



# MESSENGER

A MAGAZINE FOR WESTERN AUSTRALIANS FEBRUARY 2021



Cross on a pillar in the Church of the Holy Sepulchre, Jerusalem

When I am lifted up from the earth, I will draw all people to myself

John 12:32

# MESSENGER

FEBRUARY 2021

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## 5 MARKS OF MISSION

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





Dear Readers,

It's good to be saying welcome to the February 2021 edition of the *Messenger*. It is a little late going to press this month due to the unexpected lockdown in WA.

Lent 2021 is a main focus for many of our writers this month and if you haven't yet given thought to what your extra Lent reading and bible study will be there are a number of excellent resources within that you can access before 17 February, Ash Wednesday.

All eyes have been on the United States of America since their election in November 2020 and the article by Professor Andrew McGowan draws some sobering conclusions and raises challenges as he writes and reflects theologically on what the current situation in America may mean both there and for those of us in this part of the world, including for Christians.

Regular contributor Peter Laurence, CEO of the Anglican Schools Commission, highlights the beginning of the new school year and the hope that the work of dedicated staff and students in the Anglican schools in WA bring as they look to the new year. Mark Glasson, the CEO of Anglicare WA, asks readers to consider the issues of faced by people on JobSeeker and the difference for families whose incomes will once again be below the poverty line when the extra supplement made last year comes to an end.

If you want to read a story that will help you understand the impact of the ministry our agencies have in people's lives, go to the story of Amana Living's Edward Collick resident, Dallas, written by Amana Living CEO Stephanie Buckland.

February has begun in a way that could not be anticipated with a lockdown in Perth, Peel and the South West; fires in the north east of Perth and floods in the north of the state. We at the *Messenger* know that reading and praying go hand in hand. May those for whom you pray know the depth of God's love no matter what their circumstances.

*God grant us the serenity  
to accept the things we cannot change;  
courage to change the things we can;  
and wisdom to know the difference.*

Sincerely  
The Messenger Team



## LENT 21

**L**ent, Easter, and Pentecost present themselves year after year with increasing urgency, inviting everyone to engage more deeply with the Christlike God, setting aside all human definitions of God, allowing God who meets us in Jesus' words and deeds to come clearly into focus.

So, on Ash Wednesday we set out on a ninety-day journey with all seekers after truth, through forty days of preparation we call Lent, to fifty days of Easter celebration culminating in the Day of Pentecost.

Whether we have travelled this way a hundred times, or only once, or never before, we are pilgrims on a journey, opening hearts and hands to receive God's gifts, opening hearts and hands to share these gifts with anyone and everyone we meet on the road.

We think we know the way and destination, for in Jesus' company ashes always lead to light and fire, as dying leads to fullness of life. And yet, we do not know the way, and cannot know, because the way of the cross is the same but ever new. This is a new day, and the world is not the same. This is a new day, and we are not the same. This is a new day, and the needs of our companions and neighbours are not the same. Thanks to Covid-19 we are more alert than before to these truths, just as we are slightly better at recognising the fresh start of Easter dawn, the first day of God's new creation, bursting with new life, sure yet endlessly surprising, mystery beyond all human understanding.

We enter into Lent because we know we cannot remain the same. However much we resist change, we are more fearful of being left behind. We want to go on living, to go on growing, however painful growth can be. As Lent begins, we start out again, eyes fixed on Easter dawn's first light, learning to be human together, a bit more adventurous, more sensitive, responsible, courageous..

Perhaps, this time around, navel-gazing will give way to looking up.

Perhaps, we can look neighbours in the eye, sharing one another's joys, bearing one another's burdens.

Perhaps our Lenten discipline, God's eastering in our hearts, will make us kind - attentive, imaginative, gentle with ourselves and with each other.

Receiving grace and acting graciously might just be possible at last.

Selflessness, after all, comes from following in the footprints of the Lord who goes before us, emptying himself of everything but love, calling us to follow in his way.

*Remember you are dust, and to dust you will return.  
Repent, and believe the gospel.*





**P**aul's final words to the Christian community in 1 Thessalonians are words of encouragement, urging them toward peace together in the love of Jesus, and to thanksgiving and prayer, in every circumstance of their common life.

Now, all these centuries later, prayer remains one of the most used words in the Christian lexicon, and prayer is central in all we do - following Jesus, walking as he walked, faithfully trusting God's love in every circumstance. So it is that these words of St Paul to that early church have life and agency for us here and now as we stand at the beginning of a new year. The pattern then remains the pattern for us now: *'admonish the disorderly, encourage the faint hearted, assist the weak, be patient toward all, see that none of you repays anyone evil for evil, always aspire to what is good for one another and for all.'* And if most of us don't know this sentence off by heart, we can effortlessly recite the next: *Rejoice always, pray without ceasing, give thanks in all circumstances, for this is God's will for you in Christ Jesus.*

As 2020 drew to a close, I was fully aware that every parish and school we bishops had been with, were praying week in and week out, daily, sometimes hourly for people all over the world living and dying in the pandemic.

Now we are giving thanks for vaccines already being rolled out in some places, and looking to be close in others. We give thanks for leaders acting to slow opportunity for virus transmission, and for every person on the front line of medical aid and care, asking God's loving protection and mercy in their work, in their emotional and physical fatigue. Like the infant church of Thessalonika, the church here in Perth is faithful in prayer, praying that vaccines will be equitably available and effective, and that people of faith will not hesitate in trusting their efficacy. The Spirit of God, after all, is at work in human science, and in every healing act whether or not individual agents acknowledge this truth.

The beginning of a new year doesn't mark the end of our prayer, or the faith and hope and love we know in

Jesus, even though we in WA may have become a bit complacent. We have been a bit relaxed in our COVID safe practices, sitting a little closer to each other, bypassing the hand sanitiser, forgetting the elbow touch in favour of kissing or shaking hands again, secure in our little bubble.

Breathing a collective sigh of relief, some of us started making interstate travel plans, booking family reunions and work meetings, as if things were getting back to normal. Last week's sudden lockdown stopped us in our tracks, bringing a jolting halt to any dreams that back to normal, or business as usual, is currently the way for the world or the church. Certainly not yet, perhaps never.

Lockdown and bushfires have again brought us to our knees, carrying us more deeply into prayer and action, into commitment to one another, responsibility for sisters and brothers, neighbours and strangers. Giving thanks in all circumstances means being honest about the real state of things, living with things as they are, lending a hand wherever we can, sure of God's closeness in bad times as well as good, even in the face of darkness and terrible loss.

It might be worth reflecting that by no efforts of our own, we are in fact better poised to begin together our annual Lent journey to Easter than we would like to be, perfectly poised to encourage the faint-hearted, assist the weak, be patient toward all, seeing that none of us repays anyone evil for evil, always aspiring to what is good for one another and for all. *Rejoice always, pray without ceasing, give thanks in all circumstances, for this is God's will for you in Christ Jesus.* Look each day for the one thing for which you can give thanks, remember before God the world and its needs, pray for those who live close to trauma, and for God's healing and renewing love for everyone without exception. Do all this, and don't fail to notice the fresh green shoots of new life in your path.

+ Kay







## LENTEN HOMILY

Like myself, some of you may know and watch the reality TV show called 'Hoarders'. For those who haven't seen it before – the show is about a team of professionals who, each week, attempt to help a self-confessed hoarder regain control of their home and possessions through an intervention-style clean-up and make-over.

The hoarders who feature on the show are often non-selective and indiscriminate about what they collect – they hoard almost anything they can get their hands on, be it dated magazines and newspapers, expired groceries, stray animals, broken furniture and appliances, old clothing and toys, or random memorabilia.

Many of the hoarders don't even realise how they amassed the mountains of junk and garbage which now fill their homes and make life dysfunctional. The slow and complex process of culling and cleaning often reveals just how much the hoarding has both diminished and taken over their lives. There is usually little room for them, their family or their guests. While many of the hoarders recognise that they have a problem, they still experience severe anxiety when their possessions are taken away.

In many ways, hoarding resembles what sin is like when it goes unchecked. You see, sin never gets rid of itself – it sinks in and hangs around (in one form or another) unless it is intentionally discarded through repentance. Sin's hold on us is a result of us being indifferent and indiscriminate about the things which we allow to make a home in our thoughts and in our hearts. The more space we fill with the junk and distractions of this world, the less room we have for God in our lives.

Like what hoarding is to a hoarder, sin makes us blind to our sinfulness. Compulsive hoarders may be aware of their irrational behaviour, but the emotional attachment to the hoarded objects far exceeds the motive to discard the items. Similarly, we may *know* that things like anger, pride, resentment, falsehood, and vice are wrong, but our attachment to our temper, our ego, our grudges, our lies, and our addictions may far exceed our desire to let go of them.

This is why we need Lent. Each year, the season of Lent offers us the opportunity to discard the junk, the



baggage, and the residue which sin leaves behind – to make room for the forgiveness, the grace, the joy and the renewal which Good Friday and Easter bring. Lent reminds us that we cannot be indifferent about what we allow to make a home in our hearts and in our lives, since God himself is not indifferent about the right or wrong of what we do, think or say.

Our Lenten 'make-over' is accomplished through prayer, charity and fasting. These disciplines (and they're called 'disciplines' because we need to persist with them) represent the three areas of our lives which call for special attention. *Prayer* points to our relationship with God, which is nurtured by worship and scripture. *Charity* represent our relationship with others, which is strengthened by our loving service and concern. And *Fasting* represents the self-control and self-mastery we ought to have over our inner desires and often conflicting impulses, which (if un-disciplined) could easily lead us astray.

As we begin our Lenten journey, let us ask God to reveal to us the true state and condition of our hearts, our minds and our lives, so that recognising what needs to be reordered, fixed or dispatched, we may be more open and willing to be transformed by God's grace.

