



MESSENGER



*Return to the Lord, your God, for he is gracious and merciful,
slow to anger, and abounding in steadfast love. - Joel 2:13*

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FEATURE

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**Religious
discrimination
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FEATURE

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In this season of Lent,
when we bring our brokenness
to the God of mercy,
we pray for all places marred
by war and natural disaster.
Lord, have mercy.



COVER IMAGE: Photo from a walking track.



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.

Repentance for Lent



THE VERY REVD DR JOHN SHEPHERD AM *Dean Emeritus*

Ash Wednesday and Lent are upon us. Originally a time for catechumenes to prepare for baptism at Easter, it is now a time for us all to examine our consciences, weigh ourselves in the balance and align ourselves more thoroughly with the new life to be celebrated at Easter.

At the heart of this time of reflection is repentance. This is important. It is required of us. *'Repent and believe in the gospel'*, the writer of the book we know as Mark has Jesus say (1:15). The twelve were sent out *'proclaiming the need for repentance'* (6:12). In Luke's account of Pentecost Peter says *'Repent, and be baptised'* (Acts 2:38).

The primary meaning of the word 'repentance' is 'change of mind'. Sorrow and regret might well be implicit, but it's the sense of a change of direction which is dominant.

So we could say that the gospel is something that makes us change our minds. First, about ourselves. And it's total. After all, what could be more total than to accept that the last will be first and the first last (Matthew 20:16)? Or *'blessed are you who are poor, for yours is the kingdom of God'* (Luke 6:20)? Or *'happy are those who endure trial'* (James 1:12)? This isn't just a

swerve off the well-beaten track. It's the full 180 degrees.

But changing our mind also involves changing our mind about God. The gospel is an invitation to think about God in a way that's totally opposite to how we usually think about him.

The non-gospel way of thinking about God is that he is great, powerful and holy and therefore to be afraid of. His greatness, power and holiness are all geared up to stamp out evil, and so God is the enemy of sinners. On this view of God, the only hope for our survival would be by some change that would make us acceptable to God. This might work if we could change from being a sinner into not being a sinner. Stop sinning, and we'll be OK. But let's face it, is it really possible to stop sinning? Right now I'm thinking this will turn out to be a really

good article, and bingo, there's the sin of pride.

It's also possible to say that God's wrath can be deflected by meritorious mechanisms that would atone for sin: prayer, fasting, almsgiving. We could even give martyrdom a try.

An older form of this view was that God had provided the means for sin to be taken away through the sacrifice of animals. The sinner could come into communion with God through the offering of sacrifices prescribed in the Law, particularly on the annual Day of Atonement (Leviticus 16). The author of Hebrews (9:13 ff) interprets the death of Jesus this way.

But isn't it simpler and less convoluted to say that God isn't against sinners, but for them? And that his greatness and power aren't sledgehammers poised to destroy, but ways in which he can extend his love?

And that whenever God is thought of as the enemy of sinners, that is not the gospel.

Our authority for saying this? Jesus. He eats and drinks with tax-gatherers and sinners. He searches for the lost sheep. He forgives a man let down through a roof. He perseveres with disciples who continually let him down.

The gospel invites us to repent, that is, to change our mind. This involves us in changing our mind about God. Totally. God doesn't have to be placated by good works or sacrifices. Or by anything. Because he's not in need of placating.

He is already for us.

GETTING READY FOR LENT

Here are some helpful resources to get you thinking about your Lenten journey in 2022

Anglican Board of Mission

'Repairing the Breach' Lenten Study 2022 examines what it means to be people of healing in a broken world:

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

Anglican Overseas Aid

Online and downloadable Lenten reflections:

anglicanoverseasaid.org.au/news-and-resources/bible-studies-and-reflections/

Church Missionary Society

'Lament for Lent' offer resources to help the church to lament in the face of increasing unrest and uncertainty:

churchmissionsociety.org/our-stories/lament-for-lent/

Common Grace

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

www.commongrace.org.au/lent

Loyola Press

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

www.loyolapress.com/catholic-resources/liturgical-year/lent/

Lenten Reading

An extensive list of Lent books

spckpublishing.co.uk/bible-studies-and-group-resources/lent?product_list_limit=100

Women Priests Have Real Presence



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

In March 1992, the internet was in its infancy, live-streaming had not been imagined, and international phone calls were prohibitively expensive. I was a deacon from Melbourne, studying feminist theology in Berkeley, California. I knew the Perth women were due to be ordained as priests on the feast of Saints Perpetua, Felicity and their companions. I desperately hoped that the service would go ahead. We had been devastated by the last-minute cancellation of the Canberra women's ordination in February.

Despite more last-minute challenges, Perth did go ahead. Australia had its first women priests. In due course, a friend sent me a video cassette (remember those?) with a recording of the service. It didn't work on American video players, so I paid for it to be translated into a format that would let me see the historic event. The vision was grainy and the sound was poor, but there were those priests: some staunch, long-serving Perth women in ministry, and one good friend from Melbourne days, who is now our Archbishop.

Other women were ordained during that year around the country. There was quite a list of women in many dioceses who had been serving as deaconesses for decades, or as stipendiary lay ministers, and as deacons since 1986. In 1993, during a visit home to Melbourne, I was ordained to the priesthood, too, in the parish where I had served my second curacy.

All of us heaved a sigh of relief. Finally, we could stand where we and the Church believed we were called to stand: at the Holy Table, presiding at the Eucharist; baptising, blessing, absolving. For years we had been preaching, conducting services of the Word, serving as

chaplains, teachers, scholars, pastors and in all the other roles the Church had sometimes grudgingly, sometimes creatively, found for us to fill. At last, we were where we belonged.

The fact that women have now been priests for 30 years has made a big difference to the church.

Now, women's life experiences are not only in the pews, in op shops, caring agencies and school classrooms. Now, women's life experiences are in the sanctuary and the pulpit as well. Those life experiences include biological, physical realities like pregnancy and birth, menstruation and menopause. The priestly, supposedly "spiritual" zones of worship have survived the advent of women's bodies, and in fact have flourished.

