

MESSENGER

Anglican
Church
Diocese of Perth



A MAGAZINE FOR WESTERN AUSTRALIANS | MARCH 2023



Whoever wants to be my disciple must deny themselves and take up their cross and follow me
- Matthew 16:24

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5 MARKS OF MISSION

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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:

5th Stations of the Cross, Simon of Cyrene carries the cross, Church of the Holy Trinity in Gemunden am Main, Bavaria, Germany

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Failing forwards toward success this Lent



EMMA JARVIS

Chief Executive Officer, Palmerston

Most years, I observe Lent, as a practice to support reflection, and to reevaluate where I focus my time, attention and energy. Some years, I give up something, be it chocolate, alcohol, sugar. Other years, I take up something, be it a focus on my faith, health and wellbeing or intentionality regarding a new habit.



Once, when filled with a sense of superhuman optimism, I attempted to both give up something and take up something. As you can probably guess, my efforts that year, involved some failures over the 40-day period.

During these times of failure, I am reminded of the stigma and the expectations we have as a society regarding the transformational behavioural changes associated with addictions, and how my own experiences of trying for abstinence or even reducing my consumption of a favourite food or drink for a time limited period, would fit in that paradigm.

Recently, I have been reading the book 'Failure' by Emma Ineson which is the Archbishop of Canterbury's Lent book 2023. The phrase 'failing forwards' resonated with me and I have been rolling it around in my mind in the context of my work in the alcohol and drug addiction sector.

The phrase "failing forwards" has been coined to describe learning from mistakes which leads to success.

Successful failure is an essential component of any behaviour change journey as it involves an accompanying willingness to acknowledge and embrace vulnerability and weakness.

In the context of alcohol and other drug treatment, it is important to remember that recovery is a journey and not a destination. At Palmerston, we see clients returning over a period of years. With integrity, and hope, they choose to return to treatment, to build upon prior learning, and to continue their recovery journeys. This is not a failure. It is choosing to further work towards and support recovery success.

Initially, when a person enters treatment, they might be focused entirely on their goal; recovery. However, this mindset ignores the entire process of getting to that point. Treatment itself is a journey of self-discovery and self-acceptance. The journey itself is the most important part.

Stigma is described in the Oxford Dictionary as a 'mark of disgrace' and occurs when an individual or group of people are discredited in relation to how they live, the actions they take, or for one or more of their behaviours. To be stigmatised is to be held in contempt, shunned, or rendered socially invisible because of a disapproved status or behaviour.

Consequently, stigmatised individuals or groups don't receive the same level of respect as others. Stigma is often used as a tool to discourage and marginalise people by highlighting behaviours others see as 'unhealthy', or not being 'like us'. And often stigma is unfairly attached to those who are working through alcohol or others drug problems, either on their own or with specialist help.

My practise of trying, and failing to change my consumption behaviour during Lent, reminds me that in alcohol and other drug treatment, there is no 'them and us'.

Instead, there are courageous humans who choose to walk side by side on a recovery journey, supported by family, friends and organisations such as Palmerston.

Palmerston (www.palmerston.org.au) is a leading and respected not for profit provider of alcohol and other drug services with a history of providing support through a range of services including counselling, groups, residential rehabilitation and educational initiatives. Its free community services are based in 10 locations throughout the metropolitan and Great Southern region in areas such as Waroona, Pinjarra and Medina. Additionally, Palmerston has two residential rehabilitation services, known as therapeutic communities, one in the southern suburbs of Perth and one in the South West.

Forty Days of Opportunity

THE RT REVD KATE WILMOT *Assistant Bishop of Perth*



Welcome to Lent 2023 – how is your plan going?

This most serious time of the Christian year is also a time of great opportunity.

We have six weeks and a few days to deepen our Christian life and practice, to recall who we are before God and to reflect on the way we pursue our daily lives.

We have the chance to turn around - back to God and away from the things that are harmful in our lives and the lives of others.

If we're honest, most of us are attracted to convenience, leisure, comfort and the timely gratification of our wants and needs.

Lent is a ready-made chance for us to be intentional about our Christian identity before we celebrate the great joys of Jesus' resurrection and its life-changing effects.

It helps that many people in our wider community have some knowledge of Lent, or at least the idea of 'giving something up' for the season.

Lent is a season of seriousness, but that doesn't make it a season of misery or 'suffering for suffering's sake'.

We want our Lenten observances to be 'circuit breakers' that cause us to be conscious of God's presence in our lives and all that Jesus' life and work (and death) means for us.

In case you're stuck, here are some Lenten possibilities. A person marking Lent could choose to:

- Deliberately put aside money each week for the work of a mission agency or charity.
- Volunteer time for an Anglican agency or charity.
- Make a point of attending an additional service of worship each week (perhaps midweek Communion or Sunday evening service).

- Spend extra time in prayer, contemplation or meditation at home, or join with like-minded people at work for prayer and mutual support (Facetime or even Zoom may assist here).
- Do some targeted learning (through a Lenten study, an online course or engage with a mind-stretching book of theology or spirituality).
- Use a daily walk, run, cycle or swim as a time to commune with God.
- Consciously give up something that is going to prompt us to remember the season (this could be as simple as giving up meat at one daily meal or choosing to go off social media for 40 days).
- Engage daily with a repetitive task (weeding, cleaning tiles or grout, sweeping) that allows us to focus our mind on God.

Whatever we adopt as a Lenten practice needs to be achievable. Most of us cannot successfully 'switch up' to a high level of self-denial all at once, we may need to intensify or change our observance over several years.

Being a 'practising Christian' means we are also 'practicing' – if our Lenten discipline flags or fails, we get up, dust off and carry on, knowing that God is already aware of our human weakness and remains our God in our failures as well as our successes.

May your Lenten 'run up' to the great joys of Easter be full of new insights, new learning and surprising and deep encounters with the abundant generosity of God.

A Question of Christian Orthodoxy

THE VERY REVD DR JOHN SHEPHERD AM *Dean Emeritus*



The view has been recently expressed by elements of the Australian Anglican Church that the ordination of homosexual people, and of women, are contrary to Bible teaching. This presumption of orthodoxy is incorrect. It is based upon a fundamental misunderstanding of the nature of the Scriptures and if left uncorrected could cause untold pastoral damage and significant alienation from a Church whose essential message is acceptance, not exclusion.

One of the great advantages of Christianity over other religions has been that Jesus never wrote a book. He only wrote in the dust, and it blew away. No-one knows what it was he wrote there. He didn't leave rules and regulations for his followers, written in his own hand, on paper, or on tablets of stone.

His first followers didn't think his words had to be preserved accurately, so they didn't preserve them accurately. So we have two versions of the Lord's Prayer and the Beatitudes and four different accounts of the Last Supper. And there are four Gospels, not one. Even then it was understood that the life-giving message of Christ and the appreciation of his life could not

be constrained within one, single interpretation.

It follows that biblical writings simply cannot be idolized as infallible documents as though they were literal transcriptions from God, cast in stone once for all and authoritative in any decisive ethical or moral sense for cultures other than those for which they were written. They are the result of an assiduous process of recasting and reinterpretation over significant periods of time in order to ensure the Christian tradition remains faithful to its original intention and pastorally relevant to changing cultures.

Modern scholarship has allowed us to understand more clearly the extent to which

the biblical writers were conditioned by their culture. We are products of a vastly different culture. A work like the Bible, whose books were written in the context of many different cultures, cannot be authoritative, in any decisive ethical or social or moral sense, for cultures other than those in which they were composed.

James Barr, the celebrated Professor of Hebrew at Christ Church, Oxford put it well: 'The Bible is an ancient book', he says, 'and no sleight of hand of interpretation will make it become anything else. Attempts to assure us that things in the Bible are 'exactly the same' as our situation of today are misguided'.

Further, if the Bible is expounded uncritically, with no regard for the circumstances of its composition, people may be led to believe that it possesses an infallible authority which solves all contemporary problems and provides solutions to all kinds of current situations, if only we know where in the Scriptures to look.

This literalist view is at odds with modern biblical scholarship and can make no claim to represent orthodox Anglicanism. It takes no account of the relativity of the books of the Bible, their variety and the different historical contexts from which they emerge and for which they were written. It refuses to acknowledge the extent to which the writers were conditioned by their culture and the fact that we are products of a vastly different age.

