



MESSENGER

A MAGAZINE FOR WESTERN AUSTRALIANS | OCTOBER 2020



For where two or three are gathered in my name, I am there among them.

Matthew 18:20

MESSENGER

OCTOBER 2020

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Some members of the First Session of The Nineteenth Synod of the Diocese of Perth, October 1925

Photograph donated to the Diocesan Archives collection by Pamela Sherwin



5 MARKS OF MISSION

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

From the Editor

Much of 2020 has been about what hasn't happened . . . so in this October edition of the *Messenger* there are some personal reflections offered by Archbishop Peter Carnley AC, Mr Ian Carter AM and The Revd Peter Manuel on those significant local, national and international Anglican gatherings that should have taken place this year – the Lambeth Conference, General Synod and our own Synod.

Professor Rowan Strong has brought an historical perspective to the processes of Synods which makes for interesting reading.

Catch up with the latest news of the Diocese's partnership with the Diocese of Eldoret and the work the local Partnership in Mission Committee is doing.

We welcome back Mark Hadley as the film/TV reviewer and also welcome Naomi Lam, the Diocesan Archivist, who will be a regular contributor to the *Messenger*.

It's great to receive and share news of what's happening around the Diocese and the *Messenger* Team thanks all the regular contributors for keeping us informed about what is happening in their agencies and communities. Thanks too to those who provide articles about those special 'happenings' in parishes and other communities around the Diocese.

We hope you enjoy this 'Not the' edition of the *Messenger*.

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.



SYNODS IN ANGLICAN HISTORY

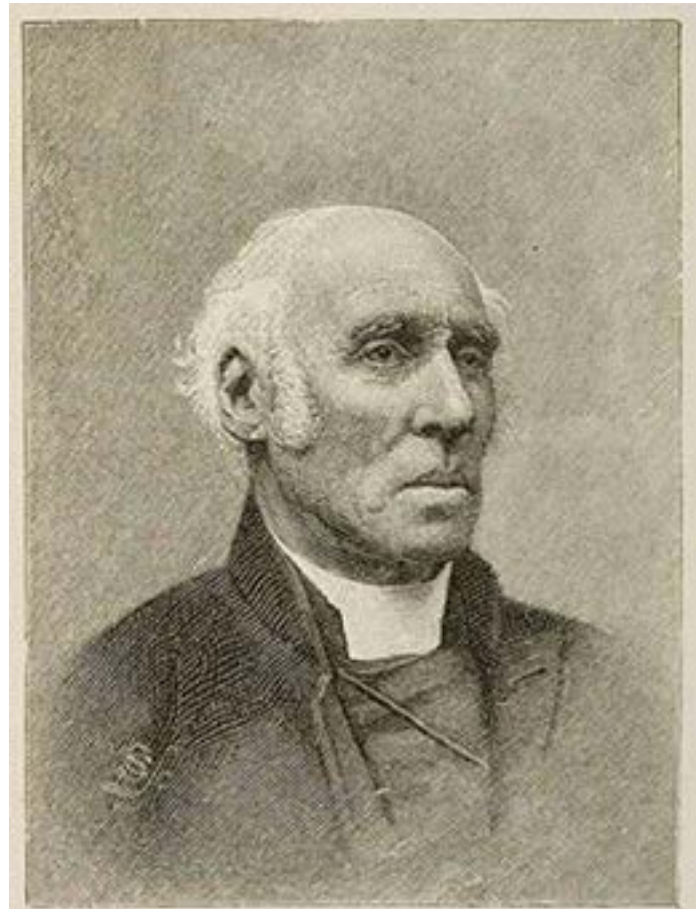
Power within Anglicanism often resided with the laity. Since 1534 the Supreme Head of the Church of England was a lay person, the English monarch. By the eighteenth century the royal supremacy had transmuted into parliamentary supremacy over the Church, but MPs had to be Anglicans, so Parliament was a sort of quasi-synod.

Synods in Anglicanism were first inaugurated in the Episcopal Church of the United States after independence in 1783 when the governing body was formed as the General Convention. This body has evolved to meet every three years in two houses - bishops (including retired bishops) in one house, and clergy and laity together in the second house (four of each from every diocese). This constitutional arrangement continued the power of the laity who, through most of the eighteenth century had successfully kept a bishop from being appointed in North America lest there be a rival authority to their own dominance in the parishes.

In global Anglicanism beyond the USA synods as most Anglicans know them today - three houses of laity, clergy, and the diocesan bishop as a house on his/her own - was a development motivated by the High Church anti-Erastianism of Bishop Broughton of Australia and Bishop Selwyn of New Zealand. They recognised that the royal supremacy (in effect, the government of the day) had passed its use-by date. Non-Anglicans were enfranchised and entitled to sit in the British Parliament from 1828, and so began Anglicanism's journey away from state control to becoming a self-governing denomination.

In New Zealand Bishop Selwyn was determined his Church would be as self-governing as its Wesleyan and Roman Catholic rivals. Selwyn, who arrived in New Zealand in 1842, called his first synod of clergy on his own episcopal authority in 1844. He wanted, he told friends in England, 'to try what the actual system of the Church of England can do, when disencumbered of its earthly load of seats in parliament, Erastian compromises, corruption of patronage, confusion of orders, synodless bishops, and an unorganised clergy.' A second synod was called in 1847, and the first General Synod, involving laymen, in 1859. Across the Tasman Sea, Bishop Broughton climaxed his increasing anti-Erastianism by calling a conference of Australian bishops and Bishop Selwyn in 1850. The Australasian bishops agreed to synods of bishops and clergy deciding matters of discipline, doctrine, and worship, with concurrent conventions of laymen involved in temporal matters. It was not until 1855 that the first diocesan synod in Australia - Adelaide - was inaugurated. Other dioceses followed in the 1850s and 1860s, and a rather weak General Synod in 1872. In England diocesan synods only began in the 1880s.

It is clear that a number of factors impeded the development of synods in Anglicanism. There was an



RIGHT REV. R. A. SHORT, D.D.
Bishop of Adelaide.

Augustus Short was Bishop of Adelaide from 1847-81 and called the first diocesan synod in Australia in 1855

attachment to Erastian control by the British government; clergy anxiety about involving laity in matters of theology and doctrine; and Evangelical belief that the state connection was a safeguard against Anglo-Catholicism.

What all these nineteenth-century Anglicans took for granted, though, was that laity meant laymen. It was not until the twentieth century that lay women could take their place in synods. After the 1920 Lambeth Conference called for female participation at all levels of Anglican government, the Church of England was the first to do this in 1920 at the newly-created General Assembly. In Australia, female synod representation varied from diocese to diocese. They were admitted to the Adelaide synod in 1946, but not in the Diocese of Sydney until 1972.

Further Reading

Rowan Strong, 'Anglicanism and the State', in *The Oxford History of Anglicanism: Vol. III* (2017), ch. 5; Cordelia Moyse, 'Gender Perspectives: Women and Anglicanism', in *The Oxford History of Anglicanism: Vol IV* (2017), ch. 4



LIVING AND VOTING

Dear Friends

In conversation recently with an American dinner companion it was impossible to avoid the forthcoming Presidential election, and from there to the pros and cons of various voting systems. Unsurprisingly, I suppose, my conversation partner was convinced that true democracy means every elector having the freedom to choose to vote or not, even in the matter of voting for a nation's leader, rather than our Australian system of compulsory voting. While our views differed, we both agreed that whether for a national Head of State, a Federal or State Government or a City Council and Lord Mayor, it is critical to the health of a society that citizens take part in shaping the common good, that we speak freely and take an active role in helping shape for the good of all in our communities at the local, state and national level.

As October dawns, the American Presidential election rightly looms large everywhere in the world, and not a day goes by without another headline, more analysis, more predictions, another twist or turn in the lead up to 3 November, while COVID-19 continues its voracious advance in so many places. Inevitably, and uncomfortably given this President's vociferous supporters, attention also increasingly focuses on the role and influence of conservative Christian groups in American politics and beyond.

Christians know what it means to be lifted up by God's love and goodness, and to participate in announcing the reign of God's love for all in the here and now. We are called to live God's vision of love grounded in Jesus' own selfless and self-giving love, attempting to see with his eyes what is central to serving people well. Christians sometimes quote from John 17 about 'being in the world, but not of the world'. Living into the vision of seeking to see the love and justice of God's kingdom dawning here and now means taking responsibility as we are able to bring hope and transformation for the whole community.

Following his election in 2016, rather than an ecumenical faith advisory council, Donald Trump appointed an evangelical advisory board, many of whom are understood as 'single-issue' voters, and who describe the President as a 'born again Christian'. That there is no longer any Catholic, Episcopal or other main-line Protestant representative, let alone any representatives from Jewish, Muslim or other religious traditions represented, suggests that this single-issue perspective is all that matters. However, the poor, the marginalised and refugees, never mind a divided nation and a frighteningly divided world, mean there cannot be a single-issue perspective for any of us. It is sometimes hard to hear a gospel word in the rhetoric of single-issue Christian lobby groups, and not just in the USA. To the outsider it seems to indicate that not all faith perspectives and voices have a role in offering

wide perspectives and deeper nuances of faith lived in community. In Australia the rise of a Christian single-issue lobby has been evident in various ethical issues such as abortion, marriage equality and human rights.

Writing from the America-Mexico border, where walls rather than bridges are going up, the Roman Catholic Bishop of El Paso writes: 'A deep faith rooted in love is moved by the fragility of others and unsettled by systems that cheapen human dignity. The experience of the nearness of Jesus and the love of God, our common Father, creates in us a new mindset: We are dependent, we need one another and we really are responsible for one another'. These life-giving words challenge us as much here as there, and just as urgently.

In the 2016 US Presidential election 60% of voters turned out to vote. Studies show that of those who didn't, almost half were young adults, or vulnerable people of ethnically and racially diverse backgrounds, often less educated than those who did. Perhaps the call for those who haven't voted before to step forward in 2020 will result in those usually silent voices being heard, more perspectives listened to, and different lived experience shaping their future.

There is no such thing as single-issue politics, because democracy shows how much we care – and not just for ourselves, our family and friends, but for all God's sons and daughters.

The single issue for followers of Christ must be reflecting by word and deed God's unchanging, never-ending love for every place and every person, especially the most needy.

May our living and our voting reflect that love more clearly day by day.

Peace to you all + Kay





LAMBETH CONFERENCES I HAVE KNOWN

My first memory of the exercise of leadership by the international college of Bishops of the Anglican Communion at Lambeth goes back to 1958, when I was a YA (ie a 'Young Anglican' - a teenage member of the Young Anglican Fellowship in the parish life of those days). I recall a photograph in the press of Bishop Ernest Burgmann of Canberra and Goulburn in Trafalgar Square, scattering a bag of corn in the middle of a flock of fluttering pigeons (obviously between sessions of the Conference).

This accompanied a feature story containing the sensational news that the international Anglican Bishops had passed a resolution approving the morality of birth control! This was some years before the revolutionization of the control of human fertility by the invention of 'the pill'. In 1958 the Bishops were acclaimed in the secular media as enlightened, progressive, wise, and, above all, pro-human. It is hard to believe that before this Lambeth Conference it had been widely imagined that God's will was exercised randomly – through chance rather than through considered family planning!

At first I did not appreciate just how important the contribution of this collegial gathering of Anglican Bishops actually was in terms of the world's social and religious well-being.

Originally called as an ad hoc gathering in 1867 to address emerging issues of biblical criticism, it now takes its place, ideally every ten years, as one of the four 'instruments of communion' that minister towards the important goal of international Anglican unity; the three other instruments being

- the personal ministry of the Archbishop of Canterbury as 'first amongst equals';
- the Meeting of the Primates of the 41 national or regional Provinces of the Anglican Communion, which is usually convened every two years between Lambeth Conferences, and which is also a collegial ministry of Bishops;
- and the meeting of the Anglican Consultative Council every three years as a more representative communal ministry, which allows a cross-section of clergy and lay people to express a voice on matters affecting the life and witness of the Communion.