## ONLINE

### Anglican Board of Mission

'God Was On Both Sides Of The Beach' ABM's first online study exploring the 150th anniversary of the 'Coming of the Light' celebration:

<https://www.abmission.org/resources.php?action=list-items&catId=28>

### Anglican Overseas Aid

Online and downloadable Lenten reflections:

<https://anglicanoverseasaid.org.au/news-and-resources/bible-studies-and-reflections/>

### Church of England

#LIVELENT God's Story, Our Story – online resources based on based on the Archbishop of Canterbury's Lent book for 2021, Living His Story by Hannah Steele:

<https://www.churchofengland.org/resources/livelent-2021-church-resources-gods-story-our-story>

### Common Grace

Lenten video series from Christian leaders exploring the teachings of Jesus and their application today:

<https://www.commongrace.org.au/lent>

### Loyola Press

Daily Reflections, Prayers and Devotions, Art, Family and Children's Activities, Reading List for Ash Wednesday, Lent and Holy Week:

<https://www.loyolapress.com/catholic-resources/liturgical-year/lent/>

## BOOKS

### 'Living His Story: Revealing the extraordinary love of God in ordinary ways'

The Archbishop of Canterbury's Lent Book 2021

<https://spckpublishing.co.uk/living-his-story>

### 'Reflections for Lent 2021: 17 February - 3 April 2021'

Guli Francis-Dehqani, Graham James, Mark Oakley

<https://www.chpublishing.co.uk/books/9781781401828/reflections-for-lent-2021>

### 'Pilgrim Journeys: The Creeds – 40 Days of Reflections'

Steven Croft, The Archbishop of Canterbury, The Archbishop of York

<https://www.chpublishing.co.uk/books/9781781401941/pilgrim-journeys-the-creeds-single-copy>

### 'Together for a Season: Lent, Holy Week and Easter – All Age Seasonal Material for Lent, Holy Week and Easter'

Diane Craven, Gill Ambrose, Peter Moger, Peter Craig-Wild, Gillian Ambrose

<https://www.chpublishing.co.uk/books/9780715140635/together-for-a-season-lent-holy-week-and-easter>

### 'Walking the Way of the Cross: Prayers and reflections on the biblical Stations of the Cross'

Stephen Cottrell, Paula Gooder, Philip North

<https://www.chpublishing.co.uk/books/9780715123447/walking-the-way-of-the-cross>

### 'The Art Of Lent: A Painting A Day From Ash Wednesday To Easter'

Sister Wendy Beckett

<https://www.amazon.com.au/Art-Lent-Painting-Wednesday-Easter/dp/0281078556>





## AMERICA . . . A DEEPLY DIVIDED SOCIETY

**L**ike most people both in the USA and elsewhere, I breathed a sigh of relief when the Trump experiment came to a grinding halt this last November. The election of Joe Biden promised a retreat, not just from the narcissistic persona of the outgoing president but from chaos and sneering as the dominant mode of political performance. As the dust settles however, there are more difficult questions to ask.

Even though he lost the popular vote both times, more people voted for Donald Trump at this 2020 election than did in 2016. And while he may have gone, the phenomenon that created him and that he catalysed remains.

America is a deeply divided society, but in two different ways. One we have already noted - the political or ideological division has not disappeared, evident in the days after the election in surging conspiracy theories on one side of the aisle, and disbelief on the other that these things could be taken seriously by 4%, let alone 40%.

The other kind of division is quite different, but relevant to understanding the first. For all its similarities to Australian society, the United States tolerates or even creates extraordinary inequalities as a matter of course. Some of these are of course racially-coded, so that Black Americans, Native Americans and others are greatly over-represented among measure of poverty and disease. The overall gap between the wealthiest and the poorest is huge and growing. It is not necessarily a compliment to Australia's social policies to say they are better, because the American policies and practices are often so awful, or just absent.

Yet this second kind of division was not Trump's creation; rather he exploited it cynically to obtain power and attention. And it underlies at least one large part of the first, political divide. A great deal of Trump's support came from poorer voters, or at least poorer whites. These believed - rightly - that the system has failed them, even as what passes for 'the economy' supposedly booms, and they were persuaded or at least beguiled by Trump's anti-establishment rhetoric. Poorer blacks and Hispanics, and women, were at least somewhat more likely to be clear-eyed about the outgoing leader, yet the phenomenon of supporting Trump is not merely the moral failure of poor white 'deplorables' as Hillary Clinton famously and unfortunately put it, but a misguided response to a genuine problem affecting many.

It is tempting for the Churches here - themselves deeply divided of course, along lines correlated to denominations - to provide theological rationales corresponding to their social profiles. There is no serious question for me that the

character and policies of the Biden camp are overall much closer to the hopes Christians should have for human society, but that does not translate into easy political solutions, let alone agendas for Christians. The personally admirable Barack Obama, to offer a sobering example, presided over a period in which America drifted further into inequality - helped, admittedly, by an oppositional Congress. There are those on both sides of politics who agree on nothing more than that the system is broken; and in this, they may be right.

Australians may shake their heads at these developments but cannot be complacent about them. So often what is news here in America one year is news there where you are the next; after all, the dubious gift to the world of the Murdoch press, with its characteristic tendency to incite shrill populism, is not something Australians can readily ignore.

At this point Christians, whether here or there, have two tasks to pursue, relative to these issues. One is to create spaces where the different ways followers of Jesus may understand and respond to the crises of the moment can be shared prayerfully and thoughtfully, even as the world loses the capacity to have the conversation at all. This opportunity seems to be all but lost in the United States; do not lose it in Australia. The other is to work for a society where not just a few but all may find security and their needs met. Christians must always stand with those in deepest need, most at risk of being the losers, as economic and political false gods offer ephemeral rewards and false hopes. In doing so we may remind our neighbours of the society we all want, and remind ourselves of the justice and mercy which God offers us in Christ.

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### The Sack of the Capitol (410AD)

12 January 2021 - <http://abmcg.blogspot.com/2021/01/the-sack-of-capitol-410-ad.html>

The nation is in shock. The Capitol has been overwhelmed. Tyranny, corruption, and violence stalk the halls where justice and wisdom had seemed to be at home.

We are, of course, talking about Rome in AD 410. Less than a century after the conversation of Constantine, when Christians had emerged from persecution to enjoy the privileges of recognition and influence, the Empire on which they had pinned their hopes for liberty, peace, and prosperity was overwhelmed when the Visigoths sacked Rome. The promise of this new project, a state and even an Empire ruled in the name of Christian values, was under threat; in fact it turned out to be fatally broken.



As the United States draws breath after its own brush with anarchy, faith leaders there have joined the chorus of dismay. Yet there are deeper questions to be asked. If this is not yet America's end - and pray that it not be - that end will come. Will they have anything to say about justice and truth then?

The most important legacy for Christianity from this ancient civic disaster and its attendant theological mistakes was a chastened sense about partnership with specific political projects. And the prophet of this charged moment was St Augustine of Hippo, who wrote his greatest work *The City of God* in direct response to that disaster, and in doing so forged the most profound Christian theology of politics and of history - one however which is often neglected, especially when the Christians or their supposed allies again have the upper hand.

Augustine told a story of two cities, or rather two peoples or states, whose lives overlapped and which might seem indistinguishable in the present, but which were fundamentally and ultimately different. Christians are outwardly citizens of one but more deeply members of the other, and hence pilgrims who seek the good of their present social and political community but do not mistake it for their real allegiance:

*...this heavenly city, then, while it sojourns on earth, calls citizens out of all nations, and gathers together a society of pilgrims of all languages, not scrupling about diversities in the manners, laws, and institutions whereby earthly peace is secured and maintained, but recognizing that, however various these are, they all tend to one and the same end of earthly peace.*

History itself was no guide, Augustine said, at least prior to its unseen future end, to the deepest truths about values or divine truth. Sometimes the righteous ruled, and other times the wicked did, but the work of living justly went on. In the uncertainty of the present age, people of faith must work for the 'earthly peace', yet understand how different it might be in essence from the structures and institutions of the worldly city.

At this modern moment, Christian witness to justice, inclusion, and sustainability are needed more than ever. However the question arises of how closely we - or others share our hopes for the earthly peace - can afford identify these things with the national institutions whose success we also so badly want.

The deepest problem for Christians in America now is how faith has become so deeply beholden to the American project itself. As commentators recently strewed the language of 'desecration' and 'sacrilege' around as a mob invaded

the Capitol, they expressed eloquently if unwittingly the depth of American civil religion.

It is not, then, the time to disengage from courageous public witness or bold civic action. Yet it is time to consider the difference between acting on these wherever we find ourselves, as strangers and sojourners, and defending the institutions and symbols of the nation-state, for their own sake. As the Letter to the Hebrews said long before Augustine, but inspiring him, 'here we have no lasting city, but we seek the city that is to come.'



The Sack of Rome by the Barbarians in 410 by Joseph-Noël Sylvestre, 1890

Andrew blogs at Andrew's Version ([abmcg.blogspot.com](http://abmcg.blogspot.com) (link is external)) and is on Twitter as @BerkeleyDean (for Yale- and Church-related topics and higher education) and @Praxeas (for ancient world and personal interests)



## THE WAY FROM THE JORDAN TO THE CROSS

**P**andemic has brought restrictions, separation and solitude to many in our world. WA has been preserved of much of it, but most of us have family and friends elsewhere. Pandemic has brought with it these little Lents already. In times of plague of yore, canny Venetians imposed a forty-day *quarantina* on foreign vessels: no hotels, just left aboard. In a time of quarantine to guard against a virus, the addition of this year's spiritual quarantine for Lent is poignant.

The origins of Lent are not entirely clear. The first evidence of a keeping of forty days in imitation of Jesus' fasting in the wilderness comes from the early Christians of the Egyptian city of Alexandria. They celebrated the baptism of Christ at Epiphany (6 January), including an ancient altar call to follow Christ and be baptised (a 'font call'?). The respondents were plunged into forty days of preparation, prayer and fasting before being baptised in February.

Most of the early church baptised at Easter, and so, in compromise, the whole church took up the forty-day fast of the Egyptians but shifted it to climax at the paschal feast. As the pilgrim Egeria described in her fourth-century travelogue, the church in Jerusalem prayed through the places of Christ's atoning love, with palms, supper, Golgotha and tomb, in the week before Easter, and this spiritual pilgrimage was taken up by other churches too for Holy Week. The extent of Lent forms something of a bridge arching back from Christ's passion to his baptism.

Back in the 90s, I worked on the ruins of St Simeon's Basilica (*Qal'at Sim'an*), near Aleppo, Syria. St Simeon the Stylite was a strangely successful evangelist, calling many from his solitude atop a pillar to repent and turn to Christ. The baptistry at the site is dug into the ground with three stone steps down and another three up, so aligned that the new Christian emerged from the water into the Easter dawn. I imagine how awe-inspiring it must have been to be baptised there.

Each Easter, we renew our baptism into the death and resurrection of our Lord. This Lent, in our spiritual quarantine, let us each day ask ourselves

- 1 how we might turn more of our life to Christ, striving to live as a disciple of Christ,
- 2 how we might repent of our sin, freeing us to love God with our whole heart,
- 3 how we might reject selfishness, falsehood and injustice in our life, loving our neighbour as ourself,
- 4 and how we might renounce all that is evil, knowing our life is in God's hands.







