

MESSENGER

Anglican
Church
Diocese of Perth



A MAGAZINE FOR WESTERN AUSTRALIANS | JUNE 2023



The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all
2 Corinthians 13:14

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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

MISSION 2020+ PRAYER

Come, Holy Spirit!

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

Amen.



Cover image:

Reproduction of Andrei Rublev's *The Trinity/The Hospitality of Abraham* (1411)

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The Holy Trinity



A schoolgirl said to her teacher in a religion class, 'I believe in God, but I don't believe all this stuff about trinities and things.' The teacher replied, 'Think for a moment about what God is. Write it down'. The girl wrote, 'God somehow started it all. He has something to do with Jesus. And he's still around'.

God becomes known to us in three ways. God is the creator, without whom nothing would exist. We know God supremely and most fully in Jesus Christ, the human face of God, God in so far as he can be contained in a truly human life. And the God whom Jesus shows us is still with us and in us. The facts of Christian experience force us to confess that the one God exists primarily in three ways, which Church sums up by the doctrine of the Trinity, the three 'persons' in the one Godhead, the Father, the Son and the Holy Spirit (also often referred to as Creator, Redeemer and Sanctifier). This way of speaking does not explain the being of God but is the best human language can do to point to the mystery of who God is.

The Anglican Church, in common with most Christian churches, shares in the worship of God the Holy Trinity: Father, Son and Spirit. Yet many people, believers and non-believers alike, find the doctrine of the Holy Trinity perplexing. What does it mean to affirm that God is three persons in one God? In one sense, a perplexed response is appropriate, since the language in which the doctrine of the Trinity is classically expressed – 'three persons in one substance' – was designed specifically both to name and to protect the mystery of God.

A mystery, however, is not the same as a puzzle: puzzles end when solved, whereas mysteries are lived with. Perplexity at the doctrine of the Trinity should signal that we are in the presence

of mystery, and not that we are confronted by a complicated mathematical puzzle.

The doctrine of the Holy Trinity is intended as an invitation to explore the mystery of God, and not as a puzzle for clever people to solve.

It is to the history of the early church that we must turn in order to witness the emergence of the doctrine of the Trinity. A great deal of early Christian literature - including the New Testament - employed Trinitarian-sounding language, such as 'Father', 'Son,' 'Word,' 'Spirit', but this is not yet fully developed.

As it reflected on the theological significance of Jesus Christ, the church struggled to acknowledge a number of realities. It affirmed the central Jewish belief that there is only one God. This is the religious tradition within which Jesus of Nazareth lived. Yet, without diluting their commitment to this central belief, early Christian writers confessed Jesus as the Christ, the Son of God. And at an early stage, when speaking of Jesus, Christians deliberately echoed the way in which the Old Testament speaks of Israel's God (eg Lord, Word, Spirit, Wisdom, Son of God, etc). A further influence on the church's reflections was its experience that the Holy Spirit of God had been poured out on all God's people 'Then afterwards I will pour out my spirit on all flesh...' (Joel 2:28).

This was a complex, and not always attractive, period of struggle within the church. Non-doctrinal factors were often to the fore in the church's deliberations. Yet in 381AD, when the church met at its second General Council at Constantinople, it reached two vitally significant doctrinal decisions. First, it restored the phrase 'of one substance with the Father' in its confession of the Eternal Son in the church's creed. Second, confessing the Holy Spirit, the Nicene (or more correctly, the Niceno-Constantinopolitan) Creed attributes full divinity to the Holy Spirit: '... who with Father and Son is worshipped glorified ...' These phrases in the creed, which remain a central part of Christian worship, express the church's teaching on the Trinity.

Prayerful acknowledgement of the Trinity abounds in the church's liturgy: the liturgical year traditionally runs from the season of Advent through to its climax at Trinity Sunday; new members are baptized 'in the name of the Father, and of the Son and of the Holy Spirit'; psalms and canticles conclude by glorifying Father, Son and Holy Spirit; sermons are frequently delivered 'In the name of the Father, the Son and the Holy Spirit;' and the blessing pronounced by priest or bishop at the end of an act of worship, is 'the blessing of God Almighty, the Father, the Son and the Holy Spirit.' Those who worship in the Anglican tradition are familiar with the invocation of the Holy Trinity. What do we mean by using these ancient words in today's liturgy?

Abundant Trinitarian language in liturgy does not entail great familiarity with the doctrine. This is not surprising. The church's most important statements of belief - its creeds - are deliberately brief and are concerned primarily with excluding a small number of beliefs considered dangerous to the Christian faith. Where do we find a clear statement of the doctrine of the Holy Trinity? Neither the Apostles' Creed nor the Nicene Creed uses the word 'trinity:' indeed, whilst the Church confesses God as Trinity, it has never given official sanction to any particular account of this doctrine. Hence, the church has always had a rich range of Trinitarian confession in prayers, hymns and other aspects of its liturgical life.

Anglican Christians name the mystery of God as Trinity: Father, Son and Holy Spirit. In doing so, we anchor our religious language in a particular tradition which was shaped by centuries of prayerful reflection on the person of Jesus and the church's experience of God.

This doctrine reminds us, as Christians, that the mystery of God is revealed to us in the life, death and resurrection of Jesus Christ and it invites us to explore this gracious mystery as disciples of this Jesus.

Adapted from the Church of Ireland website
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The Call of Discipleship

THE MOST REVD KAY GOLDSWORTHY AO *Archbishop*



What is discipleship? Of course, we Anglicans know the answer to this question. We know that it means more than simply being a student or a follower of a teacher. For followers of Jesus Christ, discipleship is the day-by-day, transformative journey of surrendering our life to him. It means slowly, bit by bit, day by day, becoming conformed into his image.

As a teenager, when I was first aware of what it means to be a disciple, I was working out why the stories of Jesus meant something to me. It meant enough for me to be 'all-in' for church.

It was there that I heard gospel story after gospel story, telling about how Jesus loved people. He met them at their moments of deep need. He gave them a future, one that was incredibly different to what had been. He loved them with God's love.

As a teenager those stories of God's welcoming love found a home in me and changed my life.

Though I was just a young teenager, other disciples – other members of the church – found ways for me to participate and contribute in a way that was meaningful. I remember being in a small bible study group, where we not only learnt about how to read the bible, but also discussed 'what does this text mean for us today?' In that study group, every question was OK, and questioning was warmly encouraged.

Now, in my leadership roles, as one who has a responsibility for helping others become disciples, I am a storyteller and an encourager. I help people to work out where they need to be, as followers of Jesus. In parish ministry, for example, I really focussed on the study groups of the day including Companions in Christ, Disciple and EfM – the Education for Ministry programme, where people grew into new and mature ways of following. Now, as a bishop, I enjoy working with teachers and leaders in our schools. With them, I listen to their

connections with God. We talk about Christian leadership, and about finding accessible ways to communicate the love of Jesus to young people in this part of the 21st century. My ministry includes encouraging adults on the fringes of faith to re-connect with the God they may have let go of in the past, and to explore being a disciple from deep in the core of their being, as someone whom Jesus has called to follow him.

Late in May, the Lambeth Call on Discipleship was launched in a webinar with an invitation to Anglicans around the globe to pray and study together, strengthening our common life and listening for the Holy Spirit as we seek the future. The Call emphasises the importance of discipleship, the study of the Bible, and the need for spiritual growth within the Church.

This Call urges individuals, congregations, and the entire Church to embrace a life of discipleship. and deepen our relationship with Jesus Christ.

The call emphasises the transformative power of the Holy Spirit, the need for personal conversion, ongoing repentance, and daily prayer. It also highlights the role of the Church in nurturing and equipping disciples through teaching, mentoring, and fostering community in the body of Christ.

One foundational text from the Call is Jesus' Great Commission, found in Matthew 28:19-20. Jesus sends believers to go and make disciples of all nations, baptising them in the name of the

Father, Son, and Holy Spirit, and teaching them to obey everything that Jesus has commanded. Another key passage is found in Luke 9:23. Jesus says, 'If anyone wants to become my follower, let them deny themselves and take up their cross daily and follow me,' emphasizing the self-giving, self-sacrificial nature of discipleship, and the call to follow Jesus wholeheartedly, even when it is challenging and hard.

The Lambeth Call on Discipleship is a significant document that I hope many will use in your in personal study time, in a small group, or in your parish community over the next few months, seeing how this Call sits alongside the Five Marks of Mission, as a rule of life for Anglicans.



The link to the webinar and related resources is at
[23-24374-Bible-Study-Resources-Discipleship-English.pdf](#)
([lambethconference.org](#))

How about each of us do something, over the coming weeks, to deepen our own discipleship? It will help us become the person who invites someone else to 'come and see!'

The Coronation was not a multifaith service for sound interfaith reasons

THE REVD CANON PROF JAMES WALTERS



James Walters is director of the London School of Economics and Political Science (LSE) Faith Centre and the Religion and Global Society Research Unit Faith Centre (lse.ac.uk). He is the author of Loving Your Neighbour in an Age of Religious Conflict and Religious Imaginations: How Narratives of Faith are Shaping Today's World.



Was the Coronation multifaith and should it have been? James Walters, Director of LSE Religion and Global Society, reflects on King Charles III's Coronation service.

For decades the word on the street was that the coronation of King Charles would be a multifaith affair. The prince who told Jonathan Dimbleby in 1994 that he wanted to be Defender of Faith rather than Defender of the Faith was understood as wanting to spurn the pageantry of Christendom seen in 1953 and begin his reign with a service celebrating Britain's modern religious diversity.

