Prayer and Action
Life is a journey...
5 MARKS OF MISSION

1 Witness to Christ’s saving, forgiving, reconciling love for all people (Tell)
2 Build welcoming, transforming communities of faith (Teach)
3 Stand in solidarity with the poor and needy (Tend)
4 Challenge injustice and oppression (Transform)
5 Protect, care for and renew life on our planet (Treasure)
I have been working in the media industry since 2007 and have been with Diocesan Office for four years, in a variety of roles. In April 2015, I was assigned the role of assisting Mrs Herft in producing the Messenger. Guided by her leadership over the last two years I have learnt a great deal, particularly to produce a quality magazine and to work with passion, commitment and decisiveness.

I am honoured to be appointed to the role of Editor of the Messenger. I will endeavour to maintain and enable growth in the ministry of the magazine to the diocese and beyond.

Walking in the steps of Mrs Herft, I will strive to print articles that stimulate thinking, both theologically and practically, in an ever changing world, as well as provide articles and visual imagery that enable people to know about our corporate and community life. Overall the aim is to produce a high quality magazine that is informative, engaging and interesting.

The themes for the monthly editions throughout 2017 have been drawn from the Diocesan Mission, with this Lenten issue considering Prayer and Action.

‘For just as the body without the spirit is dead, so faith without works is also dead.’
James 2:26

In this issue, search out the articles that help you to welcome strangers, to be still, and to live out a holy Lent. You may also be drawn to articles worth placing on notice boards, reminding all that in the ‘still and solitary in the midst of eternity’... we... ‘begin to learn’.

This Lent ponder the articles and stories in this edition of the Messenger.

Gentle Lord, rest me in the intervals of my busy life. Enable me to seek moments of stillness. Enable me to ‘be’ as well as to ‘do’, and in the silence, enrich my life. Amen.
Perhaps, like me, you’ve spent part of your life thinking that the whole point of a Lenten discipline was making yourself suffer.

But if you’ve attended the Ash Wednesday service and taken part in those long and useful litanies of repentance and have heard God’s forgiveness declared to all who repent, then six weeks of making yourself suffer doesn’t quite add up.

Ash Wednesday, one of the two most serious days in the Church’s calendar, marks out a new beginning for us. It’s time for us to be honest with ourselves about the ways we’ve turned from God and other people. This kind of reflection and repentance is hugely important.

Imagine if we never washed because we insisted that the normal everyday grime, dust and debris that attached itself to us was accidental and not really unhealthy at all?

How would it be not if we never cleaned our living space because we were convinced that we were ‘good people’ and therefore incapable of messing it up?

We need only read the court reports to hear people who have been convicted of offences insisting that what they did was either not wrong, or was the work of other people or the result of unavoidable circumstances.

So turning back to God, being honest about my wrong doing and seeking forgiveness and a new start is essential, but if I do that on Ash Wednesday, what am I doing for the rest of Lent?

I’m approaching my life with a seriousness that is lacking in our modern culture.

I’m marking out the weeks of Lent as ‘extraordinary time’ where my usual preoccupations with ease, comfort, leisure and enjoyment are replaced with a desire to draw closer to God, to be aware of God’s presence and to reflect in thankfulness on what God has done for me. I’ve made a new start with God and I want to consider all that this means for me.

Ahead of the joyous, bursting celebration of Easter we are getting prepared and being thoughtful about what it means to have been redeemed by the sacrifice of Christ. We want to keep this knowledge before us and Lent is exactly the time when we can focus on that in a concentrated way.

Our church culture has often underlined the importance of doing something extra for Lent. If we’re time-poor then the old abstinence model (which was designed for people who worked long hours and couldn’t read) also works well.

If we go without something (meat at lunch, coffee, alcohol, television) then we have to make alternative arrangements. Every time this happens, we are recalled to our commitment to God and the meaning of what we’re undertaking. The weeks of Lent don’t just flick by; instead we live them consciously waiting in hope for Easter Day to break.

May your Lent be serious and filled with the deep mystery of God.

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Perhaps, like me, you’ve spent part of your life thinking that the whole point of a Lenten discipline was making yourself suffer.
1. From A Prayer Book for Australia p. 212

Eternal God, shepherd and guide,
in your mercy give your Church in this diocese
a shepherd after your own heart
who will walk in your ways,
and with loving care watch over your people.
Give us a leader of vision and a teacher of your truth.
So may your Church be built up
and your name glorified;
through Jesus Christ our Lord. Amen.

2. Suitable for inclusion in Sunday intercessions
(Please adapt the response to fit the rest of the day’s intercessions)

Sustain your Church in this diocese as we wait for a new Archbishop.
Bless Bishop Kate and Bishop Jeremy and all who work with them
through this time of discernment and change.
Guide the work of the Archbishop Election Committee.
Give honesty about who we are, hope for who we may become,
and clarity about the person you are calling to be our next Archbishop.
Lord, in your mercy, hear our prayer.

3. A prayer for the whole church, from A Prayer Book for Australia p. 210

Most gracious Father,
we pray for your holy catholic Church:
fill it with all truth
and in all truth with all peace;
where it is corrupt, purge it;
where it is in error, direct it;
where anything is amiss, reform it;
where it is right, strengthen and confirm it;
where it is in want, furnish it;
where it is divided, heal it
and unite it in your love;
through Jesus Christ our Lord. Amen.
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Church House, the new Church Office is part of the Cathedral Square Precinct and is located on
the site of the old Playhouse.

As you turn the corner from St George’s Terrace into Pier
Street an elegant building
with reflective panes of glass shimmering in the Perth sun
comes into view. These panes
show an image of St George’s Cathedral.
The architect, Kerry Hill,
intended for the office façade
at lobby level to be ‘transparent
bringing the textures of the
plaza, precinct, and landscaping
into the building’s common
areas’, and they have certainly succeeded. Natural light flows
through office spaces and
all areas have views of the
Cathedral Square Precinct,
Government House, Stirling
Gardens and the Swan River.
Church Office will occupy
levels four, five and six of
Church House and the entrance
lobby includes a café and a
gallery space in which selected
art works from the Diocesan
Collection will be on permanent
and temporary display.
Church House was designed
with sustainability at the
forefront and conforms to
the highest environmental
standards. It is a modern
inviting, functional office space.
A place that will enable the staff
at Church Office to continue
supporting the variety of
ministries in which we all share.
We look forward to welcoming
you to the new offices from
Monday 20 February 2017.
The street address is: Church
House, Level 5, 3 Pier Street,
Perth, WA 6000.

Ngaala kaaditj Noongar moort keyen kaadak nidja boodja. We pray that our imprint on this fragile earth may
bear the marks of reverence as we journey together towards reconciliation.
LENT

Prayer and Action
Often, today, there is talk about a ‘balanced lifestyle’. It might be said that, for Benedict, the balance to be found in life was between prayer and work of whatever kind. But I think that is to misunderstand what Benedict was getting at. In a way, Benedict’s Rule reflects an even older understanding, inherent in both the Christian faith and its Jewish parent: human beings are created to engage in the eternal praise of the God who creates and loves the whole universe. The recent statement from the International Commission for Anglican-Orthodox Theological Dialogue, of which our Archbishop Roger was co-chair, is entitled In the Image and Likeness of God. It examined what it is to be human, created in God’s image. And the opening chapter makes clear, humans, as with the whole creation, are made to praise God. That is our chief work. Just as the Triune God we worship is caught up in an eternal circle of praise and love, so we, through the Incarnation of Jesus and the outpouring of the Spirit, also are invited into that eternal circle.

The very word some of us use to describe our formal gatherings-together, to do that ‘work’ as we worship God together shows this. ‘Liturgy’ comes from the Greek ‘leiturgia’ – which is literally ‘the work of the people’… of God! For Benedict, that ‘et’ or ‘and’ was not so much to mark a contrast, as to stress that these things were essential for Christian people. It isn’t so much a life-and-death contrast, where the two elements are seen as very different. Much more, it is as bread-and-butter, where things go together entirely naturally. Of course, an analogy like that only gets it partly right; but those who lived according to Benedict’s Rule began their days with prayer, and let that carry them into the other things they would do during the day, so that, in a way, their work, too, became a prayer they offered to God.
In the Celtic tradition, this was taken very far, as we see from prayers that were said as people did the washing in streams, or hung it out to dry, or would saddle a horse and ride from place to place. All life, all work, infused with an underlying pre-occupation (the pun is intended!) with praise and worship.

Each Lent, the Church calls all Christians, by a variety of means, to reflect more deeply on all that God has done for us in the life, death and resurrection of Jesus. Often, we choose to read a book with others and with a little more focus on our faith than in the normal busyness of our working lives. Or we give up or take on something to focus our attention more deeply on God.

The Ash Wednesday liturgy prepared by our Liturgy Commission contains this exhortation:

So, by self-examination and repentance, by prayer and fasting, by self-denial and acts of generosity and by reading and meditating on the word of God, let us keep a holy Lent.

There we have it again: ‘prayer and... acts of generosity’ as well as the other ‘acts’ of self-denial, generosity, reading and meditation on the word of God. Benedict’s Rule, and the motto that derives from it, unsurprisingly gets this right. What we need to realise, however, is that as our prayer more deeply undergirds and sustains all we do, we continue getting caught up in that eternal circle of worship, thanksgiving, praise and love. We perform, daily, a ‘labour of love.’

welcoming strangers is a benchmark of faithfulness to a Christian covenant with God, but in an age when many people are reluctant to walk through the doors of a church because the experience is now so unfamiliar, congregations that want to welcome people need to find creative ways to engage, especially as the percentage of adults with no religious affiliation now stands at close to one third of the Australian population.

Saddleback Church in California, where around 20,000 worship weekly, have considered this issue, establishing ‘threshold places’ that link church with community. In this case the ‘threshold places’ are physical: large car parks, good signage, a gathering place called The Refinery, and a Welcome Centre. Though aspects of our buildings need addressing in many cases, (out of date notices and signs are a personal trigger for me!) as we move forward in The BIG Welcome 2017, the concern espoused by Pope Francis is one we would be wise to consider more attentively.

Speaking of thresholds and doors he said, ‘How many people have lost confidence, do not have the courage to knock on the door of our Christian heart, on the doors of our churches … And they are there, they do not have the courage, we have taken away their confidence: please, let this not happen any more… It is in fact thus that the Church must be recognised, in every corner of the earth: as the custodian of a God that knocks, as the welcome of a God that does not close the door in your face, with the excuse that you are not of the house.’

None of us, I trust, would literally close the door of our church, or our hearts, to one seeking God, but as Francis suggests, the church’s conduct, in word and deed, has formed a barrier that many are unable to cross. It’s an issue with which we all need to grapple because hospitable spaces, whether temporal or metaphysical, put us in touch with something that is holy, and I sense the world needs ‘holy’ now more than ever.

Moving on I want to highlight the two key facets of the second section of The BIG Welcome 2017. Fortuitously, two exceptionally well resources initiatives came across my path and are situated almost slap bang in the middle of a quieter period in the calendar. Together they afford us another intentional opportunity to pray and to plan some sort of missional activity, either personal or corporate. These could be as simple as mowing a neighbour’s lawn to hosting a tea dance or joining a ‘cuddle a rattling baby’ scheme at your local hospital, to gathering a group to ‘flash mob’ to Amazing Grace, to running a mobile soup kitchen or offering an open air Eucharist, as well as just about anything else your creativity sparks.