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## THE OUTBACK ROAD TO RECONCILIATION

One of Amana Living's values is 'Inclusiveness'. We welcome people from all walks of life, and, as the recent debate about Australia Day shows, we still have a way to go before our nation is truly inclusive and accepting of all its people and cultures.

I am inspired by the example of real inclusiveness that has come out of our Edward Collick Home in Kalgoorlie-Boulder. It's the story of Edward Collick resident, Dallas, and her brave journey through the outback to visit her People on her Country. I am inspired by our staff and the work they put in to ensure this culturally important journey went ahead.

For Indigenous Australians, connection to Country is intertwined with their identity, their story, and their spirituality. As Gai-mariagal and Wiradjuri man, Professor Dennis Foley, said:

*'The land is the mother and we are of the land; we do not own the land rather the land owns us. The land is our food, our culture, our spirit and our identity'.*

The importance of that relationship with the land cannot be underestimated.

Dallas is a Ngaanyatjarra woman. Her Country is in the south Gibson Desert, a 14-hour drive north-east from Kalgoorlie-Boulder. Dallas is currently undergoing dialysis, so the logistics had to be carefully planned and executed.

Our staff worked closely with Purple House, an Indigenous owned and run health service which aims to take dialysis patients home so that the connection to family and culture remains strong. Unfortunately, Dallas' hometown could not provide the necessary services she needed for her dialysis, so she instead travelled to Wanarn, an Indigenous community where there is an aged care centre close to her family.

Wanarn is significant in Indigenous culture as it is on the dreaming track of the Kungkarungkalpa, or Seven Sisters, which is currently the topic of a magnificent exhibition at the WA Museum Boola Bardip in Perth.

The staff worked with Purple House to carefully transition Dallas' treatment plan to another aged care facility for those two weeks, so that she could enjoy this experience with ease and safety.

Preparations were slightly delayed due to COVID, but Dallas was completely over the moon when she found out the trip was going ahead. Many happy tears were shed.

Purple House nurses Kelly and Mary took Dallas on an adventure of a lifetime through the stunning desert landscape. They picked up a hitchhiking puppy along the way, and stopped to help a man whose car had broken down, only to discover that he was Dallas' nephew.

Over the two weeks, Dallas connected with her family, painting, singing, and telling stories. She also paid a surprise visit to her son and sister at Warakurna community, 45 minutes from Wanarn. She, again, walked on her Country.

This journey reminds me of another celebrated just last month during Epiphany. It was taken more than 2,000 years ago by 'some men who studied the stars . . . from the East to Jerusalem' (Matthew 2). They were looking for the 'king of the Jews' and, in doing so, recognised Jesus as the son of God.

Jesus taught us what it is to be inclusive. He offered salvation to people of many tribes and nations, and in doing so, he came to include everyone in the kingdom of God.

It is our mission to provide Christian care to older West Australians, and that means not only welcoming people from all walks of life, but supporting them to live the life they choose and to make their journeys.



Dallas painting in Wanarn



Dallas and staff

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

Leonie Demunk, *Amana Living Customer Care*



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

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

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

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1300 26 26 26 | [amanaliving.com.au](http://amanaliving.com.au)





## LENTEN HOPE

February is 'back to school' time. This means the obligatory TV good news story of the teary parent farewelling their child on the first day at school and the colour photograph in *The West Australian* newspaper of the set (or sets) of identical twins who commence in their local kindergarten. It would not be early February without them!

As Anglicans, we take comfort in routine. Whether the familiarity of the Prayer Book, or the regularity of a school year, routine brings reassurance. COVID-19 caused disturbance to our routine in 2020, with the global pandemic breaking into every aspect of our being. Our lives were turned upside down.

Globally, the world faces uncertainty in these early days of 2021. Borders were again erected between WA and most of the eastern states' population over the Christmas/New Year holiday. A vaccine is in the early stages of rollout in some countries, but not yet in Australia. Globally we remain a divided world; Australia remains physically cut off from rest of the world, indefinitely it would seem. We may 'bubble' with New Zealand in the coming weeks or months. The pandemic remains rampant in most countries, poverty and homelessness are at devastating levels across the globe, and economies are smashed.

Where is hope this Lent?

Anglican schools are places of hope. Bringing a message of hope and optimism about the future to children and young adults, because of the hope we have in Christ, is a daily reality in an Anglican school. When the world presents uncertainty and fear - whether the wider world or the ever-changing world of the young person as they are growing physically, emotionally and spiritually - the

routine of their classroom and care of their teacher brings comfort and hope.

If 2020 has taught us one thing, it is that we cannot and should not offer certainty, but we can offer curiosity and hope.

Diane M Houdek, the author of *Lent with St Francis* writes: 'We might think that the hope of Lent has to do with our hope that we will get through it, that we will come to the end of it. We see Lent as an obstacle course we need to navigate in order to get to the great feast of Easter. But while the Lenten season is indeed preparation for our Easter celebration, the hope of this season is that we will find our lives transformed by the many ways we encounter (God) . . . The greatest hope of Lent is the discovery that it's not only about penance, deprivation, spiritual struggles and rooting out sin in our lives. Those are often the things we do during Lent. But the hope of Lent lies in what God does.'

2020 was a year to 'get through'. But we would be foolish if we did not reflect on the many learnings that came from the struggles of the year. Lent is a time for reflection; that is, a time to consider not just how we can be better prepared for Easter, but reflect on what God does in and through people – in and through us - to make God's world a better place.

In the world of schools, we remain optimistic and full of the hope, curiosity and opportunity that a new year brings. Can we offer one another the standard greeting of 'Happy New Year', in a genuine belief that 2021 will be a good year? Yes, we can, because of the hope we have as Christians, a hope we share with others.

The hope of this Lent and beyond is grounded in God's grace. A warm welcome to all students, families and staff new to Anglican schools in 2021.

hope





## HELP US STAND FOR A MORE JUST AUSTRALIA

Here we are, the Anglican community embracing Lent. It feels so soon after Christmas and New Year. We've only just left 2020 with all of its traumas and challenges, and here we are reflecting on where we want to be in this new phase of our journey.

Lent is that time of reflection and renewal for Christian people and communities. This Lent, we also have the opportunity to reflect and review as a nation when it comes to a fundamental question of justice for the most vulnerable. I'd like to share that possibility with you.

Last year we saw a remarkable moment: one social policy decision lifted every Australian out of poverty. In response to the COVID-19 pandemic and ensuing economic aftershock our government raised JobSeeker to a new level by introducing the Coronavirus Supplement. This raised the rate of support from around \$550 per fortnight to at least \$1,100 a fortnight. With this decision, our policy makers changed the lives of more than 1.5 million Australians for the better, overnight.

For the first time in decades, JobSeeker helped people through tough times - acting as the social safety net it was designed to be, rather than the poverty trap it had become.

Don't just take my word for it. Here are some comments that were shared from the front line:

- 'For the first time in six years, I was not at risk of homelessness, having to go without food or knowing how to pay utilities.' - Simon\*
- 'I have been able to pay rent, pay bills and have enough money for groceries. I haven't had to decide which medication I can afford each month.' - Liz\*
- 'Being able to clothe the children with the basic necessities and a bit more such as shoes for school.' - Sophia\*

We saw the blight of chronic financial insecurity removed and the quality of life for many dramatically improved. We glimpsed an Australia where no one need live in poverty.

Yet here we are - in 2021 - facing a return to those very same injustices we have struggled with for decades. Jobseeker with the coronavirus supplement was significantly reduced at the end of last year and looks likely to return to unhelpful levels by March 2021.

It makes little sense. As an Anglican organisation committed to working for justice in our community Anglicare WA is standing firm in our advocacy to return the rate to an appropriate level. One that will ensure dignity and independence for all of our citizens.

We invite all of you - as Christians making a holy Lent - to help us stand for a more just Australia. Below you will find more information on this issue and a way in which you can add your voice to the call to our government to 'raise the rate'.

### Want to explore this further?

[Watch](#) our video 'This is WA'; [Learn more](#); [Take Action](#)



**A Gift in  
your Will,**  
regardless  
of size...

... is one of the most generous things you could do for our charity. This lasting gesture will support a family somewhere in WA.

► For more information or a private conversation:  
[bequests@anglicarewa.org.au](mailto:bequests@anglicarewa.org.au)  
or 9263 2076

 Anglicare WA



## SEEDLING

**I**n my back yard a year or so ago, I noticed a tiny wattle seedling. It was growing through the branches of another small, grey-green native plant that is enthusiastically colonising the area that used to be the back lawn, until I stopped watering it!

I recognised the wattle at once. It's a common Goldfields species. But there are no wattle trees in my back yard. Where had the seed come from? Perhaps it had been resting in the soil for decades or longer, maybe even since the bush was first cleared more than a hundred years ago and the first houses were built in Kalgoorlie.

I gave the seedling a bit of extra water and a word of appreciation, and saw it put out a few more leaves in response to this encouragement. But it wasn't really growing in a spot suitable for a wattle tree. I decided to transplant it to a garden bed where several plants I'd purchased had failed to thrive. I dug around it as best I could, taking the sheltering plant along with the seedling, and as much soil as possible. I moved it to its new position, gave it a good watering, and crossed my fingers.

Today it is fine and flourishing, well on its way to becoming a mature shrub that will give a great display of golden blossoms when I look out my kitchen window in late winter.

This random seedling encourages me to ponder how new Christians can be encouraged to grow in the Goldfields.

I can take no credit for the seedling's initial appearance. It was a pure, unexpected gift. So are some of the people that God is sending to our church. We have not sought them out or strategised about how to reach them. But I have prayed to be ready to receive them when God sends them.

Part of the art of being a Mission Priest is having my eyes and my heart open to recognise and be excited about the people God does send us, just as I was delighted to see that wattle seedling growing up where I had not planted it. I need to be able to recognise when the Spirit is at work in someone: a young man struggling with his ideas of good and evil, a young woman curious about the religious faith her family had no time for. I watch for the Spirit prompting a question or an awakening. I pray to be able to tell the difference between a possibly dangerous spiritual weed and a potentially glorious, spiritually mature Christian.

I offer some protection for the person's tentative spiritual growth. It would be easy to crush or rush them. Gentle encouragement and appropriate nourishment are needed, along with one-to-one care. Gradually, as I watch the person grow, I can begin to discern with them the time for any transplanting that is needed, into the particular niche in the life of the Church where they can truly flourish.





## OUR RICH LITURGICAL HERITAGE - LENT

**R**eal treasures are to be found and embraced in the prayer for Ash Wednesday and Lent. The reminder of God's grace and holiness along with the blessings of penitent and contrite hearts can only encourage us as disciples.