This is certainly how the service was spun by some news outlets, particularly overseas. **'Prince (sic) Charles to have a multi-faith coronation,'** announced Fortune Magazine after the publication of the Coronation Liturgy just a week before the event. **'Jews, Muslims, Sikhs Get Major Coronation Roles as King Charles Makes Diversity Push'** was the headline in Time Magazine. It was an

obvious take, particularly following the recent publication of the **2021 Census** showing that non-Christian religions now make up over 10 percent of the population of England and Wales for the first time.

But what we saw in Westminster Abbey was hardly the multicultural jamboree many seemed to anticipate. The placing of the crown of

St Edward on the head of the Church of England's new supreme governor by the Archbishop of Canterbury took place in the context of a traditional celebration of Holy Communion. The hymns and prayers were exclusively Christian and the anointing at the heart of the ceremony reaffirmed the British monarch as the last anointed Christian sovereign in the world. It is significant that in the liturgy itself, other faiths were represented, not by religious leaders, but by members of the House of Lords. The leaders of different faiths bookended the service with their processions and their (somewhat drowned out) greetings to the King. But to all intents and purposes, this was a Christian service at which other religions were, for the most part, visible and welcome spectators.

So what happened? Where was the spiritual smorgasbord many envisaged? Earlier in April, The Daily Mail ran the **unconvincing story** that Buckingham Palace had been at loggerheads with Lambeth Palace as the Church of England defended its privileged role to the exclusion of other groups. This was flatly denied. All evidence suggests the Church hierarchy has taken with utmost seriousness the role now enshrined in the new preface to the Coronation oath to foster an environment in which people of all faiths and beliefs may live freely.'

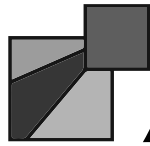
The truth is that the kind of interreligious event some imagined was always a naïve and somewhat dated confection. The official commentary on the Procession of Faith Leaders noted how 'this represents the multi-faith nature of our society and the importance of inclusion of other faiths whilst respecting the integrities of the different traditions'. This attention to diverse religious integrities is something interfaith enthusiasts often overlook and ill-informed secularists fail to understand. While well intentioned, multifaith liturgies have usually been enacted by liberal-minded adherents of different faiths conforming to more or less Christian assumptions and cultural norms.

If non-Christian faiths were kept at an arm's length in the coronation service, it was not

because religious pluralism was ignored; it was because we are finally starting to take it seriously. Other faiths are not exotic variations on the Christian model. They have their own worldviews, their own ideas of the sacred, and their own theologies of governance and monarchy, which should not be appropriated and shoehorned into an ancient ceremony as a tokenistic form of inclusion.

With a Hindu Prime Minister reading the lesson and a Muslim Mayor of London in attendance, religious minorities in the UK are coming of age. This much was made clear in Colin Bloom's long-awaited report into how the government engages with faith, published last month. After confidently proclaiming, 'The idea that faith is dying is a myth' (1.2), **Does government do God?** covers the bewildering range of questions our multifaith society needs to address from Religious Education to forced marriage. But most refreshing is the almost brutal honesty it brings to matters that are too often sentimentalised or sanitised. How are different religious interests represented in UK public life (one of the most vexing problems faced by the planners of the Coronation)? What are we to do about the politicised forms of religion that are on the rise across the world and manifest in British communities? The riots in Leicester last summer, prompted by interreligious tensions on the Indian subcontinent, may be a warning of dangers to come.

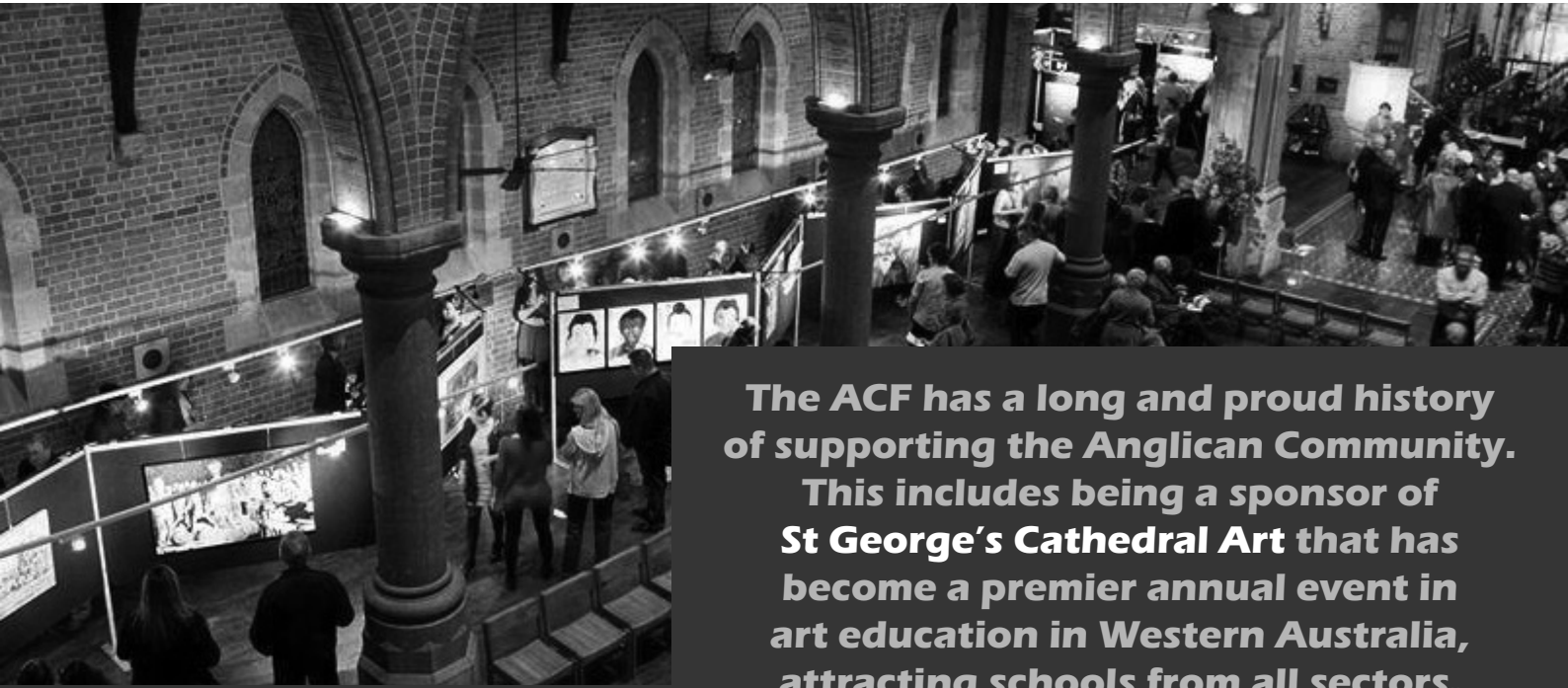
An interfaith coronation liturgy would have reflected an outdated approach to these questions: participation on the basis of conformity to post-Christian and secular norms which we assumed all faiths shared without really attending to their depth and diversity. The reign of King Charles as an era of flourishing religious pluralism will not be measured by how he was crowned, but how well we continue to take religious communities seriously on their own terms, listen to the problems they are facing, learn about their cultures and worldviews, and effectively respond to the global tensions that arise between them. With his strong interfaith friendships and knowledge of different traditions, King Charles shows every intention of taking the lead.



Anglican Community Fund

Helping Anglicans be Financially Stronger
Giving back to the Anglican Community since 1966

THE ACF - GIVING BACK TO THE ANGLICAN COMMUNITY SINCE 1966



The ACF has a long and proud history of supporting the Anglican Community. This includes being a sponsor of St George's Cathedral Art that has become a premier annual event in art education in Western Australia, attracting schools from all sectors.

Participation in this exhibition provides an outstanding opportunity for schools to present work by students in Years 10, 11 and 12, in the unique setting of St George's Cathedral.

St George's Cathedral Art is a springboard for young artists, bringing a fascinating insight into the lives and minds of a new generation.

The 20th annual exhibition of St George's Cathedral Art runs from **Saturday 15 July to Sunday 23 July 2023.**

See the website for more details
art.perthcathedral.org



To enquire about how we can help you please contact the ACF team.

Disclosure

Anglican Community Fund (Inc) is not prudentially supervised by APRA; and any investment in the Anglican Community Fund (Inc) will not be covered by depositor protection provisions of the Banking Act 1959 or the Financial Claims Scheme. All financial services and products are designed for investors who wish to promote the charitable purposes of the Fund.

St George's Cathedral Art celebrates 20 years!

JULIANNE MACKAY *Curator since 2013*



A highlight on the St George's Cathedral events calendar and celebrating 20 creative years in 2023, St George's Cathedral Art has become a premier annual event in art education in Western Australia, attracting schools from all sectors.

Participation in this exhibition provides an outstanding opportunity for schools to present work by students in Years 10, 11 and 12, in the unique setting of St George's Cathedral.

This exhibition has evolved and developed over its twenty-year history and provided a platform for youth to create and exhibit their works in one of Perth's most iconic and architectural gems.

Art is a powerful tool for self-expression, allowing young people to communicate their thoughts, feelings, and experiences in a way that is meaningful to them. Creating art can help young people develop a greater sense of self-awareness and confidence. Engaging in artistic activities can foster creativity in young people, encouraging them to think outside the box and can provide a healthy outlet for emotions that might be otherwise difficult to express.

The St George's Cathedral Art exhibition gives young people, their families and the community, an opportunity to connect with others who share their interests and passions and can help with managing stressful periods.