Resolution 35 – 1968 Lambeth Conference

The Ministry - Ordination of Women to the Priesthood

The Conference requests every national and regional Church or province to give careful study to the question of the ordination of women to the priesthood and to report its findings to the Anglican Consultative Council (or Lambeth Consultative Body) which will make them generally available to the Anglican Communion.

This structure thus reflects the trinitarian insight that all Christian ministry is exercised in ways that are personal, collegial, and communal. Certainly, in the context of world history its decisions have been momentous.

The Conference of 1968 will go down in history for its decision to commend the then novel idea of the ordination of women to the study of the member Churches of the Communion. By the time the next Conference was convened the Australian Doctrine Commission had come to the conclusion that the arguments that had been raised against the admission of women to ministerial priesthood were invalid. In the United States the first ordinations had already occurred. Now, some fifty years later, the equality of men and women in ministry seems entirely normal, and gender discrimination in ministry entirely unthinkable.

The 1978 Lambeth Conference was something of a disaster. In calling the Conference as part of the exercise of his personal ministry, the evangelical and well-meaning Archbishop of Canterbury, Donald Coggan, seemed to have little grasp of the collegial authority of an assembly of world Bishops, and conceived the Conference primarily as a time



Lambeth Conference 1978

of 'refreshment and renewal.' There was as a result virtually no preparatory planning or research into issues to help the Bishops exercise their ministry of leadership in addressing the world's many problems.



After about a week of bible study, friendly chat and sipping tea, along with the customary Buckingham Palace garden party, the assembled bishops began to look aghast at each other as they came to realise that they had been assembled from around the world at great expense, and that the rest of the world was actually looking to them to say at least something!

In the week that followed they frantically scrambled to stitch together some fairly lame and innocuous resolutions. It was not a good experience. Fortunately, this was very intentionally rectified at the Lambeth Conference of 1988.

* * * * *

The 1988 Conference was the first which I actually attended. Clearly, a lot had been learned from the disastrous experience of 1978.

Prior to the 1988 gathering preparatory working groups were tasked with doing some basic spade work for the consideration of the full plenary sessions of the Conference. I found myself in a working group with a brief to survey the ecumenical advances that had been made in the course of twentieth century, and to do some creative thinking about possible ways ahead.

At the actual gathering at Canterbury, those bishops who had indicated a preference to join the Ecumenical Section of the Conference were thus furnished with a report (The Emmaus Report) which surveyed in detail the situation that had been reached in specific relations with other Christian Churches, and proposed some strategies which could guide local ecumenical conversations in the decade ahead.

At this Conference I was given the task of drafting the resolution designed to guide member Churches of the Communion in their relations with the Churches of the World Lutheran Federation (Resolution 4/1988). This included a proposal for 'interim eucharistic sharing' to foster unity by worshipping together as a step on the way to 'Full Visible Communion'. This Resolution was adopted by the plenary session of the Conference of about eight hundred Bishops, with only a handful standing to register a negative vote.

This ecumenical achievement of Lambeth 1988 alone amply demonstrates the importance of this 'instrument of communion' for achieving enormously important results.



Porvoo Cathedral where the Porvoo Common Statement was signed between the Anglican Communion and the Scandinavian and Baltic Lutheran Churches in 1992



Stamp Lambeth Conference 1988 anniversary defeat of Spanish Armada

Within a very short while (in 1992), the Porvoo Agreement had been signed which achieved full visible communion between the four Anglican Churches of Great Britain and what has grown to fifteen Lutheran Churches of Scandinavia and the Baltic.

Not long after Porvoo, a Concordat was entered into between the Evangelical Lutheran Church (in 1999) and the Episcopal Church (in 2000) in the United States.

These agreements provided for the mutual recognition and full interchangeability of ministry.

This means that in these Churches a person ordained as a Lutheran may now be appointed to a ministry position in an Anglican Church, and likewise, an Anglican may accept a Lutheran appointment. In Australia current conversations seem positively headed in that same direction.

Though Lambeth Conferences are consultative rather than legislative, and so make resolutions for the guidance of member Churches rather than binding Canons, it is clear enough that this system can achieve enormously significant results without compromising the autonomous and self-governing nature of each national or regional Church.

A proposal to strengthen this mechanism by giving the Lambeth Conference the authority to make 'Provisional Canons' which would then go to the member Churches for local debate and adoption or rejection as the case may be, was at one time suggested as a way of handling more contentious and difficult-to-resolve issues; this kind of mechanism operates within national Churches, but it is not an idea 'whose time has come' for the Anglican Communion as a whole.

However, even if it does not have legislative power, simply by endorsing and commending specific courses of action

for adoption in the Communion at large, the international assembly of Bishops possesses sufficient collegial authority to exercise a very significant ministry of leadership. This is why the Lambeth Conference enjoys such prestige as one of the four 'instruments of communion'.

Despite the assembled Bishops' commitment to serious business at the 1988 Lambeth Conference, the notoriously cantankerous reporting of the British media tended to trivialize it - by suggesting that the chief activity of conference Bishops was to do yoga-like exercises on the lawns in jump suits, and by highlighting the apparent addiction of one notable US Bishop to appear on the same lawns in front of TV cameras.

Many of us felt that what the secular press was reporting was not the Conference we were at. So, I undertook to write a Letter-to-the-Editor of the Lambeth Daily, (the conference daily news-sheet), which, much to the delight of Robert Runcie, the Archbishop of Canterbury, put the cat amongst the pigeons by pointing this out, and inviting the secular journalists to a press conference where we could interview them rather than vice versa.

A few adventurous journalists showed up to answer questions about whether they were honestly reporting what was happening, or just manufacturing stories by jumping to the requests of their respective Editors-in-Chief, or worse, some behind-the-scenes media magnate. Some months after the Conference when I was back in England on some follow-up work, I was taken to lunch by one London Times journalist who was still ruffled by the thought that his journalistic integrity might be thought to be compromised by the dictates of a Rupert Murdoch.

Despite the hard work associated with the 1988 Lambeth Conference there was also some time for fun. Prior to it I had a commitment to preach in the Chapel of All Saints in Windsor Great Park. The Queen and Prince Edward were present, seated in a vestry-like enclosure to one side of the chancel, in line of sight through an arch to the pulpit, but away from the view of the congregation of workers from the Royal Estates in the nave. 1988 was the 400th anniversary of the defeat of the Spanish Armada (which had sailed with a papal blessing), so it was an opportunity to speak of the overcoming of religious tensions of the Reformation era when 'God blew and the enemy was scattered' (according to a commemorative medal struck by Elizabeth 1), and to express the hope that through the modern ecumenical movement God might 'draw in his breath' to bring us all back together.

After this event the Queen invited us to gin and tonic in Windsor Lodge, which had been made available by the



2008 Lambeth Conference

Queen Mother (who, sadly for us, was away on duty as Warden of the Cinque Ports at the time).

Subsequently, I was chuffed when the Queen, at the end of her Christmas Message in this commemorative year of the Armada, made a veiled reference to the role of the divine respiratory activity in scattering the Spanish.

The 1998 Lambeth Conference was impressive in dealing creatively with a very large number of resolutions. As a quick glimpse of the archive (at www.anglicancommunion.org) will reveal, both the volume and the range of issues addressed was quite mind-blowing - from the environment and global warming, and the human responsibility of care for refugees and respect for indigenous minority communities, through to ecumenism and euthanasia.

This was even despite the fact that the Conference had to face up to the seriously disruptive challenge of the conflict of ideas over the question of how best to minister to homosexual people. This persisting and difficult-to-resolve issue, particularly across radically diverse cultures at an international level, has helped the Anglican Communion to see that, in a world in which some people think that they can have their way by shouting louder, and the disenchanted simply opt out of the discussion of issues with which they disagree altogether, those who are committed to being of 'one heart and one mind' have to be true to their belief that

they really only contribute to the corporate discernment of the will of God by being intentionally open to the leading of the Holy Spirit, listening carefully to different points of view, and following the logical pressure of a cogent argument.

As Anglicans, we may leave the governing work of legislation to the national and diocesan synodical processes of our local Churches, but we dare not underestimate the crucial significance of the ten-year structured conversation amongst our international episcopal leaders at Lambeth. And this is not to mention the associated programme that is shared with their spouses, of bible study, prayerful discernment, mutual support and friendship. In ministering to human well-being and unity, the Lambeth Conference takes its place as one of the most important of the world's peace movements.





FEATURE - GENERAL SYNOD IN THE ANGLICAN CHURCH OF AUSTRALIA

Ian Carter AM



PLACE, PEOPLE AND PROSELYTIZING!



I've been a member of General Synod for almost 20 years and I'm still a bit sane and I don't go to too many counselling sessions after I come back from these marathon events, which last around six long days from early in the morning and into the evening!

The first General Synod took place in 1872 through a "constitution of church government" which lasted until 1961. General Synod as we now know it was effectively established with the passing of a new Constitution to establish the Church of England in Australia in 1962. It wasn't until 1981 that we severed all legal ties with the Church of England and we became the Anglican Church of Australia. Right from the days of the colonies there was a wide range of churchmanship begun in many ways by the People who were sent from England as Chaplains and the Archdeacons and ultimately Bishops who came to play a role in establishing the Church of England in Australia. At times we came under the Bishop of London and then the Bishop of Calcutta! Right throughout this period the parishes and then the dioceses always saw themselves as independent Places and not a part of some National Church.

General Synod operates like a parliament in some ways, with similar Standard Orders to the Federal Senate and I remember talking to former Senator Christabel Chamarette who said she found her transition to that role being made a lot easier because she has been a member of the Perth Diocesan Synod. We, however, also have three Houses; Bishops, Clergy and Lay people and we have 23 Dioceses present plus members from the National Aboriginal and Torres Strait Islander Anglican Council (NATSIAAC). At the last General Synod held in Maroochydore in 2017 there were 260 members of General Synod. The vast majority come from

the five Metropolitan Dioceses who make up 62.6% of all members, with the Diocese of Sydney having 27.3% in its own right! I have always found this inequitable. It means that large Dioceses, like Sydney with 71 members, is voting against 16 Dioceses with only three or five members. The other anomaly for me is that the very large ministries of the Anglican Church in Australia like the hundreds of Anglican schools and the very large Anglicare Australia network have no formal role and no voting rights at all!

So what do we talk about at these Synod Sessions? Well largely we talk about Canons and amendments to the Constitution. Much of this is very technical and much of what is passed only comes into action if passed by each of the Dioceses in their own right. Ask Eric Ross-Adjie if you want to know more!

General Synod needs to exist but stresses and strains between Dioceses and then between Dioceses and the General Synod itself all plays out a lot like our parishes and their relationship with our Diocesan Synod. Our church structures certainly favour Place with smaller structures favoured over centralized arrangements. We still talk too much about sex in all its forms and gender issues still need to be addressed. Sometimes General Synod has descended into behavior I find difficult to accept but I'm very pleased our Diocesan Synod often debates and passes motions for action on social justice and environmental issues because they rarely get a look in at General Synod!

So, no General Synod this year and I bet many of the 260 members will breathe easier, but like me will miss the bits around people and the fellowship and the friendships built up across the country over many years.



The Revd Peter Manuel | Rector, Subiaco and Clerical Secretary, Perth Diocesan Synod

DIOCESAN SYNODS

T*Truth is Symphonic* is the title of a book by Roman Catholic theologian Hans Urs von Balthasar which is referenced in a work I'm currently reading by Welsh Baptist theologian Craig Gardiner, *Melodies of a New Monasticism: Bonhoeffer's Vision, Iona's Witness*. Gardiner develops the idea that the church is 'polyphonic' not 'monophonic', and Christ is the cantus firmus (Latin: 'fixed song'). Polyphony is 'a style of musical composition employing two or more simultaneous but relatively independent melodic lines'. Thus Christ is the pre-existing 'song', the cantus firmus, and the church the melody lines weaving in and around Christ. This is a musical analogy similar to and doubtless influenced by St Paul's analogy in 1 Corinthians 12 of the 'body' of Christ.