*Almighty and everlasting God, you hate nothing that you have made, and you forgive the sins of all that are penitent: create and make in us new and contrite hearts, that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of you, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.*

The God to whom we sinners may come is *almighty and everlasting* and whose love for us is highlighted in the phrase *you hate nothing that you have made*. We are captured afresh by his abounding and abiding grace toward all sinners and his remarkable forgiveness to those *who are penitent, who acknowledging their (our) wretchedness come to him through Jesus Christ our Lord*.

To those whose lament of their sins brings only shame, pain and fear of God's disfavour this is the best possible news. To those who insist on finding favour with God based upon their own works or goodness and without commitment to Jesus this is also good news. But of a different kind. It is like the doctors honest assessment that their cancer is very serious but treatable. God tells us like it is. Like the patient we have the choice; to ignore the oncologists diagnosis and prescribed treatment regime or to accept it by committing ourselves to the treatment. God's diagnosis of our hopeless predicament comes from One who loves us so much that we might come to him, *through Jesus, humbly acknowledging our wretchedness with contrite hearts*.

An unwillingness to come to him in this way, through Jesus and with repentant and trusting hearts, not only confirms our wilful rebellion, but invites him to love us so much that he will confirm our choice to live independently of him for

eternity. God loves us so much that he will never flatter or give us false hopes but delights to grant us *the mercy of perfect remission and forgiveness*.

But the prayer does not end there. God calls us not only to enter into this new relationship becoming his sons and daughters but that he would *create in us new and contrite hearts* so that we might enjoy fellowship with him, unencumbered by unconfessed abiding sin. We can never do this alone but he will constantly help us, by the ministry of his gracious and searching Spirit, who will give us a new heart for obedience (Psalm 51:10-11) and a new taste for his life changing Scripture (Matthew 4:4). This will see us mindful and grateful for our salvation (1 Timothy 1:15), eager to live consecrated lives for him (1 Cor 15:9-11) that are full of joy (2 Corinthians 5:17). Yes we will still sin, but we will neither hide it nor despair of it. Instead we will gladly come clean for pardon *and* amendment (truths confirmed in our liturgical use of 1 John 1:8-9 in Morning Prayer and 1 John 2:1-2 in First Order Holy Communion).

No discipline taken up in Lent can establish our relationship with God or bring us forgiveness. These must be humbly received as gifts from God through the Lord Jesus and his Holy Spirit. Lenten disciplines, however, can be a great help to our discipleship if they draw us to God in thankfulness for his salvation and by examining our own hearts, we are led to a deeper love of our brothers and sisters in our local churches.

This Lenten prayer helps us to so rejoice in his salvation that we seek to make known its often unpalatable truth: that we must own up to God and come to him through Christ alone. Having been saved we do all we can to allow God's Spirit to perform his radical, but transforming work, for good, in our lives and congregations. A work that can only excite us and be noticed by others, causing some to enquire of and turn to Christ (John 13:34-35; 1 Peter 2:11-12).

PRAYER





# ROWAN WILLIAMS' ALTAR CALL TO PEOPLE OF FAITH



I love Rowan Williams. It is not an exaggeration to say Rowan Williams for me has been a bridge into serving the Anglican community. Yes, Desmond Tutu was a hero in my home growing up. In fact I quoted Tutu in the first time I spoke in church at the age of 15. Yet Tutu inspired me without feeling like Anglicanism could be for me what it was for him. Yes, N T Wright has been one of my biggest influences. I may have read more pages from Tom Wright that nearly any scholar, with perhaps the exception being Walter Brueggemann. But Wright never enticed me to become an Anglican, despite us discussing Anglicanism in person on several occasions. Yes, Sarah Coakley's theology has richly weaved together my love for contemplative prayer, systematic theology and healing justice. Yet Coakley never was a wooing towards Anglicanism in particular. That has come through the witness of our brother, the former Archbishop of Canterbury, Rowan Williams.

I started reading Rowan Williams while living in a neo-monastic community that I had started a few years prior. Here our life revolved around prayer, serving people returning from jail, teaching permaculture in a 'rough neighbourhood', practicing hospitality for people who were otherwise homeless or refugees, and teaching nonviolent social change. Rowan's words weaved together our liturgy of the hours, our hands in the dirt, our teaching Sunday School to local Noongar kids and our protest into a garment of witness. Not a patchwork quilt of different interests. Rather a single garment of integral witness that's loom is heard at work in the silence of prayer. In Rowan there was a seamless fabric of contemplative life, Eastern Orthodox worship, Anabaptist witness, engage activist presence in solidarity with the hurting, a sweetness of

spirit combined with a fierce intellectual integrity. For me Rowan Williams was a living invitation to come home to a place many of us only hope existed. Williams taught mission like it was a pleasant discovery to be made in the presence of the Risen Jesus,

'Mission is not about introducing a distant and rather shy God to people that he's never met before. It's much more a question of saying to people that God is more interested in you than you are in God. And the good news is that if you show signs of interest of response, trust and love, then that interest turns into profound intimacy and relationship. God is nearer than you think. God is already on the way. So that what we say about God in mission is actually very closely connected with the question of where and how do we start? We start recognizing God who is there before us, and we say to the people with whom we're speaking, 'God is already at work in you and the challenge is for you to recognize this and give your heart and your will to cooperating with what God wants to do with and in you. Our assumption must always be that God has started'.'

Rowan Williams continues to make the assumption that God has started. He has taken to the streets, mask over his face and banned reading 'Creation Cries Out' in hand with other Christians as part of Extinction Rebellion. He endorsed Christian Climate Action's principles which are as follows:

**Our God is loving:** Our God is the creator who cares about creation

**We act in love:** God calls us to love our neighbours, our enemies and our God – we must do all things in love.

## Christian Climate Action

# TIME

'Stand together  
in solidarity and  
fight for justice'  
Ruth Valerio

'Timely, moving  
and highly  
motivating'  
Rowan Williams

# TO

# ACT



A Resource Book by the Christians in  
**Extinction Rebellion**

**We are called to participate in bringing about a renewed world:** Creating a world that is fit for generations to come.

**Our allegiance is to God:** Where there is a choice between obeying God and obeying the law of the land, we chose to obey God.

**We set our Mission on what is necessary:** Mobilising enough of the population to take meaningful action in order to achieve system change.

**We are called to be faithful, not successful:** None of us are perfect for tackling the climate emergency, but there is no time to wait until we are. We are called to tell the truth about the emergency we are in and to faithfully act now.

**We take action in a spirit of repentance:** We acknowledge that we are part of the problem that we are fighting against and come to our actions in repentance and prayer.

**We need a regenerative culture:** Creating a culture which is healthy, resilient and adaptable.

**We openly challenge ourselves and this toxic system:** Leaving our comfort zones to take action for change.

**We value reflecting and learning:** Following a cycle of action, reflection, learning, and planning for more action. Learning from other movements and contexts as well as our own experiences.

**We welcome everyone and every part of everyone:** Working actively to create safer and more accessible spaces.

**We actively mitigate for power:** Breaking down hierarchies of power for more equitable participation.

**We avoid blaming and shaming:** We live in a toxic system, but no one individual is to blame.

**We are a non-violent network:** As Jesus did, we use non-violent strategy and tactics as the most effective way to bring about change.

**We are based on autonomy and decentralization:** We collectively create the structures we need to challenge power.

With that in mind, Rowan Williams said,

'People of faith should be here because they are people of faith. That is, they believe they can make a difference of

some kind and that that difference is worth making. At the moment we're at a remarkable moment of opportunity. People are talking about building back better. We have to take the opportunity. It's not just recovering what's been lost but building again something that is genuinely more sustainable. Because in the last few months we have seen the possibility of some alternatives that might work and I think people of faith ought to be on board with making those alternatives work, taking that moment of opportunity.'

If you would like to join the Extinction Rebellion movement in Western Australia, please don't hesitate to contact me. As well as offline organising, we have several missional formation opportunities online every week. As people of faith, let's take this moment of opportunity.



## OUR FRIENDS AND PARTNERS IN ELDORET

**T**he COVID-19 pandemic has affected us here in Perth but most realise how fortunate we are to be living in Australia with our strong and efficient health care system, our affluence which enable this country to support the needs of all and a widely held view that no matter what our political preference may be, our Federal and State Governments have been working hard to protect all Australians.

COVID-19 is beginning to have a devastating effect across Africa and the news from our Partners in Mission, the Diocese of Eldoret in Kenya is not good. The availability of clean water for drinking is an issue so the idea of using such a precious resource for washing hands regularly does not receive widespread support. The availability of hand sanitiser has been a first world problem so imagine what it must be like in villages and densely populated slum areas across Africa. Social distancing might be an annoying requirement for us but in cities with extremely high populations such as Nairobi it is almost impossible. Health services already stretched have limited capacity to cope with the pandemic.

Please pray for adequate international aid to resource the distribution of PPE, vaccines and other medical resources



and personnel needed to slow the virus and allow all people the chance to survive this pandemic.

The good news from Eldoret is that our Partnership in Mission (PiM) is alive and well. The first of the four projects is nearing completion and when COVID-19 allows for the next project/s to commence we are all ready to re-activate the process.

The first of the PiM projects is the provision of an upgraded internet and infrastructure for the Diocesan Office, the Community Based Rehabilitation Centre (CBR) and the Bishop's Home. The internet is the most efficient means of communication in Eldoret and it was identified by both Dioceses that without an upgrade the Eldoret leadership was not able to communicate effectively and reliably with its parishes, mission areas and personnel both lay and ordained. The upgraded internet also supports the work of the CBR Centre and the Diocesan accommodation located within the CBR buildings. With work undertaken by James Gatambo, a member of the Perth PIM Committee, the preliminary works involving the installation of all cabling and trunking has been completed. The activation works involving the installation and configuration of all active components, user training and commissioning commenced before the end of January. We wait in hope to hear of the successful commissioning of the system and for the Diocese of Eldoret to have a reliable internet service.

The second and third projects are the provision of **solar panels and ultimately solar hot water to the Community**





Our fourth project is the **Parish to Parish links** whereby parishes and ministries such as schools, agencies and Cathedrals in each Diocese are linked for prayerful support, mutuality and developing a relationship through which we grow together in Christ. There are a growing number of parishes entering into these links and it would be wonderful if every parish and school, agency and Cathedral in Perth developed such a link (or a few!) in Eldoret.