The last few years have been challenging, isolating and stressful for people all over the world and art is one way of bringing people together, keeping occupied in lockdowns and learning new skills, we were all forced to slow down which allowed us the opportunity to explore our interests further.

From a curator's perspective, the St George's Cathedral Art show provides me with the opportunity to curate an exhibition in a truly unique space and to think creatively about how each work will be showcased. The number of entries has grown steadily over the years and

has been well received from both metropolitan and regional schools, representing the depth and breadth of Western Australian students.

It is a joy to see the discussions and conversations that are sparked each year amongst those who participate and view the exhibition, allowing for people to engage with new perspectives, ideas and building cohesion within our community. Curating the exhibition has also given me personal and professional development and is an absolute pleasure.



Images of the previous 19 winners

20TH ANNUAL ST GEORGE'S CATHEDRAL ART

An exhibition of works by senior art students from Western Australian schools

**SAT 15 - SUN 23
JULY 2023**

10am - 4pm daily
(12noon - 4pm Sundays)
Entry by GOLD COIN donation
Catalogues \$15
People's Choice voting & prize draw

GALA AWARDS NIGHT
Thursday 20 July 2023

6.30pm one night only
Gala tickets \$20/\$10
available via TryBooking

St George's Cathedral • 38 St Georges Terrace, Perth • (08) 9325 5766
art.perthcathedral.org • facebook.com/StGeorgesCathedral



Welcoming New Residents to Kinross

STEPHANIE BUCKLAND *Chief Executive Officer*



Amana Living was established by the Anglican Diocese of Perth in 1962 so older people could remain living in their community. This ethos continues today. In May, we opened our latest residential care centre as part of the next generation of aged care accommodation offered by Amana Living.

The Lake House at the Kinross Care Community is a 96-bed multi storey building located minutes from Burns Beach. The \$32 million facility provides a supportive home for older people living with dementia or other high care needs, and the on-site day club offers respite to carers of people living with dementia in the community.

Every effort has been made to create a space that nurtures residents' physical and emotional needs. The Lake House has been designed with small clusters of bedrooms and living areas surrounding a "green spine" that runs through the building. These spaces, consisting of internal and external courtyards as well as winter gardens, provide residents with natural light, fresh air, and a feeling of serenity.

The architectural layout encourages social interaction, gentle exercise, and connection to the surrounding environment. While the interior design uses carefully selected colours, objects, and artworks to assist residents in navigating the building, fostering independence and a sense of belonging.

The spiritual needs of residents will be cared for by the Amana Living chaplaincy team who visit residents regularly, as well as provide weekly church services. The quiet rooms also offer an opportunity for prayer and contemplation.

Moving home can be stressful for anyone, but it can be particularly unsettling when you're older, so we were delighted to receive this feedback from a family member of one of our residents:

Thank you so much for the beautiful experience we had settling Mum into her lovely new home in The Lake House.

Our day was touching and special. The staff were all so welcoming and caring. It was lovely to walk into Mum's beautiful room, decorated with flowers and Mum's individually chosen gift, placed on her bed. We love the Memory Box to hold items with special personal significance to Mum.

Mum was so happy. She shared her gratitude, appreciation and joy with her wonderful Kinross family.



We will open The Lake House to new residents from July.

You can pre-register your interest by visiting www.amanaliving.com.au/kinross or calling our customer service team on 1300 26 26 26.

A Compass for ASC Learning Communities

PENELOPE RUSSELL *ASC Director of Teaching and Learning*



What does a truly Anglican school look like? How is it different in its learning and teaching to any other school? Are not schools just about transferring knowledge?

The Anglican Schools Commission (ASC) is developing a system-wide 'Vision for Learning' in consultation with our teaching communities. The ASC Vision for Learning will serve as a unified compass for our school communities by articulating the attributes, qualities, and transferable skills we seek to embed in our learners.

The purpose of educational activity is always driven by a telos, a vision of what students can be.

Our Anglican identity offers a unique angle on education. Academics and character development are undoubtedly important for the formation of students but the claim that it occurs best in the context of a Christian community is certainly a bold claim.



This is particularly so in Australia's modern secular society in which many question the value, let alone the relevance, of Anglicanism to education.

We believe that the following attributes will best position our students to navigate and thrive through challenge and change and contribute to the success and strengthening of their communities: **collaborative, purposeful, inquisitive, inclusive, courageous, and connected.**

The characteristics we aim to embed in our learning community establish a common language around our commitment to the student as a whole person. They demonstrate that teaching and learning in an Anglican school extends beyond the transfer of knowledge.

The purpose of educational activity is always driven by a telos, a vision of what students can be. We will continue to work towards our **ASC vision of creating learning experiences that expand hearts, minds and spirits, to empower learners for lives of meaning and purpose.**



The spirit of community is needed now more than ever

MELISSA BATCHELOR *Donor Relations Co-ordinator*



Western Australia is facing a real crisis, almost every household is feeling the effects of the rising cost of living, the rental crisis and interest rate rises. If you are lucky enough to avoid the crisis, you will know someone that is not.

This month I want to share with you the reality of just how tough things are for our entire community, right now.

The Emergency Relief and Food Access Service (ERFAS) is a free, accessible, phone-based service delivered by Anglicare WA on behalf of the Financial Wellbeing Collective.

Our dedicated team listens to those in need right across WA and connects them to local services for emergency relief support.

ERFAS was established in the early days of the pandemic when lock downs and service closures made it hard for people to get help. We partnered with other organisations to make it easier for someone to access the help they needed and to provide wrap around support.

Looking back, we had no idea at the time that the pandemic would be a dress rehearsal for the pain so many families are now experiencing.

This is our challenge, and it looks like it will be here for a while.

Not only are those who are on lower income or were already facing hardship hurting, those who have been able to get by for most of their lives are now finding themselves in a hard place for the very first time.

In February, ERFAS received a record number of calls; 3,761 people rang. This was a 74% increase on the same period in 2022, and the numbers continue to rise.



What is more frightening is that people who normally would not need help to get by are now reaching out for support.

The number of people seeking support who are working – and still can't make ends meet - has doubled since last January:

- We have seen a 126% increase in people with a mortgage phoning for help.
- There has been a 150% rise in calls for assistance from people who own their own home outright.

Since the start of this year the number of calls each month has stayed above 3,400 – and this is only one service.

It's estimated that a family of four, with a \$500,000 mortgage is paying an extra \$245 per week for housing, food, energy and transport.

For someone like Georgia*, a single mum who relies on government support to help keep a roof over her head and food on the table, there are added complexities.

Georgia reached out to ERFAS because she couldn't afford nappies for her daughter. After paying her rent she spent what was left of her money on food, fuel and the phone bill.

Through ERFAS Georgia was connected with a local emergency relief service that was able to provide her with a bag of nappies. They know her now and will be able to support her if she gets into strife again.



For several years there has been an ongoing campaign to lift our most vulnerable above the poverty line. **Raise the Rate** argues that Job Seeker and the Youth Allowance are so low that they hold people down, that those on government support need additional funds if they are to build a good life. Now rents have increased, food has increased, utilities have increased, and fuel has increased; those who are most vulnerable need our support more than ever.

At Anglicare WA we know that the current crisis might be affecting you and your family. Please remember if you need our support or know someone who does, we are here. No matter your situation, we will do our very best to support you and get you back on your feet.

* Name has been changed to protect client's privacy

In upside down times, we're helping WA up.

It would be great to have your support in this effort. If you can help, please consider a gift to Anglicare WA's Winter Appeal.

[DONATE NOW](#)

anglicarewa-appeal.raisely.com | anglicarewa.org.au | info@anglicarewa.org.au

Ignite Hope and Empower Young Lives in Western Australia

For more than a century, Parkerville Children and Youth Care have been supporting vulnerable children, young people and their families through our essential service streams and programs to build skills and capacity, address the impacts of trauma and adverse childhood experiences, and develop capabilities that will enable them to be the best versions of themselves.

We have been in awe of their resilience and willingness to keep trying to engage and connect, to conquer their fears and bounce back to claim their identity and purpose, and to create a better future for themselves.

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

A Story of Courage and Resilience: Tegan's Journey

Tegan, 39, is a single mother of five children, Jake, 14, Steve, 13, Elsie, 11, Mathew, 10, and Jai, 8.

Tegan and her children bravely and courageously fled their family home to escape the physical, emotional, verbal and financial abuse they were experiencing.

With no access to the family's earnings, Tegan and her children were forced to couch surf at extended family and friends before finding temporary crisis accommodation, and eventually transitional housing, that they could live in for up to 12 months.

Whilst living in this accommodation, Tegan and her children were referred to Parkerville CYC's Support and Community Services program which provides encouragement, support and assistance to children aged 4 to 14 years who are experiencing, or at risk of, homelessness.

Parkerville CYC support staff provided a safe and welcoming environment for the family and paid special attention to the children as they began to work through the impact of family and domestic violence and absence in community engagement. The children attended individual mentoring sessions, sibling mentoring sessions, and our Protective Behaviour programme, all vital programs which work towards supporting their healing journey.

Each child was supported as they reengaged in school, and when ready, staff assisted their increase in community participation through afterschool groups and school holiday activities.

We are so proud of Tegan, Jake, Steve, Elsie, Mathew and Jai. The children have all demonstrated a significant change in their emotional, social and behavioural wellbeing, and Tegan whilst addressing her own trauma has been her children's number one supporter and protector as they all move forward from their past experiences.