The danger is that if presented as orthodox Anglicanism, this indiscriminating and unscholarly view can only result in bewilderment, disbelief and a sense of betrayal of the fundamental Gospel imperatives.

Jesus did nothing to provide for the future of his followers except to associate them with himself. That's what makes the Church the Church. There's the call to follow, and the relationship with him, and his relationship with us. This enables us to understand that the expressions of faith of first and second century believers constitute only one strand of our appreciation of the essence of the Gospel, and it would be wrong to assume that all our understanding of the implications of God's love ended with the passing of the biblical period. Human

appreciation of the Christ-event and how that impacts upon contemporary behaviour and relationships continues to evolve.

This is why the Church can change. It's done so in the past, and it will need to do so in the future.

How is all this change possible? Paul gives us the authority. We need constantly to read and re-read the Letter to the Galatians. Paul advocates dropping the food laws, the observance of the Sabbath, and circumcision – all, to his mind, irrational and obsessional as necessary signs of faith.

Already we are aware of the irrelevance of women having to wear hats in church, in spite of what Paul said in his First Letter to the Corinthians. We are aware of and acutely sensitive to the discriminatory treatment of Jews by the writers of Matthew's and John's Gospels and the extent to which their interpretation did nothing to abate the intolerance which fuelled the sustained persecution of Jews in the West from the late medieval period to the Holocaust.

If the Church is to continue to live in the freedom which Christ has brought, then the rules, restrictions and limitations indiscriminately and uncritically drawn from biblical passages written for first and second century readers must continually be revisited so that the fundamental principles of love and freedom to which they attest can be applied authentically in our time.

What does this mean for same-sex relationships and homosexual male and female clergy?

To the question, 'Is it all right for a Christian to do this?' the expected answer should be 'Yes'. We are free.

Free to love - with care and responsibility, in faithfulness. In the past, the question 'Is it all right for a Christian to do this?' expected the answer 'No'. The New Testament scholar John Fenton has noted the extent to which both Catholics and Protestants were reliant on rules, restrictions, limitations, and strictness of life, and that this is not the gospel. The gospel is liberty and Paul fought for it, in Galatia and at

Rome, against people who wanted to restrict, constrain, and exclude.

Concerning the theoretical arguments against the admission of women to the priesthood, so far from having any claim to theological respectability, they simply reflect a concept of priesthood which is fundamentally alien to Christian understanding. As has been stated unequivocally by the noted Old Testament scholar and Dean of Christ Church, Oxford, Eric Heaton, the kind of priesthood presupposed in the opposition to women's ordination has been taken into the life of the Church from the male-dominated Jewish and pagan cults of antiquity, so it is far from surprising that women don't appear to qualify. What is surprising, he notes, is that this kind of priesthood is deemed appropriate to Christian men. Nobody should be ordained to the kind of priesthood from which women are by definition excluded, and the current strident assertion concerning the distinctive role of the male in Christian ministry is simply making the Church a laughing stock.

Paul elucidated the principle that there is no such thing as Jew or Greek, slave or freeman, male or female. He meant that as far as being a Christian goes, it makes no difference whether you are a man or a woman. The growing recognition of the total interdependence of men and women as equal partners in the life of society and in the life of the church is a late

flowering of the seed which Paul sowed almost 2000 years ago. Women's ordination is in the direct line of this developing Christian tradition.

So far from Christian orthodoxy requiring the denial of homosexuality, gay ordination, and women's ordination, their acceptance is more faithful to the spirit of the loving, accepting Church of God and has greater claims to authenticity.

To accept this transition to a different understanding of the Bible, of faith, and of the church can be for many a time of deep uncertainty. It is often difficult to appreciate that other ways of interpreting scripture are not diminutions of biblical authority, with a consequent loss of true religious certainty.

The challenge, however, is to be open to the idea that understandings other than what could be called the fundamentalist one is possible.

More, that fundamentalism, rather than possessing any claim to be soundly founded upon the Bible itself, is rather a particular tradition of interpretation, and only one among several that can reasonably be maintained, and as James Barr concludes in his *Escaping from Fundamentalism* (SCM 1984) not by any means the most natural or the most faithful one.





Anglican Community Fund

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Is your parish property ready for winter?

Summer has officially finished and it's a good time to consider repairs, maintenance and upgrades before the wet weather sets in and to allow time for very busy trades

If you have a borrowing requirement for this, the following types of loans* are available with no establishment or ongoing fees:

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- **Eco** – to fund the purchase of approved environmentally friendly items
- **Parish Repairs and Maintenance** – to fund smaller repairs and maintenance needs

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*Loans are subject to approval

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Nurturing staff to deliver our mission

STEPHANIE BUCKLAND *Chief Executive Officer*



Staff shortages are an issue faced by most sectors in Australia, but it is a challenge we've faced in aged care for some time. For a caring industry that relies on supporting older people, often in intimate situations or moments of fragility, we need staff who are kind and professionally trained.

At Amana Living, our focus has been on providing a work environment that enables existing staff to flourish. While we have a recruitment plan to help meet the growing needs of our community, it's the staff we already have that must be nurtured and upskilled so we can better serve our existing residents and clients.

Working with the Amana Living Training Institute, we've put in place a variety of development programs to ensure we have the right people in place and support them to do the right things in the right way.

This ranges from a traineeship program to support new workers in the sector by offering paid work while they train, to developing the clinical skills of early career nurses and allied health staff, such as physios and occupational therapists, through to a graduate program.

In addition to clinical skills, we've put a big emphasis on developing the leadership capabilities of our staff by supporting them to undertake a Certificate IV in Leadership and Management and introducing a 360-degree assessment process for senior leaders.

Our latest initiative is a program called the Clinical Development Program for Nurses which is aimed at nearly 300 nurses working for Amana Living across residential care, transition care and home care.

Amana Living nurses provide important clinical care to residents and clients, as well as clinical leadership and support to their colleagues. They are a critical part of us delivering safe, high-quality care that is personalised to every

individual.

This program formalises the training we've been providing over the years, augmenting it with external expertise by partnering with organisations such as Edith Cowan University, Dementia Australia and Therapy Focus.

Our goal is to promote and enhance nurses' clinical practice, knowledge and skills and align with the Aged Care Standards. It's also an opportunity for nurses to grow their leadership skills so they can advance in clinical and managerial roles in the aged care sector.

Ongoing development of our staff is part of creating a safe and fulfilling workplace, empowering our people to give their best, deliver exceptional care and positively impact the experiences of our residents and clients. This will help us to deliver on our mission to enable older people to maintain their individuality, providing what is needed to support a fulfilling life.



Amana Living nurses at the launch of the Nurses Clinical Development Program pictured with Amana Living CEO, Stephanie Buckland, and Dr Gail Ross-Adjie, Senior Lecturer in the School of Nursing and Midwifery at the University of Notre Dame and Amana Living Board member

Lent in Schools

THE REVD PETER LAURENCE OAM *Chief Executive Officer*



It's Shrove Tuesday, and one of my final tasks before Lent begins is to write this article. It's late in the day and still no pancakes to be seen in the Anglican Schools Commission office. C'est la vie!

From all reports, cupboards were cleared of those essential pancake ingredients, as there were no shortages of pancakes in our schools. Students and teachers feasted before the fasting began, with Ash Wednesday and the arrival of Lent.

When I (and most of the readers of Anglican Messenger) went to school, this was called Lent Term. Together with Trinity and Michaelmas terms, the school year was divided in three... what seemed to be three very long terms when one was 15 years old.

A progressive move to four terms evenly divided the year into ten-week blocks... nice bite-sized chunks. With it, came the retrogressive step of moving to boring, old numbers for names... Terms One, Two, Three and Four. Bring back the terms Lent, Trinity and Michaelmas, I say!

Words matter... they always do. But more important is the story behind the words. In our modern world, Lent rarely gets a mention outside the Church. While Christmas and Easter are still hot conversational topics, and Advent even gets a look-in with the renewed popularity of the Advent Calendar, Lent isn't a particularly sellable commodity to the general public.