Theologically, this has been a blessing. We are all more down-to-earth than we used to be, with less of that old, false dichotomy separating the physical from the spiritual.

Women in the priesthood, ministering the body and blood of Christ to the Body of Christ in all its members, have enriched embodied faith for all of us.

Women experience life as daughters and sisters, mothers, aunties, grandmothers, workers, leaders, employees, bosses. Growing up female in Australia, as well as in all the other countries and cultures now represented among Australian women priests, we have been socialised differently to our male contemporaries. So women priests have analysed, challenged and changed the assumptions about femininity and masculinity that society and the church used to take for granted.

Women priests also contribute to the much wider range of skills and perspectives being brought to the table of planning and finding resources for mission these days. In the corporate world, at board level, it has been proven again and again that gender diversity, with other kinds of diversity, significantly improves a company's bottom line. Anglican women priests add huge value to the conversations at diocesan councils and synods, on the boards of schools, aged care, welfare and advocacy bodies, and of course in parish ministry.

Ordained women can tell similar stories to the ones we are, sadly, still hearing from women in Parliament, business and industry about the many ways women are still silenced, ignored, belittled, or harassed in the course of our work. But we persevere in bringing our resources to the table, our ideas and imagination to the church's planning and direction-setting, and our determination to getting the work of the Gospel done.

Thirty years ago, we rehearsed Biblical verses like Galatians 3.28, where Paul declares that through baptism there is no longer male and female, but you are all one in Christ Jesus; and Peter's sermon at Pentecost, with the quote from Joel asserting that your sons and your daughters will prophesy. We were inspired by Mary Magdalene, first apostle of the resurrection, and Martha, that feisty theologian who named Jesus as the Messiah, the one coming into the world. I made badges announcing that "women priests have real presence."

Thirty years later, in Perth, we no longer need to debate whether women priests might save the church (we can't), or wreck the church (we won't). We save considerable energy by simply recognising women's full and equal spiritual authority, alongside our brothers.

The energy we save, we can put into working together in mission, proud of our diversity, confident that in Christ there are no more barriers of culture, race, language, history or gender. The Holy Spirit calls all of us to work together, not just with respect, but with celebration; not with mere acceptance, but with wholehearted delight.

Women priests have analysed, challenged and changed the assumptions about femininity and masculinity that society and the church used to take for granted.



Religious discrimination is too important to sit in the 'too hard' basket



THE MOST REVD KAY GOLDSWORTHY AO *Archbishop*

It is said you should never talk about religion or politics in polite company, because views are held so deeply and passionately that they can ruin the best of family dinners or other polite gatherings.

So should we be surprised that the Australian Government's attempts to introduce a Religious Discrimination Bill ended in metaphorical tears? Possibly not. What might be more surprising, and more than a little confusing, is how a piece of legislation can have the support of both major parties and still fail.

This was by no means a perfect piece of legislation, as Chair of the Public Affairs Commission of the Anglican Church, Dr Carolyn Tan, explains in this edition of *The Messenger*. But there are gaps in the laws protecting people from religious discrimination in this country. Well-framed legislative protections could be an enormous power for good.

At face value, protecting people from discrimination on the basis of religion – as we have protected people from discrimination on the basis of matters such as race, age, sex and disability – would seem a no-brainer, especially in a country that has significant religious diversity.

So why was it so difficult to draft and pass legislation that united the community in delivering that protection?

The idea of the Bill was reasonably simple: to ensure all people of faith are protected from discrimination in employment, education and provision of goods, services and other areas of public life, on the basis of their religious belief and activity. Australian people of faith surely deserve that. All faiths. All people.

Whether or not there were flaws in the proposed legislation from the start, the surgery performed on this Bill was not about healing our community. Instead, it served only to make it unrecognisable as any kind of mechanism that would genuinely protect people of faith.

This proposed legislation, and the public discourse surrounding it, lost its way. It became caught up with the ongoing challenge our whole society (including Christian communities) faces in grappling with issues of sexual identity,

especially among vulnerable young people. How could legislation that would allow religion and faith to be a legitimised weapon to be used against children or staff in schools be Australia's response to a need for protection against religious discrimination?

There is a major international study from Bar-Ilan University's Jonathan Fox¹ that says religious discrimination is real, and is on the rise, including in an increasingly secular Australian community as well as many other countries around the world.

That study published in 2020 shows we need to shine a spotlight on vulnerable faith-based groups in this country, including Jews and Muslims for whom religious discrimination is a disturbing reality. In terms of social discrimination (as opposed to Government discrimination), that might be mean discrimination in employment, being harassed on public transport, threats of violence, and actual violence and harassment.

With the Religious Discrimination Bill relegated to the 'too hard' basket and no Human Rights Charter in Australia, where is the protection for these and other vulnerable groups, particularly in states without their own laws?

A critical element of the definition of discrimination is the notion of unjust or unfair treatment of different categories of people. It reflects many of the core values people of faith and faith-based organisations often espouse: integrity, justice, courage, dignity, kindness. Those words and values were lost in this draft legislation's journey.

I sincerely believe that Anglican schools, caring Agencies and organisations will continue to treat all students or members of their community justly, fairly and with kindness.

I also hope that common sense prevails in other matters, such as employment practices. One of the protections faith groups wanted was the right to employ people who shared the same worldview. There's nothing new about

that inside or outside of religion. As one person put it in recent discussion, 'You don't generally find political parties employing members of the opposition party in key roles – or any role'.

There is an opportunity now to focus on more critical issues of religious discrimination in our country. There is an opportunity to regroup and reframe legislation that will deliver protections that unite, rather than divide us, and deliver the protections due to people of all faiths.

In the meantime, we who are Christians can reflect on our historical privilege, even as it fades within Australian society. We are already aware of the suspicion with which Christianity is sometimes met in the community, and the rapidly changing attitudes from various social groups to the message of the gospel.