Tegan recently started studying and hopes to find employment soon to provide financial stability for the family. The strong collaboration between Tegan and our Support and Community Services staff has delivered positive and meaningful outcomes, and we honestly can't wait to see what is next for them all.

With your help, we can support even more families this EOFY

With the end of the financial year fast approaching, we invite you to make a donation to our EOFY Tax Appeal. By making a tax-deductible donation before June 30, you will be directly supporting children like Tegan's to receive the support and resources they need to thrive.

No matter the size of your contribution, every dollar counts and brings us closer to creating a community where all children can flourish.

Names and images have been changed to retain the privacy and safety of the people we assist.



Ready to make a difference?

Head to our website at parkerville.org.au and donate before 30 June.

EOFY TAX APPEAL

Together, we can create brighter future for children and young people right here in Western Australia.

TAX APPEAL 2023

Help children and their families fight poverty

Donations to this appeal are **Tax-deductible**



Your donation to AID's 2023 Tax Appeal will make a big difference to those living in poverty. Your support is urgently needed for projects such as Gender Equality in Zambia, Livelihoods for children and adults living in poverty in Kenya, the Philippines and Myanmar, or Feeding Programs for children in Gaza and Sri Lanka.



DONATE ONLINE at
www.abmission.org/Tax2023

Or scan the QR code





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

ST. GEORGE'S
CATHEDRAL

FESTAL EUCHARIST AT THE HIGH ALTAR

Preacher:
The Reverend Stuart Good, Honorary Priest

President:
The Very Reverend Chris Chataway, Dean

Clergy are very welcome to robe:
alb/white stole.

-  St George's Cathedral
-  Thursday 8 June 2023
-  6.30PM

perthcathedral.org

SYNOD 2023

Saturday 7 and Sunday 8 October

Saturday 7 October

Eucharist at HBF Stadium
Main Arena, Stephenson Avenue, Mt Claremont
commencing at 8.10am

followed by the

First Sitting of the Second Session of the Fifty-First Synod
including the President's Address

Sunday 8 October

Second Sitting of the Second Session of the Fifty-First Synod
commencing at 12.30pm

HBF Stadium, Main Arena, Stephenson Avenue, Mt Claremont

DEADLINES for SYNOD BUSINESS

LEGISLATIVE MOTIONS
(100 days)
to be received by the
Legislation Committee
at Diocesan Office
by 5.00pm on
Wednesday 28 June 2023

EARLY MOTIONS
(50 days)
to be received by the
Registrar at
Diocesan Office
by 5.00pm on
Thursday 17 August 2023

EARLY QUESTIONS
(40 days)
to be received by the
Registrar at
Diocesan Office
by 5.00pm on
Friday 25 August 2023

**NOMINATIONS FOR
ELECTIONS** (10 days)
to be received by the
Registrar at
Diocesan Office
by 5.00pm on
Tuesday 26 September 2023

DISTRIBUTION OF SYNOD PAPERS (28 days) - 4 September 2023

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

A story of resilience

NEIL STARKIE *GM Strategic Partnerships and Growth*



When Aimee, a vibrant and resilient woman by nature, says she felt like a failure of a mother because she couldn't provide her children with the security of a roof over their heads, it hits home just how dire the housing crisis is.

Aimee, who has since found refuge through St Bart's Family Service, has shared her story in the hope of highlighting the importance of more affordable housing and services to those struggling in our community.



This is what she said: "I got stuck in the rental crisis like everybody else," says Aimee. After three years as a tenant in a private rental property, Aimee felt like she had things under control. Her daughter Laila, now 12, and son Landyn, now 10 and diagnosed with high functioning autism, were doing well at school, and as a single mother Aimee was giving it her all.

But that all changed in 2022 when her landlord issued a notice to evacuate the house. "I wanted to do the right thing, so I moved all of our belongings into a storage unit while I continued to search for a place for us to live," Aimee said.

On the very last day when she was to hand the keys to her landlord, Aimee took a stance. "I was mentally exhausted, but I told him that I wasn't going anywhere," she recalls. "I felt like I was failing as a mother because it is my job to make sure they have a home to be in. I felt so bad I could not provide for them in that way.

Suddenly, Aimee found she was in a house with no belongings and absolutely nowhere else to go. She bought some airbeds and found a small fridge on the side of the road - a temporary fix - and brought them into the house where she and her children slept in one room for the next two months while she tried in vain to find a house. Aimee even bought a car and installed a tow bar, making plans to purchase a camper trailer before being made aware of just how unaffordable it would be to live in a caravan park.

"I tried everywhere, all the services. They said there's thousands of you out there. There was

no help at all. I found one house that had become available and by 11am that morning when I called they said they'd already had 80 phone calls. I remember getting in the car after looking at one house with half of Perth and just bursting into tears."

When Aimee least expected it, she received a call. "Sonia from St Bart's Family Service rang and said "you've got a house". I was in tears."

But receiving accommodation through St Bart's was just the first step. Aimee's and her daughter's mental health had deteriorated severely throughout the crisis. Laila was going to school and falling asleep because she was so tired from the constant state of anxiety of not having a home, while Aimee was diagnosed with diabetes from recent weight gain and Landyn was having to be picked up from school every couple of days for escalating behaviour.

Now settled into their accommodation provided by St Bart's Family Service, Aimee says that while Laila is going through the usual trials of getting used to a new school, she is happy they have a stable roof over her head. Meanwhile, Landyn is excelling at school.

For Aimee, now that her children have access to all the services they need, she can start to look after herself. "I started studying this year, educating myself, and working on my physical and mental health. We have a beautiful home now, we're happy, and we have great support."

A fully tax-deductible donation today will help us provide safe accommodation and support to more people just like Aimee who need our help to get back on their feet and re-establish their place in the community.

Please visit stbarts.org.au or get in touch with us by calling 9323 5100.

God-Talk: Surprises

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



This tree is a big old blackbutt, *Eucalyptus lesoeufii*. It might even be a survivor from the time before every growing thing in the Goldfields was chopped down so the gold-fever-maddened diggers could dig. More likely it sprang from a seed, not long after they gave up on this patch of local ground and moved on.

Here it is, a century later, in full and flagrant flower. It delights my eye, and also all the bees and birds for a mile around. None of its blackbutt cousins are bothering to blossom so extravagantly at the moment, but this individual is letting it rip with nectar, pollen, and countless, grooved gumnut caps that look like nothing so much as soft-serve icecreams, in miniature.

In the bushland park, I walk the same tracks, with minor variations, every day. Sometimes I look at the clouds or the bare blue horizon, sometimes at the pea-gravel path, sometimes at the trees, where I know there must be a bird, from the sound of it, though I rarely spot the actual chirper or whistler. I have favourite trees in the park: a salmon gum of particular elegance, soaring above the scrub; another gum, of drooping habit, that draws designs in the dust with its dangling branches; a storm-beaten tree gone wildly asymmetrical, battered by lightning strikes. But I can't say I've ever noticed this particular tree until today, when the brightness and spread of its cream-covered canopy grabbed my eye and drew me off the track, the better to make its acquaintance.

A couple of times in my life, I have had the chance to stay for more than a bare year or two in one part of the world: long enough to get a feel for climate, not just weather; for culture, not just fashion; for Country, not just geography. Kalgoorlie is one of those places.



Yet even here, even after these years, there are still surprises, like this big old blackbutt and its sudden profusion of blossoms. According to the old saying, familiarity breeds contempt. In order not to live with the habit of contempt, part of my mind, part of my heart must always be willing to recognise and respond to something different, something new, something unexpected around me.

Entropy is physics, and means that everything in the universe, from white-hot stars to ageing human bodies, everything is declining, slowly, inexorably, to an eventual death. But creation, which is of the Spirit, and is not subject to equations, creation continues in defiance of entropy. Creation means that every living thing, every tree and every living eye and hand, can at any moment come up with something that has never been before, and never will be again.

I pray for God to give me, every day, the capacity to be startled by someone or something, to be awakened for someone or something. God, give me the curiosity and the courage to stray from my accustomed track, and to be enchanted by your latest surprise.

The Centre for Asylum Seekers, Refugees and Detainees (CARAD)

THE REVD GRAHAME BOWLAND *Anglican Social Responsibilities Commission*

A couple of weeks ago Alison Xamon, the General Manager of the Centre for Asylum Seekers, Refugees and Detainees, invited me to visit. Many Anglicans will have heard of CARAD, which has assisted refugees in Western Australia for over 20 years.

Alison describes CARAD as “the agency of last resort, but also the agency of first call.” CARAD’s capacity to directly assist refugees is limited, so they work to connect those in need with existing agencies and programmes. This leaves CARAD to directly assist those who no other agency is able help. Refugees and asylum seekers are often referred on to CARAD by other organisations. CARAD make use of their experience working with refugees and asylum seekers, and their knowledge of and connections with other agencies, to assist.

CARAD directly assists refugees, asylum seekers and detainees in several ways. A food bank provides fresh and packaged food; CARAD’s food truck creates employment for refugees, as well as opportunities for up-skilling. People detained while awaiting the outcome of visa processes receive visits from volunteers, organised through a structured visitation programme. Teaching is provided on diverse topics, from the English language through to practical skills around living in Australia, such as dealing with tax and superannuation.

CARAD receives no federal government support to operate, and so relies entirely on the support of individuals and organisations – primarily churches. CARAD originated as an initiative by the Council of Churches, and receives significant help from the Uniting Church (who provide a building for CARAD to operate from), from the Sisters of St John of God, and from MercyCare.

That Christians from many denominations come together to support CARAD should be no surprise: it is, after all, a shared response to

the call of Jesus in the Gospel of Saint Matthew: “for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me” (Matthew 25:35-36).