Forty days leading up to Easter when we Christians observe a time of solemnity and self-reflection, where we confess our failings and resolve to live a more Godly life based on the teachings of Jesus Christ. This may be central to our annual (and indeed daily) lives as Anglicans, but it's not in the league of Santa, presents, chocolate eggs and fun calendars.

That is the very reason why Anglican schools do and must teach the students in our care the full gamut of the liturgical year. For without it, our young people get a sanitised, incomplete and somewhat insipid version of the Christian story.

I say teach because liturgy must be taught as well as caught.

As I write, tomorrow will be Ash Wednesday. For schools as for parishes, it is a time when students and teachers gather in our chapels and halls for a simple, quiet service where the ashes made from the burning of last year's palm crosses are used to mark the sign of the cross on their foreheads. A time for reflection, repentance and forgiveness.

Lent focuses our minds on what we should do daily and weekly. It reminds us of the significance of liturgy and ceremony in inviting our young people to engage with the Christian story. We learn more from doing than simply hearing and seeing. Pancakes and ashes are great teaching resources!



Shrove Tuesday and Ash Wednesday in our schools

A Good Life?

CHRIS THOMASON *Chaplain*



In my second week at Anglicare WA, I was fortunate to attend a meeting of service managers. It was a great opportunity for me to get to know, in more detail, some of the magnificent work that Anglicare WA does. It was also a wonderful opportunity for me to get to know some of the staff.

But what struck me most and has stayed with me was a presentation by Joni Sercombe. Joni presented on the work done by her team on a project called The Sunshine Project. I intend to let you know more about that project in later editions, so stay tuned for updates.

But as we journey through lent, I believe it would be appropriate to look at something Joni mentioned in her introduction to The Sunshine Project.

What makes a good life?

I believe I have a good life. I have the love of God. I know this because God sent us Jesus Christ. (John 3:16) I have a partner who loves me, and I love them. I have five children and eight grandchildren that I'd like to see more often. I have several church families. I feel like I belong to at least four worship congregations including, St Nicholas' Floreat Park, the Parish of Whitfords, the Cathedral, and the Parish of Gingin-Chittering. I have a sense of belonging to the Diocese of Perth and the Wollaston Theological College were my fellow formation candidates and I meet, for fellowship, worship, and study. I also have a great job, in a fantastic organisation, where everyone is passionate about helping people by providing services to those in need. That job also provides funds to pay the mortgage on my home. A home where I have two dogs that love me.



I occasionally go out for a nice meal and have been known to grab fish and chips and sit at the beach watching the sunset, marvelling at God's

creation. I often sit on the front veranda with a coffee as my partner and I say morning prayer as we watch the sunrise over the hills. Life is indeed good.

But I know that not everyone has what I have.

We have seen substantial mortgage interest rate increases and the cost-of-living rise. Not to mention fuel prices. I have seen the impact of these things on my household budget. But I know we live in a time where even those who have full time employment are struggling, struggling to feed their family, to provide shelter. How can families provide the good life to their children? What does the good life look like for them? What does the good life look like for you?

I have given you a snapshot of my good life. I would like you to give me a snapshot of your version of a good life, either the good life you have or the good life you would like to have. What a good life means to you.

So that I have time to read and digest your responses I ask you to limit your response to no more than 250 words and send them to me before the end of March 2023.

I will discuss the results in future editions. We will explore if there are developing trends and if there is a universal view of what a good life looks like.

I am excited to read your responses.

Email: chris.thomason@anglicarewa.org.au

A year of multiple milestones

SAMANTHA DRURY *CEO*



Officially in our 60th anniversary year, we couldn't be more proud of where St Bart's stands today from its humble beginnings in 1963.

Starting out as a small homeless shelter for men, the original St Bartholomew's House was established following a collaboration between a local doctor and the Anglican Archbishop of Perth. The shelter, initially mattresses on the floor of the Church Hall behind the Rectory of St Bartholomew's Church in Kensington Street, East Perth, was the work of Archbishop George Appleton and Dr James Watson. Having been Archdeacon of London, the Archbishop suggested naming the shelter after St Bartholomew's Hospital in London, which was founded by monk Rahere to originally care for the needy and homeless. And so, St Bartholomew's House began, providing shelter and giving support to men in crisis in the Perth area.

Having evolved, diversified and grown since then, we now provide person-centred and trauma-informed recovery support services to more than 500 people each day including singles, families and the elderly.

As we embark on our 60th anniversary year, we will leverage this milestone to shine a brighter light on our organisation and its enduring legacy. In doing so, we will invite existing and prospective partners to join with us to not only celebrate the milestone but also to commit to their ongoing support of St Bart's as we target an ambitious period of growth in the coming years.

Our anniversary also coincides with a significant refurbishment of our head office and housing facility in East Perth, thanks to a \$1.575 million grant from the State Government. Now nearing its completion, our plan for the project was to strengthen St Bart's ability to deliver trauma informed care and recovery services to its consumers. The resulting refurbishment incorporates a Psychologically Informed Environment design that aims to enhance

wellbeing outcomes for St Bart's consumers and staff.

Our spaces will foster a sense of community amongst residents, staff and visitors through the creation of new shared social and workspaces and engagement areas, including two yarning circles, that encourage communication, accessibility, collaboration and visibility. Existing floorplans have also been reconfigured to create new spaces that enable external agencies to run onsite clinics to support improved consumer outcomes.

While the heart of St Bart's has always stayed true to its commitment to providing services and care to the most vulnerable members of our community, we are extremely proud of how far we've come and we are excited to share with our Anglican friends and partners our ambitious plans for the future.



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

God-Talk: Reservoir



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



Most of the water we use in Kalgoorlie-Boulder has travelled almost 600 kilometres from the Perth hills, pumped and siphoned through CY O'Connor's amazing pipeline. Before it is delivered to our household taps, it is stored in covered reservoirs so that as little as possible evaporates into our dry air.

An astonishing amount of this top-quality drinking water goes to various industrial uses, as well as onto Goldfields gardens. In the summer heat, I am grateful for the cooling it offers, as it evaporates through my rooftop air conditioner. I use it strategically to keep my kitchen herbs alive and green. I have stopped applying it to the rest of the garden via the reticulation system; this is going to require some garden re-design, to manage the reduction in grass cover.

Another water source for our city is storm water, captured during cloudbursts, thunderstorms, and the tail-end of the cyclones that occasionally track across from the Pilbara coast. Rain water rushes in rivers down the streets and gutters, collecting debris as it is collected by drains and channelled to different reservoirs, some covered, some open to the sky. This water, though not fit for drinking, does a good job of keeping our parks, sports ovals and school grounds green all year round.

Right now, though, after a very dry summer, there is barely a puddle left in the big reservoir at the bottom of Piccadilly Street. There are real concerns about how our green spaces will survive through the next hot months. Dust from minesites around town is bad enough; imagine the devastation if our grassy places also turned to dust!

We begin Lent with talk of dust as the final destination for our mortal bodies. I find it immensely comforting to be reminded gently, but with absolute clarity, that I will die. That I am not immortal. That my body is and always will be of the earth.

Yet, while I live, the dust needs managing; it needs dampening. Right through the Bible, dryness is a core image for the depletion of spiritual resources. To become fruitful and beautiful, rather than blowing around destructively, the dust that I am needs plentiful irrigation. Lent is a time to check my reserves of the Spirit's gracious provision for life and growth. If the levels are low, Lent is a time to set about restoring them.

I may sit quietly and pray, letting God's words of comfort, nourishment and blessing soak into my spirit. Perhaps I shall read the Bible, some substantial theological writing, some powerful poetry or prose, drinking in deeply the words that point me to the living Word. I may get up and get active, being a good companion to people either where showers of blessing are falling in their lives, or where they are out of their depth and fear they are drowning in trouble and sorrow. Perhaps I may write my way out of aridity into green productivity. One way or another, I don't have to stay dry.



Preaching Easter

9 March

10am – 3pm

The Denise Satterley Room
Wollaston Theological College

Preachers' Day Out

Lent is a busy time for preachers, let alone Holy Week, so that by the time Easter Day arrives, we are often tired and out of ideas. This workshop is designed to provide practical help in preaching not only on Easter Day, **but** throughout the whole Easter season.

