozen other people he has met (first names only) whose stories are personal and profound.

McLaren completed the book in the early stages of the pandemic, admitting that the recovery from economic and social efforts was unknown. His observation at that time is ‘the Pandemic provides a powerful opportunity for contemporary societies to learn: about our connectedness to the environment . . . to each other . . . the fragility of the current global economy and about the need for intelligent and global leadership’.

There is a lot to learn from this chatty, conversational, personal book, remembering that you do not always have to agree with the author. It is hard not to like him!

COMING TOGETHER

Pentecost is a coming together, a time in which the disciples gathered to discuss the organisation of the church. 'According to John's gospel, notwithstanding the depth of their despair after the death of the one they followed, the disciples gathered together' (The Revd Dr Gregory Seach, 2019).

A gathering of Church of England Clergy in the Swan River Colony was first held in 1842; when the colony was within the Diocese of Adelaide. All five clergy, The Revds King, Mitchell, Mears, Wittenoom and Wollaston attended the meeting. Wollaston's Picton Journal details the need for meeting:

'Sad indeed is the state of the Church here, made worse by the measures of an ungodly Government. Little do our clerical brethren in England know of the difficulties and impediments which are thrown in our way. I was the better pleased at being enabled to bring the Clergy together on this occasion' (Wollaston 1842).

Despite differing styles and personalities, which Wollaston details in his journal, the clergy reach a consensus as to the State of the Church in the colony. A letter bearing their signature is sent to the Bishop of Adelaide requesting a visit to 'set things in order' (Wollaston, 1842).

Bishop Hale was appointed as the Bishop for the newly established Diocese of Perth in 1856. He also identified the importance in clergy meeting, the first of which was held in 1860. On 7 December 1864, Bishop Hale presided over an eight-day clergy meeting. The importance of meeting was outlined in an article of the WA Church of England Magazine reprinted in the West Australian.

'In a Country like this, where the Clergy have few opportunities of meeting one another, and are in danger of falling into decay, in many respects, in the solitude of remote districts, it is particularly desirable that they should sometimes assemble together, if only to renew in their minds the conversation of former times' (WA Church of England Magazine, 1864).

In 1872, Synodal government was introduced in the Diocese of Perth. The introduction of this system of governance formalised the meeting of clergy and lay people to discuss church matters which continues today.



The Revd James Ramsden Wollaston

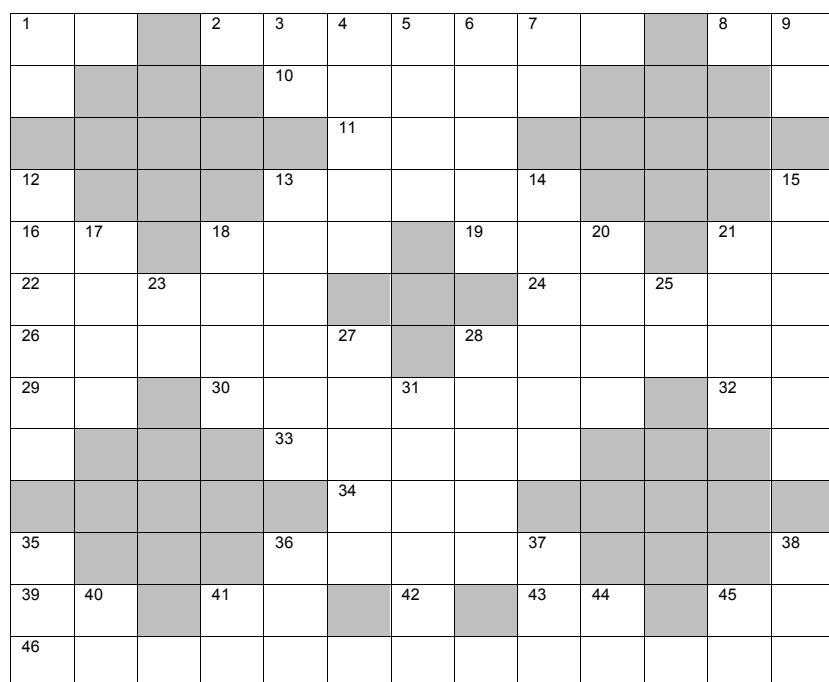


The first meeting of the Western Australian Provincial Synod in Perth in 1914

Robin, A deQ (1976). Mathew Blagden Hale the life of an Australian Pioneer Bishop Hawthorn Press.
Wollaston, John Ramsden (1841-1856)