To explore this possibility please contact Jill Bowman, another member of the Perth PiM Committee at [jsbowman@bigpond.net.au](mailto:jsbowman@bigpond.net.au)

#### **ABM AND PERTH DIOCESE PARTNERSHIP - DISABILITIES INCLUSION PROJECT**

ABM, in its current project book, describes this project in this way:

**Based Rehabilitation Centre and Accommodation centre**, and the provision of **clean drinking water via a bore and solar pump to the Kabongo Primary School and surrounding villages**. The cost of both these projects have been affected by the Kenyan Government imposing a 14% VAT on all renewable energy equipment increasing the overall cost by \$A5000. These projects will commence as soon as the situation in Kenya allows and it is our hope that these will begin in the very near future.

*What a difference a strong church partnership can make! The Kenya Disability Inclusion Project is the fruit of a mission partnership between the Diocese of Perth, the Diocese of Eldoret in Kenya's Rift Valley and ABM. The project has just passed its three-year milestone, and so much has been achieved.*

If you are wanting to support the work of the Partnership in Mission in Eldoret you can easily so by donating via the Partnership in Mission Anglican Community Fund account:

**Account name:**

Eldoret Mission Allocation

**BSB:**

706 001 (electronic transactions)

**Account number:**

3000 8227



The Project supports adults with a disability, or parents caring for a child with a disability, with small business loans and training so they can improve their livelihoods and flourish as God intends. It also raises awareness within the Church and community of the humanity of people with a disability.

You can read more on the ABM website link at Project Book 2021 or follow the link [Kenya: Disability Inclusion Project · Kenya · Anglican Board of Mission \(abmission.org\)](#)

**This project needs \$10,000 as a minimum in 2021.**

Parishes, agencies, schools, the Cathedral and individuals can donate through the Local ABM Committee, nominating this project by name or directly to ABM (code KE11DB). It is making a difference and we can all be part of it.



**ANGLICAN BOARD OF MISSION**  
*Working for Love, Hope & Justice*

# 2021 Lent Appeal

**Your gift will support those in need during this pandemic**



This Lent, ABM asks you to consider making a donation in support of St John's Theological Seminary in Zambia, Asset-based Community Development Project in the Philippines and Aboriginal and Torres Strait Islander Mission Grants.

Your donation will empower people during this pandemic.

**To make a secure donation online, please scan the QR code with your mobile device.**

To find out more, please visit [abmission.org/Lent21](https://abmission.org/Lent21)





# St Bart's

## LENTEN DISCIPLINE FOR GREATER GOOD

**L**ent is the 40 days of preparation, as we approach Easter, for ministry based on Jesus' forty days in the desert (Mark 1.12)

Robert Grant, a leading researcher and practitioner in the effects of trauma on spirituality, says that circumstances beyond a person's life can drive them into the wilderness. It is not a decision, nor is it a choice. One simply finds oneself there.

Grant gives the example of a very successful and wealthy cardiologist who is involved in a traffic accident that results in the loss of a leg and the death of his wife and daughter. The struggle began in recovery. Not just physical and emotional recovery, but that deep sense of identity and purpose and meaning, when everything that is cherished in your life is ripped away. In Grant's terms, the identity box is broken open and a new identity appears. Cardiology is left behind and meaning and purpose is found working with people who are recovering from traumatic life-defining experiences.

The Trauma Informed Practice model at St Bart's recognises that people who have experienced homelessness, and who are in need of transitional and long-term accommodation, have been driven by circumstances in their life to uncomfortable places of wilderness.

Jesus, who experienced the trauma of testing the wilderness, liberates those who find themselves in marginal spaces. This is the same exciting missional outcome that we in the church experience through our ministry at St Bart's.

The people who were healed through Jesus' healing ministry could engage again in society. This also takes place for someone who is moving from being labelled a homeless person to one who can maintain their own accommodation.

The Lenten period is a focus time for us to align our ministerial missional direction to that of Jesus. The traditional disciplines are: charitable giving for the Church's mission; increased study on the ministry of Christ carried forth by the Body of Christ, the Church; and rededication to prayer with fasting.

St Bart's can be a part of your Lenten discipline through monetary donation for mission activity in our society. Take a look at 'Our Stories' on St Bart's website and keep our missional activity in your daily prayers so that more people may experience positive life changes - just like our Home Care client Alma who, at the age of 100, was reunited with family.

For more information on St Bart's services, please visit [stbarts.org.au](http://stbarts.org.au) or get in touch with us by calling **9323 5100**.





## BUNBURY BULLETIN

I suspect that no year has been so anticipated or longed for than 2021 after the turmoil of 2020! As we are now firmly into the new year, we in the Bunbury Diocese continue to look forward in the hope we have always held in Christ. As we move into our annual observance of Lent we are reminded that even in the most difficult of times there is always hope but sometimes we need to pass through those difficulties before we see the dawning of new hope.

For Bunbury, 2021 is the first of a new synod triennium which brings additional elections and appointments to each parish. We pray for willing and capable people to be enabled to offer or continue to offer their service in these various ways in their communities. We are also close to launching a diocesan strategic plan with the

theme Connecting to God, Community and Locality and give thanks for all the work and consultation which has brought us to this point.

We continue to see a number of parishes vacant around the diocese and I would be grateful for your prayers for those seeking a priest and for those priests upon whose hearts God is placing a call to come and minister with us. As usual, details of our vacancies are available on the website <https://www.bunburyanglican.org/vacancies.html>

May this season of lent be a time for reflection and listening and may this time of introspection give you the strength and courage to once again walk with the Lord through Holy Week and beyond.







## NEWS FROM THE NOR'WEST

Welcome to 2021 *Messenger* readers! Still a different lifestyle, although we are so blessed here in WA to have a very caring and strong Premier and to be relatively free of restrictions at this point. And we have an even greater Almighty God who is in control.

Did you see the 2021 Australian Citizen Awards? Amazing women receiving the awards for the services they have contributed not only to Australia but overseas.

Christmas services and carols went ahead in differing forms throughout the Diocese with many visitors welcomed in the churches. In Roebourne, the newly renovated Holy Trinity Church was the venue for an outdoor Christmas service. Holy Trinity is to be reopened on 7 May this year! If you would like to attend, please be in touch with Bill Ross at the Diocese of NWA office to receive an invite. His mobile 0417 969 110.

February is here – the time to welcome newcomers to our parishes, and congregation members home from holidays. The Cathedral sadly farewelled the Dean, Peter and Virginia Grice and their five teenagers (three of whom are staying in Perth for Uni.) They have moved to Rockhampton, where Peter is to be the Bishop of Central Queensland. Also farewelled was The Revd Eion and Clare Simmons and their five children, who have been made most welcome in Port Hedland. They lived there before coming to Geraldton and are pleased to be returning with Eion as Minister in Charge.

The Diocese is most grateful for three locums from Perth: The Revd Canon Dale and Joy Appleby at Carnarvon until Easter, which the Carnarvon congregation will enjoy; The Revd Rod and Hazel Williams, in Northampton until Easter, and to The Revd Dr David and Lorraine Secombe at Cathedral in Geraldton as acting Dean – a big welcome. We continue to pray for God's provision of a new Dean, Ministers for Carnarvon and Shark Bay, and Assistant Ministers for Kununurra and South Hedland. In the meantime we are happy to welcome Mike (a recent graduate from Trinity College) and Emma Welham with their two sons and baby daughter at the Cathedral as Children and Youth Minister. Mike will be ordained Deacon on 7 February.

The Revd Chris and Karen Webb with CMS in Broome are on deputation and home leave in Sydney for six months. Archdeacon Mike Baines and The Revd Steve Coombe will care for the Broome Aboriginal Church congregation in his absence.

And looking ahead, St Andrew's Church, Mullewa, is celebrating 100 years with a special service followed by a luncheon in August. For details contact Judy Critch on 0429 625 044.

Let's 'turn our eyes upon Jesus, and look full in His wonderful face, that the things of earth will grow strangely dim in the light of His glory and grace'.



*Jocelyn*

## ANGLICAN BOARD OF MISSION

### Changes at ABM

The Anglican Board of Mission (ABM) is the National Mission organisation of the Anglican Church of Australia. ABM's understanding of mission is a very holistic one, with development working hand in hand with its mission outreach. ABM grounds all its work in one or more of the Five Marks of Mission of the Anglican Communion and its development work embraces the Global Goals for Sustainable Development which aim to significantly reduce global poverty, hunger, and disease by 2030.

**The Five Marks of Mission** are a framework used to describe and encourage ministry throughout the worldwide Anglican Communion:

- To proclaim the Good News of the Kingdom
- To teach, baptize, and nurture new believers
- To respond to human need by loving service
- To seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation

- To strive to safeguard the integrity of creation and sustain and renew the life of the earth

ABM enjoys full membership of the Australian Council for International Development, which is a network of Australian Non-Government Organisation (NGOs) that share a commitment to poverty reduction and the promotion of human rights.

### A Restructure for ABM is being realised

ABM is undergoing a restructure largely due to the Australian Government's reduced overseas aid budget. For the past few years this has had an impact of what and how ABM's partnerships with other countries, can be supported. As a result, the program arms of ABM are now identified as:

- 1 Australian Programs – community development in Australia, education programs for the Australian Church and communities, Support of NATSIAC and Reconciliation programs all of which are not supported by any government funding; and





2 Overseas Programs which are the Church to Church Partnerships and programs, some of which attract partial Government funding and tax deductibility.

The Overseas programs will come under a renamed and restructured Development Committee called **Anglicans in Development (AID)**.

All ABM programs and partnerships strive for mutuality, equity, accountability, and respect.

### **New Chairperson of the ABM Board**

Bishop Gary Weatherill has retired as Chairperson of the ABM Board after six years in the position. Bishop Gary's time as chairperson has been one of evaluation and refocusing of the work of ABM and a review of the governance structure of the ABM Board. For this we are very thankful, we acknowledge his commitment to ABM and his deep understanding of the importance of ABM in the life of the National Church.

Bishop Gary has been replaced as Chairperson by Father Andrew Sempell. Andrew has been a member of the ABM Board since 2019 and has ministered in the Dioceses of Armidale, Grafton, and Bathurst before taking up the position of Rector at St James' King Street in Sydney. He has also had a variety of other ministries which included a

time in the Australian Defence Force Chaplaincy Service including as part of the Peace Monitoring Group in Bougainville in PNG in 1999.

Andrew brings to the role of ABM Board Chairperson much experience in governance and strategic visioning, with a desire for ABM to be a catalyst for change in the broader church. He realises the challenges embodied in the growing marginalisation of the church in Australian society and for a Mission Agency such as ABM, the accompanying decline in financial support.

When asked how he envisaged helping ABM to meet these challenges, Andrew replied, *'Our concept of mission must incorporate diversity, much like a healthy ecosystem does. Mission must have the capacity to change over time, just as a species evolves biologically. ABM has a role to help the church overcome its crisis of adaptation to a changing world'*.

