



MESSENGER



*Even to your old age I am he, even when you turn grey I will carry you.
I have made, and I will bear; I will carry and will save. - Isaiah 46:4*

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**AMANA
LIVING**
part of the Anglican community

**FULFILLING
LIVES FOR 60
YEARS**



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



Reading on your mobile?
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a mobile-friendly view.

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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.



God's Church for God's World



THE MOST REVD KAY GOLDSWORTHY AO *Archbishop*

This time last month, the Lambeth Conference was drawing to its close. The community of 650 bishops (and 450 accompanying spouses) from around the world who had accepted the Archbishop of Canterbury's invitation to be together around the conference theme "God's Church for God's World," were preparing to begin the journey home to share and implement the conference's affirmations and calls which outlined the ways in which the Anglican Communion might collectively and locally seek to be "God's Church for God's world" in the decade ahead.

Jeri and I, together with Bishop Jeremy, travelled as delegates of the Diocese of Perth, while Bishop Kate remained in town and served as Administrator in my absence. It was a joy and privilege to be invited to speak at the plenary session on Anglican Identity and its expressions within the Australian and Perth contexts. Bishop Jeremy and I offered daily updates and highlights from the Conference which still can be accessed on the diocesan website [here](#).



The ten 'Lambeth Calls' on Mission and Evangelism, Safe Church, Anglican Identity, Reconciliation, Human Dignity, Environment and Sustainable Development, Christian Unity, Inter-Faith Relations, Discipleship, and Science and Faith are a product of a year of pre-conference consultation and online conversations, and a fortnight of face-to-face prayer and worship, bible study and plenary sessions, collegial sharing and fellowship at the Lambeth Conference between 27 July to 7 August. The first phase of the three phases of Lambeth, involved a number of opportunities for listening and talking together with bishops

from around the world via zoom. The second was in our walking together over the days of the conference in Canterbury, and the third phase into which we are living is that of witnessing together as we lean into the substance of the Lambeth Calls and the grace of our life together in the mission of Christ as members of the worldwide Anglican family.

Among the many highlights of Lambeth 2022 was the increased presence and involvement of ecumenical representatives and speakers who enriched us by their insights and challenges. It was also a delight to listen to the unique experiences and diverse ministry contexts of fellow bishops from around the world. My small bible study group included bishops from South Sudan, Kenya, England, USA, Hong Kong, South India, and Tanzania, with whom day by day we read the bible, prayed together and listened to the stories of faith and hope in the face of poverty, religious persecution and political conflict.

We especially remember at this time the Church of Pakistan and its Moderator, the Most Reverend Azad Marshall, who has called on

members of the Anglican Communion to pray for his country following the devastating floods which has left almost one third of Pakistan under water: "Please pray for us that God may use His Church to serve our people who are suffering due to heavy flooding. We have started collecting clothing, rations temporary shelters and volunteers who will assist them at this time. Please pray for us as we join with our Muslim brothers and sisters in supporting flood affectees."

Archbishop Justin challenged the bishops to live in the love and unity of the gospel of our Lord Jesus Christ, acknowledging our different cultural, political and social contexts, recognising the great challenges ahead of the whole world in the face of the climate crisis.

Archbishop Justin will be with us in Perth 5-6 October as he and Mrs Caroline Welby begin their Australian visit, and we are looking forward to welcoming them with us.

In the light of Lambeth the news of a new church entity in Australia begun by GAFCON has been

much in the news. I have written a letter in response to this news which can be found [here](#).

This month there is much for which to be thankful closer to home as Amana Living celebrates it's 60th anniversary (or Anglican Homes, as it was called before 2006) founded by Archdeacon Frederick Guest and Mr Jack Davies, with the support of Archbishop Robert Moline in 1962. Since then, Amana Living has remained a proudly Anglican agency and has become one of the largest providers of aged care services and retirement living for West Australians. Their life, witness and ministry is an ongoing source of hope and welcome for many older West Australians. Thank God that this call to care in the life of the Diocese was answered all those years ago giving thousands of older people and their families a deep sense of security and belonging.

Amana Living's anniversary is a reminder that God calls us in every time to be aware of the needs of the world in which we live inviting our response to be God's Church for God's World.

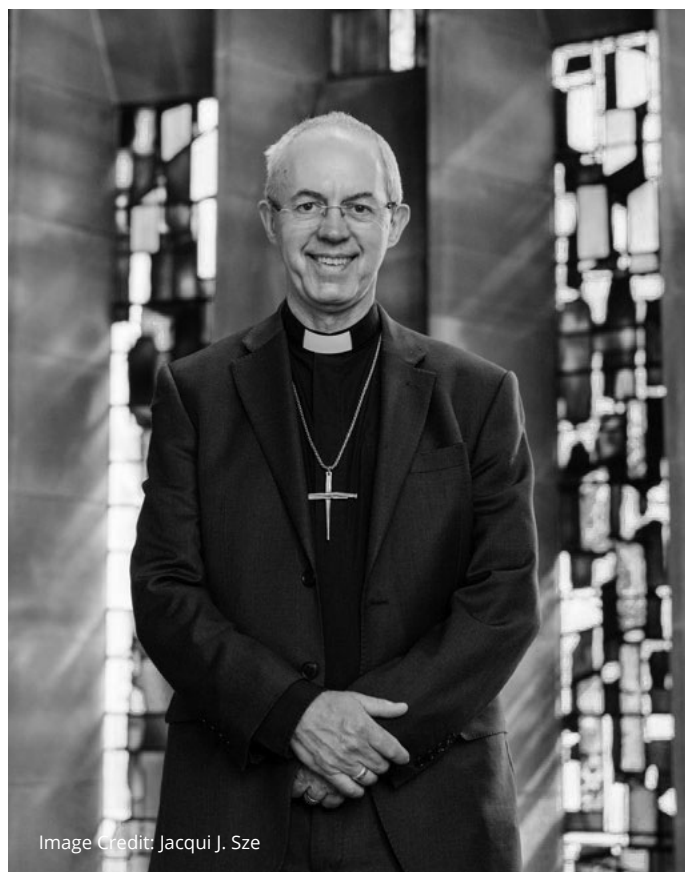


Image Credit: Jacqui J. Sze

WATCH THIS SPACE!

Week by week and day by day we pray for him - Justin Portal Welby, bishop.

Ordained in 1992 after an 11-year career in the oil industry, Justin first spent 15 years serving as a priest in the Diocese of Coventry, often in places of significant deprivation. He was Dean of Liverpool 2007-2011, then Bishop of Durham 2011-2012, making him a very surprising choice in 2012 as 105th Archbishop of Canterbury, Primate of All England, and primus inter pares, a Latin phrase meaning 'first among equals' or senior bishop in the worldwide Anglican Communion!

Archbishop Justin will be visiting Australia in early October

... first stop Perth

details to follow . . .

come and pray with him . . .

Lambeth Conference Reflections - Three impressions



THE RT REVD JEREMY JAMES tssf *Assistant Bishop*

1. The Organization:

First impressions are often significant. On 26 July, I arrived mid-afternoon with others pouring out of coaches. The organization was steady, calm and efficient. I was signed in, keyed-up and handed a map. As the Conference unfolded, the planning showed its mettle. Transporting 1100 people into Canterbury Cathedral and later the day trip to Lambeth Palace in London! On the last day when all the behind-the-scenes people were thanked by Archbishop Justin and Caroline the extent became clearer. The Design Group; the Working Group, The Spouses Team; The Chaplaincy Team; The Music Team; Liturgy; The Community of St Anselm; The Stewards Team; The Volunteer Team; Language Service Team; The Safeguarding Team. I heard somewhere that the Conference had taken three years to organize. Great work!

2. History and Purpose:

The first Lambeth Conference was held in 1867, attended by 76 bishops. This Lambeth met at the University of Kent, just outside Canterbury in south-east England. We were 1100 in number – 650 bishops and 450 spouses. The theme was: **God's World for God's Church: listening, walking and witnessing together** with the Bible study centred on 1 Peter. It is a God-given opportunity for the bishops around the world to gather in order to pray, study Scripture and confer together. In 1867 not all the bishops attended, as they were afraid the Conference would seek the power of a Synod. The Lambeth Conference does not have the power to legislate or compel action in the churches of the Anglican Communion. Amidst the Bible studies and Plenary sessions, the structure was around a process known as the "Lambeth Calls". Ten calls were listed: *Mission and Evangelism; Safe Church; Anglican Identity; Reconciliation; Human Dignity; Christian Unity; Inter Faith Relations; Discipleship; Science and Faith; Environment and Sustainable Development*. The word 'call' was preferred to 'resolution' as that

implies a legal decision that goes beyond the power of the Conference. At each call we had a document to consider on the theme. There was a summary on what the Christian Church has always taught about the matter, a summary on what the bishops want to say on these matters today and then a series of specific 'calls' to future witness. To quote: *"each call is a decision of the conference which comes as an appeal to each church of the Communion to consider carefully, and hopefully to follow it and respond to it in its situation"*.

3. This was a Conference that was prayed for:

There was a tent where Morning Prayer took place at the start of every day and Night Prayer each night. The daily Eucharist began at 7.15am, with different Provinces leading in their own languages and sharing their ministries. The same happened with Evening Prayer at 6pm each day. At these and the opening and closing services at Canterbury Cathedral the readings were in every language with the English text provided. The Chaplaincy team was led by Br Christopher, Minister General of the First Order Brothers of the Anglican Society of St Francis. Religious communities from Zululand, to West Africa, to Melanesia to West Bronx, New York, to Worcestershire committed to pray in the lead up to the Conference and were assigned specific days of the Conference to pray. I knelt in the Cathedral at the place where Thomas Becket, Archbishop of Canterbury, was murdered in 1170. A simple prayer card states: **"grant that we, disregarding worldly esteem, may fight all wrong, uphold your rule, and serve you..."** Further on is the Martyrs Chapel for those who have given their lives in the 20th and 21st centuries. The list is endless: Wang Zhiming, Elizabeth of Hesse, Oscar Romero, Janani Luwum, the Melanesian Brothers: **"Strengthen us with your grace..."** Downstairs in the Crypt a candle can be lit for the sick, the suffering and the peace of the world. **Eternal God, in the quietness of this moment and the holiness of this place be with us.**

Fulfilling lives for 60 years

STEPHANIE BUCKLAND *Chief Executive Officer*



Amana Living's story began in 1962 when the Anglican Diocese set about fulfilling its mission to care for ageing West Australians by establishing Anglican Homes for the Aged.