Christ is the 'head', Christ's is the 'body', Christ is the one who makes divine sense of the complex and often contradictory creatureliness of the world. There is only one Truth, God. And we can only ever know an aspect of truth because we can never see the way God sees, the way God hears, the way God knows.

October is synod month. Well, not this year. I have been asked to reflect on Synod. This will cause some of you mirth. I remember one Synod when, in the Synod edition of the *Messenger*, I made three appearances in the photos. I think I sat in on that Synod for about half an hour but enjoyed the socializing and eating. Synod has been a necessary evil and mandated obligation for me since 1986. I have found it tedious. And I am not alone. I just left it to the keen people. I didn't encourage parishioners to stand for election. It has mostly seemed like an enormous waste of time. If I'm going to waste my time I want to waste it in ways that I enjoy.

Now don't get me wrong. I am committed to the Church as an institution. I believe that it is established by God. So I make the occasional forays into being involved. I've served on Diocesan Council, I've been a Nominator, I chaired the Examining Chaplains, I was on the board of Perth College and was deputy chair of the YouthCare board. I was also chaplain and then chair of CEBS the Anglican Boys' Society. I did all of this because I am committed to the Church, the Body of Christ.

But Synod seemed such a waste of time.

That is until legislation came forward with which I disagreed. And I realized that I had done no preparation and didn't understand the legislative process. I started to get involved. And 30 years after becoming a member of Synod I finally stood up and spoke.

My epiphanal moment was when I realized that the two days of Synod each year are the only days when the Diocese belongs to the people, not to the hierarchy, not to the Trustees, not to the Diocesan Council. It belongs to us. And we should guard and protect that. That is why I stood to be Clerical Secretary. That is why I do preparation and talk to others and work hard to make a difference. That is why I want to encourage the best people I know to stand for election to Synod.

The Church is symphonic, the church is polyphonic. And the moment we forget that or allow it to become monophonic, it ceases to be true to Christ. Let's all get the best people onto Synod. Let's all be the best we can for Christ and his church at Synod.



MUSIC IN THE CATHEDRAL



I have to concede that when I accepted the position of Master of Music at St George's Cathedral, Perth, I had no idea how significant music education was to become as part of my role. Whilst one of the core responsibilities of my role is to train the Cathedral's treble choristers, and recruitment is no easy feat in this modern era, this training has branched out quite spectacularly. Many former choristers have now become choral scholars and lay-clerks, and a great deal of time and effort goes into guiding young singers through their changing voices. The importance of this work cannot be overstated, as it is an inescapable fact that less and less boys and young men are singing (especially the great Anglican choral repertoire). It is a privilege to be a part of a young person's musical development and Ruben Davies is a shining example of the Dean and Chapter's commitment to the musical education of young people. Holly has come on leaps and bounds, and no-one could wish for a more hard-working and pleasant colleague.

Dr Joseph Nolan



Being part of the Cathedral's music programme is a highly rewarding experience. Since joining the Cathedral two years ago, I've felt I've been faced with pressures and challenges that have helped me develop my musicianship. When I first started, I'd only been playing the organ for a year and considered violin to be my primary instrument. During my first year at the Cathedral, I found myself confronted with two organs I'd never played before, an increase in the amount of music I needed to learn, and having to adjust to Liturgical music. Being a violinist before my time at the Cathedral, I'd only played secular music and the task of learning the idiosyncrasies of an entirely new type of music was very challenging. Added

to this, I was constantly aware of the standard of the Cathedral's music and of the high congregation numbers particularly at Easter and Christmas. The demands on the organist to be able to play a variety of music every week as well as having to improvise has made me realise just how eclectic an organist has to be in their ability. Dr Joseph Nolan has been so encouraging and generously helps me prepare each week for the Sunday service. He always goes further to provide extra insight into a piece's history and significance, as well as advise on how best to play each week's repertoire.

Holly Broadbent



As the Junior Organ Scholar at St George's Cathedral it is my role to help out the Senior Organ Scholar, Ms Holly Broadbent and the Organist, Dr Joseph Nolan. At this stage, this mostly consists of page turning, where I stand by their side, follow the music and watch what they are doing. By doing this I have been exposed to a wide variety of excellent works that has fueled my love of liturgical music. I have now written several movements of a mass for SATB and organ, which I will submit as part of my portfolio for WACE Music Composition. I also take organ and singing lessons with Dr Nolan and am a choral scholar, singing regularly as a bass with the Cathedral Consort. I also play the French Horn and the piano. I have been very fortunate to be part of the Cathedral's music program since I was 10 years old. I have grown to love the works of French composers, particularly Fauré and Lenglais. Next year I hope to study music at the University of Western Australia, majoring in composition. It was my great honour to play Bach's Prelude and Fugue No 1 in C Major for the Installation of our new Dean in January. This was my first organ performance, hopefully the first of many.

Ruben Davies





PROFESSIONALLY TRAINED, NATURALLY KIND

Our customers are at the heart of everything we do. This ethos is deeply embedded in our culture and the way we deliver care and support to thousands of Western Australians every day.

The experience of our customers is driven by our staff, and it's why we take immense pride in the people who work for Amana Living. They show incredible care and compassion, often in difficult circumstances, and hold deep and meaningful connections with those they serve.

We put a huge effort into making sure we choose the right people to work for us, people who are naturally kind but also have the right aptitude and the experience for aged care. We invest heavily in their training, ensuring every single staff member has access to highly qualified trainers by a professional training organisation, the Amana Living Training Institute.

Our chaplains embody this professionally trained, naturally kind approach. The Revd Dr Elizabeth Smith AM, Chaplain for Amana Living in Kalgoorlie reflects here on what this means when delivering pastoral care.

Aged care chaplains have theological training. We can wrangle the Bible and the Prayer Book to lead a simple service in a chapel or at a bedside. We have pastoral care training, so we listen carefully and don't give too much advice. We know how to leave our own news, traumas or obsessions at the door, ready to tune in to whatever the person we are visiting wants to talk about.

Chaplains' professional training means we are trusted to enter Amana Living's care centres and villages. We understand how to work in a complex environment, about balancing risk and freedom in an organisation. We are clear about how authority works in various systems. We tune in to the spirit of the organisation, as well as to the individuals who live in, work at or visit an aged care home or a retirement village.

Kindness is when a chaplain listens cheerfully to the "dad jokes" of a resident, or admires the photos of the latest great-grandchild. Kindness remembers the favourite hymns or Sunday School choruses of the faithful chapel attenders. Kindness sits holding the hand of the dementia patient who no longer has any words. Kindness gives time generously to the family member distressed by their loved one's declining health. Kindness sits gently at the bedside of someone who is dying, or offers a hug (infection control permitting!) to a staff member whose personal life is up and down. Kindness listens with equal warmth to stories told many times over, or for the first time ever.

You'll soon see new adverts from Amana Living featuring members of our staff, celebrating people like Elizabeth who are professionally trained and naturally kind. We're delighted to put them front and centre of our marketing efforts as they are what makes Amana Living different.



“Like most people, Joan found getting care for her husband at home really complicated. Until she called me.”

Leonie Demunk, *Amana Living Customer Care*



“Joan was finding it harder to care for her husband Arthur, as his needs increased. She was also finding it overwhelmingly complicated to get the added support he needed to continue living at home.

My professional training and hands-on experience at Amana Living meant I was able to explain things in plain language and help her through each of the steps, just like we’ve done for thousands of other people.

If you’re also finding all this a bit complicated, just call me, and we’ll sort it out together.”

Professionally trained. Naturally kind.



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ALTERNATE WAYS

It's October and thousands of Year 12 students across WA Anglican schools are preparing for their WACE examinations which will determine their ATAR. They will wait a couple of months for their ATAR, which is then followed by university offers. Well, in a normal year, that is the process. But 2020 has been far from normal.

This year, many Year 12 students already know exactly where they will be studying next year and what course it will be, as all Perth universities have made early offers to students, largely based on a student's Year 11 results. Some of these offers are 'conditional', that is, the student will need to achieve some degree of consistency over Years 11 and 12, while still allowing for the interruptions of 2020. But many early offers are 'unconditional', that is, much like God's unconditional love for us, the offer is not dependent on Year 12 performance or any other condition. How extraordinary. In other words, for large numbers of WA students the ATAR will have no bearing on a student being offered a place at university in 2021.

So, is the ATAR dead? Not yet, but probably soon! You see, COVID-19 border closures have meant that universities have few international students in 2020, and 2021 is unlikely to be much better. The international borders aren't opening anytime soon. With huge vacancies at our universities, they have found other ways to secure students as early as possible. Necessity is the mother of invention!

If this can be done in 2020, why can't it be done every year from now on? Of course it can, if there is a will. Expect to hear increasing calls for these 'alternate ways' of gaining university entry.

The health, social and economic impact of COVID-19 has been horrific for Australia. Until most of the world

is vaccinated, we are not out of the woods. This has prompted us to consider 'alternate ways' of doing business and 'doing life'. Live streaming of church services has been a tremendous and creative response...many parishes have continued this 'customer service initiative' and why not? Some people may choose this option from time to time, or even regularly. It is an alternate way. Currently our parishes have limited numbers attending on Sundays, with some parishioners choosing now to worship on a weekday as their main and only service ... and why not?

With some restrictions still in place in WA, our schools have come up with alternate ways for meetings and gatherings, doing parent-teacher interviews, co-curricular activities and even examinations. Valedictories and end of year Speech Nights will look different this year, for sure.

No one would choose to go through a pandemic. The negative impacts on our communities and society in general will last for years if not decades. But the opportunity to bring about good and lasting change is before us. While one of the fine characteristics of the church is that it does not move with every fad, it is true that we are slow to move at all sometimes! Often, we are reluctant to embrace change.

2020 has forced a rethink, with schools, parishes and all institutions given an opportunity to reposition ourselves for the post-COVID world. Remote learning, live streaming, Zooming, social distancing, enhanced hygiene...these 2020 realities should all become part of life in 2021 and beyond. They are alternate ways of doing and being. Let's embrace them!





DR JOY BRANN AM - A LIFETIME OF SERVICE

Dr Joy Brann AM is someone that totally encompasses the meaning of her name. Her enthusiasm for what she has done throughout her life and the excitement she has in what she continues to do can only be described as pure joy.

Her career has seen her fulfill many nursing and teaching positions including working with the Bush Church Aid Society, supporting the local church and teaching local indigenous young women, to providing health care in Derby WA. In Perth Joy had many opportunities to teach and encourage the development of nursing services including the establishment of Palliative Care Unit in WA.

She describes her achievements as an honour and has immense gratitude for the opportunities and help she has had along the way. As a Christian there was no other option than to serve the community in whatever way she could. Her poetry often expresses this Christian commitment to ministry:

*As the light of His rising is our beacon of hope
We remember the challenge of the words that He spoke
Go into the world and live by God's grace
And by word love and actions all people embrace.*

Extract from 'Responding to Easter' by Joy Brann

In retirement Joy has been able to continue efforts to help communities including initiating the restoration of Holy Trinity Anglican Church in Roebourne WA. Joy enjoys creative writing and has published several books, always with an underlying theme that reflects her strong faith. Joy is donating one of her publications as a bonus gift to every person who attends our Wills Day (information on this event and book in ad below). She also intends to leave a gift in her Will to our work. We consider this one of the highest forms of generosity regardless of the amount. And Joy sees it as a continuation of her legacy and life.