Andrew is fascinated by the idea of God's mission, and how we discern this for the church's engagement with the world.

### **Local ABM Committee reignited!**

At the December meeting of the Diocesan Council, membership of the Perth Local Committee for ABM was approved. This is exciting news as the Local ABM committee had been largely disbanded over the last few years as other pressing matters needed addressing.

The new Committee members are:

The Venerable Lionel Snell (Chairperson)

Ms Claire Duffy

The Reverend Canon Dr Philip Raymont

Mr Philip Goldsworthy

The Reverend Jacob Legarda

The Venerable Angela Webb (ABM Board Director)

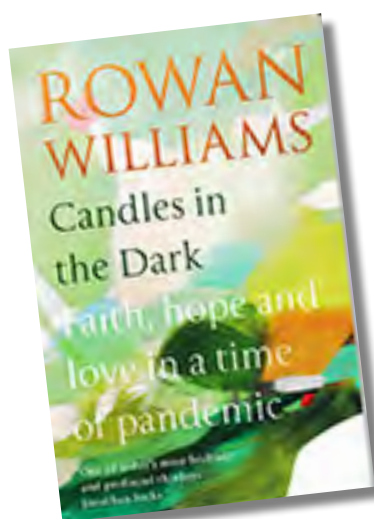
The new Committee will have its first meeting early in 2021. Look out for new initiatives, fundraising events, social gatherings, and opportunities to engage in the work of ABM here in Perth.





## BOOK REVIEWS

Shirley Claughton



**CANDLES IN THE DARK**, Faith, hope and love in a time of pandemic - \$22.95  
Rowan Williams

This wonderful brand new spiritually uplifting book was written by former Archbishop of Canterbury, Rowan Williams as weekly meditations during the beginning of the global pandemic. The compassionate and positive approach brings about a warmth of care.

'One result of our current crisis that's being reported from time to time is the increased boldness of wild animals returning to or extending their habitats – dolphins in the canals of Venice, matched locally by green woodpeckers...and companionable blackbirds in the churchyard. Many are able to hear all kinds of birdsong clearly for the first time in years. The biblical story begins in a garden full of diverse forms of life and the first thing Adam is asked to do is name the animals.'

A reflection on wearing face masks (aptly titled Behind the Mask) looks at how varied and surprising a thing is human communication. Williams says he was reading C S Lewis 'Till we have Faces' and thought how the question of using face masks 'seems to touch many people on the raw' and evoke some daft responses, some discomfort and questions how do we properly read someone else's expression. In this wise and practical reflection, he reminds us that 'as we attend to the wholeness of each other's bodily presence...we begin slowly to grow towards the freedom to put aside our home-made self-serving masks – to grow 'till we have faces'. When Rowan Williams wrote this reflection on 16 July 2020, little did he anticipate that we will still be wearing face masks!

Elsewhere, he mentions 'our current experience of slowly emerging (for now, anyway) from lockdown gives us a vivid sense of what it's like to have constraints lifted, and to feel we can actually move and develop and explore...we long for freedom from constraint so that there will be more space for active love.'

Remarkably, this encouraging book was published as recently as October 2020. But it is sad for us reading this now and being mindful that they were not aware that the experience of the pandemic in Britain was going to reach the disastrous heights which Britain is now experiencing. It will bring tears to the reader's eyes when we realise what insight we now have.

Comprising 26 reflections which were given to the congregation of his parish church; how fortunate are we that he has decided to publish these as meditations. Williams has made his offering of hope and encouragement to a global audience 'in the hope that our Christian Communities will continue to find resources of compassion, trust and energy to share with a society and a world struggling with what seems unmanageable burdens and impossibly complex decisions'.

Every chapter in this remarkable book is appropriate, helpful and hopeful. It is the most inspiring book published recently.

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**THE ANGLICAN CHURCH OF AUSTRALIA DIRECTORY 2021** - \$80.00  
available now from your local bookshop, St Johns Books Fremantle

This essential resource is a comprehensive, valuable production, indexed and remarkably up to date. This print edition is a listing and details of some 4,000 Anglican Clergy in all of the 23 Dioceses of Australia. Whilst a unique source of information on individual clergy – the directory is more than that, as it includes a wealth of other statistics and information.

Following the precedents set from earlier editions printed over the past three decades, this is the first Directory to be published by Broughton Press and the layout, lighter cover, the clearer and larger font size and significantly larger page size makes it easier to use.

The editor, Colin Reilly opens with a fitting quote, adapting Ecclesiastes: 'of making many lists there is no end'. He refers to how COVID-19 'has made us all aware of the importance of our connections with one another and more conscious of the wealth of means we have to keep in touch, even though we may not be able to meet'.





Whilst the new edition has very recently arrived in bookshops, sales have been swift, and it is hoped that every parish and institution will soon have access to a copy.

Inevitably, errors will be found. Already some errata have been discovered and printed, and this is included in all copies we have for sale, as well as these updates being available on-line. It is encouraging that, eventually, a digital resource to complement and provide updates to the print edition is planned. The editor reminds us that 'the church is a living organism so some of the information gathered will be out of date before the directory has been published'.

This is a publication of which one will ask – **how did we ever manage without it!**

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### **THE LION FIRST BOOK OF BIBLE STORIES** - \$14.95 Lois Rock

This durable hard cover gift book is a brightly colourful presentation, with very lively timeless illustrations. It is a larger A4 size with big fonts for young readers.

Eighteen of the most well-known Bible stories are 're-told' with the right language for children, with humour and action in the text. It is wise when purchasing Bible Stories for children to ensure that the unpleasant and scary bits are avoided. Previous generations of children have sometimes been subjected to violent and unsuitable material which sometimes sought to disturb the reader and might not even be educationally sound. This is where the publisher, Lion Books, has become trusted to produce children's books with good values and avoiding narrow and selective biblical interpretations. The author of this book is Lois Rock who is also the Commissioning Editor for Lion Children's Books, and she is a highly respected and trusted author, who exudes warmth and sincerity in her words.

A special feature of this Bible Story book, apart from the delightful presentation, is that the author uses carefully chosen text and tries to tell the story as a story – leaving room for interpretation, further questioning and imaginative explanations which can be followed up by the storyteller. This is a refreshing way of presenting adult scenes to youngsters.

The final message of 'the Jesus Story' is Jesus saying to his disciples: 'Tell the world my message. Tell people to love and forgive one another, and God will love and forgive them. Then they will be part of God's kingdom: God's friends for ever'.

*Books reviewed, together with a wonderful variety of Lenten books, available at St Johns Books Fremantle - [books@stjohnsbooks.com.au](mailto:books@stjohnsbooks.com.au), or telephone during opening hours 9335 1982 (10.00am-1.00pm Monday-Friday)*

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*BOOK REVIEW by The Rt Revd Dr Peter Brain*

### **Honest EVANGELISM**

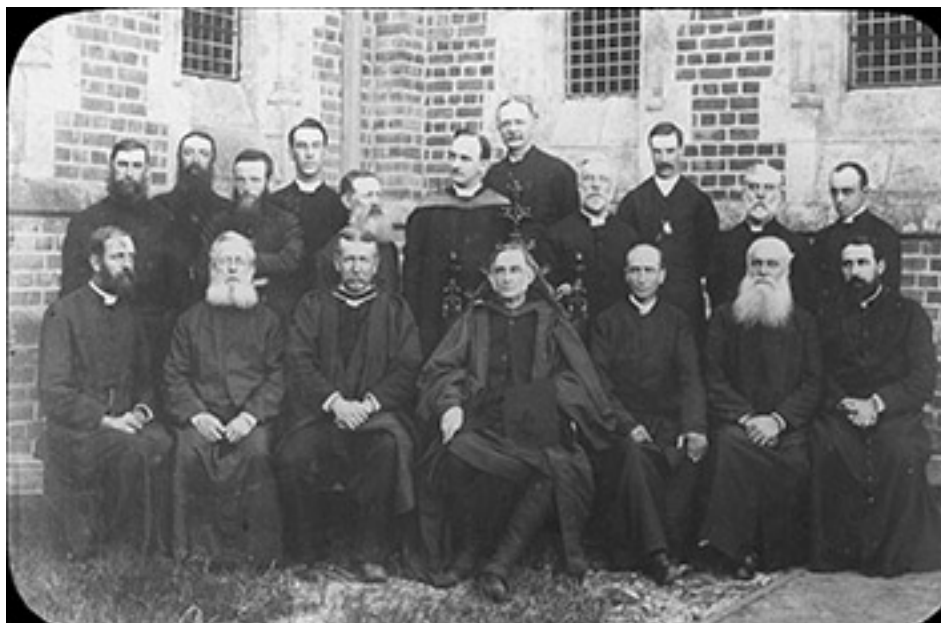
Rico Tice with Carl Laferton, The Good Book Co, 2018

Written by a senior minister of All Souls Langham Place in London and the creator of Christianity Explored, we have been given a down to earth and easy to read book designed to encourage us in sharing the gospel. He is honest about his tongue tiredness, lack of courage and slowness to grasp opportunities: 'I always have the perfect answer-two hours after the question has been asked!' His first attempt at sharing the gospel in the home of one of his Rugby team members, was 'all over in two minutes!'

With some helpful comments on understanding our culture and the different approaches our Lord and his disciples used to share the gospel the book is full of encouragement for followers of Jesus to engage in this primary and most loving responsibility. Highly recommended for individuals, small groups or parish councils.



## BISHOP HENRY HUTTON PARRY

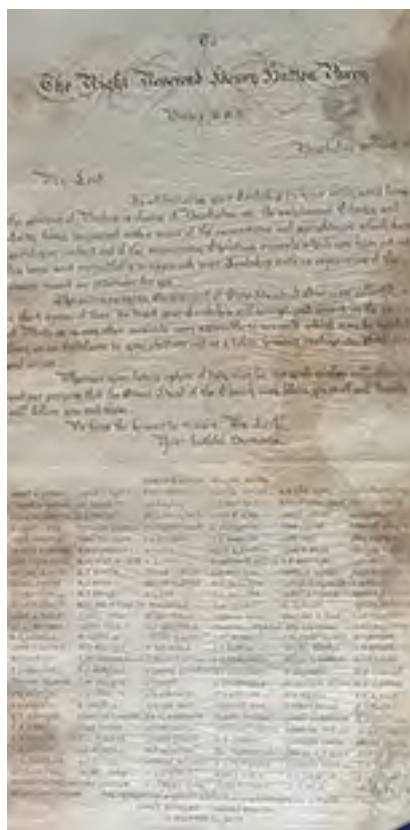


The season of Lent offers an opportunity to reflect, described by Dr Paula Gooder as inviting us to 'step aside, to take time in the hustle and bustle of everyday life, to reflect and to ask ourselves these deep, soulful question' (Gooder, Paula Dr, nd).