At the first meeting of Anglican Homes, chaired by Archbishop Robert Moline, our inaugural Executive Director Archdeacon Frederick Guest laid out plans to build accommodation so 'aged people should not be moved away from the particular area in which they have resided for the greater part of their lives'.

Through sheer grit and determination, the executive committee raised funds to build our first home, Moline House, which opened in Karrinyup in 1965. The executive committee wanted to help those who didn't have any money or assets, so some of the first residents didn't pay any ingoing costs. We continue to subsidise accommodation for those in need to this day.

By the early 1980s, around 1,100 people lived at an Anglican Home property, receiving the care and/or services they needed. But the demand far exceeded the resources of Anglican Homes. Priority admission was based on assessed need regardless of religion, race, or social status.

The opportunity to help those less fortunate has always been a driver for the organisation.

William Temple, former Archbishop of Canterbury, once said the Church is an organisation that exists for the benefit of its non-members. This was true of Anglican Homes in the 1960s, and it is true of Amana Living, as the organisation became known in 2006.

Despite a continued lack of funding for aged care, we have always found a way to meet the needs of older West Australians irrespective of their background.

We've been at the forefront of caring for people with dementia, opening the first dementia-specific accommodation in WA, leading the way in dementia care training, and pioneering a one-of-a-kind support service for carers, the McCusker Nurse Service.

It's thanks to the generosity of philanthropists, like the McCusker Foundation, and ongoing support of the Diocese through the Anglican Community Fund, that we've been able to deliver services like the McCusker Nurses, introduce music and art therapy programs, and help older people remain connected to their communities through our day clubs and Kites social outings.

It's also thanks to our people whose unwavering commitment goes beyond caring for people's health, extending to their mind, and soul. The embodiment of this is our chaplaincy team which has been providing spiritual and emotional support since the appointment of our first full-time senior chaplain, Father Les Goode, in the early 1980s.

Looking to the future, we're developing a new model of care that will come to life at a care campus in Kinross, due to open next year.

In this, our 60th year, we are unveiling a new vision which is 'a community where every older person is honoured and valued.'

It challenges the constructs of society that devalue older people and their role in our community. As the Right Reverend Brian Kyme, Assistant Bishop of Perth, said at our jubilee service in 1987, 'We have a concern for the elderly as they are, and a conviction of what they might be'.



Thank you to everyone who has contributed to the organisation and helped Amana Living care since 1962.

Please join us at Amana Living Sunday at St Peter and Emmaus Church in Joondanna on 23 October at 2.00pm

as we come together to celebrate the foresight of our founders who set us on this path 60 years ago and our continued role in the Anglican community.

Caring for Creation? What a load of rubbish!



MARIAN GREEN

Have you ever had a lightbulb moment? I was merrily tossing out my rubbish the way I always had, and then late last year I attended a course on Sustainable Living... somewhat reluctantly as it was being held in our parish and I felt I 'should' attend. The lightbulb moment came halfway through the 6 week course when I realised that if we don't change our ways, the damage to our planet, this beautiful creation that God gave us, will be irreparable.

It's an obvious idea I know, however it was an epiphany at that moment! I can't fix every environmental issue, but I can make a difference in my little corner and encourage others to do the same.

The St Nic's Recycling Hub was born.

We thought about household waste, and after some research found that if items can't be recycled (via the yellow bin) they usually go in the landfill (red) bin. BUT, with a bit of effort many of the items destined for landfill can be recycled or reused by other organisations.



FEATURE

Rather than trying to tackle all waste, we shortlisted some common household waste items that we could do something about:

- Plastic Bottle Lids
- Plastic Plant Pots
- Plastic Bread Tags
- Toothbrushes/Floss Containers
- E-Waste/Mobile Phones
- Household Batteries
- Printer Cartridges
- Light Globes
- Beer Can Clips
- Medication Blister Packs

We have been overwhelmed with gratitude from the local community as there is finally somewhere local to help them in their goals of reducing landfill and caring for our

world. We don't claim to be experts on waste management, but we are learning and we try to share what we have learnt. Recycling is only one aspect, each one of us can also reduce our purchases to cut out waste, choose items that are reusable instead of disposable, repair the broken instead of replacing, and more.

After each Hub, we deliver everything to our industry partners, diverted from landfill to be recycled or upcycled.

None of us will solve the problem of waste on our own, but with small steps together we can make a huge difference.

*(The St Nic's Recycling Hub operates on the **3rd Saturday of every month between 9am & 11am, St Nicolas Parish of Carine-Dun Craig, Cnr Poynter Drive & Beach Road, Dun Craig.**)*



St Nic's Recycling Hub

9am-11am, 3rd Saturday every month

We would love to be inundated with collections from the community. There are only a few Hubs such as ours throughout the metropolitan area, so we'd also love to see more Hubs scattered throughout the suburbs to improve accessibility in all areas.

We invite you to visit us and see what we're doing, and drop off your collections. Maybe you would like to set up a collection point at your parish or place of work? Maybe your parish would like to start a Hub to service your local community?

Marian Green would be happy to help with ideas of how to get started. Get in touch marian.green@live.com.au

The Anglican split: why has sexuality become so important to conservative Christians?



DR MARK JENNINGS *Senior Lecturer in Religious Studies, University of Divinity | Wollaston Theological College*

The newly formed ‘Diocese of the Southern Cross’ has broken away from the Anglican Church of Australia to form a denomination committed to a highly conservative position on sexuality and marriage equality.

Global Anglican Futures Conference (GAFCON), the association supporting the breakaway denomination, claim Anglican bishops ‘were unable to uphold the Bible’s ancient teaching on marriage and sexual ethics’, making their defection necessary.

One question Australians, the majority of whom support marriage equality, may ask is – why is sexuality such a significant issue for the Christians who have left to form this group, and many conservative Christians generally?

According to GAFCON, the answer is ‘orthodoxy’. In the sense used here, orthodoxy refers to ‘right teaching’ (this is broader than the word’s more specific meaning in Eastern Orthodox Christianity). Permitting anything other than heterosexual relations or marriage, GAFCON argues, is a departure from Christianity’s long-held orthodox stance.

However, this understanding of orthodoxy is not ‘ancient teaching’, but new.

The claim that sexuality has always been central to Christianity is shaky

Historically, Christian orthodoxy had nothing to do with sexuality.

The first time there was a need for Christians to define orthodoxy was in the late third century. Around this time, a renegade priest named Arius began teaching that Jesus Christ was an important human being, but not the divine Son of God.

Beginning with the Council of Nicaea in 325 CE, seven Ecumenical Councils of the church were convened in order to establish the orthodox ‘doctrines and dogmata’ – theological statements and principles – about the nature of God and Jesus.



The formal statements of belief were orthodox because they concerned what might be called Christianity's 'logic of salvation' – how humanity was saved from sin and death by Jesus.

'Heresy', or false teaching, was perceived as a threat to the faith's existence.

Not only is the claim that sexuality is central to Christian orthodoxy dubious, but it's not certain same-sex sexuality has always been condemned by the church. Bible scholars such as William Loader and Heather R. White call into question the interpretation of Biblical passages that conservative Christians claim exclude same-sex sexuality.

Historians like John Boswell, Judith C Brown, and Mark D Jordan have shown that while same-sex sexuality was at times prohibited, at other times it was tolerated and even celebrated over the course of Christian history.

So the argument that sexuality has always been central to Christian orthodoxy is shaky. Yet, it seems that for some conservative Christians, this view of sexuality has become more important than doctrines that really are central to orthodoxy, traditionally understood.

So why is sexuality so important to conservative Christians now?

This leaves us with our initial question unanswered – why is sexuality so important for this group of Christians now?

One answer is to be found in the work of the 20th century French academic Michel Foucault.

Foucault was fascinated by how certain ways of understanding and speaking about the world actually shape what we can see and say – making some things very visible and important, while other things become invisible and impossible.

Foucault called this 'discourse', which for him had a broader meaning than our everyday usage. He argued discourse was more than words or discussion on a topic. Discourse includes that, but also the practices, language,

techniques and overall conditions that produce the acceptable 'truth' in relation to something.

In *The History of Sexuality*, Foucault argued sexuality was the discourse of sex, or the set of conditions that create the acceptable 'truth' concerning sex. He observed two such discourses, both emerging in the mid-19th century.

The first was concerned with classifying sexual practices in order to declare some healthy and normal, and others wrong or requiring 'treatment'.

The second was a 'reverse discourse', opposed to the criminalisation of homosexuality and promoting sexual freedom.

Conservative Christians tend to align with the first discourse, firmly holding that same-sex sexuality is opposed to God's 'truth' of sex. In fact, being the ones who have the authority to say what is and is not the 'truth' of sexuality has become a marker of who is 'really' Christian. As Church of England priest and educator Mark Vasey-Saunders puts it, 'an issue that had never featured in any evangelical basis of faith came to represent the definitive mark of authentic Christian identity'.

The conflict that has led to the Diocese of the Southern Cross breaking away from the Australian Anglican church isn't based on ancient teachings, as the new group claim. The ancient meaning of 'orthodoxy' had nothing to do with sexuality, but concerned matters related to the nature of God and Christian salvation.

The position of the new denomination is the result of a modern discursive conflict over the 'truth' of sex. The fact that sexuality has become central in a way it never has been before helps explain why this group decided it was important enough to leave their former church. It couldn't be more important, as in this new 'orthodoxy' the cost of giving ground is ceasing to be truly Christian at all.

Rhythm, Equality, Fittingness

RHYS ROBERTS-BROWN *Formation Student of the Diocese of Perth*



In the final book of his early treatise *De Musica*, Saint Augustine offers us a reminder that we are but humans, playing a particular and limited role in the order of creation. For him, this involves a recognition of our being in time and the frailty of our will and reason, factors that limit our understanding of the order of creation.

When we look upon creation, we see a part of an order. We can know by faith and reason that things tend toward order, but the whole is not ours to see. What we see are the rhythms of creation, the unfolding of the cosmic song. Each of these rhythms issue forth as things within the creation, within time, as the Creator intends. Trees, water, wind are all equal to what they are supposed to be through time, in every moment being given existence by God, shape by the Word and guided through time by the Spirit. They all worship God in their very being, radiating their own beauty and dignity.

Humans, too, are a series of rhythms. It is our distinction among created things, believes the early Augustine, that our rhythms include our ability to freely think about the creation, and thus to be able to discern well and navigate other created rhythms and find our place within them.

Conversely, we also have the freedom to act out of step with creation, to act in destructive and chaotic ways. Insofar as we are attentive to creation, finding in its beauty, dignity and praise of God something to imitate, we play our role in the cosmic song. Insofar as we love created things for our own gain, we lose sight of the role they play in God's order. We opt instead to serve ourselves by taking what it is that pleases us, in excess of what our station within the created order would allow. We do not fit in; we attempt to dominate.