A Burton and P U Henn (Eds), Wollaston's Picton Journal. C H Picman and Son

Wilson, Barbara (1957) 'The First Bishop Matthew Hale' in Alexander, F (Ed), Four Bishops and their See (Chapter 1 pp13-32) University of Western Australia Press
The WA Church of England Magazine. (1864, March 24). The West Australian <https://trove.nla.gov.au/newspaper/article/3367038?searchTerm=hale%20clergy%20meeting>
Seach, The Revd Dr Gregory (2019) 'Synod the Way together' Messenger. <https://www.perth.anglican.org/news-and-events/news/synod-together>



MAY BE NOT



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

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

ACROSS

- 1., & 8 across. Crime boss found clamped on guitar! (4)
2. Dashed cry unto the people's land. (7)
8. See 1 across.
10. Tsars unseated by celebrities. (5)
11. Mini-stroke leads at intermittent times. (3)
13. Left behind after relicensing. (5)
16. Even so, heads off to NSW and Vic. (2)
18. American Academy of Religion. (3)
19. Not in canonicals. (2)
21. Then sign off! (2)
22. Came round owing an Indigenous conference. (5)
24. Twisted a nail into the bush. (5)
26. Do let's turn to the most ancient. (6)
28. Rat on the old horse! (6)
29. Leads to the Rural Dean. (2)
30. M. snores roughly while she preaches. (7)
32. First, be nice to Benin. (2)
33. Daily record for the stipendiary. (5)
34. Farewell to the bowler's miss. (3)
36. Gives over in intercedes. (5)
39. Ascending under pressure. (2)
41. Germany belonging to the French? (2)
43. Company boss. (2)
45. Chaucer speaks for myself? (2)
46. A belly concern around the thing in the yellow-lidded bin. (13)

DOWN

- 1., & 9 down. Devise a 'discoverer' of Australia. (4)
3. The head of Our Saviour. (2)
4. Express the absolute. (5)
5. Lain around for hammering into wood. (4)
6. Practise coach? (5)
7. Top of the Reed Sea. (2)
9. See 1 down.
12. Put in other terms or drew around. (6)
13. Easter Jesus is a red rebirth! (6)
14. Settlement: why after two dots? (6)
15. Depart, Mary's mother, a lizard! (6)
17. His old cross put up for purchase. (4)
18. Sage around for years. (4)
20. Pen tips for bigwigs. (4)
21. Put bins out back and turn the catch. (4)
23. Notre Dame peaks. (2)
25. Small stomach. (2)
27. First Nations' biter rebite. (5)
28. Erode around France's golden fish. (5)
31. About a day my ship called for help! (6)
35. Star in tsunamis. (3)
36. Catch sight of letter, I hear. (3)
37. Short sell salt in Paris. (3)
38. Working group to exist, soundly. (3)
40. Italian river by mouth. (2)
41. Medico heads Department of Radiology. (2)
44. Papa in devil's advocate. (2)
45. Fraction of a litre in middle Latin. (2)



THEATRE - AND OTHER ARTS

Anthony Howes

Anthony presents more news of arts and entertainment every Saturday from 10.00am till 12.00 noon on Capital Radio 101.7 FM and Capital Digital

May in Perth certainly signifies the vitality of the Arts. And this vigour, once again, tells of the dedication and creativity in our performers, technicians, directors, producers; indeed all those who have suffered a great deal throughout the last 12 months or more. Just compiling this column, reinforces, for me, my appreciation of the depth of the talents we have here, and the courage of those who create our arts, to keep on creating!