To book this Preachers' Day Out event, please email the college at WTCinfo@perth.anglican.org



WOLLASTON
THEOLOGICAL
COLLEGE



THE REVD DR RAEWYNNE WHITELEY *Warden*

I remember the time when I first consciously saw a mustard seed. It was tiny and round and black, bigger than a poppy seed but smaller than a clove, and it was one of a collection of spices I built up when I became interested in Pakistani cooking.

It comes from a weedy looking yellow-flowered plant, which usually grows to about 1.2m, and occasionally double that. And almost every part of it is edible: the young leaves, stems, buds and flowers as well as the seeds.

Jesus put before them another parable: 'The kingdom of heaven is like a mustard seed that someone took and sowed in his field; it is the smallest of all the seeds, but when it has grown it is the greatest of shrubs and becomes a tree, so that the birds of the air come and make nests in its branches' (Matthew 13:31-32*).

This parable has always intrigued me with its vision of improbable bounty. In a culture in which the media bombards us with stories of scarcity and where many of us live with it day-to-day, we can hardly imagine something as tiny as a mustard seed being enough to produce not just a normal plant, but a huge tree. But that's what Jesus says the kingdom of God is like: a place where the tiniest hope can flourish into something much greater than could ever be imagined.

Here at Wollaston we are experiencing our own little corner of the flourishing kingdom of God. This is our first year as a college of the University of Divinity. Last year, our students studied

through Trinity College in Melbourne, and we were able to offer four subjects on campus. This semester alone we are offering six subjects here, and our student body has doubled!

Our students now include lay people interested in delving deeper into theology, clergy wanting to do further study and continuing education, those using theological study to help them discern their call, and students in formation for diaconal and priestly ministry. Some students are studying here on campus; others join us online from rural areas and even other states, and we look forward to welcoming students studying higher degrees by research.

But the University of Divinity courses are only part of our work here at Wollaston. We continue to offer our successful Wollaston Certificate in Theology and Wollaston Certificate in Anglican Leadership, along with our regular quiet days. Preachers' Day Out is returning next week (9 March) with a workshop on 'Preaching Easter'; LPM training is coming up on 20 May. And you can find Wollaston faculty out and about preaching and speaking at parishes and events across the Diocese.

We're not quite a tree yet, but the mustard plant is growing and flourishing. Do join us!

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Will Generation Alpha drive a Toyota Hilux? Discuss.



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

'What type of car would Peter have if he was here now? I think he'd have a Toyota Hilux with a custom-made big metal toolbox and fishing gear.' So began Bishop Kate's sermon at the recent Commencement of the Academic Year service at Wollaston Theological College.

And can't we all see Peter in his Hilux, weaving in and out of traffic on the Freeway, impatient to get fishing while the conditions are just right? There he goes, impervious to diligent speed limit-abiding drivers, deaf to the swearing at that Hilux and immune to incantations to magic up a police car. The funny thing is, now we can also bring up an image of an older Peter teaching youngsters how to fish and warning of the dangers of buying a too-powerful vehicle whilst on P-plates.

So, what has this image to do with ministry to children and youth? It relates to imagining how things can be different if you set it in the present-day context and generation.

Today's context is different from earlier years, as the data from the 2022 Federal election and the 2021 census show.

The analysis around the decline of the influence of the Boomer generation and the rise of Gen X, Y and Z in the wash-up to last year's

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Federal election provided a telling change in demographics. There are now more people in generations X, Y, Z, and Alpha than in Boomer and Builder generations.

Not only are these younger generations having a seismic impact on Australian elections, but also on our congregations.

They have an impact both through their presence and their absence. And on what car they drive; that is, who they are and their life experience.

Reframing and reimagining while holding to the essential character is something the Management Committee of ACYMC has taken seriously. Last year we began imagining what a Diocesan body entrusted with the promotion and encouragement of ministry to children and youth would look like if we were designing it now for the 2020s and beyond.

We had previously established a vision of "Every parish has children and youth being disciplined through the provision of engaging, age-appropriate faith-related activities" as part of our Strategic Plan. Now we put everything to one side and brainstormed passionately.

We learnt three things.

- Firstly, the vision statement holds up;
- secondly, the ways of operating in the past belong in the past, and
- thirdly, you and we need to know the context and generations across multiple levels – diocesan, parochial, state, and local.

So, we think it's time to gather with as many interested people from parishes and schools as possible and have breakfast and a chat.

We would like you to come and:

- Talk about the laughter, the tears and the frustrations of children and youth ministry.
- Make connections.
- Do a bit of show and tell.
- Find someone who has run a holiday program, or an after-school session, employed a youth worker, engaged with children and youth in the community, or is looking around wondering where all the children are.
- Go away with at least one new idea to try.

Think of it as a time for ideas, not solutions, and a time for realistic goals, not magical thinking.

Coming soon. Please keep an eye out for further details.

What in the world is Mothers' Union up to?

CHRISTINE BRAIN *Communication Officer, MU Perth*

How well do you know the Mothers' Union story? The movement began in England in 1876 when Mary Sumner, the wife of a rector in Hampshire, set up a group to support mothers in bringing up their children in the Christian faith. By 1892 membership had reached 60,000, growing to 169,000 by the turn of the century.

Groups were quickly formed across the globe as the Church of England grew during the period of colonisation. While other groups have come and gone, Mothers Union continues to work across the world – in 84 countries at last count – with membership now standing at around 4,000,000. Mothers' Union began in Perth in 1898 and currently groups meet in 23 parishes across the Diocese.



Mothers' Union works at grassroots level to help members work together to solve challenges in their local communities and to restore and strengthen relationships in families and communities.

Prayer, bible study, capacity-building and advocacy are integral to the fulfillment of our stated purpose – 'to be specially concerned with all that strengthens and preserves marriage and Christian family life'.

Lady Day - the Feast of the Annunciation - has been a significant day of prayer, intercession and thanksgiving for Mothers' Union since 1897. Perth members will gather at 10.30am at St Matthew's, Guildford on Saturday 25 March to celebrate and give thanks for God's blessings on the work of Mothers' Union. A BYO lunch and speaker will follow, and anyone interested in the work of Mothers' Union is warmly invited to join us.

To farewell our Chaplain, Bishop Jeremy James, on his departure to the wide-open spaces of the Diocese of Willochra, MU members presented him with some traditional



headwear – a shady Akubra hat. We think he looks very much at home in it, and pray that he will quickly feel as comfortable among the people and places of Willochra.

Nor'West Postcard



JOCELYN ROSS OAM

A big welcome to our Diocese's Eighth Bishop! Darrell and Elizabeth Parker are now in their home in Geraldton and starting to come to grips with a Diocese which is the largest as far as land mass is concerned in the world. The Bishop was installed on Wednesday, 15 February, in Holy Cross Cathedral in a wonderful service, complete with a three trumpet fanfare! Our clergy from the top of the Kimberley through to Dongara - south and Mullewa - east attended, visitors came from Armidale, Sydney, Newcastle, Brisbane, Adelaide, Bunbury and Perth and Diocesan support groups from Bush Church Aid Society, Church Missionary Society and the Evangelical Fellowship of Anglican Communion were here. A special guest was Judith Nichols, mother of Elizabeth Parker, herself our Bishop's wife from 1992-2002.



Daniel Faricy, Kununurra Minister commented 'It was great to welcome and support our new Bishop, Darrell Parker, as he knocked on the Cathedral door and was welcomed to his chair of leadership over God's people. His sermon encouraged me and he made it clear as a diocese we are going keep proclaiming the good news of Jesus'. Karratha's Senior Minister, Frank Nicol said; 'Coming to the Bishop's installation was not only a great moment of celebration for our diocese but a blessing as we were able to sit under the gospel leadership and preaching of our new bishop for the first time'.

Karratha Anglican Church Kids Church has a new name! Solid Rock Kids is their Sunday program helping the children and youth love Jesus and live for Him. All kids are welcome so they are being invited to bring their friends.