We can and must strive to act and speak with the colour and grace of Jesus Christ, both as individuals and in our Anglican organisations and institutions. How does our serving, our mission, our ministry in Jesus' name need to be shaped and reshaped in this time of rapid change? Whatever the details of our programs, our ministry as followers of Jesus remains serving generously in our society, caring lovingly for people when they find themselves at the edges, and telling Jesus' stories of freedom and abundant life for everyone. We ourselves are witnesses of God's mercy deeper than the ocean, God's amazing love broader than we can say and the infinite grace which has brought us home to him.

We are putting no obstacle in anyone's way, so that no fault may be found with our ministry, but as servants of God we have commended ourselves in every way; with great endurance
2 Corinthians 6:3-4a

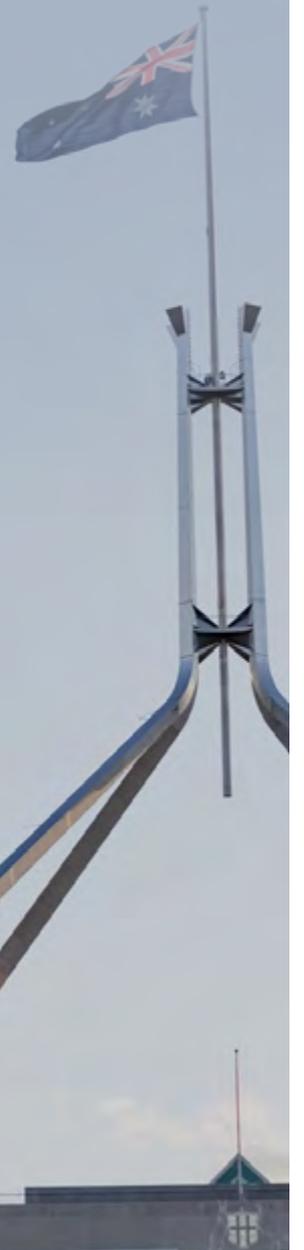
¹ Jonathan Fox, Bar-Ilan University Israel, *Thou Shalt have No Other Gods Before Me: Why Governments Discriminate Against Minorities*, Cambridge University Press (February 2020)

Religious Discrimination Bills: A view from the Public Affairs Commission

CAROLYN TAN *Chair of the Public Affairs Commission*

The Public Affairs Commission of the national Anglican Church (PAC) recently made written and oral submissions on the Religious Discrimination and associated Bills tabled by the Prime Minister in November 2021. While we supported legislation to prohibit discrimination religion, we could not support the particular form of the main Bill.

Why was the Bill needed? There are gaps in the laws protecting people from religious discrimination, especially in some states. Comprehensive human rights legislation would be a more logical way to protect and balance all the various human rights and responsibilities. Australia does not have a human rights charter, so the Commission supported religious discrimination law to fill the gap.



In Australia, minority religious groups, especially Muslims, still experience frightening hostility. There is also indirect discrimination that hurts people whose days of rest, religious obligations or clothing are different from the majority.

Religious discrimination laws would be an important message to such groups that they are valued members of our community, and that their rights matter.

The PAC supported the principle of religious discrimination legislation that would work as a protecting 'shield' and not an attacking 'sword'. The problem was that the particular Bill went beyond this, to privilege religious views ahead of other human rights.

Much of the debate in Parliament centered on a section designed to protect statements of religious belief from other anti-discrimination legislation, as long as the statements are not malicious, threatening, intimidating, harassing or inciting hatred or violence. The problem was, less extreme statements of religious belief might still breach other anti-discrimination laws, and could be hurtfully humiliating, insulting and denigrating to others. The PAC argued that statements of belief did not need to override other people's rights not to be discriminated against. Our reasoning was that greater harm will be experienced by the person being discriminated against, whereas the person who wants to make a statement of belief could witness to their faith in a non-discriminatory way. We can simply engage with respect for the dignity of others.

How far can religious institutions, for doctrinal reasons, discriminate against students or staff? The proposed Bill entrenched the ability of

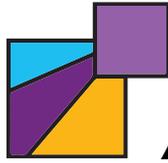
religious schools to expel students and dismiss staff on the grounds of their religious beliefs (including beliefs about sexuality and gender identity). The PAC opposed this for students and most staff. It would be too severe a punishment if people changed their religious views, which would not be uncommon, especially amongst students.

Much of the fuss in Parliament was over the amendments to the existing *Sex Discrimination Act*, which currently allows religious schools to expel students or dismiss staff on the grounds of their sexuality if this is in accordance with their doctrines or beliefs. To get the religious discrimination laws across the line, the government included, as part of the package, changes to the *Sex Discrimination Act* to prevent students from being discriminated against, but only on the grounds of their sexuality.

Five Government MPs crossed the floor to pass a further amendment to protect transgender students too. This led to the government shelving the Bills for the time being. Sadly, preserving the right to discriminate against transgender students seemed more important to the government than prohibiting religious discrimination.

What Australia needs is a bi-partisan approach to protecting all human rights, or at least all rights to be free from discrimination. We need to build a society that takes care to ensure people are not marginalised or mistreated for who they are.

This is best handled in a coordinated manner, in which the needs for dignity and care for all are respected, and no rights are privileged over others.



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Women And Ministerial Priesthood

30 Years On In The Providence Of God



THE MOST REVD DR PETER CARNLEY AC *Former Archbishop of Perth*

When I see the figures that suggest that it is still something of a hand-wringing struggle to get women into the Australian Parliament and on to the Boards of Australian businesses, I marvel that what happened did in fact actually happen when women were admitted to ministerial priesthood in the Anglican Diocese of Perth in 1992. Perhaps, on the basis of any purely human reckoning, it was actually against all odds at the time.

Today it seems remarkably normal to encounter women in ordained ministry. Even so, gender parity is still a long way off. Though we are about to move into the second generation since the first ordinations of 30 years ago, in the Diocese of Perth only 25% of ordained clergy are women. Certainly, it cannot be said that women have moved into the ranks of the clergy in numbers that have bumped men to the margins, even though fears of a 'feminist takeover' fed into the noisy rhetoric of those opposed to the very possibility and may have initially triggered some anxiety.