There are really no limits to how you might begin to develop ‘thresholds’ with others, but after praying you will need to Plan and you will need to Act.

The first of the two initiatives is Thy Kingdom Come: Global Wave Of Prayer 25 May - 4 June 2017, praying around the world for people to know Jesus Christ. www.thykingdom.co.uk This is a worldwide initiative of the Archbishop of Canterbury. A Beacon Event will be held at St George’s Cathedral, Perth, beginning at 7.30pm on Friday 26 May.

On Global Outreach Day (G.O.D.) 25 May 2017, www.globaloutreachday.com we have the chance to join more than 15 million others across the globe with the intention of getting every Christian stepping out, however they can, and sharing the Gospel hope on the same day. ONE day. ONE world. ONE message.

Reminder: The Reverend Alison Gilchrist: Diocesan Mission and Evangelism Enabler is available to assist if that would be helpful.
I shed shoes and socks and step onto the lake. It is firm, crusty, softly sandy, warm and lightly cushioned beneath bare feet. After rain, patches stay damp, with gluey mud that clings to feet or shoes. Here and there, if you skid or slip, greenish clay shows through. The surface is pocked with tiny mud volcanoes, air shafts for hidden creatures with many legs or none, whose dream home is a dark, damp, salty cavern far below.

A week ago, an emu ran at speed across the lake, long legs at full stretch, three toes leaving their mark in the mud. Someone’s motor bike has left a tyre trail around the high water line. I go more cautiously, keeping my balance one salty step at a time.

Each salt lake is a ghost, the faded memory of a long-lost pool in a forgotten river system. Little flows in, and nothing flows out. There is stillness, balance, and the endless patience of an old, old landscape. The horizon beckons but does not threaten. Beyond this lake lies only woodland, sand plain and other salt lakes, scattered silver pearls, millennia in the making, ancient and beautiful.

You can’t be in a hurry on a salt lake. You stop to look back at your own footprints, tentative or playful. You look ahead to the far shore, and beyond to the haze on the horizon. You are a dot in a vast expanse. You are a moment on a very long time-line. Eternity stretches around you.

God, we say, is the Eternal One. God is older than the salt lakes in geological time, more constant than the stars in astronomical time, more patient than evolution in biological time, steadier in love than ten thousand human lifetimes. This God, astonishingly, has time for us, creatures of haste and worry that we are. To God, whose days endure beyond our imagination, every human heartbeat counts.

I live by the watch on my wrist, the clock on my phone, the date and time stamp on my emails, the warning beep on my electronic calendar. I avoid saying that I am busy (because who would raise a spiritual matter with a chronically busy priest?) but I still tumble through time like a swimmer dumped by a wave on an ocean beach. To-do lists, must-see people, predictable duties and urgent desires crowd my days. I need to rest, but I keep on striving.

So the holy Eternal One calls to me in the middle of the salt lake. The Psalmist prays that God will teach us so to number our days that we may apply our hearts to wisdom. On the salt lake, still and solitary in the midst of eternity, I begin to learn.
Ash Wednesday, the first day of Lent, features an important symbolic act. As each of us contemplates our own lives we gather and through the services of the day we offer to God our own shortcomings. The mark of ashes, applied visibly on our foreheads, and internally upon our hearts, is a recognition that each one of us has fallen short in our responses to God's grace. We acknowledge with sorrow that we have not loved God with our whole heart and we have not loved our neighbours as ourselves.

Time and again throughout Lent we are called confession, forgiveness and new life. A new life that comes not through our own human efforts but by God's grace, and redemption.

The invitation of Lent is to know ourselves more clearly as who we truly are, and then to know that the worst that we can be will never take us beyond the possibility of God's love. The Book of Lamentations is almost entirely a series of litanies of failure and brokenness, yet within this darkness great hope shines. In Lamentations 3 hope breaks into the acknowledgement of grace.

The steadfast love of the Lord never ceases, his mercies never come to an end; they are new every morning; great is your faithfulness.

In both the Old and New Testaments the scriptures move easily from individual responsibility to the responsibility of the whole community. Both the people of God as one body, and separately the individual believer, are called to account by God's prophets.

What becomes clear is that God's expectation is always directed both to the individual and to the community of faith. The whole nation goes into exile because it has failed to be faithful; and in the gospels, Pharisees are challenged as a group and individually.

Within the Anglican Church there has been a strong tradition of personal confession and lament, but the acts of the Church as a body accountable to God are not so often recognised by confession and lament.

The awful revelations of abuse within the Anglican Church have been acknowledged in part with individual apologies and restitution, a changing of policies, and a firm commitment to becoming a community safe for all people. These are good and necessary actions; however in our diocese the brokenness of the church has not been so clearly acknowledged before God.

On 1 March 2017 (Ash Wednesday) the Diocese of Bunbury offered a day of Lament to properly bring to God the failings of our communal life.

In the opening chapter of the Book of Nehemiah is a remarkable prayer. Having heard of the terrible state of Jerusalem, and the lack of care exercised by the returning exiles, Nehemiah prays to God.

‘I confess the sins we Israelites, including myself and my father’s family, have committed against you. We have acted very wickedly toward you. We have not obeyed the commands, decrees and laws you gave your servant Moses.’ (Nehemiah 1.6b-7)
Although Nehemiah and his family are in no way responsible for the devastation of Jerusalem, nor for the failure of the returning exiles to rebuild the city, he offers a prayer of confession for the Israelites that includes himself and his father’s family. Unable to be anything other than an Israelite, he immerses himself in the story of the people of God, and seeks no excuse, makes no special pleading. Nehemiah does not present himself as the one who can succeed where others have failed; instead he enters into the fullness of the broken life of the people of God. He does not stand outside in judgement, instead he accepts the burden of being part of the community that has failed God.

As we look to our life as in the Anglican Church in this Diocese it is clear that we have inherited both great blessing and painful failure. Individually most of us have had no part in the failures of the past, yet we can not, and must not, separate ourselves from the consequences of those failures. The consequences are not only to be found in humble apology, restitution and changing structures; the consequence of failing God is also part of our inheritance.

Our communal lament begins in the bleakness of failure and brokenness, because as a people we cannot move towards to the hope of new life until we have brought to God the depth and breadth of failure.

The prayers continue with a celebration of the nature of the God we know, a God of grace, of steadfast love and forgiveness. Only now can the lament look towards new life; acknowledging all that has been, we dare to offer to God the possibilities of changed life. We ask for the power of the Holy Spirit, that the transformation that we yearn for will become a reality in our lives.

Finally we offer praise and thanksgiving to our God for this day, together with the promise of continuing praise in our transformed life.

For the Diocese of Bunbury, this will be our Lenten journey.

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Our Lent Course this year is on the ‘Five Wounds of Christ’. Each session is held in the Mary Lockett Hall, begins at 7pm and will end promptly at 8pm. All are welcome to attend any of the sessions.

**THURSDAY 9 MARCH**

HEAD: ‘And the soldiers wove a crown of thorns and put it on his head’  
John 19.2

The Reverend Dr John Shepherd, formerly Dean of Perth

**THURSDAY 16 MARCH**

FEET: ‘She stood behind him at his feet, weeping, and began to bathe his feet with her tears and to dry them with her hair.’  
Luke 7.38

The Reverend Ryan Green, PhD student, Vicar-elect of All Saints, Hove, Diocese of Chicester

**THURSDAY 23 MARCH**

HAND (of healing): ‘He stretched out his hand and touched him, saying, “I do choose. Be made clean!”’  
Matthew 8.3

The Right Reverend Jeremy James, Assistant Bishop of Perth

**THURSDAY 30 MARCH**

HAND (of censure): ‘Making a whip of cords, he drove all of them out of the temple, both the sheep and the cattle. He also poured out the coins of the money changers and overturned their tables.’  
John 2.15

The Most Reverend Dr Peter Carnley, formerly Archbishop of Perth

**THURSDAY 6 APRIL**

SIDE: ‘One of the soldiers pierced his side with a spear, and at once blood and water came out.’  
John 19.34

Monsignor Kevin Long, Parish Priest, St Joseph’s, Subiaco

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Corner Queenslea Dr & Stirling Hwy, Claremont  
Tel: 93849244  
Email: christchurch@claremont.perth.anglican.org
Our Lord and Saviour is very clear on this. His diagnosis and prescriptions are recorded for us by Doctor Luke. The heart is the origin of good or evil actions and speech (6:45), therefore persons of noble and good heart retain and persevere in God’s word (8:15) so that their hearts will be fixed on real treasures (12:33-34). It is no wonder that our Lord bids us to love God with all our heart (10:27) and that this exhortation confronts us every time we come to the Supper.

We are reminded of the importance of hearts tuned into God as we worship. Since our hearts’ secrets are known by Almighty God we ask him to cleanse the thoughts of our hearts by the inspiration of your Holy Spirit.

The first order helps us understand the role of heartfelt transformation with the prayers incline our hearts to keep this law and write your law in our hearts by your Holy Spirit. Only then are we ready to hear God’s word read and to come to his table.

Thus we have a timely reminder that true religion and worship comes from the heart. Our services are, I believe, without equal in terms of scriptural content, ordered, grace-laden shape, not to mention congregational participation; but these strengths can so easily morph into formalism and ritualism. Hence the Prayer of Preparation’s emphasis on heart cleansing and Godly focus. Written originally for the minister, whose perennial danger is expressed by George McDonald who said that ‘nothing can be so deadening as the habitual dealing with the outside of things’, it applies to all who regularly gather for worship.

The remedy is not to throw out this well proven pattern but to prepare our hearts by warm hearted obedience and service during the week and prayerful preparation as we come together.

As we come to the table we are called to lift up our hearts and when we take the bread we are exhorted to feed on him in our hearts by faith with thanksgiving. In this way we are reminded that there is nothing mechanical about our worship since it is always responsive to God’s grace to us in Christ. All we can and need do is to thankfully rely on him. The Holy Spirit’s wonderful ministry in us and amongst us keeps our hearts in tune with God’s and in love with our glorious Lord and Saviour.

Worship must flow over into daily devotion and service. Cleansing and the constant refocus of a heart lifted up to God equip us for joyful and hearty service. The noted Cranmer scholar, Dr. Ashley Null, says that according to Cranmer’s anthropology, what the heart loves, the will chooses, and the mind justifies. The mind doesn’t direct the will. The mind is actually captive to what the will wants, and the will itself, in turn, is captive to what the heart wants.’ If I love my wife and family I am much more likely to replace unhealthy eating habits with nourishing ones. In the same way when my love for God trumps every other love I will be free to serve his interests and agenda above my own. The rich dividend for myself and others will be a growing sacrificial love replacing my sinful propensity, captivity to my self-gratification and tawdry myopic agendas.

God has built us and our Lord saved us for far better things. It is no surprise that the blessing as we are sent out from worship asks that our hearts and minds be kept in the knowledge and love of God, and of his Son, Jesus Christ our Lord. A heart in tune with God will always be discordant with the world’s alluring but empty melodies. We will be kept fresh by looking upwards, asking God to give us a sense of all your mercies, that our hearts may be truly thankful and therefore better able to bring refreshment to those around us with broken hearts. The pulse of God’s love will flow through us as we habitually keep ours open to his.
ENCOUNTERS

The Venerable Mandy Herriman | Archdeacon to Household of Deacons

And Jesus encountering the fully human side of himself.