Vale to Nance Jones of Duncraig Parish, a much-loved Perth Mothers Union member of over 70 years. In 1979 she moved with her husband to live in Port Hedland and immediately established a branch of MU there. Once a Branch was established above the 26th parallel, it was necessary to have one Diocesan Council meeting in the north west every year, the first being held in Carnarvon in October 1980. Sadly, when the Jones left Port Hedland in 1982 the Branch found it hard to continue, and closed in 1984.

This year with COVID on the back burner, Bishop Gary Nelson, our Registrar, Khim Harris and The Revd Daniel Faricy, (Kununurra Parish) are planning in May to visit our partner Diocese, Karamoja in north-eastern Uganda, for Biblical teaching and training. This link was established in 2010, the centenary of our Diocese. They will then continue to Gafcon IV which is being held in Kigali, Rwanda, from 17-21 April this year.

Dampier Mission to Seafarers' Chaplain Steve Combe is one of two chaplains from Australia who was chosen to attend the AHOY week long training and immersion course in Manila, Philippines. Steve says, 'The seafarers that I spoke to were rapt that I was going to their home country to learn about what life is like for them'.



***'May the Lord direct your hearts to the love of God and the steadfastness of Christ.'* - 2 Thessalonians 3: 5**

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

Bunbury Bulletin

THE VEN GEOFFREY CHADWICK *Archdeacon*

Lent: Desert Rain



You may recall that in 2018 there were record rains on Uluru (Ayres Rock) in January. Luckily Gabby (my wife) and I were there at the time and experienced our own drenching in the desert whilst hiking through the mysterious valley of Kata Tjuta (The Olgas). We had gone a short 'red centre experience' holiday and were looking forward to all that would mean. Little did we know that it would become a 'green-centre' experience. In the midst of all the normal 'red centre experiences you would expect, the highlight came

when we experience first-hand drenching rain at Kata Tjuta. Storm clouds, mist and rain rolled in over us as we ascended the hiking track between the great mounds. Suddenly we found ourselves surrounded by hundreds of waterfalls cascading down the thirsty canyon walls. For a short moment we wondered if we might get caught in a serious flood, but the beauty overtook us as the ancient water courses began to drain the water away safely. These were more than springs in the desert, but torrents of hope to the thirsty land. Drenched, we were, not only by water, but by an overwhelming sense of awe.



This, I think, could be a metaphor for Lent.

For some of us, recent times may have been a bit like the harsh red-centre of our land. But then again, maybe you've had a few graces come your way as well. Little patches of green in an otherwise barren landscape. Maybe you've been drenched by a sudden yet unexpected sense of God's overwhelming grace to you. Desert rain, to keep you nourished in the thing we call life. Whatever the case, year after year the season of Lent invites us to persevere through the many aspects of our lives. Whether they be 'red centres' or 'drenching drains.' Lent invites contemplation.

And so, we are reminded of Jesus' own 'red-centre' experience. Taken into the wilderness for forty days of temptation. Wilderness yes, but not totally abandoned. Wild beasts and angels would be there as his graces, as his points of perseverance.

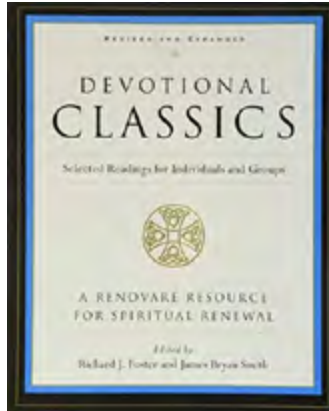
I hope you had the opportunity to engage in the ancient Ash Wednesday ritual of being anointed with ash. During that ritual we are reminded that we are 'dust and to dust we shall return'. Not as some fascination with morbidity, but to remind us that life is worth living and what we do matters. And here's a thought- as we have survived the desert before we might have a few clues for those who've never been there and are experiencing it for the first time.



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

In the time of Lent, I find it helpful to examine my Christian discipleship practice with an examination through Richard J Foster and James Bryan Smith *Devotional Classics: A Renovaré Resource for Spiritual Renewal (Revised 2005)*

Richard Foster and James Smith identified six great traditions of focus within the Christian life of faith. The Latin word *renovaré* means 'to make new'. Foster and Smith have chosen *renovaré* to express Christian disciples' effort to renew the Church of Jesus Christ through all of the Church's multifaceted traditions of expression.



Foster and Smith have located six great traditions that equip the Church with its mission to the world. The first tradition examined is the Contemplative life with a focus on the prayer-filled life and attention to loving God. Then follows selected classic texts on the Contemplative life, from the writers Thomas Merton, Julian of Norwich, Henri Nouwen, George Buttrick, Evelyn Underhill, Frank Laubach, John Baillie, and Martin Luther. Following each classic author's text, a selected Bible passage is related to the classic text, reflection questions to connect the classic text to your life experience, suggested exercises for engagement, a reflection by Foster, and listed resources for engaging further with the classic author.

The layout of the first tradition continues through the other five traditions identified by Foster and Smith. The second tradition is the Virtuous life with its focus on holiness. The life of discipleship as one that cultivates holy habits from the motivation of God's love.

The third tradition is the Spirit-Empowered life with a focus on the Holy Spirit, who comes alongside us to animate and empower our efforts through a deep sense of the immediacy of the Spirit, urging us to surrender to God's will and ways.

The Compassionate life of the social justice tradition is fourth with gathering people who seek the transformation of people, institutions, and societies through combining suffering love with courageous action, through liberation from oppression.

Fifthly is the Word-Centred life with an emphasis on the centrality of Scripture and the importance of evangelism. The important devotional habit of daily reading of the Bible, followed by prayer and then passing on to others what has been found in the biblical passage.

Lastly, the Sacramental life focuses on the Incarnational life employing the material world to make the spiritual life real. We participate in the physical sacraments of the Church and live as God's people on earth, eliminating material and spiritual dichotomies.

Foster and Smith offer a valuable Lenten discipleship resource. Here are fifty-two classic writers from Christian denominations, from 297 with Athanasius to Kathleen Norris in 1947.

Further, this is a resource for me to engage with the writer's expressed reflected experience of their Christian life as I ponder where it connects with and informs my life. In my reflection on a writer, I may discover an unease and disconnect from their position, as their experience in their context may not necessarily align with mine.

For me, Foster and Smith's greatest gift of this rich resource is the amazing reminder of the richness of God's many ways and how they complement the Church's mission to the world.

I locate the tradition that fits my personality and background and can be further resourced in that tradition's giftedness.

I am also reminded of the need for complementary appreciation. I am challenged to engage with the traditions of the Church's

discipleship that I have neglected. I grow in gratitude for fellow Christians who express their tradition in action.



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

We'd love for churches in the Diocese of Perth to sign up for **JAAL**, which gives access to a full suite of resources, from invitations and promotions to sermons and kids' programs, right through to equipping teams to connect with new people and a special seven day devotional in the lead up to Easter.

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Our Rich Liturgical Heritage - The call to worship

THE RT REVD DR PETER BRAIN



Expectations are always important for most aspects of our lives. They are never more so when we come to church. With the demise of Morning and Evening Prayer we risk bringing expectations when we come to church that may dishonour God and diminish us.

The AAPB (1975) abridgement of the memorable BCP's *Dearly beloved brethren...* is well worth our attention. Following a wonderful selection of Old and New Testament texts, reminders of our sinfulness and God's desire to restore the repentant, we have, what many consider to be an exhortation without equal in conciseness and clarity. It runs:

Dear friends, the Scriptures urge us to acknowledge our many sins, and not to conceal them in the presence of God our heavenly Father, but to confess them with a penitent and obedient heart, so that we may be forgiven through his boundless goodness and mercy.

We ought always humbly to admit our sins before God, but chiefly when we meet together to give thanks for the benefits we have received at his hands, to offer the praise that is due to him, to hear his most holy word, and to ask what is necessary for the body as well as the soul.

Therefore, let us draw near to the throne of our gracious God, and say together: the general confession.

This realism delivers us from despair and doubt on one hand, and arrogance and familiarity on the other. *The throne of our gracious God* will keep us from both. From the former, because God has provided the means of grace through the death of his dear Son, and from the latter, because this gift can never be earned, merited or deserved, but can only be received *humbly* by those who *admit* their sins and come with a *penitent and obedient heart*.