In fact, this figure is not far behind that relating to women in business leadership and in politics. It is said that about a third of Australia's 200 biggest companies still have less than 30% female representation on their Boards. And though the percentage of female directorships has apparently risen to around 34% from around 32% since January 2021, women actually held six fewer seats on the Boards of companies in the S&P/ASX 200 Index in November 2021 compared to the previous month. So a slip backwards. Furthermore,



there are in fact only 124 companies in the benchmark above the key threshold of 30% female board membership. That was down one from 125 in October.

Clearly, we are not experiencing an exponential boom in the upward trend of numbers when it comes to the fortune of women at the top of Australia's business world. The numbers of those in ministerial priesthood are even more modest.

A similar situation seems to prevail in the Australian political world. Following the 2016 Australian federal election there were 73 women members of both Houses of the Australian Parliament, representing 32% of all seats in the Senate and House of Representatives – as it turns out, roughly the same percentage as found on Boards of Australian businesses. According to Parliamentary Library figures, as at 2 December 2020, this had risen to 37.9 per cent of Commonwealth parliamentarians, though by far the biggest number are in the Senate, where 51.3% of Senators are women. However, the percentage of Members of the House of Representatives who are women remains roughly the same – still only 31.1% of the House.

Fortunately, we do not have to engage in affirmative action, as in the business or political world, to increase female representation in any of the three Orders of the Church's ministry. We do not face the task of having to struggle to correct an apparent gender imbalance, for the obvious reason that those entering ordained ministry do so solely because they become convinced of God's insistent call to pursue this as their vocation. The Church's role is to discern and then to confirm this. Clearly, the numbers game may be left to God and God's Providential ordering.

That does not mean that it was not a struggle to get over the line 30 years ago. Given that, after the issue started to be formally studied from 1968 onwards, the Australian Church fairly quickly became convinced that the theological and biblical arguments that had been raised against the admission of women to ministerial priesthood were not valid, this was soon formally and publicly declared by its General

Synod. Also, there were in fact already numbers of women deacons whose calling to ministerial priesthood was being discerned and confirmed when judged by the very same criteria normally brought to the question of whether a male person was being called to ordination. Even so, it was nevertheless a considerable struggle to overcome the legal obstacles that inhibited positive action.

Once again, I have a sense that God's Providence played a role in this struggle. When on the day before the scheduled ordination of the first brave women on 7 March 1992 we were in the Supreme Court of Western Australia to fight an injunction that would have prevented it, the Judge appointed to hear the case, Mr. Justice Kerry White, happened to be a Roman Catholic. I guess an Anglican might have disqualified him or herself. In any event, when those seeking to prevent the ordination argued that an injunction was justified because otherwise the proposed newly ordained women priests would be occupying Anglican Church properties illegally, I was able to point out from the witness box that they were already legally occupying Church properties as Deacons. 'But, they will cease to be Deacons by becoming Priests!' was the opposing lawyer's strident reply.

At that point, out of the corner of my eye, I could see Mr. Justice Kerry White gently nodding approval when I pointed out that in the Church Catholic Holy Orders are cumulative: 'Once a deacon, always a deacon.' A Deacon does not cease to be a Deacon by becoming a Priest, for the Deacon's defining ministry as a servant continues to inform the fundamental nature of priestly ministry (and episcopal ministry as well!). It is not all about headship; it is about service. Mr. Justice Kerry White clearly understood such matters. Thankfully, his appointment to hear the case appeared to me to be Providential. And the rest is history.

We can all happily allow the future of women in ministry to play out in the good purposes of the Providence of God.

Lent



THE REVd SARAH STAPLETON *Curate*

Lent is a wonderful time to stop and take stock, to look carefully over the fabric of our lives and check for places that might need mending or extra care. I am looking forward to doing this literally, with the cathedral robes. Just as we did last year, a wonderful group of menders will gather in the Burt Hall to mend and press, clean and hem. This practice of preparing for Easter gives us fellowship and community time, and I look forward to seeing my sewing friends again.

It is a great privilege, to be allowed to show our care and appreciation for the choir and servers by 'sprucing up' their robes in time for Easter. It is a Lenten practice I hope to repeat wherever I minister. I wonder if it might be a tradition that other parishes undertake also?

For the more cerebral, there are plenty of good Lenten studies to undertake: This year our Pastor Rae is leading a study following the Archbishop of Canterbury's chosen book for Lent, called *Embracing Justice*. It is written by the Reverend Dr Isabelle Hamley and the study will begin in early March (more details available on the Cathedral [website](#)).

In my Lenten practice, in the 'sprucing up' of the Cathedral server and choir robes I am expressing my appreciation for the people who wear the robes, and the people who worship at cathedral, as well as God, the focus of our worship. I want them all to feel loved and honoured. I hope this Lent we might find this sort of energy – love and care – for ourselves.

Whilst we are contemplating and preparing for Easter, whether it be prayer or work, I wonder if we might allow the divine love and care of God to do God's work in our lives: to examine, mend, clean and restore us. Perhaps we might make this part of our Lenten tradition too.

30th Anniversary of the first ordination of women to the priesthood

THE REVD SARAH STAPLETON *Curate*

As the 30th Anniversary of the first ordination of women to the priesthood at St George's Cathedral approaches, I realise I have much to be thankful for.

Answering God's call has been one of the most rewarding, joyful, and terrifying things I have done in my life. One of the main reasons I felt confident to express my call to the priesthood, was that there were priests of all kinds surrounding me and encouraging me along the way.

The Body of Christ values the entirety of its members, and supporting women in ordained ministry reflects good balance and inclusivity for the church.

Because we recognise that every person bears the image of God, it is important for the world to see the full range of God's people, in all types of roles and ministries in the church. As we walk alongside people in the rigours of daily life, the God we need most often need is the hospitality giver, feeding and caring for our needs; the mother hen, gathering people under her wings; God as Wisdom, protecting and watching over us; and God as comforter, hearing our cries and healing our hurts. These traditionally feminine images are not bound to the ministry of women priests, but most certainly the honouring of women's ministry honours these images of God. I am glad to belong to a church that honours and reflects God in all God's glory.