That CARAD receives no federal government assistance has one advantage: it enables frank and fearless advocacy. From a Christian perspective, CARAD answers the call of God found in the words of Mary in the Magnificat – to challenge the powerful and lift up the lowly. (Luke 1:52) CARAD has had a significant impact on government policy, and I hope and pray that this will continue in the future.



CARAD need our help to continue their important ministry.

We can respond by directly supporting the CARAD foodbank, but most importantly by financially contributing to their operations. Perhaps you or your parish, school, or agency can help

Find out more: www.carad.org.au/donate

God's Spirit for All

THE REVD MARK GROBICKI *Priest-in-Charge, Parish of Bassendean and member of the Anglican Children and Youth Ministries Commission (ACYMC)*



In the previous few ACYMC Messenger articles you will have seen mention of the ACYMC Breakfast, scheduled for the morning of Saturday 9 September. We'd love you to please come to that breakfast, and share your thoughts, wisdom, dreams and questions.

But there's something even more: we'd love you to pray. I'm writing this in the lead up to Pentecost. And Pentecost reminds us that, of course, all the best ideas and plans in the world will be of no value if they aren't of God: 'Not by might, nor by power, but by my Spirit, says the Lord of Hosts' (Zechariah 4:6).

Yet even more. Why is ministry and mission to children and youth important? Pentecost reminds us that the love and life of God is explicitly for all, young as well as old. In our family the current favourite TV show is undoubtedly Bluey (which even this adult confesses to getting a lot of laughs and life-lessons from!). One of the Bluey episodes is about the 'right' way to play pass the parcel. Now for most of us reading this, when we were young, pass the parcel had only one gift. But these days, the normal way is every kid gets a present. Yes! It's gone from being a limited gift, to one for everyone. And that's a little illustration analogous to the change in the gift of the Spirit under the New Covenant.

Under the Old Covenant, the indwelling gift of God's Spirit was limited to specific individuals, and then often only for specific tasks and durations. But now that Christ has died for sin, been raised and ascended, God's Spirit is given to *all* God's people. Young explicitly included. As Peter quotes from Joel, God promises 'I will pour out my Spirit upon all flesh, and your *sons* and *daughters* will prophesy, and your young men shall see visions' (Acts 2:17; quoting Joel

2:28). The promise of the Spirit for those who repent and are baptised is 'for you' and '*for your children*' (Acts 2:39).

So will you join us in praying for children and youth in our Diocese? I'm sure we all long to have more children and youth active in our churches or school groups. But we do so, not just because they are the future of our churches and Diocese (which of course they are). But because of the love of Christ. Because children and youth are precious image-bearers of God; and because God's love and salvation are for children and youth too. Because just as in his earthly ministry Jesus said 'let the little children come to me', so too in his heavenly ministry he is pleased to pour out his Spirit on every child and youth who does.

So in your parish, school, home, could you pray, perhaps even gather with a few others to pray, especially for children and youth? And as you pray for their provision and protection, their mental health, their education and care, will you also pray for a gracious outpouring of God's Spirit that they may know the life and love of God in Christ? For, 'everyone who calls on the name of the Lord will be saved' (Acts 2:21).



What Mothers Union is up to in the Diocese of Bunbury

WENDY MABEY *Communication Officer, MU Perth*


Mothers Union in our Diocese provides a caravan at the Anglican Campsite in Busselton as an outreach to allow people to have an affordable holiday.


For many years Mothers Union branches have gifted a week's stay in the van to families in their local communities who would not otherwise be able to afford a holiday. At other times the van is available for private bookings. The caravan is managed on our behalf by the onsite managers of the campsite.

At the beginning of 2022 the Mothers Union Diocesan Executive established a Family Holiday Fund for the purpose of sponsoring families who may not otherwise be able to afford a holiday and who do not live in a community where there is a local Mothers Union branch to offer sponsorship. The intent is that parishes from within the Bunbury Diocese partner with the Executive to give the gift of a holiday to a family. This may be one or more parents or grandparents and the children in their care. Bookings are usually from one Saturday afternoon to the following Saturday morning. The Executive covers all or part of the cost of the booking and considers requests for additional support in the form of fuel and / or food vouchers if they are needed and unable to be provided through community support. Families who receive the gift of a holiday do not need to be a part of the local parish with the first family to receive a gift in 2022 being identified to their local priest by a school chaplain.

The caravan is undercover, has a double bed in the van, an annex with bunk beds, and the capacity for the table inside to convert to a bed as well.







ANGLICAN
MOTHERS UNION
AUSTRALIA

**Diocese of Bunbury
Mothers' Union Caravan**

Situated at the Anglican Campsite,
Siesta Park, Busselton

This caravan has been provided as an outreach to enable people to have an affordable holiday

There is accommodation for 4 -5 people with everything supplied other than linen and towels. The annex has a single bunk bed and a trundle bed. Local shopping is only a short drive away for all your food needs. Parishes and church groups are encouraged to consider sponsorship options for families.


Caretakers:
Eric & Samantha

Anglican Campsite
212 Caves Road
Siesta Park, 6280

(08) 97554588
For enquiries & bookings

angcampsite@westnet.com.au

Adult: \$15 per night
Child (4-16) \$11 per night
Child (0-3): Free



Nor'West Postcard



JOCELYN ROSS OAM

Mid-May a CWCI Safari consisting of two women, (a leader and a speaker) were flown in a small plane from Dongara to several Midwest and Pilbara towns. The ladies conducted Christian meetings for women in each place, sharing God's love and encouraging Christian women in these remote communities. At Kalbarri, seven women met together, including a relative newcomer to town who offered to host a KYB Bible Study. Details were placed on Facebook which received a response from two other women living in the town, as well as members in the Anglican Church.

Day three of our new Bishop Darrell and Elizabeth Parker's road trip through the Pilbara was spent in Newman with Roger and Amanda Kyngdon and family, the highlight of which was meeting members of Newman Anglican Church. The rest of the tour included a joint meeting of the Pilbara and Kimberly archdeaconry members in Port Hedland, and visits with clergy families and church members in Wickham, Karratha and Exmouth. All that in his first three months.



Gerry and Nola Shawcross of Bunbury for many years have spent the WA winters in their Denham home, Shark Bay. During that time Gerry was an avid fisherman, a helpful handyman around the Rectory and the Church, and a most hospitable couple. Gerry died in May. We send our condolences to Nola, and to his children. Jeannie Furnival, a much-loved member of the Denham Shellblock Church, recently spent some time in Geraldton hospital. Despite a painful injury her firm faith and love for our Lord shone each day for staff and patients' blessing. We rejoice that she has been able to return home to her beloved Bay. As we do also for Jean Chapman-Beard who has returned home to Carnarvon after more than a month of medical appointments and treatment in Perth.

Recently in Geraldton a silent protest was held in front of the office of local MP Sandra Carr, expressing the opposition of many Christians about the WA Government's proposed changes to equal opportunity law, which would remove a provision for Christian schools and institutions from being able to employ specifically Christian staff.



Eion and Claire Simmons of Port Hedland Parish have been praying with a Fijian Church family for the last 12 months about reaching into the Fijian community in town. In March a Fijian service was held with 21 adult and seven children attending and they seem keen to do it again.

The Geraldton Ministers' Association held its annual retreat out at Lavender Valley Farm in the Chapman Valley in May. The group shared in a Bible study on unity, then broke into groups to discuss further what this really means in everyday life. There was time to pray and also share in communion.



There is a movie showing in local theatres of the Jesus revolution and the hippy movement in the late 1970s in America. Some wonderful Christian men and women found Christ then and have been instrumental in many lives in the last 50 years. Go and check it out!!!



Don West, Principal of Perth Trinity Theological College presented 'The Book of Psalms: Prayer, Praise and Jesus' to the Community of Geraldton at the Anglican Cathedral in an all-day Saturday session recently. A great privilege.

'And everyone who calls on the name of the Lord Jesus Christ will be saved' (Acts 2:21)

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

Bunbury Bulletin

THE VEN GEOFFREY CHADWICK *Archdeacon*

Theological Formation

The vast nature of the Bunbury Diocese means we have to offer theological student formation creatively. Our Theological Students, who are spread across the Diocese, long to meet up to discuss theology, eat together, pray together, and bond as a group.

To facilitate this, the Diocese gathers them regularly by electronic and physical means.

Every Monday evening, a number meet over an Australis Zoom meeting. Australis is an on-line ministry development course produced by the Diocese of Bendigo. There are seven, eight-week Units including such themes as Experiencing Christian Faith and A User's Guide to the New Testament.

Whilst most of our Australis participants are Theological Students, we have opened the Course to all interested parties. So far, the feedback we have had from the students has been very positive.

In a recent Zoom meeting with the Bendigo Australis Team, it was agreed that the two Diocese form a loose partnership where Facilitators, Tutors and Assessors are shared across the digital network. Furthermore, students from across the country would be able to study together (notwithstanding the three hour time difference!).

As well as Australis, our students meet four times a year for a weekend Theological Intensive. They meet at the Diocese to

participate in workshops, engage in Theological Reflection, try out liturgical ideas, pray, and attend worship together. This month's intensive has seen them enjoying insights into how the Diocesan Stipend package is paid, how to use the liturgical calendar creatively, and end of life ministry.

Eating is also enjoyed; the highlight being dinner at Bishops Court.