Lent, if we embrace its spiritual discipline, is an opportunity to enter into that sacred space that exists on the threshold between heaven and earth. It offers a time and place for us to contemplate how we as disciples of Christ balance that tension between being in the world but not of the world, a chance to scratch the surface of our own prejudices, fears, sorrows and darkness which hold us imprisoned in the tombs of our own making.

Drawn from the gospels of Matthew and John, the gospel stories we read during this period of Lent are those of Jesus encountering the Samaritan woman, of Nicodemus stealing away in the night to seek the truth of some questions that have been troubling him, of the man born blind and kept blind by the ignorance and prejudice of a fearful community, Lazarus, beloved, mourned and dead and then brought back to life, released from the tomb of darkness. And of course, we begin Lent with the searing story of Jesus balancing that tension within himself, between being fully human and fully divine.

In the desert experience, Jesus stands in that sacred space in the threshold between heaven and earth and peels away all that is of the world to reveal the truth of who he is, how he is to be, and from where he has come. His true ‘baptism’ is as much in the desert experience as it is in the waters of the Jordan river.

Nicodemus seeks to understand the teachings of Jesus and, under the cover of darkness, comes no closer to the truth. He is too attached to the world to enter the threshold space. He is too afraid to step out of the darkness and seek the light. The darkness offers an uneasy comfort. Nicodemus is not ready to encounter Jesus in a real and life-giving way. He is imprisoned in the tomb of his own fear. Jesus says to him, ‘I have spoken to you of earthly things and you do not believe; how then will you believe if I speak of heavenly things?’

The extravagances of the Samaritan woman are brought into sharp focus in her encounter with Jesus. The invitation to enter the threshold space and glimpse a glimmer of the kingdom vision is instantly liberating for her. She has been waiting for this moment in time, yearning for clarity, ready to discard the worldly imperatives and seek a new way of being. Encountering Jesus fed the hunger in her heart and her thirst for truth. Encountering Jesus created for her the possibility of new life. A new life and transcendent vision which in her extravagant care for others, she burns to share.

A man born blind and miraculously healed by Jesus is treated with suspicion and anger. It is a strange response. Yet he stands firm. His transformation is embraced and celebrated by him yet others cannot dismiss his previous ‘difference’. His encounter with Jesus places him firmly in the threshold space where others dare not go with him. They are blind to the transforming truth he has to offer because they are too focused on the details of difference. They are preoccupied with how the miraculous disturbs their sense of order and remain entombed by their prejudices.

And Lazarus: he who is dead and resurrected. Together, Lazarus and Jesus enter that glorious threshold space of new life where the divine intersects with the earthly in the deepest and most profound way. For many of us are the walking dead, not even recognizing the kingdom promise of resurrected life that is offered both now in the present time and in the times to come.

This Lent may we be encouraged to be brave enough, insightful enough, extravagant enough, risky enough, to enter that threshold space and encounter the risen Jesus who offers us new resurrection life.
TRAVELLING ON THE SLOW PATH WITH ABM

BM’s annual Lent resources are expanded this year with an Easter app, with the aim of facilitating a journey on the slow path of prayer and listening. ABM’s Education Missioner, The Reverend Jazz Dow invites Anglicans to participate.

‘This Lent, as we wait for resurrection, let’s listen deeply to God. God’s voice is most often heard in the voices of those whose voices are forgotten, silenced, marginalised, or unattractive. God’s voice is to be heard through the prophets, the voices crying out in the at the end of the wilderness. EG voices crying out in the wilderness.

‘These voices can only truly be heard if we slow down and take a step back from the sound bites, the clanging symbols of political rhetoric fed to us by a constant stream of media coverage, the to-do lists of church life, the inner voice that constantly demands we do more, be more, consume more. God’s voice is a still small voice heard when we take time, when we lower our voice and open our ears. It is heard in the most unlikely places, in the places that evoke deep prayer.’

Lent is traditionally a time of introspection and renewal, a time of turning around, turning towards God. But, says Jazz, ‘this is not navel-gazing, rather the complete opposite. If we are going to be able to live into God’s mission in the world, it is integral that we take time, slow down and listen to God, and God’s prophets. Through this process we find the ground of our being and the shape of our living.’

We pray for another way of being: another way of knowing. Across the difficult terrain of our existence we have attempted to build a highway and in so doing have lost our footpath. God lead us to our footpath: Lead us there where in simplicity we may move at the speed of natural creatures and feel the earth’s love beneath our feet. Lead us there where step-by-step we may feel the movement of creation in our hearts. And lead us there where side-by-side we may feel the embrace of the common soul. Nothing can be loved at speed. God lead us to the slow path; to the joyous insights of the pilgrim; another way of knowing: another way of being.

Amen.

- Michael Leunig

ABM has sourced the image of the slow path from Michael Leunig’s prayer-poem. Perhaps it could be included in local Lent publications.

Resources available from ABM include Bible Studies written by The Very Reverend Dr Greg Jenks, outgoing Dean of St George’s College, Jerusalem; the 2017 ABM Lent smartphone app, Into the desert, and a contemplative book adapted from the app; short, contemplative sayings and prayers for pew sheets; and the brand new Easter smartphone app, following on from Into the desert and offering all new material. All these free resources can be downloaded at www.abmission.org/lent

Dear God,

- Michael Leunig
St George’s Cathedral is first and foremost a place of prayer. All are welcome. On a daily basis morning and evening prayer as well as morning and lunchtime eucharists are offered. This represents the foundation for everything else. Two prayer stations where candles may be lit are set up before icons of Jesus on the one hand and his mother Mary on the other. Every day dozens of people avail themselves of the opportunity to pause, pray and then re-engage with the world.

The nave and various chapels are also used by many as places of refuge and consolation. The Stations of the Cross, stained glass windows, architecture and art works invite contemplation. Sundays draw the crowds as ancient liturgies with soaring music are added to the prayerful mix. Vigils, prayer times and public gatherings across faiths and denominations are frequent.

We offer all of this ‘to balance out our daily calculating mind’ and to ‘rewire our egocentric responses.’ This enables and encourages the community of faith to offer refuge, food, prayer, pastoral visits, education, spirituality, inspiration and consolation in the name and example of Christ. Prayer and action, they live together, feed each other and make meaning of our Christian journey.

Prayer and action, they live together, feed each other and make meaning of our Christian journey.

Feast of Dedication

Wollaston Theological College will commemorate the Feast of Dedication of the Chapel with a Eucharist Service.

The Warden and the Board cordially invite all Alumni/ae and friends of the College to this celebration in the 60th year since the laying of the foundation stone of Wollaston in Bold Park. A dinner for Alumni/ae and their guests will follow.

Date: Friday, 24 March 2017
Time: 6.00 pm
Venue: Wollaston Theological College Chapel
5 Wollaston Road
Mount Claremont

To register your attendance please go to www.perth.anglican.org/events and indicate in the ‘Notes’ box if you have any special dietary requirements.

For further information, please contact Barbara McDonald at Wollaston Theological College, bmcdonald@perth.anglican.org or 08 9286 0272
ather, we offer ourselves to you as a living sacrifice through Jesus Christ our Lord. Send us out in the power of your Spirit to live and work to your praise and glory.

Several times now I have heard people remark that we consider a person not as a ‘human being’ but as a ‘human doing.’ Fair enough point, but perceptions aside, I think we are both. Human life, the human self, the human experience, is a process. A human person cannot be or do anything in a finite compartment – it’s something that takes place over time, through space, and in community.

In a recent article in the Cambridge Post, The Reverend Dr John Shepherd reflected on being made a Member of the Order of Australia. He said, ‘We are who we are in relation to other people and how we help and serve them.’ It makes sense that we should think of

The Reverend Dr Shepherd’s efforts to help people with their own self-development and his efforts at community-building as being linked. After all, it is through our interactions with others that we gain our knowledge, values, and even our sense of identity and purpose.

In the sending out above, ‘we offer ourselves’ – it’s a collective, not individual, prayer and act. Our being a ‘living sacrifice’ to the Father is only made possible ‘through Jesus Christ our Lord.’ Jesus enables us to offer back to God what belongs to God, the buckle that makes our communion with God complete. And though one man’s sacrifice makes ours possible, he was in community too – as a person of the trinity, and as a human person, truly one of us.

‘Send us out’ reminds us that we are leaving our physical church community – albeit temporarily – and going out into the wider community. We ask to be sent ‘in the power of your Spirit’ – we ask to be sent with the companionship of God, out into the companionship of people.

In the phrase ‘to live and work to your praise and glory’, the word ‘live’ might be interpreted as ‘being’, while the word ‘work’ may be interpreted as ‘doing’. The term ‘praise’ might mean praising God with our prayers, and ‘glory’ might mean glorifying him though our actions. But the ‘human being’ and the human doing may be found in both prayers and actions. Words themselves can be both prayer and action. But what can they really mean, without someone to hear them? The ‘living sacrifice’ of Christian life is only possible in community – as God is, so we must be.
Anglicare WA is working to create a just and fair Western Australia where all people thrive. Every year, we help 34,000 vulnerable and disadvantaged West Australians across the State. We have 50 service locations from the remote North to the south coast and throughout metropolitan Perth. Unfortunately, demand for our services is growing often outstripping our ability to deliver to everyone who needs us.

We support homeless people, victims of family and domestic violence, victims of sexual abuse, separated families, and people with a disability. We also provide suicide prevention and postvention services, financial counselling, mental health services, parenting services, and a wide range of other supports for people who are struggling.

A story of shared determination.

Colin* was a homeless man who had been living under a bridge for six months when he first walked into Anglicare WA’s Gosnells office. At first, the 35-year-old was too ashamed to look staff in the eye. He was disconnected from family, struggling with alcohol addiction and diagnosed with depression and anxiety. His personal belongings had been stolen while he was intoxicated, and other than chocolate he hadn’t eaten for three days. Colin wanted to find a rehabilitation house so he had somewhere to stay while he worked on his addiction. He wanted to turn his life around and reconnect with his son, who he hadn’t seen for six years and missed deeply. It was a powerful motivator.

Determined to help him, Anglicare WA staff spent 10 hours with Colin on that first day. They accessed emergency relief, medication and a doctor’s referral for an alcohol rehabilitation program, plus accommodation. And, together, they developed a sustainable weekly budget. Colin got to work on his alcohol issue, and graduated from a residential alcohol rehabilitation program. He participated in work therapy and reconnected with his parents. Best of all, he was eventually able to be visited by his 12-year-old son.

This is the sort of extraordinary impact that Anglicare WA can have, working alongside people to help them rebuild their lives.

How to include Anglicare WA in your will.

Leaving a gift in your will is quite straightforward. You choose which type of bequest best suits your circumstances (we’ll be happy to discuss the options with you) and then you have appropriate wording included in your will. We recommend that you seek professional legal advice in drafting your will. It’s also important to discuss your intentions with your family.

Contact Anglicare WA for further advice.

Get in touch with our Bequests Supervisor for a chat about including a gift in your will either by telephone on (08) 9263 2091 or email at bequests@anglicarewa.org.au.

*Name changed for privacy reasons

Compassion lives on.

Reach out your hand to future generations by leaving a gift to Anglicare WA in your will.

T08 9263 2091 E bequests@anglicarewa.org.au
Joy worked very hard at getting the National Trust on side and setting up an appeal to bring the plight of that very important church and its place in the history of the North West to the attention of the Anglican Church authorities and the general public. National Trust officials are going to Roebourne early this year to begin implementing a conservation plan. The restoration of the windows is already in full swing and the money in the Friends of the Holy Trinity account is covering that expense, supplemented by voluntary labour. It also seems that the restoration of all the pews to return them to their original finish will commence soon. Then all is needed is another $200,000 to complete the restoration.