There is cause to celebrate the remarkable contribution Joy has made to our Western Australian community. Particularly to people in the same remote and rural areas that Anglicare WA serves. Needless to say, we wish we could have more Joy in our lives.



At work, The Cottage Hospice, Shenton Park 1990



BCA Nurses Derby 1970s



With a young patient for transfer to Derby Hospital by RFDS



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MENTAL HEALTH AND HOMELESSNESS

Typically appearing first in adolescence, the severity of mental ill-health conditions such as anxiety, depression, bipolar affective disorder, psychosis and schizophrenia vary. The pressures of school, work, early debt and lack of affordable housing can sometimes lead to alcohol reliance and drug use in young people and sadly, more than 3000 people each year are lost to suicide. Of that number, people between 15 to 24 years of age are the most vulnerable.

For women, the significant hormonal shifts that take place during pregnancy mean that at what is a joyful time for many during pregnancy and after the birth of a child, up to 20% experience pre and post-natal depression. On top of that, the stressors of work life on the balance of family life places pressure on relationships at home, and the effects of separation and divorce on both adults and children can have lasting mental and emotional impacts.

For the women in our society experiencing domestic violence, the trauma, anxiety and depression related to that violence is something we often see in the women seeking our services at St Bart's.

Older people in declining health who have minimal social supports often present with depression or pre-existing mental health problems that have been exacerbated due to grief from the loss of loved ones, limited finances and a loss of independence. Because depression is often seen as 'normal' in the elderly, those over the age of 75 unfortunately receive some of the lowest levels of mental health care.

On top of that, environmental crises such as drought and bushfires have swept through Australia with severe force over the past 12 months, and the loss of lives, homes,

businesses and jobs has caused major mental stress for families and communities. And just as 2020 began with the promise of new beginnings, the COVID-19 pandemic disrupted our daily lives unlike anything most of us have experienced before. With it have come feelings of anxiety and fear as we realise we are not in control of everything.

According to the Productivity Commission, the cost of mental ill-health and suicide is between \$43 and \$51 billion each year with an additional cost of \$130 billion per annum associated with diminished health and reduced life expectancy. However, the real cost of mental illness lies in the discrimination experienced by the most vulnerable in our society. The stigma surrounding mental illness contributes to low self-esteem and minimises the process of recovery.

A recent study cited by the Australian Institute of Health and Welfare found that 31% of homeless people experience mental health problems. Half had mental ill-health before experiencing homelessness while half developed mental ill-health following homelessness.

Every year St Bart's conducts a consumer survey of the 900-plus people it supports, which highlights the benefits that our services bring to our residents. The most recent survey revealed that 40% of the residents who responded were in crisis or barely surviving when they came to St Bart's and this proportion decreased to 4% when rating their current circumstances. The total percentage of survey respondents managing okay, doing quite well currently, or doing extremely well or thriving increased from 26% before coming to St Bart's to 80% currently.

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





ROAD TRIP

In these strange times, when interstate or overseas travel is just a memory or a fantasy, I'm glad that I live in a state with a very big back yard. I recently went on a road trip to explore places north of Kalgoorlie, passing through places I had only heard of - Leinster, Wiluna, Sandstone, Cue, Mt Magnet, Meekatharra, Newman, Karijini National Park.

Some fellow Anglicans were born in Wiluna. From Cue, my rascally great-grandfather acquired a postmaster's signature that he proceeded to forge on postal orders secretly faked in Coolgardie. Meekatharra was home to an RFDS friend. Everyone sings the praises of Karijini.

Various pubs provided accommodation. Some were period pieces and very atmospheric, at least on the street frontage, though the accommodation out the back might be less prepossessing. Predictably, meals often came with chips. 'Glamping' in a canvas cabin in Karijini National Park was delightful, though canvas doesn't do much to keep the crisp night air at bay. Forewarned, I had packed very warm pyjamas.

ABC podcasts kept me alert during long days of driving. I stopped often, to walk on the red dirt, clamber over rocks, or boil a billy for proper coffee with birdsong for company. I watched as the landscape changed along with the plant species growing in the local bush.

I searched for the names of the places and the landmarks in the languages of its peoples, and tried to get my tongue

around unfamiliar sounds. When I learn the scientific name of a tree or flower, I also want to learn its name in the local Aboriginal language. Some tourist centres are brilliant at honouring the ancient cultures and stories, others less so. Boom-and-bust mining towns and doomed or successful prospecting expeditions may be romantic, but they are far from being the whole of our history.

I travel differently, now that I know people whose country this is. I want to walk gently on the land, not just speed over it. I look for landmarks: hills, riverbeds, rocks and lakes; and I wonder what stories of the First Peoples go with each place, known and cherished for tens of thousands of years. I listen for echoes of the songs of the people who belong to that land. 'Always was, always will be Aboriginal land' is the theme for NAIDOC 2020. I am starting to understand what that means.

It means being awestruck at the realisation that God had a loving relationship with this land and its peoples for countless generations before Christian stories came here. And that the Christian stories, however much I treasure, trust and teach them, do not erase the divine love that continues to express itself in rock and tree, bird and animal, language and culture.

Every time we hit the road in Western Australia, we travel through tens of thousands of years of culture, story, spirit and deep holiness of the land. I'm tuning my ears to hear it, my eyes to see it, and my heart to understand it.



2020 'LIVING IN THE NEW NORMAL'

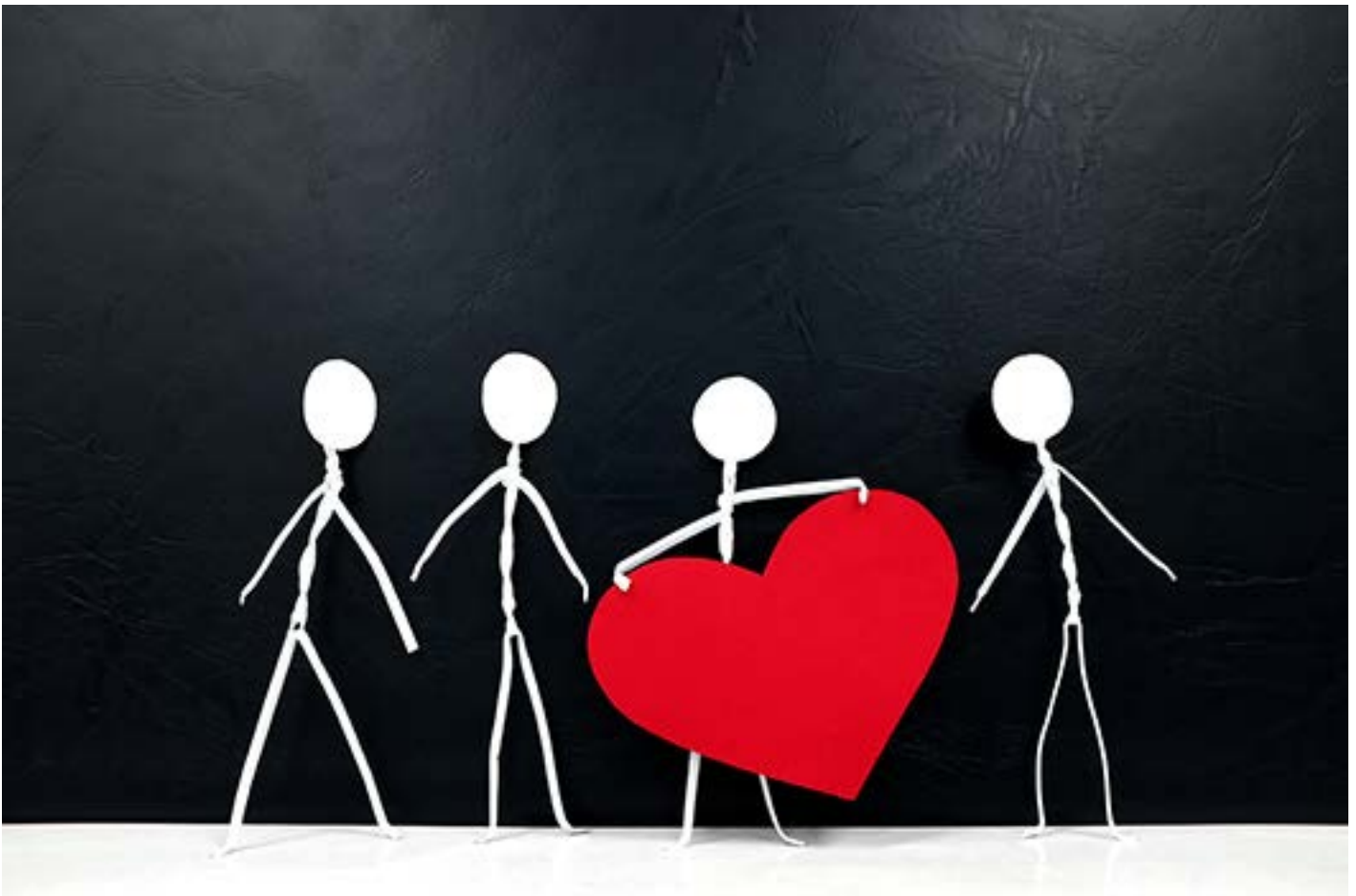
2020, has cemented for us the fact that control over our lives and circumstances is a mere illusion. Our so called 'normal', has been challenged by a worldwide pandemic. COVID-19, the great equalizer, continues to cause ineffable suffering and death as it impacts the whole of humanity. Yet concurrently, the media bombards us with examples of humanity's failure to unite or act in solidarity, citing individual rights, narcissistic actions, political power struggles, and racial division.

The Parable of the Good Samaritan (Luke 10:25-37) bears witness to the call to unite and express God's love of all as Jesus teaches who our 'neighbour' is. This teaching proved paramount recently during a pastoral visit with an Indigenous patient in intensive care. Just like the parable, this man was left to die on the side of the road based on the assumption that he was intoxicated rather than suffering a medical episode. Together, with two Indigenous leaders, all that could potentially divide us was laid aside in that moment, as we came together and prayed as fellow human beings expressing genuine

compassion, empathy, and grief for a man whose life had been stolen through humanity's suppositions, neglect and failure to see beyond preconceptions and prejudices.

2020 has provided us with opportunities to re-think old ways, explore who we are and to reimagine the Parable of the Good Samaritan as it applies today. Yet many people are happy to 'write this year off', as social media assaults us with memes to negate 2020 and to 'bring on 2021'. Nevertheless, like 2020, 2021 (like every year) comes without assurances or guarantees.

The Good Samaritan's heart was touched, and he responded with not merely an act of charity and grace, but rather with the provision of a sustained system of care. What can we as God's Church do differently in the 'new normal' we find ourselves living in today, to lay aside our own agendas, prejudices, and judgements in order to manifest the fruit of the Spirit as we put the 'other' first as an expression of Christian love, genuine compassion and empathy to one and all?





STAND UP AND SPEAK OUT

Lockdown, restrictions, social distancing, JobKeeper and COVID-19 are words that have crept into our vocabulary over 2020. They sum up the 'New Normal' that we all live within, and they are the words that will shape and mold our future.

Worry, fear and uncertainty have dominated our lives which have caused us all to drop our head, work harder and hope that we can get through.

We worry about the immediate or today because the pace of change has become so fast that we don't have the capacity to worry about tomorrow.

But as the storm starts to ease for whatever reason, either because we have reached the end or we are in the eye in the middle, we have an opportunity right now to stop and lift our heads, to look at where we are at and most importantly to listen to what God might be saying to us.

'Where have you seen or heard God in 2020?'

Over the past few months, I have been encouraged to reflect upon this same question. I know as I have tried to answer the question, some days I am left drawing a blank or even left thinking that God has gone silent.

When those days come, and they do for all us, I am glad to be a stubborn Irish man who refuses to give up, and so I keep searching for God.

I keep remembering something from the story of Elijah, God wasn't in the quake, God wasn't in the fire - but the whisper.