Within archives we can reflect on some of the individuals who have contributed to the spiritual and organisational life of the Perth Diocese through the documents and items deposited within the collection.

Bishop Henry Hutton Parry was born in Antigua in 1826 to Thomas and Louisa Parry. He was schooled in England before being ordained in 1852. He took over from his father as Vicar General, later Bishop of Barbados until 1873. He accepted a posting of bishop of the Diocese of Perth in 1876 becoming second bishop for the Diocese.

We have a few items within the collection that were owned by Bishop Parry prior to his appointment as Bishop of the Diocese of Perth. This includes the licence to his first curacy which was sent to Mrs Parry in 1898. It is signed by his father who was Bishop of Barbados at the time. The licence was sent to her by David Garland who was registrar and secretary of the Diocese of Perth. It came to archives in 2009 from the Episcopal Office.



We also have a beautiful retirement gift to Bishop Parry from when he resigned his post as Bishop of Barbados. This document is on parchment and would have been transported by him from Barbados, to England, then finally to Australia. From its condition, it could be surmised that it was an important keepsake, treasured by Bishop Parry. The parchment is signed by clergy and laity within Barbados. He is praised for his 'unswerving Christian example' and for the 'earnestness and uprightness which have guided your conduct'.

Bishop Parry was faced with many challenges when he took up his position. Shortages of clergy and a reduction in imperial grants from societies such as the Colonial and Continental Church Society meant finances and manpower were stretched thin across the Diocese.

One of his main achievements was overseeing the building of a new cathedral. The cathedral was designed by Sydney architect Edmund Blacket and completed in 1888.

Bishop Parry died in office in 1893. Speaking at his funeral, Dean Goldsmith remarked,

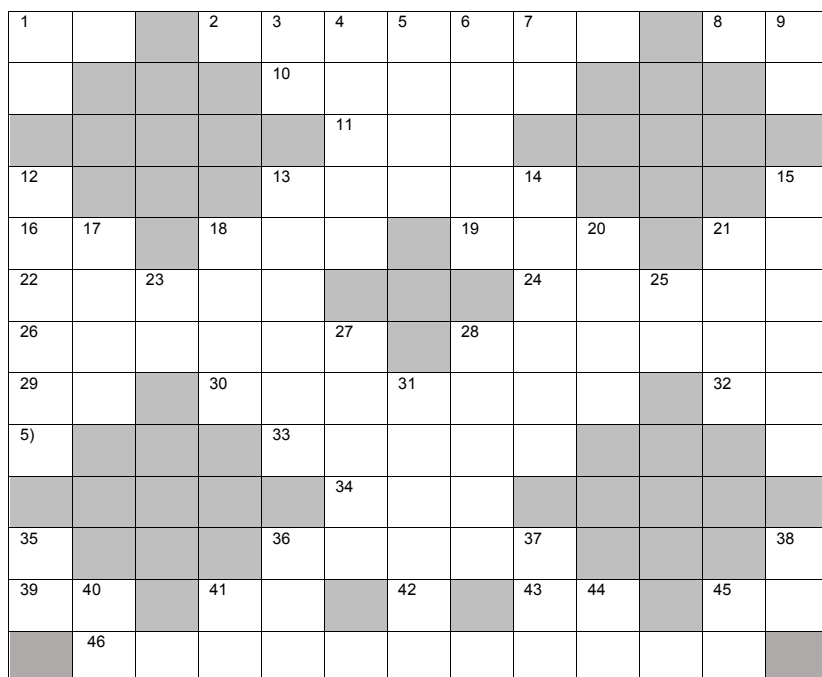
'Never have I known one so gentle, so kindly, so unsuspecting, so forgiving . . . I do not believe that one of us has ever heard fall from those lips a single word that was not inspired by the love he drew from close communion from him who is incarnate love' (*The Death of Bishop Parry, 1893 p1*).



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## BURROWED INTO LENT



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

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

### ACROSS

- 1, & 8 across. Flea flew around the foliage. (4)
2. Swiftly stir gin for the serious business of Lent. (7)
8. See 1 across
10. Attach stake. (5)
11. Chemistry around making records. (3)
13. Snooze upside down and removes rind. (5)
16. Rodent right away alerts Palestine's occupiers. (2)
18. Mate to back circuit. (2)
19. Left off hype for young people's evangelism. (3)
21. Started as Russian Orthodox. (2)
22. Stable alloy in invariables (5)
24. Aussie left out of locker. (5)
26. Tin container with hitch, I hear, is unable to. (6)
28. Overcome by application of tongue! (6)
29. Our Saviour overseas? (2)
30. Lo! Bugle plays music of the sphere. (7)
32. Call Abba right away! (2)
33. Raise up poetically before Connecticut. (5)
34. A little reminder, to begin with. (3)
36. See if the wobble indicates the person who stole. (5)
39. Top of Albany region. (2)
41. Radial measurement of bishoping. (2)
43. Bone from tops of sternum. (2)
45. Look here! Follows Aussie. (2)
46. The Roman eleven, if I concur, about putting Jesus to death. (11)

### DOWN

- 1, & 9 down. Mark FAIL in the lie for vitality?
3. Like a Roman penny! (2)
4. Paste electrons across processed iron. (5)
5. The hour to back the one myself. (4)
6. Head out of Sicily in a frigid manner. (5)
7. Monk left off north of Katanning? (2)
9. See 1 down.
12. Egocentric others traverse knitting. (6)
13. Dad character gives solemn word. (6)
14. Pampered pilots swerve. (6)
15. Jesus baptised in a broken jar, Don? (6)
17. One donkey right away is a water-fowl! (4)
18. Agony for top personal assistant in New Guinea. (4)
20. Behold the Roman in haecceity. (4)
21. Beware edges crossed with a bulrush. (4)
23. Fly with Vietnam Air. (2)
25. Labor Senator used to rule NSW. (2)
27. Squashed hat or books of Moses. (5)
28. Dirty money for malign ulcer. (5)
31. Trust pollinating insect in foliage, I hear. (6)
35. Sing California! (2)
36. Spasm in atheistic. (3)
37. Befuddle animal? (3)
38. Sing supper, I hear. (2)
40. Peak reverence for Curia. (2)
41. Top Perth umpires. (2)
44. A little silicon. (2)
45. Above ocean edges. (2)



## THEATRE - AND OTHER ARTS

Anthony Howes

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

**S**t George's Cathedral has been involved in the history of our city and state for much more than a century. Without the first Cathedral, there would have been no 'cathedra' which allowed Queen Victoria to acknowledge there was a Bishop to be seated there: and, therefore, to proclaim Perth as a City. The Cathedral Guides can provide facts and stories of many more state and civic historic links. This is a theatre and arts column, so I turn to those stories; the stories that link cathedral building to performances that colour our heritage, not only of the Anglican Church, but that of all citizens of this state and city.

From the 1850s, Perth music-making with organist Mr C Trotter, to today, with Dr Joseph Nolan, has been set standards recognized across the nation; and commissioned works by Australian composers. The first ballet to be performed in an Australian Cathedral, Bach's 'St John's Passion', was choreographed by leading luminary, Joan Pope. Performers from around the state and world were involved in Australia's first ever Multi Faith Observances for Commonwealth Day; premiere productions of plays which disturbed, and others which comforted, included WA playwright Elizabeth Backhouse' drama of a Jewish/Christian confrontation concerning Good Friday, 'Rosie Fishman'; Peter Shaffer's 'The Royal Hunt of The Sun'; and the Australian premiere of David Farr's 'Nativity'; are just a few of many theatrical highlights. In its own quiet way, the Theatre Memorial near the West Doors, gives acknowledgement of the debt we owe to the performers (of all faiths and of none) in the history of the performing arts in Western Australia.

St George's Cathedral was a significant player in the first ever live television broadcast of a play in our state. It was televised by the ABC in February 1961, and repeated, with a different cast bar one, from St John's Cathedral Brisbane, the following month. Playwright/poet Christopher Fry was commissioned to write this play for the 1951 'Festival of Britain'. It was staged in St Thomas' Church, Regent Street, London. It concerns four prisoners of war locked up in a church overnight, and the Old Testament dreams they have, springing from a violent argument had between them.

Sixty years on and The Cathedral is presenting Theatre 180 in a new staged reading production, for one performance only, at 7 pm on Thursday 4 March. On the same evening, St John's Cathedral will present the play to Brisbane. Our two Cathedrals point to the links to our nationhood, despite the physical boundaries which might obscure them.

The ABC producer was Raymond Menuir, and when asked about the 'common humanity' of the soldiers, said: 'The author, Christopher Fry,

emphasises the part religion plays in the life of ordinary beings'. Stuart Halusz, Theatre 180 director says: 'The play allows us to see that four prisoners of war are as much in conflict with themselves as with their captors, yet the very place of their imprisonment, the Cathedral, gives hope beyond themselves for freedom'. He says that the cast of 'A Sleep Of Prisoners' is a strong one, with a sensitivity to the poetry in Christopher Fry's words, as well as the down to earth characters they play. Perth actors and their roles, are: as Corporal Joe Adams, **Peter Williams**; **Haydon Wilson** plays Private David King; **Andrew Hale** is Private Tim Meadows; with **Sam Ireland** as Private Peter Able.

To see the play in St George's is one of the best ways of supporting the links between the Church and the Arts. The Cathedral is confirming that those links are important.

Tickets: <https://www.trybooking.com/BODNU>



Stuart Halusz, Director *A Sleep of Prisoners*



Andrew Hale and Peter Williams

Photo by Stewart Thorpe Photography



# A SLEEP OF PRISONERS

**Trapped in the ruins of a war-locked Cathedral,  
four English soldiers bed down for the night and dream of life and death.**

Christopher Fry's lyrical meditation on life, death, violence and purgatory was originally commissioned as part of the Festival of Britain, and opened at St Thomas' church in Regent Street, London in May 1951 and broadcast live by the BBC in December of that year.

10 years later, the play was performed at St George's Cathedral, Perth, (broadcast live by the ABC) in February and then at St John's Cathedral, Brisbane, in March.

Join us for this special event - a staged reading of a stunning allegorical treatment of humankind's spiritual relationship with faith and his fellow man. In this 60th Anniversary of its Australian premiere, it will be performed concurrently with a staged reading at St John's Cathedral in Brisbane – a symbolic reaching of hands across the nation.