Our community theatre scene is very active. Here are two forthcoming productions. Harbour Theatre is presenting what many consider to be Tom Stoppard's masterpiece, **Arcadia**, from 28 May to 30 June at Mosman Park's Camelot Theatre, in Lochee Street. Barry Park directs the play which is set in a stately home in the British countryside, where poets, tutors, academics and lovers roam the corridors some 200 years apart, each uncovering their own particular mystery. At the Koorliny Arts Centre, 10 Hutchins Way, Kwinana, the official stage adaptation of **The Vicar of Dibley** makes its West Australian debut, directed by Kelly Salathiel for Laughing Horse Productions. It plays from 14-22 May. The story follows the arrival and adventures of the new vicar, Geraldine, and ends with the wedding of the verger, Alice.

Activity in the professional theatre world is no less vigorous. Again, just looking at three May productions. At Crown Theatre, from 7 May, the musical **Priscilla, Queen of the Desert**, billed as the ultimate feel good show and based on the award-winning film, it tells the story of three drag artists who head across Australia from Sydney to Alice Springs to perform their spectacular show in a battered old bus named Priscilla. The West Australian company, Platinum Entertainment, must be congratulated on another production featuring home-grown talent.

Theatre 180, supported by St George's Cathedral, gives us two exciting new WA premieres of plays enjoying praise and large audiences overseas. Staged in the lower Burt Hall from 8-29 May is a double bill. In Lauren Gunderson's **I and You**, Caroline (Sophia Forrest) sick at home, is trapped in her bedroom with only social media for company. Classmate Anthony (Darius Williams) arrives unexpectedly, brandishing an unfinished English Lit project with which he urgently needs her help. She rejects this intrusion. As they come together, they discover a connection far deeper than either of them could ever have imagined. Director Stuart Halusz says the play is haunting and uplifting.

Lucy Kirkwood's **The Children** is directed by Kate Cherry, and is set in an idyllic cottage on the British coast, where two retired nuclear scientists, Hazel (Jenny Davis) and Robin (Andrew Lewis), are enjoying the quiet life. Around them however, the world is in chaos. When old friend and colleague Rose (Vivienne Garrett) arrives unexpectedly, their future and past lives collide as they debate the present and the challenges they face. Clever, witty and provocative, this beautifully written play tackles themes of social responsibility inside an intriguing tale of old friends who face a frightening proposition and will have us asking the big questions about the actions we may take now to ensure a safe future for ourselves and our children's children. The plays may be seen singly or as a double bill. Bookings for the Burt Hall season may be made at: www.theatre180.com.au

Our musical scene reflects great activity, also. I suggest you check out a few websites: **WA Ballet Company** for **Giselle** at His Majesty's Theatre 13-22; **Freeze Frame Opera's Fund -Raising Concert** at The Naval Store, Fremantle 21-22 May; and **Musica Viva's** concerts with **Konstantin Shamray** and **ANAM Orchestra**



Theatre 180 - Burt Hall performances
"The Children" - Jenny Davis, Vivienne Garrett and Andrew Lewis
Photography: Stewart Thorpe



Theatre 180 - Burt Hall performances
"I and You" - Sophie Forrest and Darius Williams
Photography: Stewart Thorpe



Geraldine Granger (Karen Godfrey, left), David Horton (Peter Neaves), Alice Tinker (Suzy June Wakeling) and Hugo Horton (Callon Leam) in The Vicar of Dibley.
Picture: Rochelle Hayward



The Vicar of Dibley features Karen Godfrey, left, as Geraldine Granger and James Nailen as Owen Stewart
Picture: Rochelle Hayward



Rating: M **Distributor:** Sony **Release Date:** 29 April 2021

Mark Hadley

In the earliest chapters of the Bible, God makes a profound statement about the nature of humanity. He looks at Adam, the first person he has created, and he says, 'It is not good for the man to be alone'.¹ You don't have to be a believer to recognise the truth of those words. As you watch the film *Land* you will instinctively feel that the main character's desire to cut herself off from the world does not spring from health – it is not a good thing. And as the story progresses it will also become clear that her solution lies not in being elsewhere, but in someone else.