For me, the whisper has been one of comfort in reminding me that everything is going to be ok, but for you, it might be different.

Over the next few months, I would encourage you to take some time each week to stop, look and listen to what God might be saying. Once you have done this maybe you might be brave enough to Stand Up and Speak Out or at least tell those people around you what you have seen or heard.

In times of stress and worry, we must find ways to encourage those around us and sharing your story might be one of those ways.

Over term 4, ACYMC will be launching a project that will encourage young people and anyone who wants to join in to consider where they have seen or heard God in 2020.

If you're interested in finding out more use the camera on your phone to scan the QR code or email Mark at mdavis@perth.anglican.org.



SCAN ME

 **stand up**
speak out

PARTNERSHIP IN MISSION DIOCESE OF ELDORET

Jill Bowman

How do you build a partnership with people from another nation on another continent with people most of us have never or will meet? You start slowly and with what we have in common. Foremost we are brothers and sister in Christ, we share the Indian Ocean and we start communications.

Over the last few years the relationship has deepened. The parish-to-parish links have given rise to some challenges and learnings. We have learnt the best way to communicate is with WhatsApp. We have learnt to be patient in our correspondence. We learnt that some links will work well and others won't. Some links will help the partnership grow as we learn from each other.

The Partnership in Mission (PIM) team has been working on projects that were identified some time ago by both parties. The process of identifying suppliers and getting quotes has been very long. The projects include:

- The diocesan buildings receiving an internet and voice network system.
- The Community Based Rehabilitation Centre will receive solar panels.
- A borehole and solar pump to be installed at Karbongo School.

This has been a very slow process and then just when the projects were about to begin the exchange rate and COVID-19 hit leaving the projects waiting. The PIM team is hoping within the next few months we can start on at least the clean water project.

In partnership with ABM both Dioceses have seen the completion of the third year of the Disability Inclusion project. The project has been very successful with some wonderful outcomes for individuals with a disability, their families, parishes and the wider community. However, for the project to continue to provide future opportunities, further financial support is required. ABM has been

supporting the shortfall for the project from their reserves as the usual request through the AMB project booklet has not been very successful.

As of this financial year they can no longer do this. The budget has been around \$20,000 per annum, but this year it will only be \$10,000. PIM has committed \$5,000 of this. There are some rollover funds from last year as well as a small amount from other parishes here in Western Australia and across Australia. This will cover the cost of the co-ordinator, some travel, monitoring and mentoring. It will not cover the cost of the inclusion training which has been very successful and integral to the project. The loans given to the participants have started to be paid back, however, there will be no new loans this year and any monies repaid will be quarantined





until such times more funds become available through Perth or other sources. The hope is the repaid loans will become the core funding and the project can run on a minimum of input from Australia.

The inclusion element of the project has seen the realization of increasingly greater levels of disability inclusion in the Eldoret parishes and an increasing willingness of the Eldoret parishes to further the objectives of the project. It is hoped this disability inclusion project and training could serve as a model for other parishes beyond Eldoret including our own.

This project builds on the marvellous works of The Revd Evelyn Jerotich providing services to individuals living with a disability and their families. It is very hard work with many barriers including superstition and extreme ignorance of inclusive practice. There are still many barriers but the journey to becoming a more inclusive diocese has begun. The Diocese of Eldoret leads the way within the 37 Anglican dioceses in Kenya, individuals lives have changed, families are encouraged and communities are growing in understanding. All of this from eight people, being given a tiny loan of a few hundred dollars to start a business.

What can we learn from this here in our Diocese – it appears the student has become the teacher? We could take a lead from our brothers and sisters and set inclusivity targets and have regular training on inclusive practice. Could we become the Diocese that leads our nation on inclusive practice within our worshipping communities? In your giving, as individuals and parishes please consider this ABM project.

The PIM team here in Perth is currently looking at the idea of developing affiliations within and outside the church to develop and undertake inclusive practice training here in our Diocese. We are hoping this might present an opportunity to stimulate inclusive practice in both Dioceses, an opportunity to join together in the journey of inclusivity.

The most exciting part of this partnership is that we - all of us - are in this together. We are doing mission as a whole, we are all in a missional partnership that is beginning to bear fruit, a relationship with reciprocity, learning from and supporting each other.

Mission Values Litany

Holy God, we believe your love transforms.

Transform us and everyone with this love, blessing, healing, forgiving, inspiring.

Lord, have mercy. **Christ, have mercy.**

Liberating God, we long to be known by our love.

Make our love stronger than our anxieties and doubts, for everyone to see.

Lord, have mercy. **Christ, have mercy.**

Passionate God, we long to be a people of prayer. Inspire us to be creative and confident in common prayer and personal devotion.

Lord, have mercy. **Christ, have mercy.**

Faithful God, we long to be trustworthy.

Give us courage to be honest and strength to keep our promises.

Lord, have mercy. **Christ, have mercy.**

Gentle God, we seek to be humble.

Teach us to trust that your power and wisdom, not ours, will be enough.

Lord, have mercy. **Christ, have mercy.**

Compassionate God, we seek to listen.

Tune our ears to the sorrows, the joys and the hungers of our community.

Lord, have mercy. **Christ, have mercy.**

Hospitable God, we long to be as inclusive as Jesus. Delight us with grace to embrace difference and diversity of every kind.

Lord, have mercy. **Christ, have mercy.**

Generous God, we seek to serve.

Give us the people, ideas, skill and energy to make the world a better place.

Lord, have mercy. **Christ, have mercy.**



BUNBURY BULLETIN

As this year like no other rolls on, we have been giving thanks for the recent improvements in COVID-19 infection numbers in Victoria and continue to pray for this issue and its impact on Australia and the wider world. In response to restrictions which insist on the wearing of face coverings in Victoria and elsewhere, some of our amazing folk in the Parish of Busselton have pledged to make and send hundreds of reusable cloth masks to the Anglican Diocese of Melbourne for distribution to those in need, an offer which was gratefully welcomed by Assistant Bishop Paul Barker. We are expecting to have sent the first batch of 100 before the end of September, the photo below is of the sample batch, well done to those who are using their skills and talents so generously!

We are counting down to Synod on 2 and 3 October in Bunbury at the time of writing. The details of synod can be found on our website www.bunburyanglican.org. Please pray for all those who will be attending from across the diocese. We are also taking this opportunity to bless the oils and renew our ordination promises as we would normally have done at the Chrism Eucharist in Holy Week. There is a significant air of longing and excitement as we prepare to meet as a diocese for the first time since COVID-19 restrictions began, and we continue to be mindful that other dioceses are not yet able to do the same, and they remain in our prayers.





NEWS FROM THE NOR'WEST



2018 Synod

SYNOD!!! Meeting every second year, our Diocesan Synod is about the nicest Synod one can attend. Because of the vast land mass of our Diocese, our ministers' nearest neighbour can be as near as 5kms (Geraldton), and as far distant as 1,065.4kms (Kununurra to Broome by road - 11 hours). So when all the ministers get together every 12 months for either Synod or Fellow Workers' Conference, and especially if their families join them, it is a reunion!!! Parish Synod representatives also find the fellowship time refreshing, meeting others of like minded faith, from like minded situations. There are 15 clergy, three vacancies at present and parish synod representatives from 15 parishes. Our Registrar, Khim Harris, travelled the length and breadth of the Diocese to visit each minister, and assist each one to have a clearer idea of Synod procedures.

Joanne Klein, our Diocesan receptionist, and Abok Dau, Finance Assistant, were farewelled at



Jo with Andrew Thorburn, our new Administration Co-ordinator.

a luncheon beautifully catered for by Belinda Overmeire and Eugenie Harris. Abok and her family are moving to Perth. She has been in the Diocesan Office for 18 months. Joanne started in 1994 and has

worked for Bishop Nichols, Bishop Mulready and our present Bishop. Judith Nichols who travelled from Perth spoke of Joanne's wonderful service, as did our Bishop who presented her with a wooden reading book stand, beautifully crafted by Archdeacon Paul Spackman. It was a tearful time!!

Wondering if there is any reader of the Nor'west Postcard and the Anglican Messenger, with a

very good memory who might remember or have photos of St Hugh's Church in Youanmi in the Murchison, going back to the late 1920s to 1940s. The little church was then moved to Big Bell near the town of Day Dawn, renamed Cue. Or whether any reader knows any person who may remember!! I would love a phone call (0447 061 057).

And we looking for any ex-Mullewa folk who would love to be in on St Andrew's Mullewa's Centenary next year to be held on Sunday 29 August 2021. Please contact Judy Critch by 31 January 2021 - E: judy.critch@wyalong.com.au; 69 Glendinning Road, Geraldton 6530; Text 0429 625 044 or post on Facebook 'Lost Mullewa'

2021 moves are happening. So good to announce that The Revd Eion and Claire Simmons and their five children are to move to Port Hedland in the New Year as Eion is to be the parish minister there. Great news!



Sadly, another loss to Holy Cross congregation!! But there is good news!! The Revd Professor Dr David Seccombe and his wife, Lorraine, will be coming to serve as Locum Dean in January, and are able to stay until a new Dean is appointed.

Two recent events, firstly the Geraldton Cathedral Women's Conference, attended by about 90 women who were greatly encouraged by speaker Eryn-May Wicks and Mrs Judith Nichols. Congratulations to those who organised a wonderful day.

Secondly, the well-loved annual Songs of Praises also held in Holy Cross Cathedral with visiting Perth organist, John Beaverstock, the Geraldton City Band, a choir from Geraldton Christian College and a choir from the Cathedral Brigade members. Always a wonderful afternoon singing well loved hymns of praise to our wonderful living God.

The Revd Dr Charles Sherlock AM

The Revd Dr Charles Sherlock AM, now retired, was a member of the Liturgical Commission that drafted APBA. This article is based on a page from his Australian Anglicans Worship performing APBA (Broughton, 2020), a full commentary on APBA.

OF BREAD AND WINE, DEATH AND LIFE

COVID-19 has seen drastic changes in the way Christian congregations engage in liturgical worship. We cannot meet as ‘the body of Christ’ face to face in most places, in particular for Holy Communion. And where this is possible, the danger of infection means that only the bread may be shared.

The Holy Communion Canon 2001(4) stipulates that “The sacrament must normally be offered separately in both kinds to every communicant”. ‘Normally’ allows for pastoral adjustments, as in the present context giving only the bread. The rule arose from Reformation reaction against only clergy sharing both bread and wine. But wider issues are at stake.

In contrast to much of Christian history, Holy Communion is typically shared today in an ‘open table’ ethos of hospitality. Since 1973, communicants from other Christian traditions have been welcomed to receive the sacrament as guests at an Australian Anglican Eucharist. And baptised children are admitted to communion in many places.

This welcome generosity runs the danger, however, of seeing the Lord’s Supper as merely a ‘fellowship meal’, rather than as the sacrament of Christ’s life-giving death. Yes, it sustains our *koinonia* (fellowship) with Christ and with one another as Christ’s body. But what makes it distinctive is that in it we “proclaim the Lord’s death, until he comes” (1 Corinthians 11.26). As Article XXVII begins, *The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather is a Sacrament of our Redemption by Christ’s death ...*

Bread by itself symbolises the ‘staff of life’, and ‘breaking bread together’ is synonymous with eating in peace. In Jesus’ day, and among Jews, Moslems, Christians and others today, many meals begin in this way. Correspondingly, wine of itself is a symbol of celebration, though the dangers of its over-use are well-known.

When body and blood are together in our bodies, they sustain life. When they are separated, however, death is in view. In the Eucharist, that bread and wine are both shared, and separately, conveys to our senses that we receive

the sacrament of Christ’s life-giving death, and are given tangible access to the “benefits of his passion”.

Beyond health concerns about fingers in the wine, ‘intinction’ - receiving a wafer dipped in the wine – signifies body and blood received together. Which likewise runs that risk of seeing the Eucharist as about life-in-general, rather than the sacrament of life through Christ’s death of costly, atoning love.