As the world changes and develops, I hope to see a church that allows priests to reflect the feminine images of God in themselves and their ministries regardless of their gender or gender identity.

One day I hope to see the Anglican Church in its entirety, value the feminine images of God, and the many images that transcend our traditional ideas of gender; as much as it values the masculine.

As we move closer to the kingdom of God, where there is no division between slave and free, male and female, I will joyfully and enthusiastically encourage women to see God in their lives and bodies, and to follow the call that God has set before them (just as was done for me). And to every woman who was ordained before me (and especially the first ones!) I want to say 'thank you!' Thank you for making the way easier for me. Thank you for inspiring me to leadership and showing me how to answer God's call on my life with strength and dignity. I give thanks to God for you every day.



30th Anniversary of Ordination of Women as Priests

THE REVD BRETT GIBSON *Priest-in-Charge, Parish of Canning*



In the Gospel according to John (16:12) Jesus gives an enigmatic statement: *'I still have many things to say to you, but you cannot bear them now'*.

Did the incarnated eternal Christ have an eye to future events when his faithful disciples, gifted and empowered by the Holy Spirit, would include both men and women formally set apart for ordained ministry? I like to think so.

Lowering resistances to, and then responding faithfully and boldly to the leading of the Spirit in equality in ministry back in 1992 was significant, to say the least – but others can speak to the historic importance and the daily realities of continuing challenges which have come with that.

I write from a current experience and looking forward point of view – I would say that as this anniversary is marked, I think of what it means in terms of my one-year-old daughter. As she grows, she will have only experienced the Diocese in Perth already shaped by a legacy of decades of faithful ministry by women. Should God have a call on her own life for ordained ministry – I can have every hope that she will be discerned and assessed based on the fruits

which the Spirit brings to bear in her life, like any other candidate should be, regardless of biological sex.

I think of this anniversary also in terms of my three-year-old son, who, like his sister, will have grown up with the influence of ordained women, including a great-Aunt, a Godmother, and those who are friends and mentors to his Dad.

On this anniversary – I think of my kids and all those in the next generation whose journeys on this life - in this 'vale of soul making' - will be blessed, absolved, nurtured, pastored, shepherded, taught, loved, and exhorted towards offering their own gifts for the kingdom of our Lord, by a representative diversity of the beloved sons and daughters whom God has called into ordained ministry.

May God continue to bless the women in, and being formed for, ordained ministry in the church, as they have and are a blessing to the body of Christ.

Birthday blessings

STEPHANIE BUCKLAND *Chief Executive Officer*



We celebrate a lot of birthdays at Amana Living, as you can imagine. Every single one of them is special, whether it's a client's 60th or a resident's 100th birthday.

But in December we had the privilege of helping one of WA's oldest citizens mark a significant milestone. Liliane Lamarque turned 105, surrounded by five generations of family and Amana Living staff at Peter Arney Home in Salter Point where she calls home.

Liliane has enjoyed a full life. She shares Christ's birthday, born on Christmas Day in 1916 in Ashford, Kent. She married Ernest Sadler in 1937, with whom she had three children – Janet, Diane and Ian. Her family has since grown to include seven grandchildren, 14 great-grandchildren and eight great-great-grandchildren.

Among the joy, Liliane has experienced hardship. She was born during World War I, lived through the Spanish flu pandemic, and raised a family during the World War II, all while looking after a 15th century inn while her husband was away in the Army. Sadly, she lost Ernest in 1964 after 27 years of marriage but found love again when she met her second husband, Robert Lamarque.

Liliane's also shown great courage and a sense of adventure. In 1969, Liliane's daughter Diane migrated to Australia and, after spending time between the two countries, Liliane decided to move permanently to our shores. She migrated in 1976 at the age of 60 to join the rest of her family who had also relocated by this time.

When Liliane first arrived in Perth, she lived with Diane until she bought a flat in Armadale. At the age of 73, Liliane moved into a retirement



village in Bull Creek where she received home care services from Amana Living. It was our great privilege to support Liliane to remain living at home until, at the age of 100, Liliane decided it was time to move into residential aged care. She has lived at Peter Arney Home in Salter Point ever since.

To this day, Liliane continues to make all her own decisions and we are humbled by her continued trust in us to support and care for her. The Bible says, "For through wisdom your days will be many, and years will be added to your life" (Proverbs 9:11). Liliane has seen more than most of us will ever know, growing wise through contributing to world that has evolved at a faster rate than in any other century.

While Liliane's life has been remarkable, I have an important reason for sharing her story with you. Liliane is the human face of aged care. Our industry is not built on fleeting transactions, it's built on trust, understanding, respect and deep knowing. We are blessed to know hundreds of West Australians, like Liliane, who grant us the honour of being a part of their lives.

Connect



THE REVD PETER LAURENCE OAM *Chief Executive Officer*

William Horman, the headmaster of both Eton and Winchester Colleges in the UK, authored in Latin a book of pithy wise sayings titled *Vulgaria*, published in 1519. One of the many aphorisms was '*Mater artium necessitas*', '*Necessity is the mother of invention*'.

The proverb appeared in the ancient Greek philosopher Plato's work *Republic* some 1,800 years earlier, although doubts exist as to whether these words better reflect the translator than Plato himself. Now where have I heard that before?

Necessity is the mother of invention has new life and energy in 2022, as we navigate COVID-19 here in Western Australia. For two years, we've adapted to the various strains. Now the Omicron wave is bringing challenges to WA as we open borders and reconnect with the rest of Australia and the world.

Life is about connections. We cannot live disconnected from family and friends, trading partners, work colleagues or our fellow church and school communities for long.

Some of the people significantly impacted by the pandemic have been international students and those who educate, house and care for them. *Anglican Schools Commission International* has oversight of international students for our schools. When borders closed in March 2020, the pipeline of students dried-up.