This is, on a very basic level, one way of perceiving our current environmental crisis. We were not always a species of the city and its manifold opportunities for material consumption, including the extraordinary scale of mining that underlies our operations. Nor were we always a species who relied heavily on mass animal agriculture and homogenous monocrops. On a (very) generous read, these things became what they are now because at one time they worked to give us the immediate security we desired, at a scale that provided for

a greater number of people. We expanded our offering as we innovated, giving us other, less necessary but nonetheless wonderful perks in the form of larger homes, the ability to travel further in our daily lives, to travel abroad and to experience more. We have allowed the scale of our operations to expand to the point where they are utterly beyond the human (inhuman?), and it is unclear how we will now produce enough to fulfil our needs and wants, while avoiding further damaging creation.

Even with all our knowledge, our understanding of the natural systems around us, we still seem to not have paid attention to the rhythms, to our place within the creation.

Perth itself is an example; few things are as tone-deaf to the cosmic song as a city that is basically a 150km long suburb on the Swan Coastal Plain.

Augustine's lifelong interests included the shape of the desires that cause us to act destructively, and it is already in place in *De Musica*. Our desire leads us to pridefully assume we know the entire role something plays in the order of creation, which is a hubris caused by our thinking that we know exactly how much of that thing we can safely use for our pleasure. We race to this conclusion about things because our desire to use them for our pleasure is greater than the desire to use them attentively for God's glory. It is, of course, not wrong to feel pleasure, but our desire is also voracious.

We see things within creation we want, and we take them, but they do not satisfy, and we try again, repeating endlessly.

These twin sides of our corrupted desire explain the limpness of sustainability language. We are conditioned by the inhuman systems in which we live to think this is a compromise with the life we would rather be living, minerals we'd rather be mining, money we'd rather be making, trips

we'd rather be taking. We will tell ourselves we take only what we need, while the definition of the word "need" spills over to cover all manner of semantic mountaintops.

The true antidote for this, Augustine instructs, is to love God.

When we love God and seek to live in the context God has gifted us, we seek God's order and seek to act fittingly.

We are attentive to creation, reminded of its beauty, and seek to imitate it for God's glory. It is only in fully seeking this that we become equal with ourselves, fully human, resting in the only desire worth having.



God the Geometer determining measurements of the cosmos, depicted as a crystallized geode containing earth, sun, moon, and stars. 13th Century, Anonymous

Connecting in Conference



THE REVD PETER LAURENCE OAM *Chief Executive Officer*

Not all readers will be aware that the national home of the peak body for Anglican schools is based here in WA at the Anglican Schools Commission Head Office in Mt Claremont. All Anglican schools across Australia are members of Anglican Schools Australia (ASA). Its core purpose is “To serve, support and connect Anglican schools in living their Anglican identity”.

Principals and chaplains, governors and senior staff from every state and the ACT came together mid-August for the Annual Conference. Only a year ago, when Australia was closed domestically and internationally (remember WA’s hard border!), the conference was fully virtual, broadcast from a locked-down Melbourne. At the time, we talked of the joy of gathering face-to-face in Perth in 2022.

With borders open today, it seems an odd decision to have taken. But the decision to be live or virtual had to be made early, and another virtual conference was organised. A point of difference is that most delegates gathered in hubs in their capital city, so that although we weren’t together at the Perth Convention Centre as planned, State and Territory gatherings occurred.

The theme *Lifted in Spirit* was chosen way back in 2019, some six months before the pandemic. We could not have foreseen then the disruption and turmoil that would face the world in 2020 through to today. Some two and a half years later, it was the perfect theme as everyone’s spirits needed lifting, and coming together in the unity of the Holy Spirit connected our schools across the nation from Cairns to Hobart and Melbourne to Perth.

This is not the place to recount the many deeply

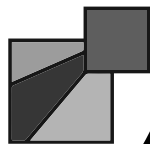


Pictured from top: The Revd Peter Laurence OAM; The Service Panel (from left) Founder and General Manager of The Difference, Zara Torre, Perth College Senior School Counsellor, Clare Hackett, Facilitator, The Revd Richard Pengelley, and Founder and CEO of iyarn, Lockie Cooke.

challenging keynote addresses, thoughtful acts of worship, online discussions and celebrations of Anglican schooling. The one point of note for this article is that our two leading keynote addresses were delivered by two Archbishops: The Most Revd and Rt Hon Stephen Cottrell, Archbishop of York; and The Most Revd Kay Goldsworthy AO, our very own Archbishop of Perth. Both Archbishops spoke from their experiences in and with Anglican schools, as well as their leadership positions within the Anglican Communion. They expressed the central role that our schools play in the Church’s life and mission. Far from being ‘sector ministries’ as others have sometimes described us, Anglican schools sit right smack dab in the middle of the lives of some 160,000 students across Australia.

Not only were the two Archbishops clear about the place of schools within the Church, but ASA clearly affirmed the centrality of the Church in our schools. By having Archbishops Stephen and Kay as our lead keynotes, we were reminded first and foremost that our schools are Anglican communities of faith, learning, worship, care and service.

Treasured days connecting in conference, Lifted in Spirit. We give thanks and pray for all who lead, teach and serve in Anglican schools.



Anglican Community Fund

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Giving back to the Anglican Community since 1966

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To make positive steps towards environmental sustainability, contact the ACF team to see how we can help you and find out the full terms and conditions of our ECO Loans.

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Thread Together - sustaining communities and the environment



BRONWYN HARRIS *Thread Together Program Coordinator, Anglicare WA Op Shops*

Did you know that across Australia one in eight adults and one in six children do not have adequate access to essential clothing? Further still did you know that one third of all new clothing goes from factory to landfill? Anglicare WA has been working to solve both issues since 2021.

In April that year Anglicare WA brought the Thread Together program to Perth. Thread Together saves new clothing from going to landfill by providing these clothes directly to people in need.

Since its establishment in 2021 Thread Together has provided 2,289 people with brand new clothing - diverting 13,367 items from landfill and into the hands of people within our community who really need a hand.

Through Thread Together we partner with hundreds of fashion retailers, including Under Armor, Calvin Klien, Athletes Foot, Sportscraft and RM Williams.

We believe that we can help restore dignity and hope for men, women and children who are going through a tough time by providing the opportunity to choose a complete wardrobe of new clothing. Choosing colours that they like, items that suit their personal style and are appropriate for the season (of life and weather) makes an enormous difference in how someone views themselves.

Thread Together WA connects with over 20 community partners throughout Perth and arranges for our custom-built mobile wardrobe to visit their locations, taking the clothing directly to the people who need it most.

By visiting a variety of community services in a range of locations we provide clothing for people who maybe experiencing homelessness, people who are looking for employment, and for many people facing other challenges in their lives.

It is the people our team meets when out on the road that make being a part of Thread Together



so special. We met Dave in Mid 2021. He is a cheerful guy with a huge welcoming smile. Dave had been released from a stay in prison and was attending a mentoring program to support his reintegration into the community.

While helping him choose some casual comfortable clothing, Dave mentioned that he had been journalling and working on ways to make better decisions. Decisions that reflected who he wanted to be. Dave told us that he

had never owned enough clothing to be able to make choices based on what he wanted to wear; his clothing was a response to necessity, it was always just what he could find that was cheap. Choosing clothing that he liked from the van was a first for Dave and allowed him to think about how he wanted to be seen. Not only was he well-dressed, but he had also found a wonderful way to practice the decision-making skills he had been working on.



Martyrs Appeal 2022

Season of Creation

Give the precious gift of clean water

Give generously to our 2022 Martyrs Appeal so that many more may receive the precious gift of clean water.

Donations to this appeal are Tax-deductible.



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Sustainable services give hope to children and young people



Parkerville Children and Youth Care's vital Child Advocacy Centres have been the result of the Western Australian community coming together to ensure children, young people and families who have experienced child sexual and physical abuse have a safe place to begin their healing journey.

Since the launch of the first Child Advocacy Centre in Australia in 2011, the George Jones Child Advocacy Centre, and the Multi-agency Investigative Support Team (MIST), Parkerville has been committed to growing and providing sustainable services within the centres. We are thrilled to share that through a 5 year partnership, the Stan Perron Charitable Foundation has helped in securing the future of the MIST services provided at the George Jones Child Advocacy Centre in Armadale, the Stan and Jean Perron Child Advocacy Centre

in Midland and a smaller service located in the Perth District Office of the Western Australia Police.

Parkerville Children and Youth Care's Child Advocacy Centres are community-based, family-friendly facilities where professionals from different agencies and disciplines come together to provide specialist wrap-around services for children and young people who have experienced sexual and/or physical abuse, and also to their families where appropriate. Police, child protection workers, psychologists,

PARKERVILLE CHILDREN AND YOUTH CARE

child and family advocates, family therapists and other allied health workers form the MIST who work together to conduct all policing requirements in supportive environments and assist the child or young person to reduce the harmful and long-term impacts of abuse related trauma.

Last year Parkerville Children and Youth Care's Child Advocacy Centres supported 1,280 children and young people who had experienced trauma from child sexual and physical abuse, an increase of 19.63% and the demand is only growing.

With no government funding for the MIST services, Parkerville Children and Youth Care has relied on the generosity of the Western Australian community and organisations to fund the vital wrap-around support and therapeutic services to children young people, and families.

Working in close partnership with WA Police to identify needs, Parkerville Children and Youth Care has agreed that expansion of the MIST and Child Advocacy services to the Southwest metropolitan corridor is likely to be the next step in our expanded service delivery to the Western Australian Community. The funding from the Stan Perron Charitable Foundation not only helps to create sustainability for the

Armadale and Midland centres and Perth service but also allows Parkerville Children and Youth Care to undertake a feasibility study and investigate what we will need to do to begin delivering a MIST and other trauma treatment supports to children and young people who have experienced abuse in that region.

Funding from the Stan Perron Charitable Foundation will also support much-needed research into the outcomes of the service both in relation to longer-term wellbeing outcomes for those children and young people supported through Parkerville Children and Youth Care's Child Advocacy Centres. The research will also be aimed at identifying what impact the MIST and Child Advocacy Services provide to the Western Australian community more broadly.

Parkerville Children and Youth Care Chief Executive Officer, Kim Brooklyn, shared 'We are immensely thankful to the Stan Perron Charitable Foundation for their support and significant contribution towards the operational sustainability of our current Child Advocacy Centres so that we can focus on the need for expansion of our service delivery footprint for the benefit of Western Australian children and young people, and their families, who have experienced abuse.'