Joy is so gratified that the dear old church and its valuable history is now assured to remain as a beacon in the Pilbara and thanks everyone concerned for your interest, encouragement and financial support.

The Parish of Exmouth said farewell to Ian and Julie Fraser late in 2016. After serving faithfully in Exmouth for 10 years Ian, Deputy Principal of Exmouth District High School, and Julie have moved back to Perth. Ian will be very much missed as Churchwarden, and Julie’s singing will be very hard to replace.

Port Hedland Senior Minister, The Reverend Philip Knight, has seen over half the regular congregation leave from September 2016 to January 2017. So there is a big welcome to Chris Towsey, the new Seafarers Centre Operations Manager, and his wife Helen who has taken on the role of treasurer, after moving from Brisbane. Living with them is Helen’s mother Doris. Ilse Gosper, who was in Hedland for 19 years, left at the end of January 2017. She initially came to town for 12 months. She has returned to Perth to look after her mother and to be closer to her children and grandchildren. Ilse was not only a blessing to the church as treasurer but gave so much to the Port Hedland community, through her initiatives in the RSL second hand shop and her service to the Port Hedland Yacht Club.

Kalbarri Anglican Church celebrated the 25th anniversary of the opening of the church building (an initiative of the Outback Church Foundation) in February. The church is delighted to welcome Geoff and Janet Halpin, new parishioners looking for better weather and a sea change.

It was with sadness that we learnt in January of the death in Perth of Ged Muston, just two years after his wife Laurel. Bill and I were privileged to represent the Diocese at his funeral on 16 January at St Nicholas’ Church Carine. He served as Bishop of the Diocese of North West Australia for 10 years from 1981, leaving a legacy of the Outback Church Foundation Churches in Paraburdoo, Newman, Port and South Hedland, Kununurra and Kalbarri. Most church members of that era now live in Perth or elsewhere in Australia.

Last December Geraldton Parish farewelled Children and Youth Minister Sam Morton, Jess, Percy and Lois, and also Kate Arthur, Women’s Ministry Co-ordinator. Happily, Kate has not left town. Her role as Chaplain at Geraldton’s Strathalbyn Christian College has been extended to full time this year. Sam is serving as youth pastor in a Sydney Parish.

Replacing Sam is The Reverend Eion Simmons who, with wife Claire and their five children, worked previously at Broome and Port Hedland. We are so pleased to welcome them to Geraldton.

Till April, let go and let God!
A QUESTION OF MISSION

The Right Reverend Peter Brain | Parish of Rockingham-Safety Bay

These were the kinds of questions going through our minds in the parish. But who could we invite to lead us in a mission?

In 2015 many in the parish read Grant Lock’s book *Shoot me first!* and last year, its sequel, *I’d rather be blind!* Grant, along with his wife Janna, had served the people of Pakistan and Afghanistan for 24 years until Grant’s blindness bought them back to their home state of South Australia. Grant and Janna have a deep compassion for Muslims and first hand insights into Islam, a living testimony of God’s faithfulness when called ‘to live in an unplanned place at an unplanned pace’ and a deep conviction that Jesus is the unique Lord and Saviour, so we were naturally overjoyed when they accepted our invitation to mission amongst us 18-27 March.

We would very much value your prayers as we work hard to lovingly invite friends and neighbours to the mixture of small and larger group meetings, in homes and at our church premises. Pray that we will be bold and grasp the opportunity this mission affords and that God the Holy Spirit would do his work as the great evangelist in opening people’s hearts to own Jesus as their Lord and Saviour.

There is a saying that asks ‘Why are Arctic river mouths and Anglicans similar?’ We want our mouths to be open and not frozen over with politeness, fear or unconcern about our friend’s eternal destiny. Please pray for this venture.

There will be some public gatherings to which everyone is welcome: a men’s breakfast at 8am on the 18, a women’s breakfast on 25 at 8am, the two 5pm services on 19 and 26 along with a meet the author at the Rockingham library (Dixon Road) 10:30 am on the 23, and a CMS - sponsored meeting at St Barnabas’ Leederville on the 18 between 2-5pm. RSVP will be required for the breakfasts on 9439 3793 or via the website, www.rockinghamanglican.org.au.

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Bishop Kate, in launching the Certificate, said, ‘The word ‘disciple’, in Greek, is related to the word for ‘learner’, so if we don’t keep learning, how can we be disciples?’ She acknowledged the students who participated in last year’s pilot, adding, ‘the joy and the commitment and the focus and the celebration among our people at Malaga, in response to the learning that they had received, inspires me to this very day’.

Bishop Kate’s presence at the large celebration, and the way in which she acknowledged the students, showed the community the importance of both the students’ participation and the Certificate itself and highlighted for me the importance the Diocese places on this new initiative.

The Certificate is an excellent introduction to Christianity and the Anglican Church. It has four core units and four elective units and is taught by lecturers and teachers who are well qualified.

The four core units each have 16 hours of tuition: Introduction to the Old Testament, Introduction to the New Testament, Introduction to Christian Doctrine and Church History.

The elective units each have ten hours of tuition and participants have some choice: Anglican Studies, Liturgy, Philosophy of Religion, Ethics, Science and Religion and other units that may be available over time. We hope to include the option to undertake a specialist reading unit in an area of particular interest, subject to availability of supervision.

A key factor in designing this Certificate is to allow maximum flexibility. Participants can either complete all requirements of the units and be awarded The Archbishop of Perth’s Certificate in Theology, or can choose to audit one or more units. In keeping with current educational practice, units will be available online.

Delivery of the Certificate is also flexible. One core unit and one elective unit are timetabled each school term. These classes take place at Wollaston. However, in keeping with our policy of flexibility, we offer various options, from supporting small parish study groups to teachers meeting in their own setting. If you have an idea as to how you would like to be involved, let us know.

For more information, contact Dr Anne Harris: aharris@perth.anglican.org.

Wollaston Theological College: www.wtc.perth.anglican.org/
he Diocese of Perth has had a number of publications during its history, some long term and others only for a few years.

The first publication recorded was the *West Australian Church of England Magazine*, existing for the period of 1862 to 1870. The motto of the magazine was ‘Holding the Faith in unity of spirit, in the bond of peace and in righteousness of life’ and it came in book size for sixpence. Initially the news was more regarding what was occurring overseas, but over time more local content was added.

In 1870 the name changed to *Church of England Magazine Newspaper* and became known as ‘a monthly publication of local and foreign ecclesiastical intelligence’ with its motto changing to ‘Speaking the truth in love.’ While the size increased to a magazine format the price remained the same, but it was also offered at 5 shillings per annum. Sketches rather than photographs, with advertising material on the front and rear pages, made for a stronger appearance. Stories and poems were published alongside local notices and news. Records for this publication go until 1873 when there was a six-year gap before *The Standard* was published. Though the PDT were contemplating another magazine in 1877, it seems to have taken a few years to gain momentum.

*The Standard* came into existence in 1879 and lasted until 1886. It came in magazine size but newspaper style. It covered items such as articles on education, colony mail times and subscriptions to charity.

*The Church Chronicle of WA* only seemed to have lasted for two years, starting in 1889, and along with the other publications mentioned is available at the State Library.

*The West Australian Church News* started in 1897 and lasted for 55 years. This publication included more local news than seen previously and more interesting advertising, such as ‘Hen Man’s starch is all the rage!’ Photographs are introduced in later editions.

*The West Anglican* ran from 1955 to 1965 and was offered in three different sizes over time, still at sixpence per issue. There was now a considerable amount of photographs and advertisements scattered through the magazine, along with lots of local content.

*The Anglican Messenger* picked up right where the *West Anglican* left off in 1965 and is still running today, beginning at five cents an issue in Newspaper format. In 2007 this changed to a glossy magazine, similar to what we receive today. This publication saw the change to colour as well as a lot of local content in the form of parish news, editorials, group diaries, new appointments, buildings and clergy profiles.

*The Messenger* offers a variety of articles of interest from around the diocese, provides information and updates from parishes, shares good news stories and reflects on faith.

While the Diocesan Magazine has changed dramatically over time, it has always done its best to inform and entertain its readers, and certainly contains a great perspective of the changes to the Diocese and the State since they began.

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**FROM THE ARCHIVES**

Lara Lynch | Diocesan Archivist

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n Australia Day, parishioners gathered to reflect on the prophetic call of being an Australian Christian. It was a considered and joyful time of worship, sharing and fellowship.

We shared these words, written by one of our members:

… ‘As Australians, our task is not to ‘move on’ from the past, but to learn from it, and avoid making the same mistakes again. As Christians, our task is to speak prophetically, to speak out when we see that what is happening is wrong. Be that light on the hill that others may need to see the way. Be that light on the lampstand that can illuminate facts that have been forgotten. And be the light at the end of the tunnel when others may feel that all hope is lost. Australia is an optimistic country, and Christianity is an optimistic religion.

For all the bad stuff going on out there, we have a lot to be grateful for. As the Body of Christ, and with Christ in us, we always have hope, and we should share that hope with others. That doesn’t have to mean quoting the Bible at strangers. It means showing others the Christ we know, by living the life that he showed us. Being a Christian in Australia is not an event. It’s a lifestyle. And it’s something that I hope will keep Australia a great place to live, a place we are proud to call our home’…

Opportunities for Inspirational Leadership

**Children & Youth Missioner (Training)**

*Fulltime*

A youth and children’s ministry professional with a background in leadership training and mentoring.

*Applications due: Monday 10 April 2017*

**Children & Youth Missioner (Faith Formation)**

*Part-time*

A professional educator with a background in working with children and youth, working in both school and community contexts.

*Applications are to be made to*

The Reverend Dr Gregory Seach

Warden, Wollaston Theological College

wecadmin@perth.anglican.org

*Expressions of Interest are also invited for Children & Youth Project Officers*

*Multiple Casual Positions*

People with children and youth ministry experience who would be available to assist the College for specific project and event-based work.

*For further information, please see [www.perth.anglican.org/ministry-opportunities](http://www.perth.anglican.org/ministry-opportunities)*

or contact Lee-Ann Bok,

wecadmin@perth.anglican.org
The reflection for the evening was also written by one of our people, Linda Pilton. Many found it deeply moving and inspirational. Since we were meeting in houses, much like the early church, it seemed appropriate that her reflection be written in the form of a letter. Below is an excerpt of what she shared:

‘Dear brothers and sisters in Christ at St Anselm’s Kingsley-North Woodvale,

I bring greetings and a sense of gratitude for you. I am thankful to God for the past year I have spent worshipping and serving with you as part of my journey to test my sense of call to the Anglican priesthood. I am grateful that you have made me and my family feel welcome and have been open to allowing me to participate in the life of the church. This has enhanced my understanding of the Anglican Communion in this place and time.

The beatitudes are much loved pieces of scripture. When I was growing up, they formed part of that group of important texts that we were encouraged to learn ‘off by heart’. And in those days, the translation often used instead of the word ‘blessed’ was happy. I think that most translators and those reading this passage these days would understand that ‘happy’ is not the best translation, as the states considered here do not necessarily correlate with a positive emotional state. Language changes with use, and while once there may have been an argument for this translation, I am grateful for scholars who endeavour to bring to light the best understanding of scripture possible.