We have also introduced the concept of Pathways into our training. We no longer have a one-size-fits-all approach to ministry training but take into account the students' prior learning, qualifications, church involvement and ability to finance their formal training. So, some are training part-time whilst working, some are studying Australis and others are completing their theological degree. In the midst of this, the Intensive acts as a centering space where head knowledge, heart knowledge, and spiritual knowledge are consolidated. It is worth remembering that at the end of an intensive the students are sent out into some lonely parts of the Diocese. We aim to remind them all that ministry is a co-operative effort, and that is important not to work in isolation even if your location is isolated.

For more information on Australis, visit www.bendigoanglican.org.au/australis-certificate-of-ministry/



Don't forget we are always on the lookout for clergy who would like to join our wonderful team here in the beautiful Southwest and Great Southern.

(Click on the QR Code before our dinosaur gets you!)

Our Rich Liturgical Heritage: Trinity Collects

THE RT REVD DR PETER BRAIN



***The Book of Common Prayer* collects are a rich treasury of prayed theology, enriching our fellowship with God. The Collects for the first four Sundays after Trinity Sunday are fine patterns of prayer.**

Lord God, the strength of all who put their trust in you: mercifully accept our prayers, and because through the weakness of our mortal nature we can do nothing good without you, grant us the help of your grace, that in keeping your commandments we may please you both in will and deed; through Jesus Christ our Lord. Amen (AAPB Ordinary Sunday 3).

Praying to the Lord God is possible because of his saving grace toward us in Jesus Christ. Gratitude for his mercy is a growing instinct of the believer. Knowing our weaknesses, we ask him for his daily grace.

Saving grace whets our appetite, and gives us confidence to seek his sin-conquering grace, serving grace and sufficient grace in our suffering and trials. God is ever so good to those who express their trust in him through prayer.

Lord God, the unfailing helper and guide of those whom you bring up in your steadfast fear and love, keep us, we pray, under the protection of your good providence, and give us a continual reverence and love for your holy name; through Jesus Christ our Lord. Amen (AAPB Ordinary Sunday 12).

Our Trinitarian God has eternally existed in the loving fellowship of the Godhead who graciously worked in concert to bring us into relationship with him. God's purpose decided before time, demonstrated by Jesus through his incarnation and atonement in time, was applied by the Holy Spirit's regenerating work in our time. As a result, we became God's adopted children, whom he now lovingly brings up. To keep this wonderful grace becoming proud presumption or chronic complacency, we gladly accept God's good providence as reverent, trusting and loving children.

Graciously hear us, Lord God; and grant that we, to whom you have given the desire to pray, may by your mighty aid be defended and strengthened in all dangers and adversities; through Jesus Christ our Lord. Amen (AAPB Ordinary Sunday 28).

As dearly loved children God often gives us a desire to pray. He does this regularly through his gifts like: Bible reading, corporate worship, small group or one-on-one encouragement, suffering, testing circumstances, challenging assignments, news of another's need or a providential kindness. When this desire is given, we are wise to turn off the TV and make time to pray. Otherwise, we may take the gifts and their giver for granted or try to handle life in our own strength or wisdom. There is no danger so great, for the child of God to take his gifts or providences for granted. These gifts remind us of his love and are ways of training us for the times we ought to pray when we have no desire to do so.

Almighty God, the protector of all who put their trust in you, without whom nothing is strong, nothing is holy: increase and multiply upon us your mercy, so that with you as our ruler and guide, we may so pass through things temporal that we finally lose not the things eternal; grant this, heavenly Father, for our Lord Jesus Christ's sake. Amen (AAPB Ordinary Sunday 17).

Prayer reminds us of the warfare of Christian discipleship. We need God's daily protection because in and of ourselves we are neither strong nor holy. We so easily take our eyes off our ruler and guide. Thankfully he does not take his eyes off us. Since he must train us to be Godly children and servant's we ask him to protect us by multiplying his mercy upon us. Because he does, his multiplying mercy inclines and strengthens our hearts to live under his rule and guidance, which will see us safely into eternity with him.

Preservation 4: Digital Preservation

ANNE WILSON tssf *Acting Diocesan Archivist*



Since the advent of personal computers, the promise of the paperless office has become at least a partial reality. However, you may have noticed that stationary suppliers still stock large amounts of photocopy paper, so we're not there yet!

Personal computers, mobile devices and desktop scanners offer a paperless world where filing cabinets are all sent to recycling, but what do we do with the original document?

Documents which need to be referred to in their original paper form as evidence of decision making should be retained until no longer required. A significant paper document which has been digitised must still be stored securely and permanently in its original form. Tip: when scanning several documents with different subjects, avoid continuous scanning, unless you have the software to be able to separate documents and title correctly.

Many documents that are 'born digital', that is, created on an electronic device, such as a PC, tablet or camera, can be stored on electronic devices or with online providers and do not need to be printed. Some documents which are required as evidence of decision making, such as legal documents or minutes of meetings, must be printed and signed in order to be accepted as evidence. Only one paper copy is required, and other duplicates should be destroyed to avoid confusion. Where an organisation has strong protocols and the technology to verify electronic signatures, born digital documents are accepted as evidence.

The Archives digitises archival documents on request, thus building up a digital collection for future access, but the original documents continue to be held permanently in their paper form.

A fragile document may also be digitised, by scanning or photographing, to capture

the information which might be at risk of deterioration from further handling.

In the course of a preservation project, a collection of documents may be identified as requiring digitisation. This will require planning and approval for the resources that are required.

The criteria to be considered are:

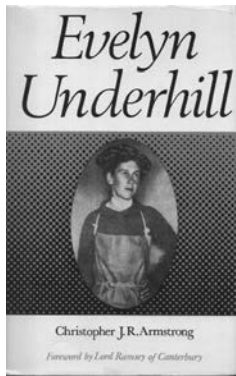
- Access: will digitisation provide better access to users of the information?
- Preservation: are these documents at risk of deterioration and loss of information from regular handling;
- Security: are the documents vital for continuity and accountability. Is there a risk if digital preservation is not done?
- Storage: what technology, policies and procedures will be used to permanently preserve the digital copy? (Given the storage capacity of PCs and the availability of storage 'in the cloud', removable devices such as USBs and CDs have become obsolete and their contents should be transferred to a PC or online storage provider.)
- Resources: Is our equipment adequate or do we need to use external providers? Do we have skilled staff available, or do we need to employ other people? What is the cost of extra resources?



The world of digital preservation is evolving with new technologies continually being developed and it can be hard to keep up. The Archives staff are always willing to discuss issues of preservation and offer advice and support to parishes or individuals.



THE REVD ROSS JONES *Team member of the Tree of Life Programme*



On the 15 June is the celebration and recognition of the contribution of the Anglican spiritual writer Evelyn Underhill who died in 1941

Evelyn Underhill was a prominent English writer and theologian who is known for her work in Christian spirituality. She had a deep understanding of spiritual practices, particularly prayer, and her writings and teachings continue to influence people today.

Underhill's generosity and compassionate nature, as well as her emphasis on the importance of love, continue to inspire people today.

Underhill's work has been influential in terms of women's leadership in the Anglican Church. She was a pioneer in leading retreats for clergy and spoke with a Spirit-filled authority, which commanded respect and even reverence during a time when women had no place of authority in the Church.

Underhill believed that spirituality offered a way of understanding God that was beyond the intellectual or rational, and that it allowed individuals to have a direct experience of the divine. For her this was a necessary move away from the theology of clearly defined concepts to the experience of living life values that brought meaning to life. Like the Catholic modernist George Tyrell Underhill believed that Christianity would be about spirituality and practical caring love to others.

Underhill's approach to spirituality was shaped by her interest in psychology, and spirituality. Along with the insights of the contemporary philosophers Rudolf Eucken and Henri Bergson with biological life evolving to conscious self-awareness. Hence access to reality is through the intuition of the illuminated consciousness that is aware of the human experience of life and can transcend it.

She argued that spirituality was not exclusive to any religion or culture, but rather was a universal experience of the divine that could

be found across different traditions. Hence Underhill wrote the preface to Rabindranath Tagore's collection of the fifteenth century Indian mystic Kabir's poems.

Underhill believed that the practice of spirituality involved the development of a personal relationship with God, and that it was a path towards self-transformation and spiritual growth. For at heart spirituality is the renewed vitality that looks beyond the challenges of life experience to the vision of a unified beautiful harmony. For Underhill this glimpse of beauty came through connection with nature as expressed by the ninth century theologian John Scotus Erigena who wrote that 'Every creature is a theophany of God.' For spirituality was for Underhill the transcendence expressed by Jan van Ruysbroek as that which deepens and enriches human experience.

Underhill stressed the importance of sacrifice in prayer and worship, noting that prayer requires 'self-given' souls in a spirit of sacrifice and offering. She believed that the love of God, which inspires us to prayer in the first place, is the love of our crucified Lord - self-sacrificial love.

Hence, we are to engage life through self-giving service that serves the purposes of divine energy and love.



Tree of Life
Centre for Christian Belief,
Spirituality and Australian Culture
Wollaston College

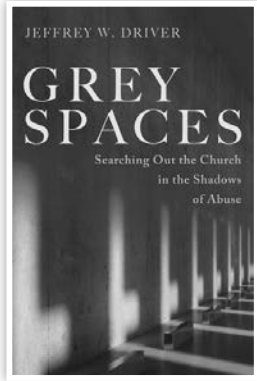


Further enquiries may be directed to the Programme Director: Archdeacon Michael Pennington 9332 7221 or 0409 372 029 or e-mail michael@mpenn.net



REVIEWED BY KEITH STEPHENS

Keith Stephens has been the Diocesan Secretary and Executive Officer of the Diocese of Perth since 2017, having previously served as Registrar and Secretary of Synod for the Diocese of Adelaide from 2012-17 and worked with The Rt Revd Jeffrey Driver when he was the Archbishop of Adelaide.