God's grace is never cheap. It was costly to our Father in heaven and to his Son on the Cross, who

bore our sin and its penalty. And grace received is demanding of us. We are to be constantly repentant. Which is far more demanding than mere regret or remorse. The penitent heart will be a broken heart, which under the influence of the Holy Spirit, becomes a re-directed heart, seeking thorough reformation. This is prayed for in the general confession:

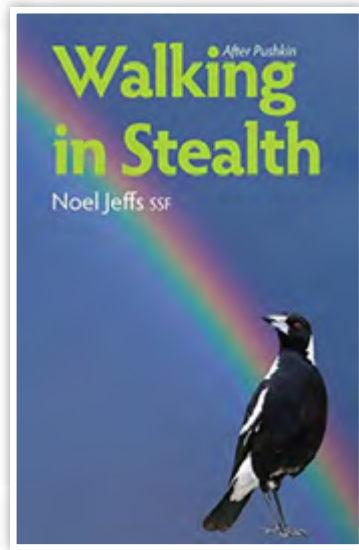
And grant, merciful Father, for his sake, that we may live a Godly and obedient life, to the glory of your holy name and in the petition in the absolution or declaration of forgiveness: Therefore let us ask him to grant us true repentance, and his Holy Spirit, that we may now please him, and that the rest of our life may be pure and holy...

With this expectation, we are far more likely to honour God, grow in obedience and be an encouragement to each other than if we come carelessly, to be entertained or flattered. Nothing transforms and delights our hearts and minds like *thankfulness, praise, openness to God's word*, read and expounded, and prayer for *what is necessary for the body and the soul* (our own and others). These worthy expectations will help us intentionally engage with God and each other, as we worship.

It has often been observed that our denomination has low expectations of its members. Whether that is true or not others must decide. But this exhortation certainly lifts the bar in such a way as to encourage us to be seriously dedicated to our gracious God. And why wouldn't we want to be, to the One who graciously gave his all for us at Calvary?



REVIEWED BY THE REVD TED WITHAM tssf



Walking in Stealth: after Pushkin

Noel Jeffs SSF

Penrith NSW, Moshpit Publishing 2022

37 pages, paperback

\$25 online

My first pass at reading Brother Noel Jeff's second book of poetry, *Walking in Stealth*, left me bewildered. I could see the beautiful edifice of the poems, but I felt I was on the outside walking around looking for a way in.

These are complex and mysterious poems. Many are in sonnet-like forms, with rhymes that surprise and an attention to musicality, both in the sounds of words and the overall effect of the poems. They are best appreciated read aloud.

Writing in the *New Yorker* about the 19th Century symbolist French poet Stéphane Mallarmé, Alex Ross said, 'After only a few lines of Mallarmé, you are engulfed in fine mist, and terror sets in.' I had a similar sense of being pushed off balance by Noel Jeff's 18 poems.

These poems 'were [Noel's] morning meditations as the sun rose over [his] right shoulder and dawned the day...' The way into the poems, I am finding, is to stand in imagination next to the poet and look at the dawn with him. The different elements of the morning – the sky, especially, and 'the grace of birds', 'the creating moon' don't exactly come into focus, but they float around in the beauty of the words creating an abstract painting.

As these images come into view, the concerns of the poet bubble to the surface of the words: awe before the opening sky, contrasts between the simple beauty of a 'limpid lake' and 'spokes of noise' (22), the constraints of the human body, the paradox of the beauty and the destructive power of the sun. (31) Physical desire is 'Crotches burning' which 'spin this top in a world' (30). There are no final answers, just abstract shapes, beautiful Rorschach blots. It's probably no coincidence that Brother Noel

trained as a psychotherapist.

A reader could hunt through these poems simply for arresting images: 'my own ram's horn to make a shawm' (18) takes me straight to Psalms and the Jewish shofar. 'try perfume lathering' (13) mixes delight into the two senses of smell and touch.

I found hints of the Franciscan Dun Scotus's theology of the 'Word'. Each creature, Scotus taught, is a little 'Word' opening itself to the viewer and telling its story of the Creator. Each word in the poems likewise opens into a celebration of the Creator. Noel Jeff's vocation as an Anglican Franciscan friar is at home in this Creation Theology.

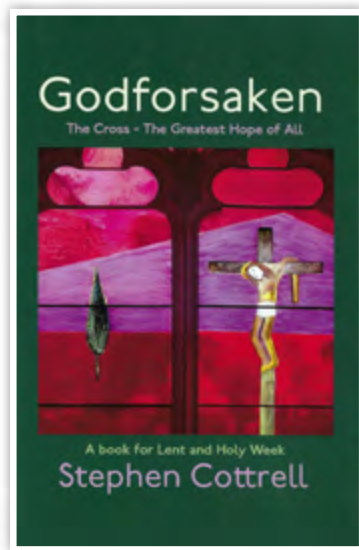
Ultimately, however, Brother Noel's delight is in words, their beauty and how the meaning of words shape-shifts.

It was said of Mallarmé that the challenge was not to translate his French poetry into English; what was needed was a translation into French! You could say the same for these poems; they would be impossible to translate into English! And yet, they deserve time, opening yourself as readers to the play of meaning, the gambol of musical words, and finding an ineffable effect on you, drawing you back into the words.

I know too little about Pushkin to understand the link with Pushkin, but Noel Jeff's poems can be enjoyed without knowing the connections. The reader simply needs time to find a way in. They are beautiful on the inside as on the out.



REVIEWED BY SHIRLEY CLAUGHTON



Godforsaken The Cross-the Greatest Hope of All A book for Lent and Holy Week

The Archbishop of York's Lent book 2023
RRP approx. \$38.00

This meditative book focuses on Jesus' last words from the Cross 'Eloi, Eloi, lema sabachthani'. Strange words which would have been spoken in Aramaic, and need to be translated as best as can be; 'words whose depth we will seek to plumb in this book, even though we will never get to the bottom of them: 'My God, my God, why have you forsaken me'.

Stephen Cottrell concludes that the preferred English translation of Sabathani is generally 'forsaken' rather than abandoned or deserted, as it is more than just being alone. St Mark puts these words on Jesus' lips and therefore these are 'the words we must wrestle with'.

The New Testament, having been written in Greek, says Cottrell, creates some interesting challenges for translation and interpretation'. Most biblical students and clergy study the New Testament in Greek, and Cottrell says 'even if they have only a slender grasp of the language' the student quickly discovers all the challenges, opportunities and pitfalls that are involved in translation.

At an Australian theological college some years ago, the New Testament lecturer was Indian. All the students in his class spoke Greek very well, but with a strong Indian accent! When their class was incorporated into a stream within the local University, they instantly grasped one of the challenges of translation!

'We don't know whether Jesus himself spoke Greek- he might have done, because it was a 'get-by' language in much of the Roman empire' but he would have spoken Aramaic, in a form that doesn't really exist today. Cottrell gives a bizarre example of how Mel Gibson's 'salaciously gory film of the life of Christ' had 'Jesus speaking Aramaic throughout - with a subtitled English translation.'

While there are only a handful of recorded words spoken in Aramaic (Ephphatha - 'be opened' Mark 7:34) and use of Hosanna, Marantha, and Rabboni, the best known are Jesus' words from the cross, and many of us who have been to Holy Week services through the years, can say these words confidently and meaningfully in what is likely the original Aramaic.

This reflective book, in seven chapters, searches through these words and helps the reader to learn more about Jesus, to uncover the message of the New Testament and discover more about the Psalms.

Cottrell suggest reading Psalm 22 and reflecting on the idea that Jesus would have known the Psalms, probably many of them by heart. In the Bible itself 'there are usually printed notes in small italics indicating how the Psalms were sung within the worship of the temple and later the synagogue.' Psalm 4 is 'with stringed instruments', Psalm 5 is 'with the flutes'. In using the Psalms we are 'participating in a vast tradition of prayer and praise that joins our voices to countless missions of Christian and Jewish voices going back through the centuries. **And it is impossible to outdo the Psalms.'**

Throughout, personal stories capture the imagination and encourage the reader to think through the themes of each chapter. The book was written over many years, and was completed during the years of the Pandemic which brought on the feelings of abandonment and anxiety that countless people throughout the world experienced at this time.