Some modern scholars suggest that a better translation of the word that is commonly translated as blessed, ‘makarios’, would be honourable or honoured. If we use this translation, there is perhaps a slight but significant change in the way we perceive these beatitudes. I have grown up thinking that the beatitudes are states that we should aspire to in the church. So, I should try to be mournful... I should try to be meek... I should try to be poor in spirit. This didn’t always make sense. It made more sense to try to be a peacemaker or merciful.

However, in a society (like a first century Mediterranean society) where honour and shame are an important way of demonstrating a person’s worth or value, and thus the way someone is to be treated. People were cast to the outer parts of the community if they were in a state of shame, but those who were honoured were considered to be and treated as important in and for the community.

When we change the translation from blessed, to honoured or honourable, the emphasis changes from, ‘what attributes should I have?’ to ‘how should I treat someone who is mourning, meek, poor in spirit, a peacemaker etc.?’ There is for me less of a clash of consistency in thinking this way. It makes more sense to be able to treat all in the community who show these attributes with respect and honour than it does for me to try to be all of these attributes at once. When people are honoured and valued as part of the community, the kingdom of God has come near.

While I don’t want to change the long-loved words of the beatitudes in English, I think it is worth considering them from this perspective, to see them through fresh eyes. Let’s hear these words again, if we replace the word blessed, with the word honourable.

Honourable are the poor in spirit.
Honourable are those who mourn.
Honourable are the meek.
Honourable are those who hunger and thirst for righteousness.
Honourable are the merciful.
Honourable are the pure in heart.
Honourable are the peacemakers.
Honourable are those who are persecuted for righteousness’ sake.
Honourable are you when people revile you and persecute you.

I have watched, sometimes up close and sometimes from a distance as the people in this community of St Anselm’s strive to live out the kingdom of God in this time and place by showing honour and respect...
to all these groups of people at various times:

When you have befriended and supported those not fully able to participate in the community in some way.

When you have marched in the city for justice for refugees.

When you have sat with and comforted those close to death and those grieving.

When you provided goods for those in need at Christmas and throughout the year.

When you sewed covers for colostomy bags for those in hospital.

As individuals and as a community I have been honoured (pun intended) to be part of the Body of Christ who strives to live out the kingdom values in the here and now.

May this be both an encouragement and challenge to us as we venture further into this year together. May our eyes be opened to continue to recognise what and who God would have us honour. May we continue to bring God’s blessings and honour to the community around us’.

God’s peace be with you.
From your sister in Christ, Linda

“Spirituality and Faith in Australian Contexts”
The Anglican Diocese of Perth is running a further seminar in the series about Australian Spirituality:

Saturday 15th July 2017 for lay and clergy, Anglican and Catholic

Venue: Wollaston Conference Centre, 5 Wollaston Rd, Mt Claremont

registration includes morning tea and lunch
8:30 Registration 8:45 Worship 9AM Start

Speaker: Professor Anthony Kelly, CssR. has been a theologian for many years and is at present a Professor of Theology at Australian Catholic University. He is the author of many articles and books.

Seminar Outline
Session 1: DIMENSIONS OF AN AUSTRALIAN SPIRITUALITY
Session 2: THE HEART OF THE MATTER: THE WAY OF JESUS
Session 3: QUESTIONS AT THE LIMITS OF THE AUSTRALIAN EXPERIENCE
Session 4: QUESTIONS AND ANSWERS

Registrations online at Diocesan website
https://www.perth.anglican.org/events/spirituality-and-faith-in-australian-context/
Cost: $44.00 per person
$33.00 per person (early bird before 1.6.2017)
Contact: Multicultural Ministry Commission,
Anglican Diocese of Perth
Rod Forgus: Phone 0427-196-449
e mail: rod.forgus@westnet.com.au
Kay Keng Khoo: e mail: kengkhoo@gmail.com
How did you come to faith?

While my parents were part of the Church of England, they were not regular attenders. My earliest recollection of attending church was at primary school when, once a term, we were all marched down to spend a morning with the local priest. I remember listening intently to the topics discussed. It was here that seeds were sown, although these didn’t germinate until much later in adult life.

What does faith feel like now to you?

Faith now feels to me like inner peace and direction. It is important to me to be a good role model to my family, friends, work colleagues and all with whom I interact. My faith has given me a clear moral and ethical compass for life. Helping people is my number one priority and at the end of each day I ask myself the question: ‘who have I helped?’ Having faith makes this much easier.

I have been moved by a quote by Roy Disney: ‘When your values are clear to you, making decisions becomes easier.’

What is your current role in the Anglican Diocese of Perth?

Late last year I accepted an offer to become the Executive Officer of the Anglican Community Fund (Inc) and commenced in that position in November 2016.

How did you recognise a call to be in this vocation in the Diocese of Perth?

The call for me has been very loud and clear. It was a privilege for me to have served as a Diocesan Trustee for the previous eight years. It was during this time, as a trustee, that I realised that my skills were very useful in assisting the mission of the Church. As a Banker I have done a lot of work with Independent Schools, Aged Care and not for profit/charitable organisations which are many of the types of customers we help at the Anglican Community Fund.

What is it about your work that excites you, that drives you and gives you a sense of fulfilment?

Definitely helping people. My current role allows me on a daily basis to help Anglicans be financially stronger while giving back to the Anglican community. I also get a lot of satisfaction from new ideas and improving things.

If you could sit down and have dinner with one person who would it be and why?

I have always been inspired by explorers who were great leaders. I would like to have had dinner with Sir Ernest Shackleton, the Antarctic explorer, who was an inspiring leader in great adversity. It would be great to hear how he helped his men keep faith and hope in the most trying of circumstances.

Tell us a little bit about yourself

I am a born and bred Western Australian and passionate about WA (even the Eagles despite being a Fremantle member) and the Anglican faith. I grew up in the country and was second youngest of a family of six children. I was lucky to have a fun childhood and had good values instilled in me by my parents. I’m married to Karen with two teenage daughters, Emily and Sophie. By profession, I have been a Banker until recently.
Here is a snapshot of some of the aims of St Bart’s, in that residents engage with the wider community, the community that they will hopefully in the near future be living independently. Community residents are engaging with St Bart’s residents, and that encounter breaks down perceived stereotypes of people who have had experiences of homelessness. Rotary members are present, making a difference in a practical way by facilitating a community event for St Bart’s and the people of East Perth.

As I commence as Chaplain at St Bart’s, it appears to me that my role falls into three broad areas.

Firstly, there is the Chaplain’s pastoral role of care and nurture, education and enablement within the spiritual life that our Lord Jesus has enabled for us.

Secondly, there is a role with staff and in organisational education of the Christian spiritual life, for St Bart’s is very much a part of the Diocese of Perth. St Bart’s is an extension of our Church’s outreach into the community, just as our Anglican schools are an outreach into the community through their specialist skills in educating our children. St Bart’s is our Church’s specialist outreach to people who have experienced homelessness.

Thirdly, in community engagement, I have a role as we seek to link the residents of St Bart’s with the community. This engagement is through the raising awareness about homelessness so that we as a society can eliminate it. Also, so that we as a community can be accepting and welcoming of people who have experienced homelessness as they seek to re-engage back as people living independently within society again. Here our Church, through our parishes, can play a vital role in welcoming and accepting, while supporting and enabling, the ongoing work of St Bart’s.

I am hoping to hear from our Church Schools and Parishes so as to come and to present St Bart’s mission and services to those who are experiencing homelessness within our society.
THE LEGACY OF BISHOP GED MUSTON IN THE DIOCESE OF NORTH WEST AUSTRALIA

The Reverend Bill Ross OAM

first met Ged Muston in Sydney in 1969, as Federal Secretary of BCA, when I was interviewed as a candidate to serve at Kununurra in the Diocese of North West Australia. He commissioned me for that ministry in 1970, and we met a couple of times when he visited there. It marked the beginning of a special relationship, which stood the passage of time and distance till his death in Perth on 10 January 2017.

We were disappointed when Ged resigned from BCA to become Coadjutor Bishop in Melbourne. However we were grateful to be re-united 10 years later when he was elected the 4th Bishop of North West Australia in 1982. We enjoyed a close relationship for the next 10 years, with the Bishop staying in the rectory for one week at least each year and sharing the life of our family and ministry.

As Bishop, Ged Muston provided a fourfold legacy to the Diocese.

First, Ged and his wife Laurel were a living example of loving relationship and support, and shared life and ministry. They frequently travelled together on the Bishop’s visits in the Diocese, and Laurel’s gentle care and encouragement was greatly appreciated by clergy wives and children. An extension of that was the hospitality they extended to clergy families and parishioners travelling through Geraldton, and the Clergy Family Conferences conducted between bi-annual sessions of Synod.

Second, Bishop Ged focused on mutual care and encouragement in the body of Christ in his preaching and teaching, and lived it out in his constant parish visitation. He and Laurel were very organised about this. I once drove to Carnarvon with them and was impressed to observe in the car boot a container neatly arranged with thermos, mugs, tea and coffee and snacks ready to use.

Third, Ged’s ‘long suit’ in preaching and teaching was ‘every member ministry in the body of Christ’. For me (and my ministry since) and many church members at the time this was quite empowering. He set up regional and parish programmes to train clergy and church members in aspects of it, arranged conferences like the Diocesan Convention, instituted theological education by extension among other things. It worked well, and it was an exciting chapter in the diocese, and I thank God for it.

Fourth, the visible legacy of Ged’s ten-year ministry are the six church buildings and two rectories from the top to the bottom of the diocese, made possible by the Outback Church Foundation. In 1985 he put forward an audacious proposal to raise $1 million to build churches in seven towns which ‘had no visible evidence of the Anglican Church’. In faith, the proposal was accepted; the money was raised (over $2 million in the end); a common design for a building approved; and six of the seven churches erected between 1988 and 1992. Four in the Pilbara opened on one day by the Archbishop of Canterbury flying around in a BHP jet – a great day in the North West! – plus two rectories.

We offer our thanks to God for this faithful servant and his wife. In their ministry of the gospel they have contributed to the lives of many of God’s people and his Church in North West Australia in significant and lasting ways. Glory to God!
In some ways, the beginning of a new school year is like ‘Groundhog Day’. One of the acknowledged classics of American comedy, the 1993 movie Groundhog Day concerns TV weatherman Phil Connors (played by the legendary actor Bill Murray), who is forced to live the same 2 February over and over again until he gains some karmic - and rather comic - insight into his life.

On the surface of it, schools are just like that. 2 February marks the first day of the school year for many students, and it comes around once a year… every year. So does the annual swimming carnival, school musical, examinations… and before you know it the Kindy Nativity Play is upon us. Christmas holidays and then we start all over again.

Yes, on the surface, this is school life. But if you are a student, parent or teacher in one of our schools, you know that this is not how it is. It is now four weeks since the first day of term. On the surface it the first day in your school appeared the same as last year. But it was far from the same. Indeed in many ways it was nothing like last year. Why? Because of the human factor. New faces, new uniforms, new names. Schools are not factories, with raw material inputs which we receive in February, process for ten months and output in December as finished products. Theology 101 taught me that by very nature, people are never finished products.

In late January, 150 teachers came together at Wollaston College for our annual induction day. Some were graduates, others were very experienced teachers. All were new to Anglican schools. Was it Groundhog Day? On the surface… yes. I delivered a similar presentation to the one I have delivered for 14 years on the Anglican Church and our schools. Hopefully it has improved over the years! Indeed, most of the presenters were the same as last year, 2015 and before: Lynne Thomson, Philip Goldsworthy, Teresa Gastevich, Hiep Nguyen and Peter Laurence. One of our School Chaplains spoke, and Bishop Jeremy was a fresh face.