Grey Spaces: Searching Out the Church in the Shadows of Abuse

Jeffrey W. Driver

Even before the *Royal Commission into Institutional Responses to Child Sexual Abuse (Royal Commission)*, which was announced in 2012 and carried out its work until 2017, many dioceses, schools and agencies of the Anglican Church of Australia were already responding to and understanding their histories as they confronted the sexual abuse of children by members of the Church.

Bishop Jeffrey Driver was elected Archbishop of Adelaide in 2005 following the former Archbishop, Ian George, standing down after a report (commissioned by the Diocese of Adelaide), which highlighted significant instances of sexual abuse of children in a church context and the inadequate responses from the Archbishop. Driver assumed the episcopal leadership of a diocese in deep shock at the revelations of the abuse, the extent of the abuse and the previous Archbishop standing down in a state of shame. This commenced an eleven year journey of Bishop Jeffrey leading a diocese struggling to come to terms with its history, responding to the Royal Commission, and importantly responding to survivors and victims of abuse. It is from this context that Driver has authored *Grey Spaces, Searching Out the Church in the Shadows of Abuse*, published by Cascade.

The Royal Commission spent a great deal of time analysing the structures, culture, and roles of people and church bodies. The reports produced will sound familiar for anyone close to a church institution. Much was considered as to how churches responded to the immediate crisis, good and bad, and to a large extent this is perhaps how many churches are still responding. What Driver explores is how churches might sit alongside these findings with their responses, and how churches (especially with a focus on the Anglican Church), might seek to engage with the organisational and cultural struggle to be something different post the Royal Commission, looking to the time when it is not an institution so mired in its history of abuse.

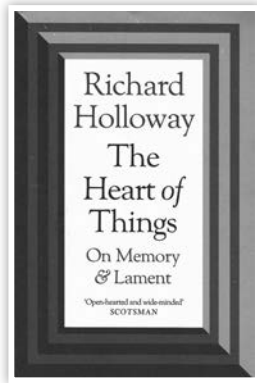
A significant theme Driver explores is the function and dysfunction of church institutions, the

challenges and tensions of leadership in the church, particularly the diocesan bishop, in an abuse and response to abuse context and framework. Many readers will be able to draw their own comparisons, and those not so close to the history may appreciate being given a window into the complexities of institutions in times of crisis. Driver draws on scripture, history, symbols and modern management principles to explore how leaders of churches, and those who play their role in all parts of the church, might not only see the church through the eyes of survivors and victims, but reframe approaches to the mission and ministry of the church in this new era. Driver's exploring and unpacking of the symbols of the church, particularly as seen through the eyes of a survivor, can be confronting and unsettling. However, it is this very point that Driver is seeking to make, and while solutions are not, and not meant to be easy, having awareness is often the first stage of a longer process.

The Royal Commission specifically challenged churches to look beyond their structural and programmatic frameworks and to explore the theological and cultural factors that contributed to those institutions' initial poor response to revelations of historic and more recent abuse. Picking up that theme of culture and theology is at the heart of this book. In many ways a bold book to author, particularly when the issues explored are so fresh for Anglican Church institutions and may well seem confronting when viewed in context of the reader's own experiences. However, Driver giving thought to these issues in a contemporary context makes this a book worth reading for now and for ongoing reflection.



REVIEWED BY SHIRLEY CLAUGHTON



The Heart of Things, On Memory & Lament

Richard Holloway 2021

From approx. \$27 paperback, hardcover a little more

Available on-line and kindle edition should be available. The book is beautifully produced with some photos.

In 1986 Richard Holloway became a Bishop and in 1992 elected as Primus of the Scottish Episcopal Church. But the Lambeth Conference in 1998 was a turning point. He gained notoriety as the controversial bishop because of his writings and passionate campaigning for progressive causes, including support for the priesting of women.

He specifically dared to question the virgin birth and the literal take on the Genesis story; he declared that he was humanist, and progressive. Commenting on the 1986 debate at Lambeth on gay rights he recalls this as 'the most devastating experience of my life. It was the tone. It was a horrible debate'. 'How can you debate with someone if they say it's not debatable because we know what God thinks?' In 2000 he resigned as a Bishop.

What does one do, at 90 years of age, having already written more than 30 books, been a priest, Bishop and Primus of the Episcopal Church in Scotland, and a leading figure in the church and in Broadcasting- of course, **he wrote another book!** He had previously written his memoir (bestselling and prize-winning) *Leaving Alexandria*, but this he says is different, this is an anthology, 'a gathering of flowers plucked from other people's gardens' yet it is in some ways a memoir 'in that it is also a search for influences of other writers on the life of the author. Especially poets'.

Picking up the *Oxford Book of Twentieth Century English Verse*, he says 'it always opens at the same page, because it holds a long stem of dried lavender that I placed there years ago to mark my first reading of what is now an important poem to me The Burning of the Leaves, by Laurence Binyon... this is what an anthology does. It is a collection of poetic flowers that saved or enlarged the life of the reader. This is my collection'.

The book of 150 pages is divided into six chapters: Passing, Mourning, Warring, Ruining, Regretting, Forgiving. He includes quotes from over 100 works and discusses the depth and subtlety, the power and reach of poets. But while compiling this anthology, he found himself 'composing remembrances of my own, some of which I have

inserted into this text, like pictures in a photograph album'.

It is amusing that Holloway mentions that a friend said his books were 'a multitude of quotations loosely connected along a string of commentary from me' to which Holloway says he 'was only slightly annoyed - on the whole that's what non-fiction writing was'.

Musings centering around Betjeman and his 'hope' in life after death including thoughts on Virginia Woolf's novel which expresses the refusal to be resigned to death. *The Waves*, says Holloway, 'is a challenging book to read, but one that yields riches to those who persist.' The significance of this sentence on hanging in, can apply to so many works, including this very book. Holloway is gentle with himself; maintaining a positive and altruistic outlook. Reading this book might be a challenge to some, but it can yield much to those who persevere.

As an example of Holloway's down-to-earth approach to human nature and the Bible, we are treated to a discourse on how our discoveries about the world is mediated through our minds, and how this effects struggles of the moral life. These reflections lead into thinking on George Orwell's political parable, *Animal Farm*... 'Was *Animal Farm* true, did it actually happen? It depends on what you mean by true. It didn't happen in history as described but yes, it gave a true account of human nature - what scholars call a myth.' He notes how myths crept into early Christianity, when leaders started claiming that these ancient writings were not art (imaginative expression of enduring truths about the human condition) but were reports of events that had happened precisely as described. He focuses on softer ways to read these stories and then gives

examples of how poets have appreciated the mythological.

He says that 'looking back, I am sorry I lived my life in such an eschatological, purposeful rush, not to have realized that it is the journey not the journey's end that matters...what I most regret is not paying enough attention to my children when they were young. By the time I looked up, they were gone. If you live long enough you get forgiven, and get them all back and that has happened to me.'

How fortunate we are that Richard Holloway has continued to write – in 2018 he wrote *Waiting for*

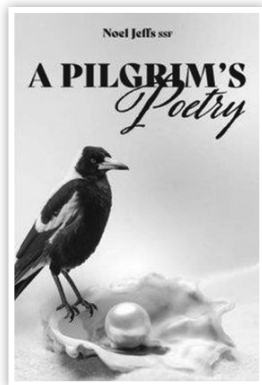
the Last Bus noting that he hadn't expected to live that long! Of that book, Phillip Pullman says Holloway has a mind too large, too curious and far too generous to be confined within any single religious denomination. Karen Armstrong says 'written with the integrity, intelligence and wit that we expect...'

This latest book is a fine companion for one looking to be involved in a meditative and thoughtful reading experience.

NOEL JEFFS SSF



*Noel Jeffs SSF is an Anglican Friar originally from Gippsland, Victoria, Australia. The author of **Maturing in the Religious Life, A Pilgrim's Poetry**, and the impending **Balmain Meditations**. Noel enjoys conversation and silence and writing. He holds a master's degree in Mental Health and has trained as a psychotherapist.*



A Pilgrim's Poetry

Noel Jeffs SSF

The work from MoshPit Publishing, part of a specifically Christian genre, offers a series of poetic meditations exploring issues of personal spiritual pilgrimage and our place in this world. As a young Friar, when these disparate sagas were written, Noel Jeffs journeyed to a number of places of inestimable spiritual quality, including the Holy Land in Jerusalem, Dorset in the United Kingdom, and Assisi in Italy, to spend time in reflection and meditation.

Much of the energy in this text is provided by the fusion of the concept of the Father in psychoanalysis and in religion. Christian literature, like love poems in general, is a very difficult genre, and Jeffs' collection shows passionate awareness of those difficulties and an intense devotion to overcoming them. Moments of beauty, lucidity and exploration are reproduced here in the hope that the reader might make some sense of what can only ever be one's own deeply personal journey.

Brother Noel Jeffs SSF
 Alexandria, Australia
noel.jeffs@hotmail.com
indiemosh.com.au/author-318/

ANTHONY HOWES

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



It is a week since I attended the opening night of the city season of Theatre 180's *'The Lighthouse Girl Saga'*. Albany Entertainment Centre played host to its world premiere previously, and your last chance (if you haven't seen this production) is early this month in Rockingham at Ace Cinemas. My reaction to the play was, quite simply, the feeling I had witnessed one of the outstanding productions of the last 12 months. Let me explain why.