What then is helpful? My suggestion is that no-one receive the cup, in which only a small amount of wine need be poured. (Only clergy receiving both elements sends less than helpful messages ... After the bread is shared, the cup is given to each communicant and the usual words of administration used, but no wine is drunk from it. Where there are concerns about common touching of the cup, it can be presented rather than given.

Seemingly small matters in liturgy often reveal significant issues. No rule, canon or rubric exists for its own sake, but seeks to encourage what is good, and safeguard the gospel and people of God. Accommodation to context often needs to be made: what matters is that attention is paid to the core issues of Christian faith and life involved. Indeed, the story of Christian theology arises from reflecting on how adapting to new situations works out.





JOURNEYING WITH MARK, Lectionary Year B



**James Woodward,
Paula Gooder, Mark Pryce**

\$24.95

It is hard to think of a better book to be reading while these current COVID-19 restrictions are stopping us from meeting, and sharing. As we prepare to enter the Year of Mark in our Liturgical calendar, this book gives us an opportunity to do this creatively and well informed.

The reader is privileged to be in the company of three exceptional scholars who are wonderful teachers. The choice of texts have been determined to fit in neatly with the Liturgical year and also shaped by the authors' attempt to present some of the key characteristics of the Gospel.

Within 110 pages, we find exposition, poetry, inventive reconstruction of scenes, and imaginative reflections which can be used as resources for homilies or meditation.

The introduction, expertly put together by Paula Gooder, examines firstly, Mark's style of writing which 'encourages us to enter imaginatively into the world of Jesus: to walk with Jesus and his disciples, to feel the anger of the authorities and the wonder of the crowd', drawing us into its story. This alone should encourage the reader to follow through the suggested activity at the end of this chapter 'We suggest that you take some time to read the whole of Mark's gospel in one sitting', a meaningful exercise that some will have already done or perhaps experienced in a theatre setting - unforgettable!

Paula proceeds to look at the characters in St Mark's Gospel which are so vividly drawn. A story trail emerges whereby three groups of people (authorities, crowd and disciples) appear regularly and often respond in a consistent way. The challenges to us are in how we respond. In a mere fifteen pages, this introduction to St Mark's gospel presents the reader with an exceptional, scholarly and concise overview and then follows with a useful and thoughtful reflection (action, conversation, questions, prayer) a pattern which similarly concludes each Chapter.

The following seven chapters are what makes this one of the most illuminating and valuable resources for the Liturgical Year B, following each of the seasons from Advent to Ordinary Time.

For the Christmas Season we are delightfully told that the absence of any birth narrative in Mark, gives us the opportunity to take a different approach from the usual seasonal conversations at Christmas and to consider the radical nature of the discipleship which Jesus teaches and practices in the Gospel' – then follows a charming fantasy dialogue between Oprah Winfrey and Mary!

In an interesting aside, we are confronted with the opinion that 'The Revised Common Lectionary's decision to intersperse Mark's Gospel with John's Gospel is nowhere more frustrating than in Holy Week. Because the theology of the cross is very different in John's Gospel, we are not given the opportunity to follow through Mark's thinking. 'Indeed the only place where Mark's account of Jesus' death is given as an option at all is the reading of the Liturgy of the Passion which some churches use on Palm Sunday'.

The Easter chapter recounts that Mark's account of the resurrection, probably the oldest and most reliable of the Gospel accounts, is brief in the extreme and this commentary explores the intriguing story of how later writers attempted extended endings! This informed and carefully researched chapter concludes with a clever and contemporary imaginary letter to Christians 'from the man who ran away'.

The exciting features of this book are that it offers fresh insights, offers 'a springboard for the imagination, helps us to visualize the lives, times and culture of first-century Israel', and gives us a way to greater understanding of prayer and action inspired by the teachings of Jesus.

It is a book which can be enjoyed as an individual reflective study of commentary to spread out over the whole of the year. The key is in the title 'Journeying with Mark'. The book will take you on a journey accompanied by three of the best teachers and scholars.



BOOK REVIEWS

Shirley Cloughton

RADIANCE OF HIS GLORY Prayers for the Church: Years A, B & C

'Intercession is a method of stopping and getting glimpses of the hidden glory of God.'

David Adam published three separate Intercession books, *Clouds of Glory*, *Traces of Glory* and *Glimpses of Glory* which have formed one of the most useful liturgical resources for generations of laity and clergy. As some of the original books are now out of print, this book now combines all three books, much easier and so much cheaper.

As an example, the prayers for the home this Sunday include:

*We pray that our homes may be places of peace and light,
That our relationships may reflect joy and love,
That our faith may fill our homes and our actions,
That we may work for peace and goodwill.
That we may know Christ
And the power of his resurrection.*

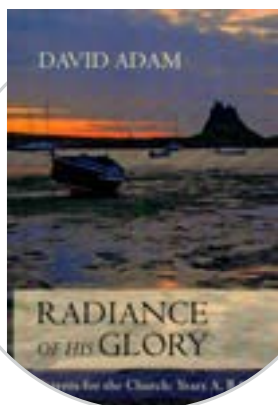
David Adam has written this book so that it can be used in the church intercessions and also at home, and so enrich your own prayers.

The intercession follows the liturgical pattern as in many books of prayer.

*We pray, in order,
for the church,
the world,
homes and loved ones,
the sick and needy, and
remember the saints and the departed.*

David Adam says: 'If we add the readings from the Lectionary to the prayers in this book and give some time to quiet and meditation, it will transform our worship at home and in our local church.'

This book offers practical resources in a Celtic, rhythmic, and creative setting. For each Sunday of the three-year cycle, the prayers are fresh, relevant and focused on the theme of the day. As well as the six intercessions following the liturgical pattern, he gives us a unique greeting of Peace and a unique Blessing each Sunday. The original introduction from each of the three books is included, adding some useful and thematic thoughts.



David Adam

\$49.95



Elizabeth J Smith

ON BEING BLACKFELLA'S YOUNG FELLA:

Is Being Aboriginal Enough?

This is a book about identity, the identity that Glenn Loughrey has been working on all his life. He invites readers to listen and learn alongside him. He also asks unsettling questions. He asks readers – mostly white Australians – to shift our habits of thought, language and faith, in the way we see him and the great diversity of Aboriginal people in today's Australia.

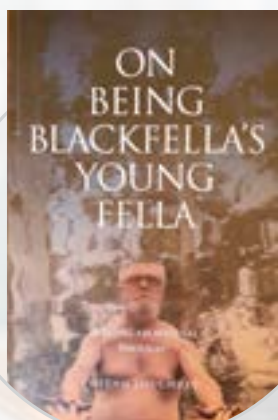
If you come from a migrant or non-Anglo cultural background, or if you have ever had to wrestle with who you are, and where and how you can possibly fit into society or the church, you will have some empathy with Glenn, who is an artist, an Anglican priest, and also an Aboriginal person. His family kept secrets about their Aboriginal ancestry. His community in country New South Wales, on Wiradjuri land, seemed to know, though, and as a result his family experienced traumatic discrimination. In mid-life, writing in suburban Melbourne, Glenn has put together the clues. There is humour – edgy but engaging – in Glenn's writing. He describes the challenges of being a fair-skinned, urban Aboriginal artist and priest: "... people like me are not seen as real Indigenous people because we lack colour, dirt, poverty and dot paintings."

Glenn's father taught him insights into land and country, patterns and stories. From Glenn's childhood comes his identity as "blackfella's young fella." Glenn puts those insights together with the growing body of Indigenous scholarly writing on art, land,

language, environment, and political analysis. Although he claims not to be a theologian, just a "bumbling blackfella priest", Glenn is doing serious theology right through this book, even while distancing himself from many of the inherited habits of conventional Christian discourse. He especially rejects the idea that there is an "Aboriginal spirituality" which can be commodified, bought, sold, traded. Instead, spirituality is intrinsic to Glenn's Aboriginality, not an add-on to be transmitted in workshops. Glenn's Aboriginality is "enough" – the main thing about him.

When you read this book, you will be prodded into greater, possibly embarrassing awareness of your unexamined assumptions about Aboriginal and Torres Strait Islander Australians. You will be offered some practical steps – but no "quick and romantic solutions" – towards changing those habits of thought and speech. You will be challenged to slow down and listen, listen, listen, as Glenn embraces the Wiradjuri practice of *whin-nga-rra*, deep listening, that is the basis for his own life.

Glenn does not know where his explorations of his Aboriginality will take him, relative to his identity as a Christian and a priest. "We do not need salvation," he says. "We are spiritual. We are enough. We are Aboriginal. That is all we need to be." What difference might it make if the rest of us changed gear in our theological language? Instead of "you must be saved," the better message might be: "you are beloved".



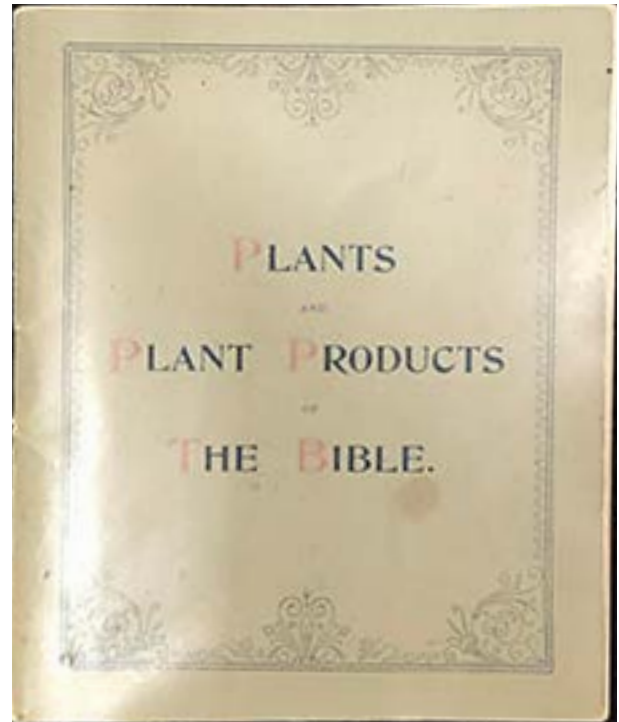
Glenn Loughrey

\$25.95

BIBLICAL HERBARIUM

Within the Archive collection of the Diocese of Perth are several items which are significant in their interpretive potential; objects which can be used to tell a story. One such item is a Biblical Herbarium which came into the collection in 2006 and was produced by the Southhall Brothers in Birmingham England 1897.

An herbarium is a collection of dried plant specimens and were used widely in the study of natural sciences, pharmacy and medicine. The Biblical Herbarium contains 70 specimens of plants, fruits, seeds and gums which were mentioned in the Bible. Included with the herbarium is a booklet which describes each of the specimens, including details on taxonomy, history and cultural significance.



In Western Australia, a Sunday school was reportedly established through the efforts of Mrs and Miss Irwin and the Colonial Chaplain, The Revd J B Wittenoom, in December 1837. A Sunday School Association was formed by 1888 with the purpose of 'assisting each other in the work of Sunday Schools' (West Australian 3 May 1888).

The Biblical Herbarium was described by Dr John Topham as a three-dimensional illustrated bible. Within the Sunday school programme its purpose could have been to aid in the telling of bible stories, instilling in children awe in God the creator.

Sunday school did have its detractors though and its success was discussed at Synod in 1931 after the Board of Education reported a lack of religious understanding among students. The Revd J Bell suggested parishes begin children's church services as a more effective form of religious instruction. Canon Clairs, in the same session, appealed to parents to take more interest in the religious instruction of their children.

Knowledge and understanding of the natural sciences were thought to only further the interest in God's creation within Victorian England, as described by Dr John Topham from the University of Leeds. In view of this, the Biblical Herbarium becomes a tool to both enrich biblical text and explore the natural sciences. It becomes an evocative object when discussing science and religion. Its use in Sunday Schools means it can also be used to explore education and formal learning through Sunday Schools.