Across Australia we saw universities lose tens of thousands of students, and dozens language schools and other tertiary colleges close.

Necessity is the mother of invention. Rather than bemoan the loss of students through closed borders, ASC International pivoted to a fully online learning program.

For the past two years, dozens of students in countries across the world, from South East Asia and the Middle East to the African subcontinent, have been learning English and completing their Years 7 to 10 studies through remote learning each day.

Using the Western Australian curriculum, international students were undertaking subjects such as Mathematics and English, Science and Humanities from their homes overseas.

Learning from home was part of life for school students across Australia and the world in 2020 and 2021, but only for a few weeks here in WA. When we reflected on the learnings of this period, and the two years of international students connecting with us online to complete their studies, we asked the question..."Why can't we offer an online curriculum to any student in

a school to complete part of their ATAR studies (Years 11 and 12) and graduate with a Western Australian Certificate of Education?" And so, **ASC Connect** was born.

Created by our Director of International Programs Amanda Fritz and Director of Teaching and Learning Penelope Russell, ASC Connect is a program offered to students in all ASC schools and beyond to complete subjects online (either on the timetable grid or out of school hours). This is ideally suited to students who may not find the subject they wish to study in their own school, or that it clashes with another one they wish to choose. Some students may be away from Western Australia for a period of time or may be experiencing 'school avoidance' or 'school refusal'. They may have a physical or mental illness which precludes them from being on campus. ASC Connect connects them to the classroom, curriculum and friends, even when they cannot be in the same physical room.

Without the challenges of the past two years, ASC Connect would not have eventuated. Today, we celebrate an initiative that brings together students from different schools, backgrounds, cultures and countries to learn. Learning to connect in new and imaginative ways is a good and worthwhile outcome from the disconnection of closed borders. Yes, necessity is the mother of invention.



Going Without

PHILIPPA BOLDY *Director Services*



For many, Lent is a traditional time of fasting or giving up something and preparing and remembering Jesus' life in the lead up to Easter. At this time of Lent, many of us are focusing on what we are giving up; it may be a time of fasting or giving up just one small thing such as chocolate or alcohol, or even watching TV.

Pondering your Lenten sacrifices, you might find yourself more aware of the luxuries in your life. As we consider our sacrifices for Lent, it's timely to consider those in our community who are going without – and not by choice.

Each year, Anglicare WA supports

more than 14,000

Western Australians to alleviate poverty

more than 2,000

People who are without stable housing

more than 3,000

Who have been displaced due to family and domestic violence

Every month, up to 900 Western Australians call our Emergency Relief and Food Access Service for financial assistance.

Those who are in poverty will frequently describe what it is they are doing without, in order to survive;

- avoiding paying utility bills to prioritise food and rent,
- parents skipping meals so their children might eat,
- paying mobile phone costs to maintain their connection with family and friends and services, instead of buying fresh food
- with eviction looming, many will pay the car registration before rent, just in case living in their car becomes their last resort.



Sincerely,
THANK YOU

We have been blessed by the support from so many of you.

We are truly grateful to all of you that have donated, volunteered, sponsored, or decided to leave a gift in your Will to us. We will continue our work supporting the vulnerable with you alongside of us.

▶ **Interested in helping us?** 9263 2091 or www.anglicarewa.org.au/get-involved

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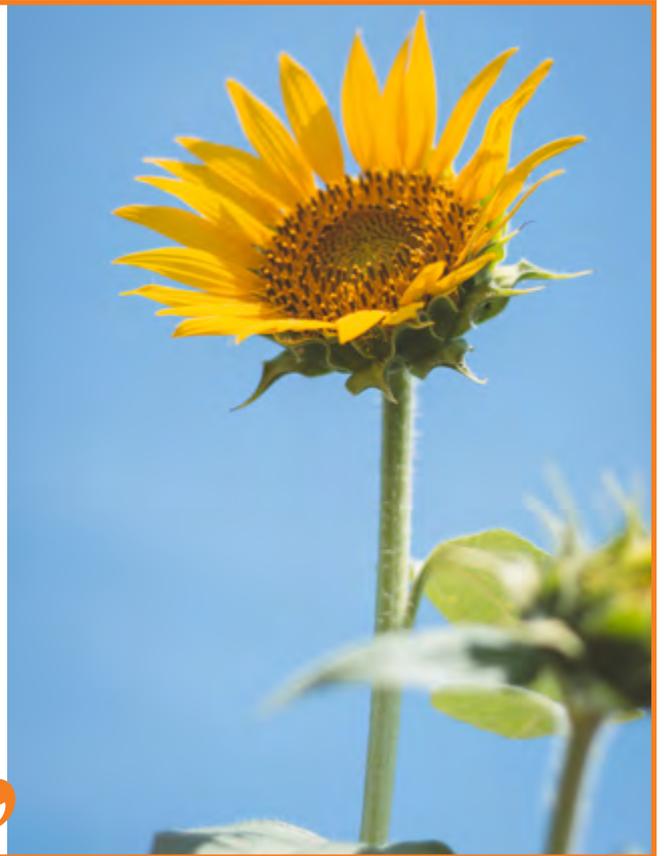
In a recent survey of our clients, they told us:

"I lost the feeling of hopelessness and began to look at my situation in detail and realistically for the first time."

"[I had] Someone who cared, did not judge, who listened and who had knowledge, logic and skills to help me. I was stuck and this service helped me to move forward."

"Assistance [I received] with removing debt from a DV [domestic violence] relationship has allowed me to secure a mortgage and housing stability for myself and my children. Using this service has changed my life and I cannot recommend the financial counsellor more highly."

”



Poverty in the form of complex debt will often be the catalyst for many to seek out Anglicare WA’s free Financial Counselling programs. The support and assistance of a financial counsellor is life-changing for many who are trapped in cycles of debt.

Poverty in our country is shockingly avoidable, directly related to our social and economic inequality and unequal distribution of our plentiful resources. An illustration of this issue occurred when the rate of Centrelink Job Seeker payments was temporarily raised when Covid first hit Australia. This change found many Centrelink recipients able to pay their bills, purchase school supplies and eat wholesome

food for the first time in many years, and demand for food and financial assistance dropped.