We believe that together we can build a community where all children and young people feel safe to dream, to thrive, and to reach their fullest potential.



To learn more about
Parkerville Children and
Youth Care and the Education,
Employment and Training
program, visit
parkerville.org.au.

DONATE NOW

Retaining talent for a sustainable future

SAM DRURY *CEO*



While attracting employees with talent is imperative to ensure we kick the bold strategic goals we've set ourselves at St Bart's, retaining that talent is even more crucial for long-term sustainability and the future success of the organisation.

The sector within which we operate certainly comes with its challenges at the best of times, and the globally felt struggles of the last few years have been a particular test. And yet, the drive, determination, empathy and commitment to our residents, service consumers, each other and the broader organisation that our staff have shown is second to none. I pay tribute to St Bart's staff for going the extra mile to support the people in our services, particularly as demand for our services have increased this year.

I'm also proud to share that our Net Promoter Score has significantly improved since 2020, where our staff now actively recommend St Bart's as a great place to work. That improved score hasn't happened by chance, however, as we have put a lot of effort into improving our culture so that all employees feel valued for the high-quality work they do.

A significant part of our People and Culture work is around recognising and retaining the talent we have in our staff members that will help us secure our future; not only as an employer of choice, but as an organisation that provides the utmost care and support to people who are experiencing or at risk of homelessness.

However, a common thread amongst many NFPs is the challenge of keeping employees engaged and rewarded to a comparable scale with other corporate entities. While it may be true that we cannot offer equivalent salaries as private or government sectors, the drive to do something that can turn someone's life around for the better is a unique point of difference at St Bart's that is an attractive pull for current and prospective employees. Furthermore, the solidarity that comes with working together for a cause continues to reward our staff every day.

I am proud that our commitment to People and Culture has assisted us to record an annual voluntary turnover of staff that sits below the industry average. I am also immensely proud of our unwavering passion for equality, diversity and inclusion; it is the most essential element that allows us to build on the foundations of what we stand for, and it is what will sustain us well beyond our 60th anniversary next year.

For more information about St Bart's or to make a donation, please visit stbarts.org.au or get in touch with us by calling 9323 5100.

God-Talk: Sunshine

THE REVD DR ELIZABETH J SMITH AM *Mission Priest, Parish of The Goldfields*



While the weather forecast for Perth this week is for rain, rain and more rain, the sky in the Goldfields is blue, the wattles are golden, and the temperature today is going to hit 25 degrees.

Don't get me wrong – the house is still cold, being designed more for hot summers than for desert winters. But it feels good to have the warmth of the sun on my shoulders when I go outside. The wildflowers are opening up at last, after bit of rain a couple of weeks ago. In the garden, it's time to pull up weeds and refresh my plantings of kitchen herbs.

It's a different story in January, when the sun gets up early and blasts relentlessly down on people and plants alike. Even the lizards and snakes seek shade in their cool, underground homes. Birds hide away for most of the day until the cool of evening. Trees drop surplus leaves, and shrubs have evolved to reflect more heat than they absorb. The kitchen herbs are relocated to a shady, sheltered corner of the yard. I do everything I can to fend off the sun from my pale, northern European skin: long sleeves, broad-brimmed hat, heavy-duty sunscreen.

Grace, too, shines on us, all year round; but grace is not seasonal. There is no time when grace is in short supply, and no such thing as too much of this good gift that God loves to beam upon us with just the right amount of warmth. What changes, from season to season, is our receptiveness.

Sometimes we hide from grace, screening it out in deluded self-sufficiency. Grace is a



handout for the lazy or the tragically deprived, we assume; and we shrug it off, rehearsing the platitudes about the Lord helping those who help themselves, while striving ever harder in our own strength. Sometimes we huddle away from grace, blanketing ourselves with thick layers of shame and unworthiness. Grace is a reward for people who have already pleased God, we assume; while we have nothing to offer that could possibly be acceptable. We shrink into paralysed passivity.

Yet no posture of ours can stop the generous, indiscriminate, utterly consistent shining of grace for each and every child of God. Not anything that we do, or fail to do. Nothing that we are, or fail to be. Wherever you may place yourself, through fear or shame or pride or earnest diligence, grace seeks you out. Grace shines for us, night and day, and waits for us to unfurl, to venture out, to uncover the heart and switch off the circuit in our mind that judges either ourself or our neighbour as unworthy of it.

So when it is too cold, too wet or too hot to leave the house, perhaps I can take these seasonal variations as a reminder of God's absolute constancy towards me. Perhaps I can sit quietly and feel the warmth of grace on my shoulders, at just the right temperature for healing and hope.

A Reflection

THE REVD BEC BYDDER

The Revd Bec Bydder, a Deacon in the Anglican Diocese of Perth and has served as an ecumenical chaplain in women's prisons since 2019. She wrote the following devotion after reflecting on her ministry.

“But for I am a woman should I therefore live that I should not tell you the goodness of God?”

In 2017 I met a woman in her cell. I could not predict how this woman would go on to teach me, to challenge me and to embrace me. She led me through a reformation of how I understood myself. She led me to see how God sees me. She led me to understand how God loves me, and held me while I learnt how to believe I deserved it, and how to allow myself to let that love in.

She was a similar age to me, that significant age of 30. Yet she sat with wisdom and strength well beyond her years. Society had isolated her, yet many found themselves reaching out for her guidance. They saw beyond why she was in a cell. She appeared to lack her own identity; she was merely known by her circumstances. Yet I learnt to know her so very dearly that names were a formality not needed in our intimacy.

She taught me how to sit,
how to hear,
how to listen,
how to be still.

She showed me love like I thought I had known, love that I thought I had mastered and could control. She proceeded to illuminate the truth to me, that such love can never be tamed. She made me feel foolish, yet never embarrassed.

She taught me how to want more for myself without selfish motivation. She showed me how inviting God into my life ahead of earthly desires, supersedes any motive that is self-directed, self-guided and self-understood.

She stripped away at my arrogance. She showed me all the ways and places that God already dwells. She opened my eyes and mind to see that I don't step into any prison or indeed any place by bringing God with me.

But rather that I am simply playing catch up, that I will find God already dwelling in the places humans try to control. Fences, barbed wire, walls, and isolation can be all overcome by the greatness of God's love. We are powerless to the extent of God's grace and love. Thank God.

I am privileged to have met this woman in a cell. I am privileged to attend and minister among the incarcerated women of the state, all sentenced to spend time in a cell. The privilege has been in the lessons I have already learnt, and for the lessons I'm yet to be taught.

Being among the women that our society would rather forget, reminds me just how much God works subversively. Because those women show God's love in their actions, hospitality, care, and sharing.

The little and the big exchanges of God happen at all times.
For this we know, and for this we don't understand.
In every moment, every breath of life - whether the beholder knows it or not, they are dearly loved.



A stained glass window depicting St. Julian of Norwich (c. 1342 - c. 1416 CE) in prayer. From the Norwich Cathedral in England

In 2017 I met a woman in a cell.
In 2017 I met Julian of Norwich, but it was from within my own cell that we met.

As I read, re-read, listened, painted;
Julian revealed to me the walls I had put up around myself,
Julian revealed to me that I could begin a gentle lift to peek up above those walls,
Julian revealed to me to see beyond, to see what could be.

It took the structures of prisons, and the wisdom of a humble woman from another time so very distant from my own, to show me how I had built my own prison, especially around my heart. I was so very broken; I was so very hurt.

Julian helped me to hear the invitation of a question I needed to ponder;
Did I want to be released; did I want freedom from the cell I had created for myself?

Through her words, and her invitation to listen more attentively to God's words with love for me.

When I was strong enough, I granted parole to myself, from my own imprisonment.
When I was weak enough, I allowed God to be the lead of my life.

Love was God's meaning, and love is my meaning.





Sustainable development - back to basics



IAN CARTER AM *Member, Social Responsibilities Commission*

I remember when the terms “sustainable” first started to be widely used during the 1980’s. We talked about it in many ways and it was often broken up into Economic, Social and Environmental Sustainability, and we started developing frameworks and academic programmes which explored what it all meant to all of us on this fragile planet.

Governments at all levels; businesses; and the community started using these terms in their strategic planning and their actions. We asked ourselves whether what we were doing was capable of being sustained into the future. A lot of it was about the environment but it was also about poverty and inequality, urban design, peace and justice.

Fast forward to today and we are surrounded by debates and thinking focused most strongly on Climate Change. The United Nations has created the 17 interlinked Sustainable Development Goals (SDG’s) which are to be used a focus for the globe to change what we are doing now and

moving to new approaches. The SDG’s are;

No Poverty; Zero Hunger; Good Health and Well-Being; Quality Education; Gender Equality; Clean Water and Sanitation; Affordable and Clean Energy; Decent Work and Economic Growth; Industry, Innovation and Infrastructure; Reduced Inequalities; Sustainable Cities and Communities; Responsible Consumption and Production; Climate Action; Life Below Water; Life on Land; Peace, Justice and Strong Institutions; Partnerships for the Goals.

It’s a huge agenda for the globe and for nations and for all of us!

ADVOCACY COMMISSIONS

So, what do we do in the Anglican Diocese of Perth? Most importantly I think is to prayerfully and practically incorporate reflections and actions on these agendas into our daily life. The Anglican Consultative Councils Five Marks of Mission are part of the Mission 2020+ Plan for the Diocese. We are called to:

1. Proclaim the Good News of the Kingdom
2. Teach, baptise and nurture new believers
3. Respond to human need by loving service
4. Transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation
5. Strive to safeguard the integrity of creation, and sustain and renew the life of the earth

On a day to day basis, whether we are thinking about our family and loved ones, our parish community, or the Agencies and Commissions of the Church we are all called to transform this globe in all its interlinked elements.

The Frameworks from the UN Sustainable Development Goals and the Five Marks of Mission are clear in their calling. We have a lot of work to do before we reach these Goals.

Solar, wind and other forms of power generation; a plastic free globe; lifting people out of poverty and oppression; planting trees; ending homelessness; recycling initiatives; sustainable transport options; rainwater and grey water; - the list goes on and we have no excuses not to act.

One of my favourite cartoons depicts two animals sitting on a log. One says to the other "Do you sometimes wonder why God allows poverty, famine and injustice when he could do something about it?" the other animal says " Why don't you ask him" to which the other animal says " Because I am afraid that he might ask me the same question!"



MOVEMENT FOR THE ORDINATION OF WOMEN

bringing change and understanding

UNFINISHED BUSINESS CELEBRATING ANGLICAN WOMEN'S MINISTRY IN AUSTRALIA

16-18 September 2022 | Christ Church St Laurence, Sydney

It's 30 years since Anglican women were first ordained as priests in Australia.