The origins of the Sunday School movement have been attributed to Robert Raikes. His school in Gloucester, England in 1780 was established to teach factory children reading and spelling in preparation for reading the Bible. Children between 4-14 were encouraged to attend. The teaching of secular subjects and religious instruction within Sunday schools continued until day schools were formed and child labour laws introduced. The Education Act of 1800 in the UK made education compulsory for children between 5-10.





THEATRE - AND OTHER ARTS

Anthony Howes

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

One of the most deeply felt emotions that continue to find their way into my consciousness is the joy that I find in the positivity expressed to me by the people I encounter in my broadcasting commitments. Yes, amidst all the doom, gloom and (let's face it) sensationalism, delivered to us daily by 'experts' concerning COVID-19, lockdowns, prognostications and the like; time and time again, I am privileged to hear of the works and plans of creative individuals and groups, all beavering away in their efforts to make life more exciting and beautiful; to help others in the community who may be struggling, depressed, out of work, or simply confused by so much 'comment; about everything under the sun!

Last week alone I spoke with a 'Military Motorbike' member who, single-handedly, raised thousands of dollars for cancer research through a long distance bike ride; of the owner-curator of a large 'working' garden who opens it each and every week for lonely seniors to enjoy the company of others; and of the professional musicians who give of their talents in concerts to raise funds for the homeless. I know it is easy to appropriate biblical quotations, but I see in these people (and their like) that exciting quotation 'Behold, I make all things new'.

In the arts world, this week I was made aware of two more positive things which will contribute so much to the health of our community; both for the practitioners of the art form, and those who will see and hear the results.

Helen Kruger is the Artistic Director of 'Australian Baroque'. A violinist who graduated from UWA's music department, she then spent many years in London. Returning to Perth, Helen now leads this relatively new ensemble of some 20 players, skilled in the baroque playing tradition. It brings together artists with a wealth of experience, performing and studying in Europe and the UK. As Helen says, the ensemble is based in Perth, with a commitment to not being an orchestra only for the concert hall. 'Being involved in the community is central to our aims', she says. 'Performances in regional areas –

galleries, cafes and the like – are our goal'. Australian Baroque is currently resident at WAAPA and concerts are scheduled for Government House Ballroom, Christ Church, Claremont, and at the Bright Tank Brewing Company. Also scheduled, a series of concerts in private homes. I urge you to check the website for details: www.australianbaroque.com

Drew Anthony is a director, choreographer and events creator, with credits including the Closing Ceremony of the Sydney Olympics. I spoke with Drew on air and he told me of the very exciting plans he has with WA's Platinum Entertainment. Turning the pandemic restrictions to WA's advantage, he will be directing an unprecedented series of back to back major musical productions featuring the cream of WA-based performers. This will mean the creative development of the performers will be centred on WA talent. In the audition process, key roles will be sought for The Boy from Oz (staged in January 2021) Hot Shoe Shuffle (March) and Les Misérables (May). Auditions will be held in Perth on the weekend of 16-18 October. Drew says the aim is to find the next Hugh Jackman and Lucy Durack. Full details from www.platinumperth.com

You can see why my sense of optimism is re-surfacing. These strange times, have not stopped people individually and collectively creating new art works, new opportunities for performers, technicians, theatre and concert hall staff. It certainly has not stopped people doing their utmost to assist and care for their fellows.





TV

Mark Hadley



THE BIG PICTURE

RAISED BY WOLVES

Rating: MA15+

Distributor: Binge

Ridley Scott is a venerated name in the annals of science fiction history. He's directed numerous benchmark films – *Alien*, *Blade Runner*, *The Martian* – and that would be enough for anyone. But what happens when he applies his director's flair to a high-concept television series? An epic battle between atheists and people of faith.

Raised By Wolves is set in a possible future where a polarised conflict has devastated the earth. On the one side, atheists vehemently opposed to anything but cold hard fact. On the other, believers in a higher power, determined to cleanse the world of their ice-cold enemies. The damage is so extensive though that both sides make plans to travel to the uninhabited world to rebuild their versions of civilization. It's in this context we meet two androids: Mother and Father. They have been entrusted with twelve embryos who they will raise as complete atheists. As Mother says, 'It was belief in the unreal that destroyed the Earth.' However, their abilities to care for the resulting children are unsuccessful and only a single boy survives. And young Campion's life is complicated still further when a ship carrying hundreds of Sol worshippers arrives.

Scott's division of humanity into atheists and believers is deliberate and stark. Mother is characterised as a heartless killing machine who despatches her victims with shrill screams. The worshippers of Sol are presented as a peaceful community who love their children and are determined to rescue Campion. But as the series progresses, Scott begins to mix up their black and white hats. Mother displays a capacity for love and an instinct that will do anything to see Campion thrive. It also becomes clear the religious community is built on a caste system, corrupted by self-interest, and contains a leader responsible for numerous sexual assaults. After a few episodes it becomes unclear who the 'wolves' are in the show's title.

Raised By Wolves clearly aims to convey that there is good and bad on both sides. What Christians might need to hear

in particular, though, is that atheists love their children too. It's very easy to picture those who preach a godless universe to be as cold as the rhetoric they espouse. But neatly categorising them as the enemy allows us to just as easily forget our responsibility:

'Then Jesus came to them and said, 'All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit...'¹ – atheists included.

It seems Scott also believes faith isn't anathema to rational thinking. Even before he meets believers, Campion instinctively learns to pray. This ties in with the research behind *Born Believers*, by developmental psychologist and anthropologist Dr. Justin Barrett, who demonstrates that children enter this world with an intuitive knowledge of the divine:

'[Richard] Dawkins has suggested a view of the developing human child's mind that assumes the young mind is blank slate just waiting to be filled in ... [But] those of us who study religious thought and actions – scientists and scholars – do not see religious ideas as intruders into human nature but as a wholly expected extension of the way humans are naturally put together.'²

And so, Campion grows up holding rational thinking in tension with his faith, realising there are things he doesn't know that rest in the hands of an omnipotent God.

Raised By Wolves is free to watch on Binge under a trial plan, and well worth considering for those interested in the culture wars between atheists and believers. Its strongest message, though, can be viewed right here. We're free to oppose every argument offered by those who oppose the good news about Jesus Christ, but we must speak that truth in love. After all, atheists are not the enemy, just people who've yet to meet God.

¹ Matthew 28:18-19, NIV, <https://www.biblegateway.com/passage/?search=Matthew+28%3A18-19&version=NIV>

² Justin L. Barrett, *Born Believers: The Science of Children's Religious Belief*, 2012, pp.194, 196.





CROSSWORD

The Revd Ted Witham

HEALING NOSTRUM



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

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

1			2	3	4	5	6	7			8	9
				10								
					11							
12				13				14				15
16	17		18				19		20		21	
22		23						24		25		
26					27		28					
29			30			31					32	
				33								
					34							
35				36				37				38
39	40		41			42		43	44		45	
46												

ACROSS

- 1., & 8 across. Beg a mangled apple without a bit of peel.
2. Can he align with the balm? (7)
8. See 1 across.
10. Sounds like a piece in harmony! (5)
11. Resident Medical Officer.
13. Burnt orange in sea of troubles. (5)
16. He offers after Westward. (2)
18. An article in the amphitheatre. (3)
19. Search for terrestrial intelligence! (3)
21. Religious education in the atmosphere? (2)
22. Auger rotates in dispute. (5)
24. The arcane art in dragging one thing after another. (5)
26. Crab as beetle? (6)
28. At sin's conversion to holy ones. (6)
29. Parent. (2)
30. Folded scarf in Assisi. (7)
33. I sent for beer. (5)
34. Duplicate in network. (3)
36. Sounds like weirs condemns. (5)
39. Uniting Church. (2)
41. Yes, he's German. (2)
43. The sixth letter. (2)
45. How the doctor does it? (2)
46. Men turn on cope to make statement. (13)

DOWN

- 1, & 9 down. Why rap back to God? (4)
3. Short epistle. (2)
4. Breezy bird's nest, I hear. (5)
5. Man turned around limping. (4)
6. Coins spun with images of God. (5)
7. North east to New England? (2)
9. See 1 down.
12. A tea text message crosses the abysses! (6)
13. Prunes the mixed shares. (6)
14. Reach an article for the fallen titan. (6)
15. Burn the author of the index in a thurible, I hear. (6)
17. See in the bending oar a whale. (4)
18. Tea on the folded fur makes the grassy layer. (4)
20. Tell Siri to go back into the rainbow. (4)
21. Correct ceremony, they say. (4)
23. Guardian angel. (2)
25. An article in the Australian. (2)
27. Indian army subsistence pay on the tab at the compound. (5)
28. A sprout in the sonic boom! (5)
31. Novel fellow made a Saint last year. (6)
35. See above the chalice. (3)
36. Chinese philosophy on the dhow, I hear. (3)
37. Bishop's visibility. (3)
38. Obtained inverted toga right away. (3)
40. Christ reigns. (2)
41. Here begins the fourth Gospel. (2)
44. Hi-fi radio. (2)
45. Manganese. (2)

GOOD THINGS COME OUT OF BEACON

On Sunday 23 August 2020, a congregation of more than twenty people gathered at St Augustine's Church Beacon to witness the return of the church building to secular purposes and to give thanks for the ministry and mission that had come forth from the church since the 1950s.

Beacon was originally part of the Parish of Trayning and the parish community worshipped for many years in the CWA Hall before the church building, funded by public donation was consecrated on 4 September 1957.

A freight line ran to Beacon at that time, and many volunteers assisted with the task of unloading building materials from the train and carrying them to the church site. A font was constructed from a length of concrete drainpipe left over from road repairs and local tradesmen did the brickwork and foundations as well as the interior woodwork, altar and pews.

An altar cloth was made by Mrs Remoto, wife of local farmer. The hymn board and cross were the gift of Mr Warner of Nungarin. In 1997, a bequest from Mrs Mena Medlin enabled the construction of the outside porch.

Over time, Beacon became part of the Parish of Mukinbudin-Mt Marshall.

In 1997, following TEAM training, Beacon locals The Revd Gerry Kirby and The Revd Peta Kirby were made deacons. Gerry's family had been closely involved in the effort to fund and construct St Augustine's Church. Gerry was ordained priest in 1999 and Peta in 2004. Together, they provided

substantial ministry not only to Beacon but to the parish and the wider region, with Peta serving as Area Dean to the Eastern Deanery between 2002 and 2007.

Their commitment to the area continued even after a move to Perth in 2007, when they would work in the city during the week and return to provide priestly ministry at the weekend.

In 2007 the parish was officially dissolved, however Peta and Gerry continued to conduct occasional ministry in Beacon.

In recent years, the Kirbys have ministered in the Parish of North Midlands, and in Moore Deanery, making the long drive to Carnamah, Coorow, Three Springs, Dandaragan or Jurien from their home in Perth's northern suburbs.

The service at Beacon on 23 August acknowledged the sadness that a service of deconsecration always brings, but also thankfulness for the faithful ministry carried out by laity and clergy serving the parish and wider community through the years. Many memories were shared as the congregation gathered for lunch after worship.

Although St Augustine's Church building will no longer be a centre of worship, one of the things that has proceeded from its existence is the ministry that Gerry and Peta continue to offer to believing people throughout the rural parishes of the Diocese of Perth.

In Peta and Gerry Kirby, St Augustine's Beacon has given the wider diocese a generous and faithful gift.



Bishop Kate Wilmot with The Revds Peta and Gerry Kirby



Chris Kirby, Peter and Gerry's nephew, who was baptised in this church

THE KOORA EFFECT

I have been thinking lately about the relationship between humanity and the natural world and our relationship with nature; so when Anna Killigrew asked me to articulate how the experiences offered at and by Koora Retreat Centre worked for me as a spiritual aid, I put some words together.