Heaps of stories of personal experiences and memories are recounted, many of them

heartwarming such as the little girl who was late coming home from school. Her mother was very anxious and then the girl appears: 'the mother sweeps her into her arms ... where have you been, didn't you know how worried I would be? Well, says the little girl, 'I was coming home from school and I passed a woman carrying an enormous, beautiful vase ... she tripped on a paving stone ... the vase fell from her hands and broke into a thousand pieces'. 'Oh, says the mother, is that why you are late? Did you stop to help her pick up the pieces? No, says the little girl, I stopped to help her cry.'

He recounts a significant story of Terry Waite who spent five long and lonely years in solitary confinement and how he reflected on pieces of music which gave him 'the harmony I needed, and was taken out of my captivity'.

The book is neatly arranged in its seven Chapters, and useful for a personal reading for Lent, or as the author encourages us, as a group study. The questions at the end of each chapter are useful in either context.

Watch Stephen Cottrell himself talk about the book. Search "Stephen Cottrell Godforsaken" on YouTube.com, or watch the video [here](#).



The beautifully produced hard cover edition is available in bookstores at about \$38.00 and is also available on kindle and an e-book.

St Johns Books has several hard cover copies available (books@stjohnsbooks.com.au).

ANNE WILSON tssf Archivist

To Keep or Not to Keep – That is the ‘perennial’ question

One of the hardest things for many of us to decide about our treasured possessions is what we need to keep and what we don't need to keep. Even more stressful are questions that arise from downsizing, moving house or deciding what to do with the precious possessions of a loved parent.

These questions usually concern lack of storage space, cost of storage space, time required to find new homes for, or sell items, and the sentiment that is attached to an object.

We usually come up with criteria, which helps us focus our decision making. Two common criteria are the condition of an object and its possible usefulness to someone else.

In the Diocesan Archives we have a policy which guides what records to keep.

We have a policy (Diocesan Council Policy 43) which describes the Archives as *“The records that have been appraised as having permanent value to the community or the Church. This term is also used to describe the facility that houses the records”*.

One of the main tasks of the Archivist is to carefully describe those records and objects that have permanent value to the community so that they continue to be available as evidence of decision making or significant activities. The other important task is to assess which items should **not** be in the Archives.

We assess items of objects based on the provenance or the origin and history of an object to determine if it relates strongly to the Perth Diocese. Devotees of the enduring television show, Antiques Roadshow, will be very familiar with the questions asked of owners about the provenance of an object. In some cases, quite humble objects are given a very high monetary value because the provenance can be established. Other important questions concern uniqueness and condition.

Recently I have had to make decisions about each of the bibles you can see below, which are examples of the large bibles which became popular in the 19th century. They were often used to record births, deaths and marriages. You may have one in your family.



However, just because it is a large old bible, doesn't earn it precious storage space in the Archives. Try your hand at assessing the significance of each of them. What would you do?

- Bible One is in poor condition. It has no inscriptions, no family name and no dates.
- Bible Two is in fair condition. It has an original inscription of a husband to his wife on their marriage dated 1873. There are no names to identify the newly married couple.
- Bible Three is in fair condition. There is no original inscription, but a later inscription establishes provenance for two generations. There are very few genealogical details. The date is c1890. It was donated to an Anglican organisation.

I leave you to reflect on what criteria you use to determine what is significant in your personal or family collections.

Ordination of Deacons

Thursday 23 February 2023, St George's Cathedral



AROUND THE PROVINCE

New Bishop for the Diocese of North West Australia

The Diocese of North West Australia has a new Bishop, The Rt Revd Darrell Parker, who was installed as its Eighth Bishop in Geraldton Anglican Cathedral on 15 February 2023.

People from all over Australia packed the church to welcome Darrell and his wife, Elizabeth, including The Rt Revd Kate Wilmot representing the Archbishop of Perth, The Most Revd Kay Goldsworthy AO. The Bishop of Bunbury, The Rt Rev Dr Ian Coutts, flew himself to Geraldton and back to be part of the special service. The Most Revd Michael Morrissey, Roman Catholic Bishop of Geraldton, was also in attendance.

In his first sermon to his new flock, Bishop Darrell revealed his gospel heart, warning believers not to drift but to stick fervently to the main game.

He pressed home the message from Mark 2 that our greatest need is to have our sins forgiven.

'Jesus' primary mission was not easing human suffering and pain. His mission was to provide for forgiveness of sins through his atoning sinless sacrificial death and resurrection in the place of sinners like me.

Our mission is to preach, declare and live out that salvation that He alone could win.

Jesus is our only way home. Our only way of making sense of this life and being ready to meet our maker in the next. For in him alone is the forgiveness of sins.'

Bishop Darrell exhorted people to live a life worthy of the gospel so the church could point the world to God's goodness and love.

'We want to be a good news story to the world. We want to be a blessing to our world. We want to reflect the goodness of our maker to want people to come to our Maker because of what people see in the church.'

Bishop Darrell and Elizabeth came to the North West after 25 years in the Diocese of Armidale in New South Wales, most recently as Senior Minister at St Paul's Tamworth. He grew up on the land and has a passion for serving Jesus in

regional Australia. The Parkers already have a connection to the North West as Elizabeth's father was Bishop Tony Nichols, the Fifth Bishop of North West Australia. They have four adult children who live in Eastern Australia.

Bishop Darrell encouraged believers to courageously live out their faith, reminding the world of God's good plan for human relationships, leading the way in providing for the poor and needy, and advocating for good government, among other things.

We should be on about those things with great vigour because we desperately want the world to benefit from living God's ways. The church must point the world to God's goodness and love.

Evangelism must be the engine that drives our ministry train. Jesus is our only way home, our only way of making sense of this life and being ready to meet our maker in the next. For in him alone is the forgiveness of sins.'

Following the service a lavish reception was held at St George's Bluff Point. The Venerable Michael Baines, Archdeacon of the Kimberley and MC, introduced Bishop Kate who welcomed the Parkers on the behalf of the Diocese of Perth; The Revd Marc Dale on behalf of the Evangelical Fellowship in the Anglican Communion, The Revd Eion Simmonds had a witty gift from the Diocesan clergy, and Mrs Jenny Jamieson gave a presentation on behalf of the laity. It was a glory to God evening!



Administrator Paul Spackman hands Bishop Darrell his pastoral staff



The Dean, Archdeacons Michael Baines, Paul Spackman and Simon Roberts with the Bishop



Bishop Darrell preaches from the pulpit



Birdseye view of the congregation



Trumpeters at the service



Produce presented to the Bishop from the Kimberley, the Pilbara, and the Mid West



The Dean's wife presenting a gift to welcome Elizabeth Parker, the Bishop's wife

Installation of The Rt Revd Jeremy James tssf as the Eighth Bishop of Willochra

Saturday 25 February 2023, Port Pirie SA



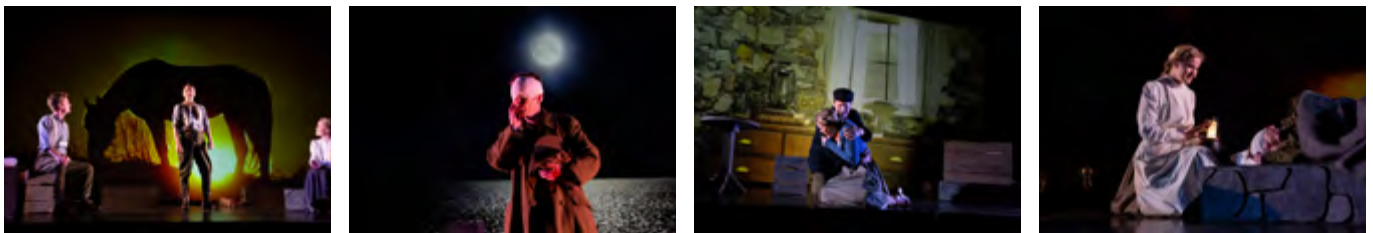
ANTHONY HOWES

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



A very high proportion of our artists are known for their sense of community: witness the fund-raisers for causes like assisting the people of Ukraine, the annual Cathedral production for our homeless, and the list goes on.