The Movement for the Ordination of Women Australia is organising a conference in Sydney to recognise the struggle for Anglican women's ordination in Australia, celebrate the courage and service of ordained women, and honour those who have fought for women's ordination over many years.

The program is still being finalised, but speakers who will be addressing the past, present and future of women's ordained ministry include:

- Dr Julia Baird
- Professor Eileen Baldry AO
- The Revd Val Graydon
- Ms Anne Hywood
- The Revd Canon Professor Dorothy Lee
- The Hon Keith Mason AC QC
- The Revd Dr Lesley McLean
- The Revd Dr Colleen O'Reilly AM
- Dr Gwenneth Roberts
- Dr Jacqueline Service
- The Revd Elisa Helen Waterhouse csc

Program and registration details will be posted on the MOW website as they become available
mowatch.com.au

‘We need younger people to mow the lawns.’



MRS JULIE WARD *Chair, Anglican Children and Youth Ministries Commission*

In Australia, we, by and large, have a geographically defined parish system, expecting the local Anglican church to provide for the spiritual and sacred needs of the community. The old “Hatches, Matches and Dispatches.” This is both helpful and unhelpful, but it provides parishes with a framework for engaging with the community. Connecting with the community surrounding the church building is vital at this time and in this place. It is critical for us, the church, and also the community.

Let’s look at some different aspects of sustainability in this context.

1. For a parish to survive and be around for the next generations, that is, to be sustainable, it needs people and money. That is the equation. But, sometimes, other factors intervene and make that equation challenging to meet.
2. Sometimes, the community itself suffers a slowly evolving, negatively impacting event. For example, some rural and regional

parishes once flourished as part of a prosperous and busy community, but economic events changed, and the community became depleted. No longer a flourishing town and surrounds, all social and physical structures and services are impacted, including the church. In metropolitan suburbs, changing demographics can hit the church and community hard. The church can play a role in building a resilient community able to evolve into something new.



3. A catastrophic event, like a bushfire or flooding, might affect the area. For a parish to bounce back from such an event, it needs strong links embedded in the community that gives its name to the parish. This is resilience and is contextual to the natural and social environment. Each parish needs to know its community and be part of it. A beachside parish faces different social and environmental issues than a hills parish, a developing suburban area, or a rural and regional parish.

What does this mean to our parishes and the almost universal desire to attract younger members?

Maybe the equation of people plus money is not enough; maybe there is more work to do on the streets and gathering places in our communities. And can we make our church buildings and grounds gathering places?

Most congregations want younger people to come, and while that is a good thing to want, the following points should be noted:

Firstly, parishes should reflect the composition of their community.

Secondly, the church's role is to spread the good news to everyone, benefiting everyone.

Thirdly, societal norms, expectations, ways of relating and even the use of language change over time, and younger people bring that with them and help make the church continually relevant and understood.

Fourthly, for the intellectual, social, physical and life skills every person brings with them. It's not just mowing the lawn; it's the networks behind the people, the creative new ideas for fundraising, social events, the nativity play and so on.

And finally, it makes for a more exciting congregation and parish.

So how? Like growing a large, shady tree, the answer may be a slow ongoing process.

Like a tree, the congregation may need to provide the equivalent of shelter, food, shade and beauty to a range of people.

That could be non-Sunday morning worship, access to social networks, a safe place, learning or active service.

We are right to want to see children, young people and young adults in our parishes. Still, we need to ask the why and the how questions because needing someone to mow the lawn or populate the nativity service is not sufficient for the long-term viability of the parish.



Hospitable Kingdom sculpture at St Barnabas, Kalamunda

Our Rich Liturgical Heritage

THE RT REVD DR PETER BRAIN



A collect to sustain us

O God, you declare your almighty power chiefly in showing mercy and pity: mercifully grant us such a measure of your grace that, running in the way of your commandments, we may obtain your gracious promises, and be made partakers of your heavenly treasure; through Jesus Christ our Lord. Amen.

(Ordinary Sunday 26 APBA)

Originally set in the BCP for The eleventh Sunday after Trinity, this prayer sets forth a way of discipleship that will shape and sustain us. There is nothing in this world as precious and sustaining as God's mercy and pity demonstrated in the Cross and experienced by us in our new birth. This supernatural work of the Holy Spirit, which led to our repentance towards God and trust in Jesus Christ as our Lord and Saviour fills our hearts with gratitude, our minds with a new desire to honour, rely upon and glorify God in all we do. For this reason we are taught to ask God for *such a measure of your grace for the primary purpose of running in the way of your commandments*. There is no hint in either the Bible or our liturgies of cheap grace, a grace terminating upon us or

encouraging us to live in any other way than obedience to God's commandments.

Saving grace must always show itself in sanctifying and serving grace.

John Piper puts this in another way speaking of 'sin cancelling and sin conquering grace'. The words of W H Griffith-Thomas: 'I will not work my soul to save; For that my Lord has done; But I will work like any slave; For love of God's dear Son', recognises that the grace which brings us a deep assurance of our standing with God, will also sustain us to the end. Like riding a bike we cannot stand still as believers: not only because 'there is a work for Jesus none but you can do'

but with hearts being constantly reformed and renewed, we cannot do anything other than run in his way, with an ardent anticipation of our *heavenly treasure* and the fulfilment of God's *gracious promises*.

One example of this is seen in another Collect for (21) September, that of St Matthew. The petition: *free us from all greed and love of riches so that we may follow the steps of our Lord Jesus Christ in the way of self-giving love* reminds us of one vital area of transformation required of us rich Christians who daily breathe the air of consumerism.

Greed cannot be removed unless it is replaced with the self-giving love of our Lord and Saviour.

Not only is this vital to our own health and testimony as believers and denominations, but to our Australian community, so obsessed with riches that we are becoming morally bankrupt, desperately unhappy and dissatisfied. Entitlement thinking and living can never be ameliorated by church resolutions for modest spending or calls for government action on sustainability. Sustainable September, whilst providing a good reminder of the effects of our affluent lifestyle, can only prosper on the

back of immense personal gratitude to God for his *immeasurable love in the redemption of the world by our Lord Jesus Christ, for the means of grace and the hope of glory*.

Once this grace grips us we want to give *hearty thanks... for all the blessings of this life*, open our wallets and intentionally wean ourselves from the unnecessary trappings of luxury that so easily define and enslave us.

When greed gives way to generosity, covetousness to contentment and self-centredness to other-person-centred lifestyle, we not only help in our small way to sustain our environment and shrinking resources but sharpen our testimony to our increasingly unhappy and acquisitive culture.

With our mental health improved by gratitude and contentment, we increase in the inexhaustible riches of Christ and His Spirit.

This growth in grace prospers us, our churches, board rooms, places of work and communities. These real riches, commended by our Lord's teaching and example alone can be banked upon to sustain us, increasing only as they are lived and shared.

SYNOD 2022

8-9 OCTOBER

HBF Stadium, Main Arena, Stephenson Avenue, Mt Claremont

Saturday 8 October
Commencing at 8.10am

Sunday 9 October
Commencing at 12.30pm



DEADLINE FOR SYNOD BUSINESS: NOMINATIONS FOR ELECTION

to be received by the Registrar at Diocesan Office by 5.00pm on Wednesday 28 September 2022

For further information, please contact Susan Harvey, Synod Co-ordinator 9425 7200 or synod@perth.anglican.org

Nor'West Postcard

JOCELYN ROSS OAM



In one weekend, a new Bishop and a new Dean! The Diocese of North West Australia is thanking God for the election of the Ven Darrell Parker as its 8th bishop. Darrell is currently the Senior Minister of St Paul's Anglican Church, Tamworth in the Diocese of Armidale, NSW. He has extensive experience in regional/ remote ministry and ministry among indigenous Australians. He is firmly committed to the gospel and proclaiming Christ. He seeks to bring God's revealed Word to bear on people inside and outside the church through preaching, teaching, love, witness and discipling. He is married to Elizabeth and they have four adult children. Elizabeth is the daughter of former DNWA Bishop, Tony, and Judith Nichols.



Clergy and laity met for dinner, a service and the opening of Synod on Friday evening, 26 August at St George's, Bluff Point, coming from as far north as Kununurra, Broome, Port Hedland by plane, and others by car from Newman, Wickham, Karratha, Exmouth, Carnarvon, Kalbarri, Mullewa, and Dongara. The Synod had two nominations to consider, and had the advantage of viewing Zoom interviews with each one, which aided the presentation process. Following due consideration and prayer on Saturday morning, the election process was concluded in one session, and Archdeacon Darrell Parker was declared Bishop Elect of the Diocese. A phone call quickly confirmed his acceptance.



On Sunday 28 August The Revd Lachlan Edwards was installed as the 11th Dean of Geraldton in the Cathedral of the Holy Cross, in a service which included all but one (ill with covid) of the clergy of our Diocese, The Very Revd Darryl Cotton of Bunbury, Wayne and Catherine Blennerhasset, (Exmouth friends now living in Perth), and other visitors. The service was led by Diocesan Administrator, The Ven Paul Spackman. Canon Lindsay Copeman, Canon Ray Arthur and Canon Bill Ross with Churchwardens Martin Ballinger and Brett Hiscock presented Lachlan Edwards to be installed as our new Dean.



Earlier this year, Newman Parish suffered from numbers of people leaving and now Exmouth Parish has had seven of their small congregation leave. Archdeacon Simon Robert's wife Alison has been meeting monthly via Zoom with the ministry wives in the Pilbara. They each take a turn leading the session and encouraging each other in their faith, then share prayer points and pray for each other. Simon, along with many other clergy from the North West, attended the Perth Gospel Partnership Conference in Perth, which provided welcome encouragement as they focused on the application of God's word to their preaching. In August, Diocesan Registrar Khim and Eugenie Harris and Archdeacon Paul and Melinda Spackman travelled to Canberra for the GAFCON Conference.

For it is God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. - 2 Corinthians 4:6

For more news about the North West visit anglicandnwa.org | [@northwestanglicans](https://www.instagram.com/northwestanglicans)
or sign up to receive the North West Network magazine

Bunbury Bulletin



THE VERY REVD DARRYL COTTON *Dean of Bunbury*

Cathedral Deans meet in Western Australia Australian Deans Conference discusses Covid-impact, calls for urgent Climate Crisis Action, and commits to continued collegiality in the light of threats to church unity

Cathedral Deans of the Anglican Church of Australia met for their first in-person conference since the beginning of the Covid pandemic. Following two years of virtual tele-conferences, the Deans met at St Boniface Cathedral Bunbury, Western Australia, at the invitation of The Very Revd Darryl Cotton, Dean of Bunbury.