I know time at Koora has been important for a lot of people inside and outside the Anglican Church. I also know a lot of people have been asked the same question by Anna and have found it difficult to articulate much about their experiences at Koora. A blank sheet of paper is daunting, so I offer my thoughts about Koora to encourage other people to disagree, to use my thoughts to help find words for their own experiences at the Koora Retreat Centre.

When I spend time in the landscape at Koora I feel connected to the landscape - a part of the landscape. Normally I live in almost-suburbia with neighbours, and with expectations of standards of behaviour and thought that are just part of living in society. Coming to Koora is like stepping out of society. I find this entirely necessary as many of my core beliefs and attitudes are out of step with mainstream western society, and out of step with the place I live, which is conservative. So stepping out of that regime is necessary for my sanity.

But it's more than that at Koora. Intellectually I know that the landscape is old, that it has been inhabited for a very long time, but that is not the same as experiencing it. At Koora I feel that I connect with the landscape on a visceral level; it's not just intellectual knowing, its experiencing and living the reality of that antiquity.

There are layers of history in the landscape at Koora; at its deepest there is the landscape itself, half as old as the earth,

some of the oldest rock on the planet. I know this, but again when I am out in the landscape there I feel it too. There is the aboriginal history, dating back maybe 50,000 years; again, I know this, but there it is experiential. There is more recent history with the telegraph line, the wood lines, and Hunt's Track. What all this means is that my perception of myself, my identity, is transformed.

When I am home and part of my everyday life, the history of the landscape tends not to impinge on my consciousness, though I find increasingly I seek out parts of the landscape that are more ancient and less altered in recent times. At Koora I become part of the landscape and it changes my perspective on the universe. I become part of the universe, still a separate entity, but also a cog in the great mechanism that surrounds us infinitely in all directions. At Koora I feel that I am where I am meant to be, doing what I am destined to do, that all is right with the world – whatever that means. It is just a feeling that things are as they are meant to be, even if not how I want them to be.

I become part of the universe along with all living and non-living things; I can't say I have a strong consciousness of God, I rarely have that, but I have a sense of the fitness of the place, that it is right in some way that I find it hard to describe. Anna and Peter frame the Koora experience with morning and/or evening prayer that puts a Christian context of the landscape that is helpful.

Koora is what I imagine in Europe would be a sacred place, a 'thin' place where the veil between the physical and the spiritual universe is more permeable. Europeans came to Australia after the Age of Enlightenment and we now live in





a post-Christian society, so we don't hold with that nonsense, unless it is New Age, whatever that means. We frequently lack the language to discuss spiritual experiences, I know I do. Aboriginal people know these things about the spiritual dimensions of the land, but as a society we discount much of what they say about the landscape and everything else.

At Koora I am part of something that is infinitely bigger than me, and that is absolutely necessary for us on so many levels. It puts my concerns into a bigger context; it puts my disappointments and triumphs into perspective, and that is important. But it does more than that.

Martin Seligman, in his theories about psychological well-being, identifies being part of something bigger than oneself as his third level of happiness. The first level is the *Pleasant Life*, we savour and appreciate companionship, a glass of wine, a beautiful sunset; the second level is the *Good Life* where we discover value within ourselves and enhance our lives with our talents; the *Meaningful Life* gives a deep sense of fulfilment by being part of something greater than ourselves.

As a total aside I heard on a recent ABC podcast the lovely quote: 'You can't get enough of what you don't really want, or don't really need'. I think that ties in with Seligman's ideas about psychological well-being to explain a lot about our obsession – as a society, never Anglicans of course – with material goods. If we stick at that first level, and never move on to the higher levels, there is nothing ultimately satisfying in our lives.

I don't think what I experience at Koora is at all what Martin Seligman meant by the *Meaningful Life*, I think he had a life of giving to others in mind. However, I think being connected to the universe, being part of something that is far bigger than I can even conceive, is Meaningful. I am not sure what the meaning is; but that doesn't matter. At Koora I can trust that there is meaning in life, that I am part of that meaningfulness, and that as part of the activity of the universe I can continue to follow what I believe to be my path in life with confidence.

I think that all comes from being part of the landscape, particularly an old and largely unaltered landscape, but in

and part of the landscape as we have been for almost all of our time as hominids and as homo sapiens. I believe it is where we belong, in the landscape; it's part of our racial memory, it's a deep part of our identity. We don't have to be there all the time, we can clearly function in cities, but it's a necessary part of who we are. So for me being at Koora is like coming home, home to the landscape.



AROUND THE DIOCESE

Parish of Balga-Mirrabooka

NEW MINISTRY PARTNERSHIP

A New Ministry Partnership Service was held at St Paul's on 17 September conducted by The Rt Revd Jeremy James tssf as the Parish of Balga-Mirrabooka welcomed The Revd Jon Cornish as Priest-in-Charge. The music was brilliant, and the occasion was well supported by many locals, various clergy and the John Septimus Roe Anglican Community School (JSRACS). A number of representatives formally welcomed the new partnership, including the local member Ms Janine Freeman MLA, the Principal of JSRACS, Mr Jason Bartell, Amana Living's Senior Chaplain, The Revd Jeni Goring, the Area Deans' representative The Revd Pat Deeny, and the Warden, Mr Keith Kirkpatrick.

So shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and succeed in the thing for which I sent it. Isaiah 55: 11



ACKNOWLEDGEMENT GIVEN TO TWO LPMS IN NORTHAM FOR LONGSTANDING SERVICE



On 6 September The Revd Keith Wheeler presented two Certificates of Service to Pam Peters and John Proud on behalf of Archbishop Kay. Both Pam and John have served the Parish of Northam in multiple capacities for a combined total of more than 60 years.

Pam Peters arrived in Northam in 1974 with her husband Tony and two young children, Ian and Lynette. They were warmly welcomed into the community and the St John's parish family, both taking active roles in the outreach and worship of the parish.

Pam's first significant contribution was assisting with the leadership of the Junior Choir. Her gift was in coaching Bible readers and intercessory prayers in voice projection, as well as in writing and directing skits or liturgical dance interpretations of the readings of the day for the choristers

to perform in the worship services. Her involvement with the Junior Choir led to an active role with the Royal School of Church Music's annual camp for choristers.

Other roles Pam has undertaken included secretarial support to several priests, Pastoral Assistant, Parish Nominator, Sacristan and after much study, LPM which has involved leading services in all our Parish Centres as well as the Residential Aged Care facilities, conducting funerals, supporting the Priest in a sanctuary role, baptismal preparation and leading Bible Study/Prayer Groups. As a pastoral carer, Pam has been responsible for hospital/hospice visiting, bereavement support and managing the Prayer chain. In more recent years, Pam has founded and co-ordinated the Mainly Music Program with pre-school



children and their families. Pam's dedication to all aspects of faithful parish service has been a shining light in the wider community.

John Proud first came to Northam with his wife Julie in early 2004, when they took over management of the local newspaper, The Avon Valley Advocate.

John willingly stepped up to take on an LPM role within the parish (a position he had held in his previous parish). As a deeply erudite and learned scholar with a penchant for knowing the historical background and achievements of many theologians, past and contemporary, John's sermons were always interesting, enlightening and deeply meaningful. There was usually anticipation prior to and clarifying discussion following John's services. His depth of knowledge added significantly to our Christian learning.

John was further prepared to give his time serving on the Parish Council as Council Secretary, Synod representative and Parish Warden (twice!!) At a Diocesan level, John has served on the Diocesan Council and on the Rural Executive Committee. This has enabled our parish to have a strong sense of connection to the wider Diocesan family.

The contribution of both Pam and John has been highly valued and we as a parish family thank them most sincerely and wish each of them good health and hope that they both can maintain their connection with our parish.



OCTOBER 2020

APPOINTMENTS

The Revd Jon Cornish	Priest-in-Charge, Balga-Mirrabooka	01.09.20
The Revd Ben Underwood	Priest-in-Charge, Wembley	01.11.20
The Revd John Taylor	Chaplain, St James' Anglican School	01.01.21

LOCUM TENENS

The Revd Graham Wright	Casuarina Prison	01.10.20 – 31.03.21
The Revd Ros Fairless	Lakelands	01.10.20 – 31.12.20

RESIGNATIONS

The Revd Dr Gregory Seach	Warden, Wollaston Theological College	31.12.20
The Revd John Taylor	Rector, Yanchep	31.12.20
The Revd Clive McCallum	Associate Priest, Riverton	31.12.20

RIP

Mr Walter King	14.09.20
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Crossword solution

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

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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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INVITATION
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28 October by appointment

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WHERE TO WORSHIP



St George's Cathedral

The Cathedral is open – restrictions apply

MONDAY TO SATURDAY SERVICE TIMES

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

OCTOBER SUNDAY AND SPECIAL SERVICES

Tuesday 6 October

12.15pm Prayers for Healing and Wholeness

Sunday 4 October

8.00am Holy Eucharist (BCP)

Sermon The Revd Dr Elizabeth Smith AM

10.00am Choral Eucharist

Sermon The Revd Dr Elizabeth Smith AM

Music Missa Sancta Immaculate (Guerrero),
Versa est in luctum (Lobo)

**5.00pm Choral Evensong of
St Francis of the Animals**

Sermon The Right Revd Jeremy James tssf
Music Fauxbourdons (Woodside), A Celtic
Prayer (Rouwema)

Sunday 11 October

8.00am Holy Eucharist (BCP)

Sermon The Precentor

10.00am Choral Eucharist

Sermon The Precentor

Music Mass in F (Haydn), *Laudate Dominum*
(Mozart)

2.00pm Families Connect

5.00pm

Sermon

Music:

Sunday 18 October

8.00am Holy Eucharist (BCP)

Sermon The Cathedral Pastor

10.00am Choral Eucharist

Sermon The Cathedral Pastor

Music Missa Brevis (Palestrina), *Exsultate Deo*
(Palestrina)

**5.00pm Choral Evensong with the
Order of St Lazarus**

Sermon The Revd Peter Boyland
Music: plainsong

Sunday 25 October

8.00am Holy Eucharist (BCP)

Sermon The Revd Chris Bedding

10.00am Choral Eucharist

Sermon The Revd Chris Bedding

Music Messe Modale (Alain), Ave Maria (Alain)

5.00pm Choral Evensong

Sermon The Revd Canon Joanne Baynes
Music: plainsong

NOTE: The 10.00am service will be live streamed on to the Cathedral website, Facebook page and YouTube channel for those for whom who are too vulnerable to be physically present

CENTRE FOR SPIRITUALITY

Wednesday 14 October – 9.30am to 12.15pm

A Day in the Spiritual Life of the Cathedral with The Very Revd Dr John Shepherd AM, Dean Emeritus, presenting C15 - John Donne of London: 'No Man is an Island' followed by poetry on the theme with Professor Christopher Wortham and Prayer (Cost \$5)

Unfortunately, due to COVID-19 restrictions lunch will not be served on this occasion and 'the day' will conclude with the Eucharist in the Cathedral at 12.15pm

Wednesday 28 October – 9.30am to 11.30am

Coffee, Prayers and Spirituality with The Revd Bob Milne, Re-tired Chaplain to Mental Health Services, presenting Spirituality and Forensic Mental Health (Cost \$5)

MUSIC

Sunday 25 October – 2.00pm to 3.00pm

Magellan Chamber Concert, in association with the Cathedral Centre for Spirituality, present 'SERENADE' with Kathryn Shinnick (Violin), Sally Boud (Viola) and Sacha McCulloch ('Cello) performing Beethoven Serenade Op 8, Borodin String Trio, Dohnanyi Serenade Op 10. Admission free with retiring collection

Information about Cathedral services can be found on the Cathedral website at www.perthcathedral.org or by telephoning 9325 5766