Jesus was plain-speaking in his challenge to us about poverty when he said “For I was hungry, and you gave me something to eat; I was thirsty, and you gave me something to drink; I was a stranger, and you invited me in; naked, and you clothed me; I was sick, and you visited me; I was in prison, and you came to me” (Matthew 25:35-36).

Christians are called to confront poverty in our communities and to take practical steps to alleviate it. I encourage you to find out more about the role you can play in rising to this challenge.

Testing times, transformation, total commitment

There are some great lessons to be drawn from the origins of the Lenten season – Jesus' 40 days in the desert – and in the Lenten traditions that have developed in the centuries since.



From a Parkerville Children and Youth Care perspective, there are plenty we see played out in our work every day – and we're starting here with a 'top 5'.

1 Sometimes, being away from your past environment or your regular environment is what you need to focus on doing important work on yourself.

At Parkerville, we're all about reconnecting families. Sometimes that's not possible, or it's not possible in the immediate or short-term. When alcohol or drugs, violence or neglect – or a combination of all of those – have fractured a family to the point of brokenness, our teams can step in and provide a safe, secure environment where the focus is on the child. And the healing can begin.

2 Forty days can seem like a long time, but the need to be prepared is constant.

Forty days can be a long time when you're putting yourself under immense pressure, really working on yourself, and having your personal fortitude and integrity tested by all sorts of external factors.

While it can be the kick-start you need, the need to be prepared is constant – especially in a world where every child and young person is different, and you never quite know what new challenge will emerge on any given day. So that can mean 'topping up' on time-outs and regularly testing yourself to ensure your determined core remains strong. It's important to get away for a bit sometimes; find some quiet; reflect and regroup. We're very conscious

of that at Parkerville – whether it's the children and young people for whom the first couple of months are often the most intense and challenging on their pathway to a new way of living; or whether it's our team members who give themselves totally to the work they do, and need to make sure they are aware of what nurturing they need personally, in order to maintain the intensity working with children and young people demands.

3 Forty days can also be a very short time.

Just ask our team who care for children in a residential setting over a period of up to two years. The children who come to us may have suffered sexual abuse, family and domestic violence, emotional abuse and neglect. They may have undiagnosed foetal alcohol syndrome, ADHD or post-traumatic stress disorder, and may have no experience of living in a stable, loving home.

Two years is a short time, but the good news is that there is invariably some good healing and positive movement. In the Parkerville homes, they are encouraged to go to school, keep a routine, learn sleep hygiene, and eat well. They have access to support services – psychologists and paediatricians – and we do all we can to ensure a child can feel safe and secure. Only then can they relax into healthier behaviours and start to build trust and connections.

4 Being challenged might not be comfortable, but it can be well worthwhile.

No-one likes being tested, challenged or put under pressure. But stepping out of your comfort zone or stretching beyond what you thought possible can be immensely rewarding and pay enormous dividends. At Parkerville, we never cease to be amazed and inspired by the courage and resilience of the children and young people with whom we work. Seeing a young child learn to trust again; watching a high school student who had been written off as a 'failure' head off to school every day and come back with great results; walking beside a young mum as she learns new parenting skills – it's all

the result of courageous people stepping a long way out of their comfort zone to achieve goals they never thought possible. The hard work pays off.

5 It's wonderful when a period of grief, gives way to celebration.

Lent is a six-week season of sacrifice or grieving that ends with the celebration of Easter. Apparently, it's known in some religions as a season of 'bright sadness'. That's a wonderful concept that resonates at Parkerville where a period of grieving past familiarities and even past relationships (as flawed as they may have been) slowly gives way to new habits, new behaviours and new relationships. Nothing gives us greater pleasure than working with children and one or both of their parents to repair and heal broken connections; to bring new health and vitality to damaged relationships. There are inevitably tears and frustrations along the way, but when those give way to new opportunities and a new life for any family, it's truly a cause for celebration.

Lent is also a time of alms giving, and at Parkerville Children and Youth Care, we rely not only on Government and institutional funding, but on the generous support of philanthropists and donors.

Thank you to all our funders and supporters.

If you'd like to become a first-time Parkerville Children and Youth Care supporter, or donate again, please visit us and find out just where your support will really count at parkerville.org.au

Mental health in a COVID-changed world



SAMANTHA DRURY *Chief Executive Officer*

Throughout the COVID-19 pandemic, many of us have made sacrifices as we helped to slow the spread of the virus and protect ourselves, our loved ones and the broader community as best we could.

We have missed seeing friends and family, traveling interstate and overseas and special events have been impacted.

These sacrifices were made by us all to benefit us all as we dealt with a public health threat that was (and is) unprecedented in most of our lifetimes. In many ways, it was sacrifice, sense of community and selflessness that assisted with WA being one of the safest places in the world throughout 2020 and 2021 as COVID-19 wreaked havoc across the globe.

With the pandemic not yet over, sacrifice and selflessness will continue to be required from all of us in some way, shape or form as we 'learn to live with' COVID-19 in WA.

For many people, mental health was an ongoing concern as we dealt with spontaneous lockdowns, health implications, travel bans and an inability to see our loved ones in person. For some in the community, the reality of WA learning to live with the virus is a cause of great anxiety after two years of relatively low case numbers and almost no community transmission. It is likely that this transition will, similarly, impact the mental health of some in our community – particularly those most vulnerable to severe illness.

At St Bart's, mental health and wellness is a key consideration to how we deliver our services for some of our community's most vulnerable.

We take a trauma and recovery informed and person-centred approach to how we work with consumers to help them get back on their feet, often working with them to address a range of long-term mental health challenges and empower them to chart a course for a better future. At all times, our consumers know our staff are by their side on their recovery journey and that there is hope.

As we approach Lent – a time of reflection for many – why not reflect on how the pandemic has impacted your or a loved one's mental health and commit to taking positive steps to ensure ongoing mental wellness for both yourself and those around you. Talking about your feelings or even making small changes to diet, exercise and leisure time and community participation can make all the difference.