During their four-day conference, Deans reflected on the impact the Covid pandemic had had on their cathedral communities. Many cathedrals had successfully transitioned to a hybrid model of worship, maintaining the video-streaming systems they introduced during lockdowns, which now enable vulnerable and older members of their communities to access worship regularly from their homes. Dean of Sydney, The Very Revd Sandy Grant, said: 'It was encouraging to hear how cathedrals were making good use of technology through and beyond COVID to make the gospel of Jesus known'.

As in previous years, the Deans' conference provided an affirming and collegial environment for sharing and exploring together the unique challenges of Cathedral ministries. Senior Dean, The Very Revd Dr Peter Catt, said: 'Over the years the Deans have developed a community characterised by deep trust and collegiality. This allows us to support one another despite some significant differences in theology and approach to ministry. This is rare commodity in the church'. The Conference welcomed seven Deans appointed since the last in-person conference held at St John's Cathedral Brisbane in 2019: The Very Revd Michael Davies (Ballarat), The Very Revd Sandy Grant (Sydney), The Very Revd Mark Hawkes (Willochra), The Very Revd Keren Terpstra (Gippsland), The Very Revd Dr Kenneth Lay (North Queensland), The Very Revd Thomas Leslie (Riverina), and The Very Revd Rob Llewellyn (Darwin). Dean of Gippsland, The Very Revd Keren Terpstra said: 'The Deans' Conference was an excellent opportunity to connect with the wider community of national deans and to learn from the rich experiences of others'.

During their conference, Deans addressed the urgent need for positive climate action.

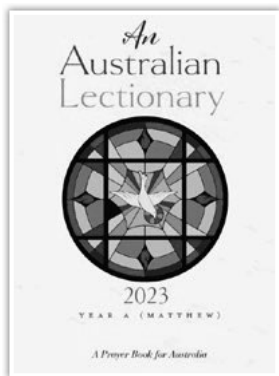
As businesses, homes and churches across Australia face the impact of a changing climate, faith communities have responded by providing relief and practical support. Many Cathedrals have implemented measures to mitigate the climate crisis by sourcing energy from renewable sources, and harvesting solar and thermal energy. Deans affirmed their call to government leaders to implement the recommendations of climate experts to reduce carbon emissions to ensure a safe and sustainable future, by halving carbon emissions this decade, transforming energy supply to 100% renewable sources, and investing in programs that mean that no community is left behind; this should include foreign aid for mitigation of any deleterious effects and sustainable energy security for developing nations.

As the Deans met in Western Australia, many bishops of the Anglican Communion also gathered in Canterbury for the Lambeth Conference. Deans discussed the divisions facing the Anglican Communion, that threaten the unity of the Anglican Church of Australia. Deans recommitted themselves to respectful listening of different viewpoints and to support the ministry of Anglican Cathedrals across Australia, recognising especially the challenges facing regional cathedrals and dioceses. Dean of Newcastle, The Very Revd Katherine Bowyer, said: 'The strength of our gathering is in the diversity of understandings we bring to our shared experience. In this way we support, strengthen, and resource each other for ministry'.

Reflecting on the success of the first in-person conference since the Covid pandemic, host Dean Darryl Cotton said: 'This has been an historic conference, as the last time Deans visited Bunbury was thirty years ago. Seeing the College of Deans come together after three attempts to meet in person has been a blessing both for the attenders, the Cathedral community and Diocese of Bunbury as St Boniface Cathedral celebrates its Diamond Jubilee in 2022.'

The Cathedral Deans of the Anglican Church of Australia will meet again next year, at St Paul's Cathedral Melbourne, from 27-31 July 2023.

REVIEWED BY SHIRLEY CLAUGHTON



An Australian Lectionary 2023
Year A (Matthew) A Prayer Book for Australia

RRP \$15.95 (discount of \$14 for parishes, clergy, students and bulk orders)

The on-line word game WORDLE has suddenly found its way into over two million people’s daily routine. It is remarkable that a pleasant, mildly challenging, slightly addictive game is so appealing.

Earth Hour (26 March) is a global initiative which has attracted over 7,000 cities in 190 countries, where lights are switched off for one hour from 8.30pm. It is one of the most exciting projects for Sustainability and started in Sydney in 2007. It is amazing how this now has global recognition, and from the website, it is ‘the

world’s biggest movement to protect our planet’.

The significant World Day of Prayer is held on 4 March each year, involving about 170 countries. Next year the host country is Taiwan. Read the inspiring story about World Day of Prayer, resource packs, photos and stories can be seen on the website worlddayofprayeraustralia.org.

These global initiatives, together with worship, prayer, zoom link-ups and local gatherings remind us how important is Community.

The Revised Common Lectionary is another example of this, where agreement was reached in 1992 for use of a common lectionary amongst most churches, so we are aware that those in the Anglican Communion will be using the same readings and themes every Sunday – this can evoke a meaningful and powerful awareness.

The new lectionary publication (2023) has an appealing cover, with the contents following the familiar table layout. The Lectionary is more than a calendar, the introductory pages are worth reading to recount its background as well as how to make best use of the lectionary. A short course in liturgy! The print version, being small, portable, inexpensive and easily obtained, continues to be the choice of most parishes, but it is commendable that the publishers are making electronic versions available in a different format.

An **electronic version** of the Lectionary (and APBA) is available with a subscription to epray, and this is available from broughtonpublishing.com.au.



Another Broughton Publishing initiative which has taken on a fresh look, is the **Anglican Church of Australia Directory**. Last year it appeared in an updated, more attractive book form and now is in both book form and, wonderfully, online.

The online and print versions will be available later in 2022. Online will attract an individual subscription of \$30 pa and a group (up to 6 people) of \$80.00 pa. The print version will be \$80. Enquire at anglicandirectoryaustralia.com.au or broughtonpublishing.com.au. Please contact Broughton Publishing for all online and epray.

The **print version** of the Directory only will be available to purchase from St Johns Books. We have found that any parishes and individuals find the convenience of a print resource an advantage, this being confirmed in the large number of print versions we sold last year!

The 2023 Lectionary and Directory are now available at St Johns Books

Orders received via email (books@stjohnsbooks.com.au) and these will be posted or collection at an address in Fremantle can be arranged, but St Johns Books no longer has a shopfront.

Parish of Moora

NAOMI LAM *Diocesan Archivist*

In archives, we are currently working on the collection of the Parish of Moora. The collection includes service registers, baptism registers, marriage registers and minute books from as early as 1914.

In 1909, a petition to form the Parochial District of Moora was issued to Bishop Riley. The petition had thirty-three signatories and came with the support of Gingin Parish who previously conducted services in Moora. The Revd FW Gunning was the first to be appointed to Moora in 1909 and continued in the role until 1921 (Anglican Diocese Perth Archives).

The Church of St James was consecrated by Bishop Riley on 15 November 1911. It was named the Padbury Memorial Church as a memorial to William Padbury, 'whose charitable works would therefore be kept green in the minds of the people' (The Padbury Memorial Church, 1911).

The building itself was described as designed in the early Christian style of Gothic architecture and built of local stone (St James' Church Moora, 1911). The architect was also said to have 'devoted particular attention to acoustics and ventilation, with the most satisfactory results' (St James' Church Moora, 1911).

The rectory was built at the same time as the church. 'The Revd F W Gunning had lived in a tent when he became the first appointee to the parish in 1909' (Doncaster, nd, pg2).

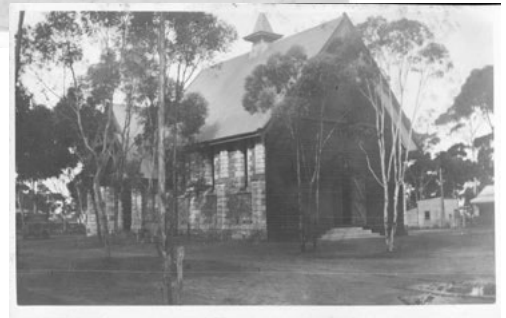
The service registers in the collection provide statistics on the early years of the parish. In 1928 Evensong services were attended by

between 60 and 80 people. The Christmas Evensong service was attended by 163 people (Anglican Diocese Perth Archives).

The service registers also detail the distances travelled in conducting services in other centres within the parish. These include Watheroo, Milling, Coomberdale, Walebing, Marbro, Bindi Bindi, Dandaragan, Berkshire Valley, Round Hill, Piawaning, Badgingarra and Cervantes (Anglican Diocese Perth Archives).



(Left)
St James
Church Moora



(Right)
Rectory Moora

References

2009/00002/031 Moora Parish Boundaries, Anglican Diocese Perth Archives

Doncaster, Fr Ted (nd), Moora the Church of S James corner Roberts and Clinch streets, Anglican Diocese Perth Archives

The Padbury Memorial Church. (1911, November 17). Midlands Advertiser 17 Nov 1911 - [THE PADBURY MEMORIAL CHURCH. - Trove \(nla.gov.au\)](#)

St James' Church Moora. (1911, November 20). The West Australian 20 Nov 1911 - [ST. JAMES' CHURCH, MOORA. - Trove \(nla.gov.au\)](#)

SE/00723/0001 Service Registers, Anglican Diocese Perth Archives

Recycled Settler



THE REVD TED WITHAM

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.