Groundhog Day, you say? No, far from it. Because the 150 fresh faces from across our 20 WA Anglican schools ensured that it was very much a ‘fresh expression’ of being Anglican. It’s not about the structure… it’s about the people. Women and men. 21 years old, 61 years old and all ages in between. Anglican by birth, Anglican by choice, or not Anglican at all but choosing to teach in one of our schools and committed to embracing the core values and practices that underpin the Christian faith expressed in and through the Anglican Church.

New beginnings are times to reflect on what is important to us. Anglican schools in Western Australia are distinctively Christian communities, fulfilling the Gospel imperative to teach the faith and nurture the young. Yet our Anglican schools are truly diverse, as diverse in nature and character as is the Anglican Church itself. They are long established and new, boys, girls or co-educational, day or boarding; and at various tuition fee accessibility ranges.

Living with such diversity can present moments of frustration for some. However, surely it lies at the heart of what it means to be Anglican. Part of the same Christian family, yet diverse in the expressions of our faith.

Every Sunday in your local Anglican church could be called Groundhog Day. To some looking in from outside, I’m sure they think it is! New years are no different. But to those of us actively engaged in the business of transforming lives with the liberating truth of the Gospel, we know otherwise. Even though it is March already, let me wish you a Happy New Year!
As part of a term-long study in their Christian and Values Education (CAVE) class, the Year 6s took a fresh look at the school’s traditional prayer under the guidance of The Reverend Brad Galvin, the Primary School Chaplain.

Almighty God, we thank you for the gospel of your son, Jesus Christ, committed to us by the hand of your evangelist, St Mark. Grant that we may not be carried away with every changing wind of teaching, but may be firmly established in the truth of your word, through Jesus Christ our Lord.

Amen.

‘We encouraged the students to learn and understand what the prayer meant, and more importantly, what it could mean to them,’ explained The Reverend Galvin.

Step by step, the Year 6s looked at various elements of the prayer:

• Who are we speaking to in the prayer?
• What do you think the gospel is, in your own words?
• Who is Mark, and why are we thankful for him?
• What are we asking for in the prayer?
• We can speak to God in our prayers. How, and through who?

‘The Year 6s were doing sailing lessons at the same time as we were examining the prayer, which provided a very useful context for the phrase ‘every changing wind of teaching’,’ said The Reverend Galvin.

Over the term, the students brought the elements all together, and re-wrote the prayer in a way they and their peers could understand. The best of the prayers were combined to make a new one, just for the Primary School:

Our powerful Father, we thank you for your son, Jesus our King, who gave up his life for us to live. We thank you for the gospel written by Saint Mark. Please help us not to be influenced by different opinions about Jesus, and but to trust in your word, the Bible. Help us all at St Mark’s to live in a way that pleases you. In Jesus’ name we pray. Amen.

The new prayer, written by Ava Aden, Charlize Blatchley, Renee Edwards, Joshua Gray, Poppy Marinovich, Lara Mason, Thomas Race, Breanna Sparkes, Abbey Torrance and Sarah Watson, is now used in CAVE classes, and in the Primary Chapel services.
DETHRONING MAMMON, Making Money Serve Grace, Justin Welby $17.95

The Archbishop of Canterbury’s Lent Books have traditionally been commissioned by the Archbishop to be written by another spiritual writer as a meditative focus for Lent, with the expectation that church people around the world will be reading the same book as the Archbishop during these forty days. Justin Welby chose to write this, his first full-length book, himself.

It was reported in the British press that the governor of the Bank of England, Mark Carney, had been seen on the London Underground reading a pre-publication copy!

The passion and urgency which impact this work become clear very early in the book. Welby says that it is the extraordinary contrast between ‘Mammon’ (the power of money) and Christ, that has made him want to write this book. And the timing! As the book went to press in July 2016, the ‘Brexit’ referendum had just taken place in the UK. Welby takes the opportunity not to comment on this (it would be absurd, he says, to write much here about the outcome), but to look to lessons that can be learnt for the present: to emphasise the deep sense of the priority of the human person, and to encourage, as the book aims to do, ‘a Christ-directed questioning and examination of our attitudes to everything from our own wealth (or lack of it), through to a critical and prayerful approach to what is good at the level of local, national and global economics.’

This well-researched book is an observation of how ‘Mammon’ values and measures wealth. The Archbishop acknowledges his concern at living amongst the surreal surroundings of Lambeth Palace, but finds perspective in the Community of St Anselm and in the many ecumenical and humanitarian projects undertaken from Lambeth.

The Archbishop tells a story of a friend who was invited to a party where there was a famous and extremely wealthy man, now long dead. The friend was a clergyman, but in plain clothes. He had spent much of his life working to serve the poor, but was also a first-class athlete. The wealthy man chatted to him at length, enjoying his company. Then he asked ‘and what do you do?’ The friend replied, ‘I’m a clergyman.’ The wealthy man replied ‘What a waste!’ and walked away. Archbishop Welby uses this story to compare the Community of St Anselm where, for 10 months, 36 people are chosen. Sixteen of these live in community and 20 outside. The community attracted much attention, some asking if it was a good idea. The naysayers thought the participants, exceptionally talented and quite brilliant people, could do better than spend ten months in the emotional rigours of community. What a waste!

The book is packed with such examples which are contemporary examples of this message which is essentially one of compassion, of Christ-like behaviour over the deception brought about by power held over individuals and nations by economies, by money and flows of finance. It is a fascinating book, informative, yet challenging. When we get to the end, we will know so much more about global economics, the World Bank, Global Aid and the pro-active setting up of the Churches Mutual Credit Union used for low-interest loans and helping people to resist the payday loans trap.

And, just as importantly, we will have had the pleasure of taking a journey through Scripture with the Archbishop of Canterbury, looking in detail at key passages in the Gospels and finishing with a wonderful exposition of the Book of Revelation in the last Chapter. Whilst the book deserves to be read in entirety, this chapter is remarkable for its clarity and scholarship.

Throughout the chapters, questions are presented for discussion. Whilst the book might not be the easiest to pick up and use as a group study, there is no doubt that when the reader starts this Lenten journey, he or she will be wanting to find someone else who has read it, so as to start a discussion.
The TV drama *Call the Midwife* has just started its sixth season on the ABC. The popular series has built up a prolific audience, followed by a fresh demand for the author’s memoirs which have been published in three books: *Call the Midwife*, *Shadows of the Workhouse* and *Farewell to the East End.*

Whilst the series vividly captures the social life in London in the 1950s, the books reveal much more of the spirituality and the God concept in the life of the Sisters and the midwives, and like the series, present the mission of the church as relevant and crucial to the community.

The books and movies are a work of non-fiction, real stories based on the memoirs of Jennifer Worth, née Lee who worked with the Anglican Sisters of St John the Divine after graduating as a midwife, and felt called to work in the socially deprived area of the East End of London. She finds herself based with the religious order in Poplar and wrote with humour and wit, pathos and empathy, about her experiences in three books, whose main scenes and characters which have been superbly adapted for television.

The order still operates, having moved from Poplar to Birmingham in 1976. One of the sisters who was working in Poplar is now 93! Apparently, when Jennifer Worth sent the manuscripts to the Sisters, they asked her to use pseudonyms. This allowed more licence and creativity, resulting in some colourful characters who embody the essence of the work which was achieved without needing to undergo historical scrutiny.

In dramatisation, the dedication and godliness of the characters is captured well, often in the wise words of the author’s favourite, Sister Monica Joan. Those who have watched the series will identify with the wisdom and the positive way the religious order is portrayed. The spiritual journey of the midwives is even more clearly pursued in the books. Prayers, poems and the wisdom of the Sisters play a significant part in the printed work.

If you are enjoying the TV series, you will be enthralled by the books! 📚

Prices start from a low $15.95

**CALL THE WIDWIFE,**
Jennifer Worth $19.95

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If you are enjoying the TV series, you will be enthralled by the books! 📚

Prices start from a low $15.95
This is the much-anticipated book by Paula Gooder, completing the acclaimed series which now covers Advent, Easter and Ordinary Time.

This Lenten discussion and study book is arranged as a series of engaging and profound biblical reflections. The experience of desert and wilderness is the theme, but rather than seeing this as a place of danger, the author draws out the understanding that as for Jesus it provided space for assimilation, for reflection and for preparation, so also many of us can identify with the desert and wilderness as times of seeking solitude.

Looking from the perspective of trying to explain the Christian faith to another, she worries about words like ‘sin’ and ‘repentance’ which sound condemnatory and consequently hard to make sense of in the modern world. These words bear such historical baggage, while at the same time are not used in normal speech, so that ‘it is hard for it to make emotional sense to many people these days’. The purpose of repentance is not to remind us of how bad we are, or our inadequacies and failings, but ‘to turn us to God and to one another so that we can live the life of God for which God created us.’ A proper theology of repentance, says Gooder, ‘needs to have space within it for us to live in the warm sunlight of the knowledge of our forgiveness.’

This Lenten study book is packed with insights which help the reader to engage intelligently with a wilderness experience, which doesn’t necessarily mean travelling into the centre of Australia. It is also a clear and logical commentary on unpacking terms like sin, wilderness, Satan, temptation and manna which find their origins in the Old Testament, what they meant in the first century CE, and discovering the relevance of concepts, imagery and words for us today. The Old Testament origins of the New Testament verses are crucial for understanding what the words at Jesus’ baptism, the wilderness experience, the significance of Israel as the ‘first-born son’, the words of the prophets – in this short book, the author has unravelled all these cross-references, brought together two thousand years of oral history, written manuscripts, redactions and interpretations, and encourages us to look at what it all can mean to us today. Paula will sometimes say – ‘I’ve put it out there, it’s for you to decide how you want to use this!’

LET ME GO THERE, The Spirit of Lent, Paula Gooder $19.95

Anglican Church Professional Standards Committee
Providing a Healing Process for Survivors of Sexual Abuse and Misconduct

The Church acknowledges with regret that sexual abuse and misconduct has occurred in our Worshipping Communities. The Church also recognises the impact it has had on children and adults and accepts responsibility for the past occurrences.

The Professional Standards Committee operates independently and investigates all complaints of sexual abuse and misconduct that have taken place within the Church or its associated organisations.

The Committee offers professional support that aims to bring healing, peace and closure for victims of sexual abuse and misconduct.

Your enquiry will be treated with confidentiality, sensitivity and respect.