Land is directed by and stars Robin Wright, best known for her appearances in *Forrest Gump* and the television thriller *House of Cards*. In the latter she played a woman with her eyes on gaining worldly power; in this, a broken woman who would leave the world behind. Edee enters the film suffering from some unknown tragedy that separates her from all who love her. Her sorrow is so heart-breaking she no longer knows why she is 'here'. She throws her phone in the bin and forsakes the city for an isolated cabin in the mountains, where she determines to live out the rest of her days alone. However, there are three things that will stand in her way.

The first is the land itself. The American wilderness is a character all on its own. It is at once beautiful and threatening, comforting and aloof. Cinematographer Bobby Bukowski has done an incredible job capturing its many moods, creating a powerful antagonist for *Land*'s story. And the land will not let Edee be alone. She soon realises that, despite her well-laid plans, and the strength lent by the depth of her pain, she is incapable of meeting its challenges. In the depths of winter, her new-found friend becomes her nemesis. Enter, the second barrier to her self-imposed isolation...

Demián Bichir plays Miguel, the Good Samaritan of the story. *Land*'s scriptwriters seem to have aimed for a deliberate parallel between the character of Jesus' making. Edee is lying on her cabin floor at the point of death when Miguel comes to her aid. He binds up her wounds, pays for her medicine and nurses her back to health. When she has recovered enough to be on her own again, he supplies her with food and stops back in to ensure that she is doing well. In time, he will teach her all she needs to know about living here. And his compassion is mystifying to Edee:

Edee: Why are you helping me?

Miguel: You were in my path.



And therein lies the truth at the heart of *Land*. Company is not only good for us, it is our duty to offer it to those who are suffering. Like the Good Samaritan, we can't simply walk on by. In Jesus' parable it becomes clear that the true 'neighbour' is not just someone that recognises someone's pain, or is even moved by it, but it is the person who shows mercy.

Edee: I want to pay you. The supplies, the IVs – it must have at least been a few hundred dollars.

Miguel: No. You can't take money for doing the right thing

Miguel gives Edee what she desperately needs and in no way deserves and, in so doing, erects the third barrier to her determined isolation.

Mercy has a way of awakening hardened hearts. Through it, they become sensitive to the good that remains in the world. At first, Edee is surrounded by the shades of the loved ones she has lost. But as Miguel draws her back into life, she finds that she can approach her memories with fewer tears. Soon photographs are appearing on the walls of her austere cabin, reminding her of the connections she had and might yet have. As she tells Miguel, 'You made me want to live again, and then you made it tolerable'.

Land is a profound film that might be easily overlooked at the cinemas. It's not eye-candy; it requires serious digestion. It asks the question, 'What are we to do with a sadness so powerful it could kill?' and answers by providing the powerful remedy of one person sitting by the side of the other. And isn't that the real beauty in the story of the Good Samaritan? Not all of the bandages and nursing, but the hero's determination to not leave the sufferer alone.

MAY 2021

APPOINTMENTS

The Revd Wendy Gilbert	Priest-in-Charge, Applecross	01.05.21
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LOCUM TENENS

The Revd David Prescott	Floreat Park	05.04.21 – 30.06.21
The Revd Gail Falconer	Beaconsfield	29.04.21 – 04.07.21
The Revd Dr John Yates	Bassendean	05.04.21 – 30.06.21
The Revd Steve Warren	The Goldfields	08.04.21 – 13.05.21
The Revd Jim Crawley	Wanneroo	10.05.21 – 06.06.21
The Reverend Kieran Carr	Cottesloe	12.05.21 – 15.08.21

RESIGNATIONS

The Ven Onesimo Yugusuk	Archdeacon for Sudanese Communities	30.04.21
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SYNOD 2021

8-10 October

Friday 8 October at 6.30pm - Synod Eucharist at St George's Cathedral

followed by the

First Sitting of the Third Session of the Fiftieth Synod - including the President's Address

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

Saturday 9 October – commencing at 8.10am

Sunday 10 October – commencing at 12.30pm

HBF Stadium - Main Arena, Stephenson Avenue, Mt Claremont

DEADLINES for SYNOD BUSINESS

LEGISLATIVE MOTIONS

to be received by the Legislation Committee at
Diocesan office
by 5.00pm on **Wednesday 30 June 2021**