Clues

ACROSS

- 1., & 8 across. Just a blonde way of trading. (4)
- 2. The sun as it rotates manages to keep it going. (7)
- 8. See 1 across.
- 10. Across the city of Tyre sit the retreads. (5)
- 11. Neither will I back Ron! (3)
- 13. Recreate icons as hedgehog popstar. (5)
- 16. Jesuits' godliness to begin with. (2)
- 18. An article from Chad on Coronary Heart Disease. (3)
- 19. Tree growing in a helmet? (3)
- 21. Start to row into Australia's neighbour. (2)
- 22. The rind I peel, says the lemur. (5)
- 24. The wild sea or chocolate biscuits? (6)
- 26. Twist canula into the gap. (6)
- 28. Sprinkle herb at God's way of creating life. (6)
- 29. Be with the start of Indian cinema. (2)
- 30. Spar quetched across the wooden flooring. (7)
- 32. Anglicans online receive high honours. (2)
- 33. Disturb tours. (5)
- 34. Being mean right away, begin confession of sins. (3)
- 36. A faun in the wild for animalia. (5)
- 39, 41, 42, 43 & 45 across. Will tempers be volatile as Djilba ends? (9)
- 46. A global weekend about gaining a good understanding. (13)

1			2	3	4	5	6	7			8	9
				10								
					11							
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16	17		18				19		20		21	
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				33								
					34							
35				36				37				38
39	40		41			42		43	44		45	
46												

DOWN

- 1., & 9 down. The shofar muted across the cultivated land. (4)
- 3. The ute right away sings 'doh'. (2)
- 4. Talk to upset Syd on church council. (5)
- 5. Maestro not cut across spending on cryptocurrency. (4)
- 6. Where eagles nest ere I a brood find. (5)
- 7. To be in Israel! (2)
- 9. See 1 down.
- 12. Cut of your jib, lad, to end winter in WA. (6)
- 13. Ran his touring circus in Southern Mesopotamia. (6)
- 14. Declare the wine transcends all expectations. (6)
- 15. Rabbi Shophar was a bridge to the senior priest. (6)
- 17. China's foreign minister backed into biting more than he could chew! (4)
- 18. Equine rump in unscrupulous position. (4)
- 20. Welcome eternity through the assembly. (4)
- 21. Back at or on the schedule. (4)
- 23. Washington not in a state. (2)
- 25. Initially rated as your ABC offshore. (2)
- 27. Faro mainly wafted perfume across. (5)
- 28. Nab us anyway in South Korea. (5)
- 31. Lined up as prompted, I hear. (6)
- 35. I out of the improvised skit express disapproval. (3)
- 36. For the Lord, initially. (3)
- 37. American Methodist Episcopal. (3)
- 38. Right away, Sire: I fear your anger. (3)
- 40. Left off end of letter. (2)
- 41. Points to place of worship. (2)
- 44. Tips for biblical archeology. (2)
- 45. Gel right away with Hebrew's God. (2)

See page 41 for solution

ANTHONY HOWES

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



As I have said before, I meet many dedicated arts practitioners and supporters through the arts and entertainment programme I present on Capital Radio 101.7 FM each Saturday. One thing stands out in the 'best' of them: their total dedication to the community, through the art form they espouse. One such is Kevin Jackson, a spokesperson for the **Australian Decorative and Fine Arts Societies** (ADFAS). ADFAS WA is this city's association which is one of 38 ADFAS Societies and 6,500 members across regional and metropolitan Australia. As we enter the last months of this year's schedule, Kevin told me about the two final examples of this year's programme of 12 lectures. On 8 October Charlotte Nattey will speak and illustrate her lecture entitled **Pearls: Dewdrops from the Ocean**: the romance of this gem as they are depicted in paintings and myths from Persia, Rome, Byzantium, Europe, India and China.

On 19 November Professor Geoffrey Lancaster AM's lecture is called **How Piano Is Your Forte?** As ECU/WAAPA's curator of the nation's most significant early keyboard selection, Professor Lancaster has a wonderful story to relate, with colourful histories attached to every instrument. ADFAS lectures are held in the State Library of WA Theatrette, 25 Francis Street, Northbridge. And, as Kevin always hastens to tell me, there are plenty of cafes in the area to cater for all tastes before and after each lecture!

In his last interview with me, Kevin spoke passionately about the ADFAS Perth Youth Art Awards. These awards support young aspiring Perth artists in the development of their visual arts practice for projects such as the creation of a work, or an exhibition, in the fields of drawing, painting, printmaking, collage, video, photography or sculpture. The awards differ from many in that they do not judge a completed piece of work but rather how the awarded money will bring a creative idea into fruition. Applications close 30 September 2022. The awards carry prize moneys of 13 -17 Junior category - \$500. 18-24 Young Adult category - \$3,000. Full details are on the ADFAS PERTH website; as is the information regarding membership and individual lecture fees. From what Kevin tells me, the programme for 2023 is shaping up to be another exciting one, so - watch this space and listen to Capital Radio!



September will certainly bring a few warmer moments than experienced last month: albeit, that certainly is to be felt best at a theatre where that joyous classic **Anne of Green Gables** is being brought to life as a youth musical. It features the book's unforgettable characters and the comical adventures of orphan Anne Shirley. Author, Lucy Maud Montgomery's novel has been adapted

by Janet Yates Vogt and Mark Friedman and is directed for The Stirling Theatre by Fran Gordon, who said: This is a heart-warming story about the importance of love, friendship, forgiveness and family. The production plays at 7.30pm on 16-17, 22-24 and 30 September and 1 October with 2.00pm matinees on 18, 24-25 September. Tickets from www.trybooking.com/BUQHO. Stirling Theatre is on Morris Place, Innaloo.

'Downstairs at the Maj' will provide another heart-warming experience from 22-24 September.

The Songs That Got Away, starring Johanna Allen, accompanied by pianist Mark Simeon Ferguson, is a musical play based on the life of American composer Harold Arlen, who wrote hits of the 1930s - Stormy Weather, That Ol' Black Magic, and Paper Moon - yet remained an enigma, while the women who sang them became household names - including Ella Fitzgerald and Judy Garland. Book to see this foremost Australian singer, Johanna Allen, at www.artsculturetrust.wa.gov.au



A New Era for Theological Education



THE REVD CANON DR PHILIP RAYMONT *Chair, Board, Wollaston Theological College*

Wollaston Theological College joins the University of Divinity

On Friday 26 August the University of Divinity announced it was delighted to welcome Wollaston Theological College as its newest College and first College in Western Australia. The University noted that the relationship between Wollaston Theological College and the University reflected a significant investment by the Diocese of Perth, offering new opportunities to churches and communities in Western Australia. With the establishment of a University of Divinity College in Perth opportunities are created for current and future students and scholars based in Western Australia from a wide range of churches to attend events and seminars and undertake study on campus.

Since 2020, Wollaston has been an education partner with Trinity College Theological School, enrolling students in the University of Divinity through Trinity and creating the basis for this next step in partnership. Students will be able to study at the University of Divinity directly through Wollaston Theological College from Semester 1 2023.

The Most Revd Kay Goldsworthy AO, Archbishop of Perth, said: "The Diocese of Perth is delighted to be part of this new partnership. We look forward to strengthening the theological education of lay and ordained Anglicans in order to teach, prepare and equip Anglicans to be God's church for God's world with grace and generosity. This is an important investment by the Diocese of Perth in the wonderful future of the Anglican Church and reflects great confidence in the work of Wollaston College here in Western Australia".

Professor Peter Sherlock, Vice-Chancellor of the University said: "The University celebrates its new partnership with Wollaston and the Anglican Diocese of Perth, and the rich and diverse contributions staff and students will make in the years ahead to theological education and research. I welcome the opportunity to work together to meet the many spiritual needs in the churches and wider society, especially in Western Australia".

On Sunday 22 August, in the presence of members of the Board, staff, and students, and the Vice-Chancellor of the University of Divinity, the Archbishop commissioned The Revd Dr Raewynne Whiteley as Warden and The Revd Dr Christy Capper as Deputy Warden of the College. During his visit to the College Professor Sherlock presented a public lecture at Wollaston entitled, 'Learn to Live: The Future of Theology in Australia' on Wednesday 24 August.



AROUND THE DIOCESE



In celebrating this historic partnership, The Revd Dr Raewynne Whiteley said: "We at Wollaston are looking forward to the new opportunities that our partnership with the University of Divinity will bring as we seek to continue to develop theological education rooted in our particular contexts in Western Australia, integrating academic rigour and ministerial practice to equip people, both lay and ordained, to use their God-given gifts to serve God in church and society".

The admission of the College to the University followed a process of rigorous assessment, during which the College demonstrated its capacity to meet the academic, governance and financial obligations required to deliver Higher Education as a member of the University.

The University of Divinity has as its vision 'that together we empower our learning communities to address the issues of the contemporary world through critical engagement with Christian theological traditions'. The University operates as a collegiate university in which colleges partner with the University and with each other to advance common purposes in education, research, and other activities for the benefit of students, graduates, staff and the churches, communities, and organisations they serve.

In becoming a member of the University of Divinity Wollaston Theological College joins with colleges of most Christian traditions: Australian Lutheran College, Adelaide; Catholic Theological College, East Melbourne; Eva Burrows College, The Salvation Army, Ringwood, Victoria; Morling College, Baptist, Macquarie Park New South Wales; Pilgrim Theological College, Uniting Church in Australia, Parkville, Victoria; St Athanasius College, Coptic Orthodox, Donvale and Melbourne; Stirling College, Churches of Christ, Mulgrave, Victoria; Trinity College Theological School, Anglican, Parkville, Victoria; Whitley College, Baptist, Box Hill, Victoria, and Yarra Theological Union, Roman Catholic, Box Hill, Victoria. At the beginning of 2023, St Francis College, the Anglican Theological College in the Diocese of Brisbane, will join.

The decision to become a member of the University of Divinity came about after Murdoch University decided to no longer offer its theology program. Faced with this decision by Murdoch University the Board of Wollaston Theological College considered and investigated thoroughly alternate relationships, including working with the Australian College of Theology, Charles Sturt University, and Notre Dame University. Having decided that the University of Divinity would be the best partner, arrangements were made in the first instance for our students to undertake their studies with the University through the long established and well-regarded Anglican Theological College in Melbourne, Trinity College Theological School. That this arrangement came into existence so readily and smoothly is in great part due to the

support and enthusiasm of The Revd Canon Bob Derrenbacker, Dean of the Theological School, and Dr Peter Sherlock, Vice-Chancellor, University of Divinity. The College is indebted to both. It is worth noting that according to independent reviews of the University, the University of Divinity has the highest graduate satisfaction rating of any Australian university with ninety-two percent of recent Divinity graduates more than satisfied with their course experience overall.