Address your enquiry to the Professional Standards Director
GPO Box W2067, Perth WA 6846
Phone: (08) 9425 7203 (Direct) or 0419 935 889
Email: psu@perth.anglican.org

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LENT FASTER

December solution

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

CLUES
ACROSS
1, & 9 down. Hinted, I hear, like being transformed into a Q. (4)
3. A little religious studies? (2)
4. A rapt turning kept separate. (5)
5. A faithful Roman dog with a faulty minted coin. (4)
6. The Fates turned up to the banquet. (5)
7. Israel a little island? (2)
9. See 1 down.
12. Deuced around to derive logically. (6)
13. Christian symbol in the crossword? (5)
16, & 21 across. Aussie birds made from a printer’s measure in America. (4)
18. The host loses sizzle at high temperature. (3)
19. Get back for 18-month-old sheep. (3)
20. Article taken from the flickering mages is precious stones. (4)
21. New International initially. (2)
23. Long Playing shortly. (2)
25. Long Playing shortly. (2)
27. Visas systematically crossed out. How pert! (5)
28. The turning hewer is at what place? (5)
31. Her cub transformed into infant angel. (6)
35. Left off itch to make disapproving noise. (3)
36. Loeb Classical Library initiated. (3)
37. Addressing the master in desirable tone. (3)
38. Nothing from the boys who made runs without striking the ball. (3)
40. Iowa Uni. (2)
41. Religious Knowledge of Rudyard Kipling. (2)
44. Begin a Theological Reflection. (2)
45. Little Réunion on the internet. (2)

DOWN
1, & 8 across. A little calcium reference right away is kindness. (4)
2. Density of those passing through in craft if untangled. (7)
8. See 1 across.
10. Undercover agents in crispiest game. (5)
11. Find this lady in the Passover Haggadah. (3)
13. Take an ace nor adjust to allow light into the eye. (6)
14. Take five as she revises erratically for the things standing in succession. (6)
15. Left off the nascent Torah and is rising. (6)
17. Painted lady in the monastery. (4)
18. Idaho operates across a wide circle. (4)
22. Person giving in circular rondo. (5)
24. A hundred from the decomposed cleric are placed in the reliquary. (6)
26. Joints in unison sung in rounds. (6)
28. The disorderly imp Lew ended up right next to the Sisters’ faces. (6)
29, & 32 across. The murderer should be out of the cabin. (4)
30. They are stopped when she preaches for fruits. (7)
32. See 29 across.
33. Get across as he sprinkles burnt dust. (5)
34. The seer has lost energy and is an Indian weight. (3)
36. More slippery, slyer harps from antiquity. (5)
39, 41, 42, 45 across. The stirred curry I tic goes around the power board. (9)
40. Iowa Uni. (2)
41. Religious Knowledge of Rudyard Kipling. (2)
Most obviously, this is a Big Book! So large its nearly 1000 pages are usefully supplied with two ribbon markers, which can be placed where the reader is up to and also in the appropriate pages of the long endnotes. Written by the Emeritus Professor of Political Studies at the University of Auckland, it is surprisingly sympathetic to its subject, as Samuel Marsden’s religion Andrew Sharp explicitly notes he does not share. Indeed, the author states that he embarked on his mammoth work expecting to be repelled by an individual whose Christianity and nineteenth-century Evangelicalism he did not share, but he ended with more respect for his subject than he anticipated.

Samuel Marsden is a contested figure in the histories of Australia and New Zealand. Until WW2 he was a respected figure in New Zealand, with schools named after him; but his cachet has been much diminished in the nationalistic historiography of that country since then. Indeed, Sharp goes so far as to say that the professional history of New Zealand has treated Marsden, and the early missions he was associated with, through the bias of an ‘antichristian historiography’. It is a distortion and neglect of the place of Christianity also in Australian colonial history.

The key to understanding the outlook and actions of Marsden, according to Sharp, is one Marsden shared with his peers and superiors in the colonial administration of New South Wales. This was the politics of gentlemanly amour-propre, that excessive concern with self-esteem and jealously for one’s good name and reputation which formed a central dimension in the culture of the Regency ruling elite in Britain, and also for gentlemanly clerics in the Church of England. ‘On all sides’, writes Sharp, ‘there were appeals to an idealised hierarchy and to one’s exemplary character within that hierarchy; equally, there were mortified complaints about the disgraceful and dishonourable acts of one’s opponents who calumniated one’s good character’ (p. 507).

This attention to the masculine elite culture of Marsden’s era accounts for the very detailed, extensive, and even at times minute, detail in the book about the opinions of Marsden and his friends and enemies. But it makes the book a useful guide to understanding not just Marsden, but also other figures of the Australian colonial work, such as Governor Lachlan Macquarie, too often the love-child of Australian nationalist historians.

Sharp also seeks to write in conformity with that classic job description of a historian, to understand and critically accept the historical subject’s world in their own terms, though this laudable aim is always doomed to some measure of failure in recreating a past culture. So Sharp sees that another indispensable ingredient in Marsden’s world is his supernatural worldview, and his contemporary Christian morality. So Marsden believed he participated in the contest enacted in the world between God and the Devil, so that Marsden was both a man of this world and the next. He was both deferential to worldly authority and ready to challenge it when it questioned his reputation as a minister; both priest and landowner; missionary and magistrate; opposed to the sale of muskets to the Maori and homosexuality by missionaries, and enforcer and supporter of laws against vice in both New South Wales and New Zealand.

The reader will also find in the book detailed and complex challenges to the usual Australian reputation of Marsden as the ‘flogging parson’ par excellence in
his position as a clerical magistrate (a distortion created by opponents driven by their amour-popre); and as the unquestioning proponent of ‘civilization’ (ie. Europeanisation’) before Christianisation, in missionary strategy.

Perhaps overly-long and detailed for the general reader, this book has a major significance for historians of many subjects, including colonial New Zealand and Australia, missions, Aboriginal and Maori history, and British imperialism. There are one or two quirky or questionable elements, such as Sharp’s use of ‘New Zealanders’ as a term for Maori, on the basis it was contemporary usage in Marsden’s time, though this is rather to overdo the contemporary focus. Sharp also rather goes along with an older historiography of the eighteenth-century Church of England as lax, an assessment which recent historians have demonstrated to be largely false.

But such quibbles aside, this is a book that will repay both professional and general readers prepared to take up its length and weight, with a more complex, detailed, and sympathetically critical view of the place and influence of Christianity in earliest colonial Australia and New Zealand than is to be had in many other histories.

I’D RATHER BE BLIND, Grant Lock. $24.99
SHOOT ME FIRST, Grant Lock. $24.99

Grant Lock and his wife Janna are Anglicans from Willochra Diocese who served with CMS for 24 years in Pakistan and Afghanistan. They enjoyed considerable success as cattle breeders in Kimba, South Australia, having purchased one of their first prize-winning bulls here in the West. I remember Grant and his twin brother Barry as keen leaders of Scripture Union Beach Missions in South Australia. It was no surprise when they became missionaries with a great passion for sharing and showing the love of Jesus.

Both books are riveting, reflective and heart-warming accounts of their life spent mainly amongst Muslim people and their re-entry into Australia. Their work included supporting micro-hydroelectric systems, empowering Afghan widows and overseeing a massive eye-care program. The widows of Kabul call Janna ‘Frista,’ which means Angel.

They returned home to Australia since Grant has become blind. Has this thrown him? Not for a moment and, as is often the case, blind people see reality much more clearly than those of us who can still see. In his second book, he returns home to a society with its own blind spots: myopic attitudes to Islam, mental health and what makes us human. After battling corruption, injustice and disadvantage in the deserts, mountains and cities of Pakistan and Afghanistan, Lock confronts challenges—both intimate and global—with courage and compassion.’

Freelance writer and reviewer, Haydn Radford, said the book is ‘inspirational. I could sit in a pub all day listening to Grant Lock.’ Both books are great value at $24.99 each and will be available for purchase from them when they visit Perth at the invitation of Parish of Rockingham-Safety Bay in the second half of March for a parish mission. Details of the public meetings can be found on the Parish website: www.rockinghamanglican.org.au

All books reviewed available from St John’s Books, Highgate Court, 26 Queen St Fremantle books@stjohnsbooks.com.au | 9335 1982
Some years ago, on holiday in Britain, I watched a television programme concerning a major drama production being staged in Winchester Cathedral, by that Diocese and Cathedral. It began with an interview with the then Bishop. He was asked why the church was devoting so much time, effort and money to drama. His reply? ‘One of the most important functions of the Church is story-telling; sadly, she has forgotten how to do this effectively. Drama gives us the skills to regain that capacity.’

Early in my career, I worked with the Drama Departments of Coventry Cathedral (UK) and Washington Cathedral (USA). Here, I experienced not only the commissioning of plays and the production of everything from the classics to the avant-garde, but also, as I travelled around the parishes, I discovered that drama was often used for instruction and, indeed, inspiration. The ‘story-telling’ that is drama was used, and used successfully.

There is not the space here to detail the various types of drama for use by Churches. The range is wide, from the obviously religious (the Bible Story, the Morality Play, Murder in the Cathedral, Godspell, etc) to the implicitly spiritual and the theatre piece where common humanity is dissected. In Perth, I have been extremely fortunate to have been able to work in so many aspects of drama in the church, to be challenged by gifted church leaders to substantiate the claims of drama’s worth to the life of the Church, and to seek out the artists to support and sustain it. It has been one of the objectives of this column in the Messenger to suggest that a visit the theatre, at its best, allows us to experience one of the myriad facets of God’s creation and, by our presence, take that creativity into our lives and the life of our community.

If you have visited any of the productions of Fringe World or PIAF in February and into March, I wonder if they or the ideas emanating from them have been part of any discussions or comments with your parish, friends or colleagues? The relevance of the experiences and thoughts you had of this story-telling, may well offer to others, joy, or clarity of idea, or thought – providing that link which helps sustain the well-being of community. And it began with story-telling.

Next month, I shall return to recommending various productions which I hope you will be able to attend, and there are some fine performances coming up for 2017. There is one I shall mention now. Please make a diary note of the new play by Mandurah playwright Norm Flynn: Wollaston, A Man and A Mission. The play uses the Wollaston Journals as a source and stars south-west actor Tony Martin. Sigari Luckwell plays Mrs Wollaston. There will be two performances in Christ Church parish church in Claremont on May 5 and 6. Full details will be published in future editions of the Messenger.
Lay Education
Training & Events

LPM Training I - 2017: Communion Matters

The day includes worship with one of our bishops and teaching time with The Reverend Dr Gregory Seach (Warden, Wollaston Theological College), and a choice of 2 workshops, one in the morning session and one in the afternoon.

When: Saturday 29 April 2017 or Saturday 13 May 2017 (Select ONE Date)
Time: 9.00 am to 3.30 pm (Registration will open at 8:30 am)
Where: Wollaston Conference Centre
5 Wollaston Road, Mount Claremont
Cost: $40 (includes lunch and refreshments)

To register: www.perth.anglican.org/events and indicate your workshop preferences by putting the letter corresponding to the workshop in the ‘Notes’ field

Theology for Non-Theologians

A three-hour interactive session Demystifying Theology

Demystify: ‘to remove the aura of mystery or strangeness from’.
Theology: from the Greek theologia. ‘Literally the science of the divine, or of discourse about God’.

This interactive session will explore the basics of theology - how we talk about God - in a non-academic way. We will look at why we study theology, and discuss what is, and what isn’t, theology. We’ll use everyday language as we look at different types of theology.

There will be input but this will not be a lecture. The aim of the session is to better equip participants to engage in further theological discussions.

Venue: Wollaston Conference Centre
Date: 11 March 2017
Time: 9.30-12.30
Cost: $35 (Tea and coffee on arrival. Morning tea provided)

Presenter: Dr Anne Harris - Anne is an experienced and award-winning educator. Currently working as an Education and Training Project Officer at Wollaston Theological College, she lectured in Religious Studies at Edith Cowan University for 17 years. Prior to that, she was a secondary school teacher.

For further information on any of the above events, contact Barbara McDonald, bmcdonald@perth.anglican.org
Martin Scorsese’s *Silence* is based on the award-winning book by Japanese author Shusaku Endo. It opens some ten years after Christianity has been outlawed in 17th century Japan. Roman Catholic missionaries have been tortured to death, and local converts forced to deny their faith. However, church officials have received even more disturbing news – mission stalwart Father Ferreira (played by Liam Neeson) has apostatised and is now assisting the Japanese overlords. Andrew Garfield stars as Rodrigues, a young Jesuit priest sent to investigate the rumours. He is accompanied by Father Garrpe, played by Adam Driver. Their joint mission is to give comfort to whatever surviving Christians they can find.