EARLY QUESTIONS

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

EARLY MOTIONS

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

NOMINATIONS FOR ELECTION

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

Crossword solution

C	A		C	O	U	N	T	R	Y		P	O
O				S	T	A	R	S				K
					T	I	A					
R				R	E	L	I	C				G
E	S		A	A	R		N	O	N		S	O
W	O	N	G	I				L	I	A	N	A
O	L	D	E	S	T		D	O	B	B	I	N
R	D		S	E	R	M	O	N	S		B	N
D				D	I	A	R	Y				A
					B	Y	E					
S				C	E	D	E	S				B
U	P		D	E		A		E	D		M	E
N	O	N	R	E	C	Y	C	L	A	B	L	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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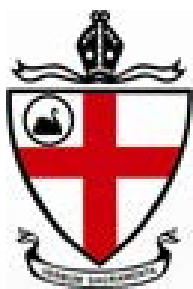
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bequests@anglicarewa.org.au

WHERE TO WORSHIP



St George's Cathedral

The Cathedral is open – COVID-19 restrictions apply
Information about our services and events can be found at www.perthcathedral.org

MONDAY TO SATURDAY SERVICE TIMES

Mon-Sat	8.00am Morning Prayer and 8.15am Holy Eucharist
Mon, Tues, Thurs, Fri	12.15pm Holy Eucharist (Except on Public Holidays)
Wed	10.30am Holy Eucharist (Except on Public Holidays)
Mon-Sat	4.00pm Evening Prayer (Except on Public Holidays)

SUNDAY SERVICES

8.00am	Holy Eucharist (BCP)
10.00am	Choral Eucharist
5.00pm	Choral Evensong

SPECIAL SERVICES

Sunday 2 May	5.00pm Choral Evensong in Thanksgiving for the Life of Bishop Brian Kyme
Tuesday 4 May	12.15pm Service for Healing and Wholeness
Thursday 13 May	6.30pm Festal Eucharist at the High Altar for the Ascension of our Lord
Sunday 16 May	2.00pm Families Connect
Sunday 16 May	5.00pm Volunteers' Evensong marking the start of National Volunteer Week
Sunday 23 May	5.00pm Ecumenical Evensong for the Feast of Pentecost, being the conclusion of the Week of Prayer for Christian Unity

CONCERTS-AT-ONE

Wednesday 5 May	1.00pm Lunchtime concert with talented young students from Penrhos College
Wednesday 19 May	1.00pm Lunchtime concert with talented young pianists from the Yoon Sen Lee Music School

THEATRE

Saturday 8 May to Saturday 29 May @ various times – The Children

Saturday 8 May to Saturday 29 May @ various times – I and You

For more information and bookings go to Theatre 180

SPIRITUALITY SERIES

Wednesday 12 May 9.30am-2.00pm:	<i>C4 — Augustine of Hippo: Confessions</i> with Mrs Elaine Atkinson, Family Psychologist and literature on the theme with Professor Christopher Wortham, Cathedral Scholar
Wednesday 26 May 9.30am-11.30am:	<i>Spirituality and Even More Glorious Sounds</i> with Dr Joseph Nolan, Cathedral Organist and Master of Choristers

BOOK LAUNCH

Wednesday 19 May 11.00am Holy Eucharist followed by the launch of the biography of former Dean Vernon Cornish

A biography of former Dean Vernon Cornish, a much-loved church leader, will be launched by former Archbishop of Perth, Peter Carnley AC, on the 42nd anniversary of Vernon's installation as a bishop in the Diocese of Perth, following the 11.00 am Eucharist (*please note the usual 10.30am Eucharist has been cancelled*) at which Archbishop Kay Goldsworthy AO will preside and Vernon's second son, The Revd Jonathan Cornish, will preach.

Dr Christine Ledger, the author, from Canberra, will be present to sign the book, which will be available at the special price of \$15 (paperback) and \$35 (hardcover). Refreshments will be provided.

RSVP by 12 May to Christine Ledger, clledger@csu.edu.au or 0419 125 975