The playwrights (yes, there are two) Jenny Davis OAM and Hellie Turner, have taken the novels of Albany resident, Dianne Wolfer and transformed her novels into play form with the integrity of the novels untouched, but brilliantly brought to the new experience, pioneered by Theatre 180, of stage enhanced by film image. Here is the moving story of the First AIF convoy embarking from King George Sound, then to the hell of Gallipoli, the mud of the Western Front, rural England and compassionate care of the nurse, and, finally the return to home. Yes, that is the outline: yet, for those of us sitting in the theatre, it is in the realities of the personalities of human beings living in those situations with the transformation wrought by mutual love, girl for boy, soldier for nurse, mother for far away son, citizen for country, and a general and his 'groom' for a horse, which makes *'The Lighthouse Girl Saga'* the most moving, stimulating and satisfying theatre experience possible.



Isaac Diamond, Sienna Cate, Nick Maclaine.
Photography by Mike Hemmings

From a critical standpoint, production values are excellent. Director, Stuart Halusz has overseen the blend of on-stage direction of his cast of three (playing multiple roles) with film images used which enhance their performances, without overtaking focus. Sienna Cate, Isaac Diamond and Nick Maclaine delineate each of their characters with skill borne of clever vocal variances and rhythms, and body languages denoting they know who they are and where they are. The music soundscape never intrudes, but skillfully lifts the right emotional colour. Dramatically speaking, there is a memorable highlight with the puppetry used to tell the story of the horse 'Sandy', the only warhorse to return to Australia of the 136,000 sent to the Great War. Here there is a magic quality with the combination of the puppet horse and film image.

In summary, this production gives us a play concerned with the people who have shaped our heritage; a play with sound dramatic qualities, a play that does not preach, but demands we think on all its themes; that allows us laughter, and some tears – and an absence of those foul words which often find their way, for no good reason, into our theatrical experiences.



Opening Night function – The Dean with playwright Jenny Davis OAM and husband Bernie (Bernie is happy to be 'removed' or stay as desired!)



Sam Walsh AO; Chairman of Theatre 180.



The Hon. Samantha Rowe MLC, who represented Arts Minister David Templeman.




Stuart Halusz (Director, and Artistic Director of Theatre 180 - laughing - and cast members Isaac Diamond and Sienna Cate.

Photographer for Opening Night images: Stewart Thorpe


Theatre 180 continues to prove that the West Australian professional thespian, technician, musician, costume designer, playwright and director can and will give us world standard theatre. Theatre 180 is to be congratulated on its policy of 'choosing local'; and in the doing, giving theatre-goers a standard of excellence, delineating equal status, when those 'locals' and productions are seen in the Company's programming alongside the best from the rest of the theatrical world. I hope that *'The Lighthouse Girl Saga'* will return to delight more audiences in the future.


Black Swan presents the family drama of WA writer Andrew Bovell's *'Things I Know To Be True'* at The State Theatre Centre this month. Of the eastern states performances Limelight Magazine records, 'Reaches your heart from its opening moments and keeps you gripped until its shattering end.' It is a story of love and loyalty within a family. The return of the children home, turns the world upside down.





Saturday 10 June, 10am
(donations for Morning Tea)
ALL WELCOME





What is Anglican identity?

A seminar led by the Rt. Rev'd Jeremy Greaves
Bishop for the Northern Region
Anglican Church Southern Queensland

An opportunity to explore the ideas, context, and ethos of our comprehensive Anglican tradition.

For lay and ordained - please share
RSVP to info@wtc.perth.anglican.org
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Wollaston Road
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CHORAL EVENSONG

in collaboration with the Order of Australia Association
Western Australian Branch

ALL ARE WELCOME
RECEPTION AFTER

Preacher: The Most Reverend Kay Goldsworthy AO, Archbishop of Perth
Music: *Sonus Angelorum*, our talented all-female choir



Clergy are very welcome to robe:
choir dress or alb/green stole.

 St George's Cathedral
 18 June 2023
 5PM

perthcathedral.org

Appointment

The Revd Kieran Carr	Priest-in-Charge, Cottesloe	01.06.23
The Revd Grahame Bowland	Assistant Curate, Kalamunda-Lesmurdie	01.06.23
The Revd Linda Pilton	Canon, St George's Cathedral	

Change of Status

The Revd Gemma Baseley	Rector, Beaconsfield	01.06.23
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Locum Tenens

The Ven David Ingleson	Mt Hawthorn	01.06.23-31.12.23
The Revd Dr Alan Forsyth	Swan	29.05.23-31.12.23
The Revd Canon Dale Appleby	Lockridge-Eden Hill	25.05.23-31.12.23
The Revd Sebastiana Pienaar	Locum Cathedral Pastor	29.05.23-22.07.23
The Revd Canon Tim Spencer	Locum Archdeacon of Perth and Archbishop's Registrar	12.06.23-31.07.23

RIP - Clergy

The Revd John Meagher		05.23
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RIP - Lay

Mrs Joy Pattison	Widow of The Revd Alan Pattison	28.04.23
Mr Max Pinner	Husband of The Revd Cathy Pinner	08.05.23

FREE TO A GOOD HOME

Cassocks, surplices,
albs, cassock-albs,
preaching scarves,
chasuble

Please contact
noah.mbano@perthcathedral.org
to organise inspection
at Cathedral Offices.

WANTED! EVANGELISTS TO SEAFARERS

The centre in Port Hedland Seafarers Centre provides onshore recreation, counselling, communications, currency exchange and shopping facilities to 36,000 seafarers each year

CHAPLAIN & CEO/HEAD OF MISSIONS

As Chaplain you will lead the centre team and promote the gospel to seafarers. The primary responsibility is to oversee the chaplaincy and centre ministry.

ASSISTANT CHAPLAIN

As Assistant Chaplain, you will assist the Chaplain to deliver chaplaincy services and programs at the centre.

For more information, go to
www.anglicandnwa.org/vacancies
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Diocesan Registrar Khim Harris on 0433 033 174 or
Bishop Darrell Parker on (08) 9921 7277

Bringing the gospel to the Nations



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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: 9263 2076 or bequests@anglicarewa.org.au



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**CROSSWORD SETTER
REQUIRED**

**After more than 15 years,
Fr Ted Witham is no longer able to
serve as the *Messenger*
Crossword Setter.**

Is there anyone out there who might be interested in putting up their hand to take on this task? If so, please contact the *Messenger* Team at messenger@perth.anglican.org.

**RICH HARVEST
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MESSENGER

*Get in touch with
the Messenger team*

Phone: **08 9425 7200**
Email: messenger@perth.anglican.org

DEADLINE:
Around the 24th or 25th of every month prior to publication. Articles must be under 400 words and may be edited without notice, images to accompany articles are encouraged

PHOTOGRAPHS:
Permission needs to be sought from parents/guardians/carers for photographs with children. Digital photos should be a high quality.



St George's Cathedral

Information about our services and events can be found on the website at www.perthcathedral.org
Everyone is very welcome to all services and events at the Mother Church of the Diocese.



SUNDAY SERVICES

8.00am
Holy Eucharist (BCP)

10.00am
Choral Eucharist

5.00pm
Choral Evensong

MONDAY TO SATURDAY SERVICES

Monday - Saturday	8.00am	Morning Prayer and 8.15am Holy Eucharist
Monday, Tuesday, Thursday, Friday	12.15pm	Holy Eucharist
Wednesday	10.15am	Holy Eucharist
Monday - Saturday	4.00pm	Evening Prayer

SPECIAL SERVICES

Tuesday 6 June	12.15pm	12.15pm - Service for Healing and Wholeness: A special celebration of Holy Communion that includes prayer for healing and wholeness. This service is held on the first Tuesday of every month at 12.15pm
Sunday 4 June	10.00am	Trinity Sunday
Thursday 8 June	6.30pm	Festal Eucharist for Corpus Christi at the High Altar
Sunday 11 June	8.00am and 10.00am	Bishop Jeremy Greaves, Bishop for the Northern Region in the Anglican Church Southern Queensland preaching. Please do come along and hear about vocation through the particular lens of our Anglican identity.
Sunday 11 June	5.00pm	Australia and New Zealand Association of Bell Ringers Festal Evensong
Sunday 18 June	5.00pm	Choral Evensong for the Order of Australia

SPIRITUALITY SERIES

Enrolments to spirituality@perthcathedral.org or phone 9325 5766 by the Monday before the presentation

Saturday 3 June, 9.00am-12.00 noon (Cost: \$20.00)

Anglican Spirituality in The English Reformation - Join The Revd Dr Raewynne J Whiteley, Warden of Wollaston Theological College in the University of Divinity, as we explore the great changes during this period, and how they were experienced by people in the pews

Wednesday 14 June, 9.30am-12.30pm (Cost: \$15 per person and includes a light lunch)

A Star to Guide Me: not so well known holy men and women

Presented by The Revd Luke Hoare, Priest-in-Charge, Morley-Noranda

Wednesday 28 June, 9.30am-12.30pm (Cost: \$10 per person)

Presenting the Passion without blaming the Jews - Part 2

Presenters: Dr Mary Marshall and Mr Trevor Crewel, Members of the Council of Christians and Jews

CONCERTS

Wednesdays - 7 June and 21 June, 1:00pm

Concerts at One series - lunchtime concerts in the Cathedral

Thursday 8 June, 10.30am-11.30am

Magellan Chamber Concert

Thursday 15 June, 7.30pm

Sir Francis Burt Memorial Concert - Joseph Nolan