The believers Rodrigues and Garrpe discover are mostly fervent and thankful to God for sending the young priests. Yet suspicions also circle around their Japanese guide, Kichijiro (Yôsuke Kubozuka), who has already denied his faith once to save himself. When the Christianity community is betrayed, Rodrigues and Garrpe witness how determined the local believers are, even in the face of prolonged torture. Yet the question constantly arises, where is God in all of this? Others dilemmas also emerge: Can a person be silent about their faith, and still stay faithful? And is God really silent, or is his silence an answer?

*Silence* is without doubt one of the most provocative Christian films ever to be produced by a non-Christian Hollywood. Cinemagoers will not be able to simply sit back and enjoy its beautifully constructed narrative without confronting the questions at the heart of Endo’s original story. Take, for example, the pressure to remain silent in the face of persecution. If the Japanese faithful are prepared to trample on the *fumie* presented by their inquisitors – crudely carved images of Christ – then they will be set free. Rodrigues and Garrpe are soon at loggerheads over what to tell the believers. Rodrigues is unmanned by their persecution and encourages them to ‘Trample!’ - the images are nothing more than religious emblems. If it means saving a life, then he believes sensibilities should be set aside. However, Garrpe realises the *fumie* represent much more to these fledgling believers and, though they might be weaker brothers and sisters, he is not about to cause them to stumble.

Modern audiences will be tempted to side with Rodrigues, yet the Bible remains starkly clear on the importance of public confession, even in the face of persecution. The Apostle Paul was very familiar with
suffering for his faith, and in his letter to the church at Rome he goes so far as to tie our declaration as believers to our very salvation:

‘If you declare with your mouth, ‘Jesus is Lord,’ and believe in your heart that God raised him from the dead, you will be saved.’

And is God really silent in the face of suffering? Again, secular viewers might conclude Christianity is a faith hardly worth valuing if it must spend the lives of its supporters to prove that value. Yet the very Jesus Paul wrote about is God’s answer to the accusation he sits idly by in the face of persecution. Rodrigues comes to understand that Jesus not only suffered on his behalf, but is also present with him in his doubt:

‘When you suffer, I suffer with you. To the end, I am close to you.’

Come the end of the film, Silence seems to align with modern thought by suggesting personal belief, not public profession, is the most important thing. Yet Jesus makes it clear to his disciples he is the only way to God, and no-one can expect to deny him and still reach the Father. Which leads me to wonder what God might say to the wretched Kichijiro? The clue to his fate, I think, lies in what follows his numerous denials. The wretched man keeps tracking Rodrigues down, coming to him even in his captivity, begging to have his confession heard. Kichijiro is a constant failure, but he is also constantly aware of what he needs from God. Jesus may disown those who ultimately disown him, but Kichijiro’s role in Silence reminds me strongly of a trustworthy saying that should give hope to all who struggle to follow Christ:

‘If we are faithless, he remains faithful, for he cannot disown himself.’

‘If we are faithless, he remains faithful, for he cannot disown himself.’
# APPOINTMENTS

<table>
<thead>
<tr>
<th>Clergy Name</th>
<th>Position</th>
<th>Start Date</th>
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</thead>
<tbody>
<tr>
<td>The Reverend Brett Guthrie</td>
<td>Curate-in-Charge, Merredin</td>
<td>03.12.16</td>
</tr>
<tr>
<td>The Reverend John Maddocks</td>
<td>Assistant Priest, Thornlie-Kenwick-Huntingdale and Maddington</td>
<td>01.01.17</td>
</tr>
<tr>
<td>The Reverend Matthew Madul</td>
<td>Assistant Priest, Lynwood-Langford-Ferndale</td>
<td>16.12.16</td>
</tr>
<tr>
<td>The Reverend Sebastiana Pienaar</td>
<td>Curate-in-Charge, Riverton</td>
<td>03.12.16</td>
</tr>
<tr>
<td>The Reverend Kay Wee Sim</td>
<td>Assistant Priest, Victoria Park</td>
<td>26.02.17</td>
</tr>
<tr>
<td>The Reverend Rose Guok</td>
<td>Deacon, Toodyay-Goomalling and Moora</td>
<td>20.12.16</td>
</tr>
<tr>
<td>The Reverend Rob Day</td>
<td>Priest-in-Charge, Esperance and Chaplain to Esperance Anglican Community School</td>
<td>01.02.17</td>
</tr>
<tr>
<td>The Reverend Robert Graue</td>
<td>Priest-in-Charge, Lakelands</td>
<td>15.01.17</td>
</tr>
<tr>
<td>The Reverend Debbie May</td>
<td>Priest-in-Charge, Hilton and Spearwood</td>
<td>01.02.17</td>
</tr>
<tr>
<td>The Reverend Lindsay Hore</td>
<td>Chaplain, Amana Living</td>
<td>13.02.17</td>
</tr>
<tr>
<td>The Venerable Lionel Snell</td>
<td>CCWA, Delegate and Executive</td>
<td>01.01.17 - 31.12.17</td>
</tr>
<tr>
<td>The Reverend Jeni Goring</td>
<td>CCWA, Delegate and Executive</td>
<td>01.01.17 - 31.12.17</td>
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</table>

# LOCUM TENENS

<table>
<thead>
<tr>
<th>Clergy Name</th>
<th>Location</th>
<th>Start Date - End Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Reverend Julie Barrett-Lennard</td>
<td>Spearwood</td>
<td>28.11.16 - 31.12.16</td>
</tr>
<tr>
<td>The Reverend Canon Dale Appleby</td>
<td>Bassendean</td>
<td>01.11.16 - 31.10.17</td>
</tr>
<tr>
<td>The Reverend Bob Milne</td>
<td>Chaplain, Amana Living</td>
<td>07.12.16 - 28.02.17</td>
</tr>
<tr>
<td>The Reverend Alan Forsyth</td>
<td>Chaplain, St Bartholomew’s House</td>
<td>01.01.17 - 28.02.17</td>
</tr>
<tr>
<td>The Reverend David Prescott</td>
<td>Nedlands</td>
<td>01.02.17 - 31.01.18</td>
</tr>
<tr>
<td>The Reverend Christine Duke</td>
<td>Mt Hawthorn</td>
<td>01.02.17 - 30.06.17</td>
</tr>
<tr>
<td>The Reverend Noel Chin</td>
<td>Willagee-Kardinya</td>
<td>01.02.17 - 01.08.17</td>
</tr>
<tr>
<td>The Reverend Bob Milne</td>
<td>Amana Living</td>
<td>22.02.17 - 21.02.18</td>
</tr>
<tr>
<td>The Reverend Canon Tom Sutton</td>
<td>South Perth</td>
<td>27.02.17 - 31.08.17</td>
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# PERMISSION TO OFFICIATE

<table>
<thead>
<tr>
<th>Clergy Name</th>
<th>Date</th>
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<tbody>
<tr>
<td>The Reverend Ros Fairless</td>
<td>01.02.17</td>
</tr>
<tr>
<td>The Venerable Kathy Barrett-Lennard</td>
<td>05.03.17</td>
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# LAY APPOINTMENTS

<table>
<thead>
<tr>
<th>Lay Appt</th>
<th>Organisation/Position</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dr Robert Myles</td>
<td>Lecturer in New Testament, Murdoch University</td>
<td>01.02.17</td>
</tr>
<tr>
<td>Mr Dean Dell’Oro</td>
<td>Headmaster, Hale School</td>
<td>24.04.17</td>
</tr>
<tr>
<td>Dr Sue Taylor</td>
<td>Chair, Anglican EcoCare Commission</td>
<td>01.01.17 - 31.01.17</td>
</tr>
</tbody>
</table>
RETIREMENTS
The Reverend Dr Ric Barrett-Lennard  13.03.17
The Reverend Anita George  04.04.17
The Most Reverend Roger Herft  07.07.17

RESIGNATIONS
The Venerable Braden Short  Rector, Riverton and 02.12.16
Assistant Priest, Lynwood-Langford-Ferndale
The Reverend Ros Fairless  Curate-in-Charge, Murdoch-Winthrop 16.01.17
The Reverend Rob Day  Priest-in-Charge, Willagee-Kardinya 31.01.17
The Reverend John Meagher  Rector, South Perth 22.07.17
The Reverend Sue Meagher  Associate Rector, South Perth 28.03.17
The Venerable Kathy Barrett-Lennard  Priest-in-Charge, Wongan Hills-Dalwallinu 05.03.17
The Reverend Barry Moss  Chaplain, Perth College 24.03.17
The Reverend Peter Humphris  Rector, Beaconsfield  mid-2017

LAY RESIGNATION
Mr Andrew Reynolds  Director of Finance 11.01.17

AWARDS
The Reverend Dr John Shepherd AM  Australia Day Honours

VALE
Mr Darryl Way  December 16
The Right Reverend Ged Muston  10.01.17

PURPLE PATCH

March

<table>
<thead>
<tr>
<th>Date</th>
<th>Bishop</th>
<th>Event/Location</th>
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<tbody>
<tr>
<td>05 - 09</td>
<td>Bishop Kate</td>
<td>National Bishops’ Meeting, Coolangatta</td>
</tr>
<tr>
<td></td>
<td>Bishop Jeremy</td>
<td>National Bishops’ Meeting, Coolangatta</td>
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<tr>
<td>19</td>
<td>Bishop Kate</td>
<td>Mt Lawley</td>
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<tr>
<td></td>
<td>Bishop Jeremy</td>
<td>Gingin-Chittering</td>
</tr>
<tr>
<td>26</td>
<td>Bishop Kate</td>
<td>Forrestfield</td>
</tr>
<tr>
<td></td>
<td>Bishop Jeremy</td>
<td>Quinns-Butler</td>
</tr>
</tbody>
</table>
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38 St George’s Terrace, Perth

Mon-Sat: 7.30am Morning Prayer and 7.45am Eucharist.
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8am: Holy Eucharist (BCP) with hymns
10am: Choral Eucharist and Sunday School
5pm: Choral Evensong

SPECIAL SERVICES & EVENTS IN MARCH 2017

SERVICES
WEDNESDAY 1 MARCH (ASH WEDNESDAY)
7.45am & 10.30am: Eucharists with Imposition of Ashes. 6.30pm: Choral Eucharist with Imposition of Ashes.

SUNDAY 12 MARCH
2pm: Families Connect.
5pm: Commonwealth Day Observance.

SUNDAY 19 MARCH
5pm: Evensong of St Patrick.

SUNDAY 26 MARCH
5pm: Evensong of the Annunciation of the Blessed Virgin Mary.

SPIRITUALITY SERIES
WEDNESDAY 8 MARCH
9.30am-2pm: The Light is Tested.

WEDNESDAY 22 MARCH
9.30am-11.30am: Spirituality & a New Heart.

JOHN SEPTIMUS ROE ANGLICAN COMMUNITY SCHOOL
St Paul’s Chapel Choir
Director: Jamil Osman
Organist: Jonathan Bradley

CHORAL EVENSONG
TUESDAYS at 5.00 pm during school term
St Paul’s Chapel
John Septimus Roe Anglican Community School
Corner Mirrabooka and Boyare Avenues, Mirrabooka
(Parking is available on the School grounds)
St Pauls Chapel, Mirrabooka
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