THEATRE 180 has established itself as a 'company' which 'belongs' - aiding, and assisting the WA community, both with providing employment for WA resident thespians, musicians and technicians, and contributing to the canon of works inspired by the amazing stories borne of our history and heritage. For me, this contribution to the WA play catalogue is achieved by productions which entertain and provoke thought, in equal measure, but without lecturing. They have also presented some of the best of 'international' theatre, pioneered a stage and screen combination, made continuing country tours and overseen the creation of new theatre spaces (as in the Burt Hall at the Cathedral). No, I do not overpraise **THEATRE 180**; merely state that they actually 'do' what is needed in a theatre company - reflect that community - on stage with the tales they tell, complemented by the stories of the world outside our borders, past and present. They make us laugh, as well as cry: which they achieve by the utter professionalism they express in their art-form.



Scenes from *The Lighthouse Girl Saga* (from left): Isaac Diamond, Nick Maclaine, Sienna Cate; Isaac Diamond; Nick Maclaine and Sienna Cate; Sienna Cate and Isaac Diamond. Photography by Mike Hemmings.

Proof of all this? Late last month, **THEATRE 180** saw an outstanding new production premiere in the Albany Entertainment Centre with its stage/screen productions, *The Lighthouse Girl Saga* by Jenny Davis and Helen Turner. Every performance received a standing ovation. Busselton sees the production next. I asked Jenny Davis, whose annual scripts performed in the Cathedral to aid the homeless, in particular, have earned her high praise, about writing for **THEATRE 180**. This was her reply:

*Writing for our new genre CineStage is exciting; marrying as it does stage and screen, I have found that I have an extra dimension to consider - not only providing ideas for the screen content, but also taking care that the focus is always on the actors where it should be, with the screen supporting and adding to the drama on stage rather than overpowering it. In the case of *The Lighthouse Girl Saga* we are responsible to the author of the four books, Dianne Wolfer, and to her reading audience who love the stories. We must ensure that the plot is clear, the characters engaging, the dialogue vital and the ambience of the books intact. The integrity of the work is everything. At the start of a project we ask two questions: firstly, 'Why are we telling this story at this point in time?' Once we have our answer then that is our True North and guides the entire project. The second question is, 'How do we tell it in the most engaging way?' The content of the stories provide the inspiration for the way they are presented. CineStage shows require epic tales that take us to different places and big events, that really utilise the screen, and by that means we can stage shows that would be difficult for theatre productions. So, this is an exciting time and way to tell West Australian stories. Along with our other smaller projects that require a more intimate*

setting, we believe **THEATRE 180** and CineStage, touring even to remote corners of WA and beyond, fulfils our charter of taking live theatre to everyone, everywhere.

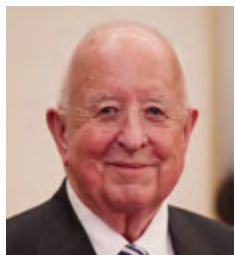
And that last statement is what Artistic Director, Stuart Halusz, has confirmed to the Messenger in telling us of some immediate forthcoming productions. **AB Facey's A Fortunate Life** plays some fourteen country centres, beginning in Darkan on 14 March and ending in Varley on 28 March (contact **Circuit-west** for other towns and bookings) and then plays at Windsor Lunar Palace Cinemas, Nedlands, from 6-14 May. Stuart says that the epic production which tells the story of the sinking of HMAS SYDNEY II by the German raider Kormoran in November 1941, will be presented 17 July-13 August, on a regional tour, and in the city. Stuart says: If you didn't get to see **HMAS SYDNEY: Lost & Found**, first season, now is a perfect time to plan for a country trip! Or, if you live in and around Perth, then you can catch it at one of the outer metro venues in Gosnells or Rockingham, or at the Windsor Luna Palace Cinema in Nedlands.



AB Facey's A Fortunate Life (from left): Michael Abercromby, Benj D'Addario, Rebecca Davis; Rebecca Davis Michael Abercromby. Photography by Stewart Thorpe.



Sydney II: Lost and Found (from left): Myles Pollard; Tom O'Sullivan and Morgan Dukes. Photography by Stewart Thorpe.



Sam Walsh AO - Patron and Chair of THEATRE 180

Leanne Walsh - Patron and Secretary of THEATRE 180

Stuart also told me of some significant news for the Company, which underlines all the positives I have mentioned in this column. From the time of the Company's genesis as Agelink Theatre many years ago, and then into its expansion to **THEATRE 180**, it has been in the hands of an intelligent and capable board of management. This continues with the announcement of two outstanding people as Chair and Secretary - **Sam Walsh AO** and **Leanne Walsh** respectively. Stuart says: *Sam and Leanne have made an enormous impact as*

THEATRE 180's Patrons and each bring a wealth of experience, passion and joyful love of the arts and the artists who create it. We are honoured to now welcome them to our board as we enter one of the busiest times the company has known.

Sam is Chair of the Perth Diocesan Trustees and held and holds senior board positions in many WA and national and international arts entities, including, formerly, The Royal Opera House, London and Chair of The Australia Council and Black Swan State Theatre Company. **Sam Walsh:** *I have admired THEATRE 180's ground-breaking and innovative work for quite some time and am keen to support and add value to a dynamic new force in the Theatre Arts.*

Leanne is currently co-patron of Voyces/The Choral Collective, and WASO Orchestral Chair Sponsor. She has been a committee member of the St George's Cathedral Arts Foundation and the Australian Women's Club in London. **Leanne Walsh:** *Having watched the company's growth from its inception, to where it is today, I am truly honoured to be joining the incredible THEATRE 180 team - a theatre company giving us inspiring stories, performed with empathy and passion, using wonderful local talent, and showing us the importance of live theatre.*

With the very finest creative team, and the administrative and organizational skills of this dynamic Company, **THEATRE 180** truly embodies a theatrical enterprise of exceptional quality; one of which Western Australians can be justly proud.

Appointments

The Revd Grahame Bowland	Assistant Curate, Armadale, and Digital Mission Project Officer	24.02.23
The Revd Mark Davis	Chaplain, St Mark's Anglican Community School	24.02.23
The Revd Lloyd D'Souza	Chaplain, Amana Living	24.02.23
The Revd Dr Noah Mbano	Assistant Curate, St George's Cathedral	24.02.23

Locum Tenens

The Revd Clive McCallum	Lakelands	01.02.23-30.07.23
The Revd Sebastiana Pienaar	Locum Cathedral Pastor	01.02.23-31.05.23

Permission to Officiate

The Revd Canon Joanne Baynes		28.02.23
The Revd David Williams		15.02.23-31.05.23

Retirements

The Revd Lyn Harwood		30.06.23
The Revd David Lord		16.09.23

Resignations

The Revd Lyn Harwood	Senior Anglican Prison Chaplain	30.06.23
The Revd Graeme Middlewick	Priest-in-Charge, Lockridge-Eden Hill	24.05.23
The Revd David Lord	Rector, Warnbro	16.09.23
The Revd Andy Pearce	Rector, Rockingham-Safety Bay	23.05.23





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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.

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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

Sunday 5 March	5.00pm	Choral Evensong for St David of Wales
Sunday 12 March	5.00pm	Multifaith Observance for Commonwealth Day
Friday 17 March	4.00pm	Evening Prayer for St Patrick's Day
Sunday 19 March	10.00am	Fourth Sunday in Lent – Mothering Sunday with Simnel Cake blessing

SPIRITUALITY SERIES

Enrolments to spirituality@perthcathedral.org or phone 9325 5766

Wednesday 8 March 9.30am-2.00pm
For the Good of the City presented by *Richard Offen, former Executive Director of Heritage Perth*
 (Entry \$15 includes lunch)

Wednesday 22 March 9.30am-12.30pm
Presenting the Passion without blaming the Jews - Part 1
 presented by *Dr Mary Marshall and Mr Trevor Creewel, Members of the Council of Christians and Jews*
 (Entry \$10)

EDUCATION

Lent Course - The Call of God in the Old Testament
The Revd Dr Sue Boorer

Saturday 4, 11, 18 and 25 March
 Commencing with worship at 8.00am then refreshments, finishing by 10.00am
 For more information and to book a place, please email info@perthcathedral.org