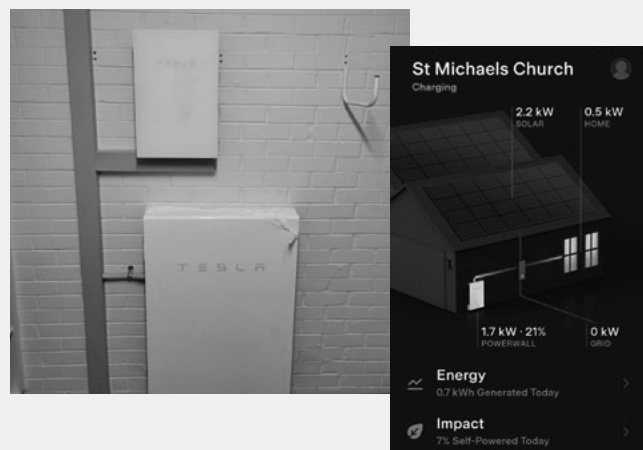
As the College looks forward to new dynamic and exciting leadership, along with the support of dedicated and highly regarded staff, the College, the Board, and the Diocese owe a great debt to The Revd Dr Ric Barrett-Lennard, who has done an outstanding job as Locum Warden for 20 months and has spearheaded and overseen the process of achieving full membership of the University of Divinity. Dr Barrett-Lennard in his final report to the

Board noted that membership of the University of Divinity 'is a momentous step for the College and the Diocese. It offers an exciting new era in the life of Wollaston Theological College. And it places upon all who are associated with the College – the challenge of adapting to fresh circumstances and ensuring that the College's mission broadens so that much greater attention is given to being a University College offering a wide range of study and research opportunities – while maintaining the strong commitment to the Formation training for those discerning a vocation to ordained ministry in the Diocese of Perth.' He also reported that the College plans to soon seek accreditation to offer Higher Research Degrees and then to begin attracting such students (there have already had some inquiries). He concluded his report by asking God's blessing upon the continuing ministry of Wollaston Theological College in its new 'skin' as a College of the University of Divinity. Might that be the prayer of us all!

About this time last year the Parish of Canning went through the extensive application process to the Federal Government's Powering Communities Program.

The parish has a longstanding commitment to environmental sustainability: having solar hot water, solar panels, four rainwater collection tanks, a garden that is mostly native flora, and LED lighting. To expand on this, and offset the otherwise prohibitively expensive cost, we applied for the grant which ended up covering 80% of the price of a Tesla Powerwall 2 battery. This is setup to store excess solar energy for when the sun isn't shining. This has already saved us hundreds of dollars on electricity, and we calculated that the remaining 20% of the battery cost will be covered in 2.5 years leaving us at least 7.5 years of good savings (assuming a 10-year lifespan on the product). Through the accompanying Tesla app we are given real time data on our usage which has made us much more aware of what we are drawing from the grid at any given time. When such grant opportunities arise it is well worth making an application.

Creator God, we thank you for this solar battery, for the people who designed and installed it, for the power it provides and for the household of faith which it serves. Bless us with vision and energy for change as we care for the earth and for each other, in the name of God, Father, Son and Holy Spirit. Amen.





Sermon preached by The Very Revd Dr John Shepherd AM at the Funeral of Mr Martin Colgan on 24 August 2022.

Martin was in charge of the restoration project at St George's Cathedral and saw it through from beginning to end . . .

I first met Martin Colgan when the Cathedral was looking for someone to take on the complete restoration of St George's Cathedral.

The tiles were disintegrating, the roof timbers were so warped that the roof was leaking and needed to be replaced with Welsh slate, the brick walls were crumbling, the fleche which had been lost during the Meckering earthquake needed to be replicated and installed in its original position, the old Dean's Vestry had to be demolished and the face of the Burt Hall restored. But apart from that we were in good shape.

We needed someone who would take ownership of the whole project, be sensitive to the bits of the Cathedral that were still intact, and get the job done.

We asked Martin to come in for a chat. I'd heard he was from Halifax. 'You're from Halifax, I hear?', I said.

'No, lad', said Martin, 'Allifax! Allifax! There's no 'h' in Allifax and if you want me to come work for you, you'd best start talking proper English'. So what could we say? Except 'when can you start?'.

And 'start' he did. With energy, flair, enthusiasm, a wicked sense of humour and a great and abiding love for the building he was bringing back to life. His personality invaded the whole Cathedral.

At first he told us the job could be done quicker and cheaper if we closed the whole building and just let them get on with it. That way it would take about nine months to a year. With any other way we'd be looking at three years, give or take.

To close the cathedral for a year would mean we'd lose our presence in the City and deplete our congregation. They'd all start to go somewhere else and mightn't ever come back.

So Martin came up with the idea of installing a mezzanine floor three-quarter way up the walls, bringing in the new timbers through the clerestory windows, and doing all the work upstairs on this new floor. When we discovered the mezzanine obscured the lights and we were in darkness below, Martin sourced eight Renaissance style chandeliers to hang from the new ceiling and the whole thing looked so good there were those who wanted to leave it like that for good.

After years of patient application and commitment, and with James Mason turning the whole of the front lawn literally into a Mason's Yard, the work was done, and thanks to Martin, it is now a faithful representation of God's house, an image of divine reality. It is prayer in stone. It's said it's impossible to enter Reims Cathedral and not believe in God. I like to hope that this applies to St George's Cathedral as well.

The height, the pointed arches, the stained glass, the soaring pillars, the carvings - all give a sense of transcendence, a foretaste of the dimensions of heaven. And in its present form, this is Martin's work. A cathedral lovingly restored.

To honour the ninetieth anniversary of the Battle of Villers-Bretonneux in 1918 we took the cross back to the battlefield where it had been constructed after the fighting and had lain in the field until the 1960s when it was brought to rest in the Cathedral.

Martin constructed a replica of this cross in Donnybrook stone. It was taken to France and installed in the churchyard of St John Baptiste, the parish church of Villers-Bretonneux, where it has remained since 2008, and which remains there still as a lasting memorial, not only to the thousands of Australians who lost their lives in

this conflict, but to Martin himself, who lovingly and with much attention to detail, created this sublime work of historical significance. In a paraphrase of Rupert Brooke, Martin will live on in a corner of a foreign field that will forever cherish his workmanship.

There are two special 'Martin touches' in the Cathedral.

The first is the opening high up in the ceiling over the altar which lets the David Harvey coloured glass of the fleche filter through to the floor of the nave. The pattern of the colours moves across the tiles as the day progresses. It's an angel window, for it is as though an angel is smiling on the offering of prayer we make below. Not only did Martin faithfully recreate the original fleche, he made it possible for its colours to penetrate from heaven to earth, and reminds us of all that is divine reaching through to all that is human.

The second is the chimera, or grotesque, of a creature carved in stone on the Cathedral roof, adjacent to the tower, with a lightning rod coming out of its mouth. You can catch a glimpse of it occasionally, but only if you step across the Terrace to Council House.

But Martin didn't want it to be seen. Its job is to protect the Cathedral from lightning, he said, and so, in the mediaeval tradition, to protect those inside it from the Evil One. It will absorb the lightning on our behalf, and it will scare off the devil.

It's not a gargoyles, for gargoyles are water-pipes. It's a chimera, and I like to think of it as Martin, who will be there, always, nearer to heaven than any of us presently passing by, watching over us with his impish grin, and forever guarding St George's Cathedral and its people, faithfully and kindly, from now until eternity. Amen.



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To apply, please send a cover letter and resume to shelley.micale@agnlicarewa.org.au

For further information please contact either Mark Glasson, CEO or Shelley Micale, Director People & Culture (0425 522 444)

The Parish of St Philip's Cottesloe, Perth, Western Australia is seeking an experienced priest, rooted in biblical teaching and prayerful spirituality, who is gifted with vision and energy to lead our congregation with its vision of "growing young" and its mission of making disciples who make disciples.

The role of Rector of St Philip's is a demanding, multifaceted one, well supported by a skilled and passionate Associate Minister, a part time church administrator, lay volunteers, sound finances, and a committed, multigenerational congregation eager to build on its strengths to share Christ's love in our community and for our world. St Philip's is situated in the well-to-do coastal western suburb of Cottesloe and is surrounded by multiple private and state schools.

We are seeking a priest who is

- committed to biblical teaching in the evangelical tradition of the Anglican Church of Australia
- committed to strong pastoral care
- committed to develop and upskill lay leadership by women and men
- committed to support the equal role of women in ministry
- committed to developing our vision to grow the parish's ministry among young adults in partnership with nearby schools
- experienced in successful effective leadership of a Christian community, and in fostering positive relationships within and beyond the church walls
- skilled in leadership of a ministry team
- spiritually uplifting and compassionate and able to inspire adults and children through preaching, teaching, example, and pastoral care

We would welcome a dynamic Senior Minister to inspire and lead us in love, in faith, and in mission.

For more information about St Philip's please visit our website at stphilips.net.au
All enquiries and expressions of interest including curriculum vitae to be addressed to Bishop Jeremy James at jjames@perth.anglican.org

ST PHILIPS |
Anglican Church Cottesloe

CLASSIFIEDS

Crossword solution

F	A		S	U	S	T	A	I	N		I	R
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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 quality.

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St George's Cathedral

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

SUNDAY SERVICES

8.00am
 Holy Eucharist (BCP)

10.00am
 Choral Eucharist

5.00pm
 Choral Evensong

MONDAY TO SATURDAY SERVICES

Monday-Saturday	8.00am	Morning Prayer and 8.15am Holy Eucharist
Monday, Tuesday, Thursday, Friday	12.15pm	Holy Eucharist
Wednesday	10.30am	Holy Eucharist
Monday-Saturday	4.00pm	Evening Prayer

SPECIAL SERVICES

Tuesday 6 September	12.15pm	Service for Healing and Wholeness <i>A special celebration of Holy Communion that includes prayer for healing and wholeness. This service is held on the first Tuesday of every month.</i>
Sunday 11 September	5.00pm	Choral Evensong marking the 80th Anniversary of the Lifting of the Siege of Malta with the Order of St John of Jerusalem followed by a reception. <i>Please come along to this special service and enjoy a glass of wine afterwards among friends, old and new.</i>
Sunday 18 September	3.00pm	WA Heads of Churches – Blessing of Chaplains <i>All are welcome to this service followed by a reception as we pray for chaplains and pastoral carers serving in hospitals, prisons, schools, aged care, workplace, sports, community, emergency services, defence forces and in local churches</i>

SPIRITUALITY SERIES

Hand sanitising and social distancing

Enrolments to Bishop David Murray, Cathedral Centre for Spirituality
spirituality@perthcathedral.org or phone 9325 5766

A Day in the Spiritual Life of the Cathedral

Wednesday 14 September 9.30am-2.00pm

Everything is Sacred with *The Rt Revd Jeremy James tssf, Assistant Bishop of Perth*

The day begins in Upper Burt Memorial Hall with tea, coffee and prayers. The day includes the presentation, Theological Reflection, Eucharist and prayers. (Entry \$12, includes lunch)

Coffee, Prayers & Spirituality

Wednesday 28 September 9.30-11.30am

Spirituality and the Palette with *Kamile Burinskaite, Kamile Gallery Cathedral Square*

Coffee or tea, prayers and a presentation. (Entry \$5)

MUSIC

Wednesday 7 September	1.00-1.45pm	Concert-at-One: Yoon Sen Lee Music School
Wednesday 21 September	1.00-1.45pm	Concert-at-One: Holly Broadbent
Thursday 29 September	10.30am	Magellan Concert: Nature in Music - Spring