**DATE:** Thursday 4 March 2021  
**TIME:** 7.00pm  
**LOCATION:** St George's Cathedral, 38 St Georges Tce, Perth  
**TICKETS:** \$45 adults/\$40 all concessions (+booking fee)  
**Bookings:** <https://www.trybooking.com/BODNU>

Andrew Hale as Private Tim Meadows  
Sam Ireland as Private Peter Able  
Peter Williams as Corporal Joe Adams  
Haydon Wilson as Private David King

Director: Stuart Halusz  
Sound Design: Ben Collins  
Stage Manager: Garry Ferguson

38 St Georges Terrace | Perth WA 6000 | Ph: 9325 5677 | E: [info@perthcathedral.org](mailto:info@perthcathedral.org) | W: [www.perthcathedral.org](http://www.perthcathedral.org) | F: [www.facebook.com/StGeorgesCathedral](https://www.facebook.com/StGeorgesCathedral)

## Parish Vacancies In The Diocese Of Perth

### Rector: Parish of Dianella

The Anglican Parish of Dianella is looking for a full-time priest who will clearly preach the Gospel with confidence.

We seek someone who will nurture and guide us, with energy and vision, and help us to interact more, and have a higher profile, with our local community.

We are a friendly and welcoming congregation with a strong lay participation in our Sunday Services. We have an active Children's Ministry, 'Kids@Church', on the first Saturday evening of each month. Well supported group activities include Bible studies, Ladies Fellowship, Men's Fellowship, Craft, Cursillo, Fundraising and Outreach.

We are a fellowship centred on Christ and his Gospel; a living, loving and caring Church, where Christ's love is shared both near and far. We welcome people of all faiths - and those with none.

A well-maintained Rectory is available comprising; four bedrooms, two bathrooms, two toilets, separate study, double carport and a bore reticulation system.

Our location is ideal, close to shops, schools (primary and secondary) and public transport. More widely, 20-30 minutes from the city centre, airport, beautiful beaches and the picturesque Swan Valley wineries and restaurants. The area is cosmopolitan with differing nationalities and varying denominations.

For further information see the Parish website: [www.dianella.perth.anglican.org](http://www.dianella.perth.anglican.org)

Enquiries to Bishop Jeremy James: [jjames@perth.anglican.org](mailto:jjames@perth.anglican.org)

### Rector: Parish of Morley-Noranda

The Parish of Morley-Noranda is seeking a full-time priest to lead a committed and faithful congregation into closer relationship with God and to direct its energies to reach out to the surrounding community.

We are a diverse, warm and engaged community with members from many cultures and countries. We enjoy deepening our faith through worship, learning, singing and hospitality.

On Sunday we have two services, at 8.00am with choir and at 10.00am with Sunday School. A midweek service is held on Wednesday at 10.00am.

The church, with a rectory and administration centre, is located centrally in Noranda and is close to schools, parks and shopping centres. We have committed volunteers facilitating the operations of the church. They include LPMs, LAs, flower arrangers, and those involved in hospitality and maintenance. We have a Ladies' Fellowship, and sponsor various community involvement.

We seek a priest who will lead us into a better understanding of Scripture; facilitating outreach to all those who are searching for meaning in their lives; and to encourage us to work together for God's glory.

Further enquiries to:

Bishop Jeremy James - [jjames@perth.anglican.org](mailto:jjames@perth.anglican.org)

## APPOINTMENTS

The Revd Timon Yanga	Chaplain, Hakea Prison	07.12.20
The Revd Sebastiana Pienaar	Chaplain, Amana Living	12.01.21
The Revd Jon Cornish	Chaplain, John Septimus Roe Anglican Community School	25.01.21
The Revd Professor Rowan Strong	Priest-in-Charge, Swanbourne-Mt Claremont	01.02.21
The Revd Oliver Yengi	Priest-in-Charge, Mundaring	14.02.21
The Revd Ros Fairless	Chaplain, Amana Living	24.02.21

## LOCUM TENENS

The Rt Revd Dr Peter Brain	Willetton	08.12.20 – 31.03.21
The Ven David Ingleson	Dianella	01.01.21 – 04.04.21
The Revd Sidney Middlemost	Serpentine-Jarrahdale	01.01.21 – 30.06.21
The Revd Linda Flewker-Barker	Lakelands	01.01.21 – 31.03.21
The Very Revd Dr John Shepherd AM	Murdoch-Winthrop	01.01.21 – 17.02.21
The Revd Bob Milne	Casuarina Prison	01.01.21 – 31.12.21
The Revd Mark Walker	Yanchep	01.01.21 – 04.04.21
The Ven Jack Thomson	Woodlands-Wembley Downs	01.01.21 – 04.04.21
The Revd Lynne Eastoe	Co-ordinator, Supervised Theological Field Education, Wollaston Theological College	01.02.21 – 31.07.21
The Revd Jan Boyle	Morley-Noranda	01.02.21 – 31.07.21
The Revd Gail Falconer	Beaconsfield	01.02.21 – 04.04.21

## RESIGNATIONS

The Revd Ron Ross	Priest-in-Charge, Lesmurdie	31.12.20
The Revd Jon Cornish	Chaplain, Amana Living	22.01.21
The Revd Malcolm Potts	Rector, Cottesloe	30.06.21
The Revd Canon Dr Philip Raymont	Senior Chaplain, Guildford Grammar School	12.07.21

## PERMISSION TO OFFICIATE

The Revd Gail Falconer	01.01.21
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## RIP

The Revd Peter Mills		03.12.20
Mrs Lynne James tssf	Wife of The Rt Revd Jeremy James tssf	31.12.20
The Revd Dulcie Hart		21.01.21

## Parish Vacancies In The Diocese Of Perth

### Priest-in-Charge: Parish of Scarborough

St Columba's Anglican Church, Scarborough, is looking to appoint a new Priest-in-Charge, initially on a part-time basis (four days a week) but with the aspiration to resume full-time ministry in the future.

We are a friendly and welcoming mainstream Anglican community with a moderate Anglo-Catholic worship style focused on the Eucharist and featuring a mix of traditional and modern music. The Rectory is currently rented but could be available for use by the Rector at the end of the lease if required.

The Church and Rectory are well situated close to public transport, the beach, good schools and shopping centres.

For enquiries please contact:

Bishop Jeremy James - [jjames@perth.anglican.org](mailto:jjames@perth.anglican.org)

### Rector: Parish of Bassendean

The Parish Bassendean welcomes expressions of interest from ordained clergy for the position of full-time Rector.

Bassendean is an inner eastern Perth suburb with a strong historical sense of community and a growing population of young families and professionals. The parish wishes to build on its connections with the wider Bassendean community and explore opportunities of outreach with the gospel of Jesus Christ into this community.

We are looking for a leader who has a pastoral heart for all age groups, from young children to the very elderly. A tradition of strong biblical preaching and teaching has become part of who we are, and we desire this to continue. A passion for evangelism and the encouragement and inclusion of young families and youth are essential ingredients for this role.

The priest would need to be able to support and encourage the several outreach, fellowship and Bible study groups and their lay leaders.

Further enquiries to:

Bishop Jeremy James - [jjames@perth.anglican.org](mailto:jjames@perth.anglican.org)



## Crossword solution

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

## KINLAR VESTMENTS

Quality vestments - albs, chasubles, stoles, altar cloths, and more.

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[kinlarvestments.com.au](http://kinlarvestments.com.au)



## MESSENGER

### GET IN TOUCH WITH THE MESSENGER TEAM

PHONE 08 9425 7200

E MAIL [messenger@perth.anglican.org](mailto:messenger@perth.anglican.org)

**DEADLINE** 20th of every month prior to publication  
Articles must be under 400 words and may be edited without notice, images to accompany articles are encouraged

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

## ST JOHN'S BOOKS FREMANTLE

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Updates can be found on our website [www.stjohnsbooks.com.au](http://www.stjohnsbooks.com.au), but, for now, orders by email please [books@stjohnsbooks.com.au](mailto:books@stjohnsbooks.com.au)

**We thank you for your continued support of our local Christian bookshop**

We have a mammoth sale of all stock - please call in - the shop will be open from 10.00am-1.00pm Monday-Friday

## RICH HARVEST CHRISTIAN SHOP

Bibles, CDs and DVDs,  
cards and others ...

39 Hulme Court, Myaree WA 6154  
10.30am - 6.00pm Monday – Friday  
10.30am - 3.00pm Saturday  
Email: [rich7harvest@gmail.com](mailto:rich7harvest@gmail.com)

## A Free Info Session on Retirement Homes, Will Writing and Funerals

Get advice and help when living life after work.  
A friendly event by Anglicare WA.

**Date:** 8th April from 10am

**Venue:** St Matthew's, Meadow Street, Guildford

► For more information please contact  
Romm on 9263 2076 or  
[anglicarewa.org.au/events](http://anglicarewa.org.au/events)

PLAN FOR  
Retirement  
and  
Beyond



AnglicareWA

# WHERE TO WORSHIP



## St George's Cathedral

The Cathedral is open – COVID-19 restrictions apply  
Information about our services and events can be found at [www.perthcathedral.org](http://www.perthcathedral.org)

### MONDAY TO SATURDAY SERVICE TIMES

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

### SUNDAY SERVICES

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

### SPECIAL SERVICES

<b>Sunday 14 February</b>	2.00pm Families Connect
<b>Sunday 14 February</b>	5.00pm Choral Evensong of St Valentine
<b>Wednesday 17 February</b>	6.30pm Choral Eucharist with Blessing and Imposition of Ashes
<b>Wednesday 24 February</b>	7.00pm Ordination of Deacons
<b>Sunday 28 February</b>	5.00pm Evensong for St David of Wales

### SPIRITUALITY SERIES

**Wednesday 10 February 9.30am-2.00pm: C20** — *Etty Hillesum: Turning Inward with Ms Sylvia Grevel MA, PhD candidate, Spiritual Care Innovation and Research Consultant.*

**Wednesday 24 February 9.30am-11.30am: Spirituality and Transforming Industry (Part 2)** with Mr Chris Oughton, CEO Kwinana Industrial Council.

### MUSIC

**Thursday 11 February 10.30am-11.30am Magellan Concert** in association with the Cathedral Centre for Spirituality.

The third of the summer series of three: 'BEETHOVEN SPECIAL' with Paul Wright (violin) and Faith Maydwell (piano), performing Beethoven's Kreutzer Sonata and Sinding's Suite and Romance.

Free admission with donations gratefully received for St Bart's and Anglicare's ongoing support of homeless people.