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

Our Rich Liturgical Heritage



THE RT REVD DR PETER BRAIN

Almighty God, we confess that we have no power of ourselves to help ourselves: keep us outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities that may happen to the body, and from all evil thoughts that may assault and hurt the soul; through Jesus Christ our Lord. Amen (AAPB Lent 3/BCP Lent 2).

In this Collect we come before Almighty God as helpless penitents confident in his promises, and above all, in our Saviour's role as our gracious Mediator. It is the prayer of the person who knows that their heart, though in tune with God through repentance and faith in Christ, is nevertheless prone to wander away from the God we love.

Driving due west into the sun the other day from Dingo to Emerald, I noticed the windscreen was blurry and difficult to see through. When I turned north the same windscreen was perfectly clear! This is what happens to us as believers.

The more we follow our Lord, the more we love him, the more we obey him, yet the more we are aware of, indeed ashamed, of our sins.

We turn away from him and we become complacent to our sins. Satan wants us to take our sins lightly. God loves us too much to let us continue to do so. He corrects us through the Bible, the Holy Spirit and our liturgies.

The last thing God wants us to do however, is to give in to our despair and the accusations of the Evil one, who will do his best to make us

either give up following our Lord or give in to our sin and justify ourselves when we fail. God's purposes are far better than this as our Collect sets before us.

When we pray we always come humbly through Jesus Christ our Lord. This means that we are relying on the merits of Jesus, his perfect life and atoning death on the Cross, rather than upon ourselves.

Here is the amazing grace of God to us in Christ, that once accepted by us personally brings us into fellowship with God as his adopted and deeply loved children.

We are always reliant upon this mercy and never fall into the trap which Satan is keen to nurture in us, that our subsequent obedience and service become grounds for our acceptance and confidence.

Rather we ask God to *keep us outwardly in our bodies and inwardly in our souls since we have no power of ourselves to help ourselves*. Far from being offended by this down to earth home truth, the believer will humbly embrace it. Not only because it rings true with our experience, but because it becomes the necessary and joyous route to growth and joy from God the Holy Spirit.

All of us who have been saved by the grace of God through Christ resonate with this prayer since

our hearts desire is to grow in Christlikeness. To follow our Saviour's example and display the family likeness not only brings us the greatest delights but enhances our corporate life and testimony.

Our Father's method is to transform through our minds as: *defend us ... from all evil thoughts that may assault and hurt the soul* reminds us.

Whatever form of Lenten discipline we engage in, it must be grounded in God's grace to us in Christ and permeate our minds, hearts and souls. This will keep us from the dangers of formalism and the to-be-seen-ism, so roundly condemned by our Lord (Matthew 6:1-17). And in so doing, by allowing the Spirit, through the Scriptures (Hebrews 4:12-16), to do God's surgical work of cutting out our sin we will be transformed from within. Then we will enjoy the comfort of life lived in fellowship with our gracious Saviour (Hebrews 4:14-16) even when he makes us uncomfortable with our sin.

This is always for our good since we are invited to come confidently into God's presence through Jesus, who by his death assures us of a gracious welcome at his Father's throne, and through his sinless life, help and understanding in our weakness.



God-Talk: Decluttering

THE REVD DR ELIZABETH J SMITH AM

Mission Priest, Parish of The Goldfields



Over the decades, little Anglican churches of the ghost towns of the Goldfields closed their doors and sent their service registers and their small brass flower vases to the place that used to be their Cathedral: St John's Kalgoorlie.

St John's, despite peeling paint, cracking walls and flaking plaster, has kept its doors open. The parish office is almost dust-proof. The kitchen still hosts occasional Friday night pizza. The meeting room is moderately comfortable for about five months of the year, too hot or too cold the rest of the time.

Due to ceiling damage, we no longer use the parish hall. But at the back of the hall is a dark, padlocked cupboard, running the width of the building. Recently, a churchwarden and I have braved the dark, the dust and the spiders for several episodes of serious decluttering.

We begin with four tubs: one bin for genuine rubbish, one tub for recyclables, several plastic crates for op shop donations, and a final box for precious things that need to go to Diocesan Archives.

Decluttering involves a lot of decision-making. What is saleable?

What is historically significant? What do you do with 200 copies of a 1970s parish history? Why was all that crumbling Oasis flower-arranging foam allowed to accumulate? How big a skip will we need to dispose of all the ragged, rusty vinyl-and-steel 1940s chairs? Who might want a 1960s glass and formica display cabinet?

In the back of other cupboards we found an antique meat slicer, enough salt and pepper shakers to season a multitude, and a lot of crockery, most of it lamentably chipped.



Churchwarden Tina is a great decluttering companion. She knows what will transfer easily to the shelves at the Salvos' or the Women's Refuge op shop. She is ruthless about broken, cracked or wildly outmoded items that are so far gone they're not even retro. Sometimes we refer a tricky decision to Parish Council.

There is something spiritually significant about cleaning out the cupboards and making all those decisions, not alone but as part of a team. We are sending re-usable items to good homes. We are getting rid of what can't be repaired or repurposed. We are dealing with the physical backlog of years of anxious ecclesiastical hoarding, of decisions postponed in grief over church closures.

We are making room for a future, and for change. We don't know when St John's church building may be restored, but we want to be ready for it, with no last-minute panic to empty the store-rooms of the paraphernalia of 120 years.

Lent is a time for individuals to do some spiritual decluttering. I will treasure some important memories, committing them to my spiritual archives. I will toss out some thoughts and habits that are broken beyond repair. A friend or a spiritual director will help me discern what to keep and what to let go of. I will make room for change, for the Spirit's restoration of my heart and mind.

Kids and Climate Science



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

I asked a small group of parish teenagers recently what they know about various social and environmental issues, from racism and refugees to mental health and climate change.

Top of the list of topics they know about, and care about, was care for the environment.

'If we don't fix global warming, the planet is going to be in big trouble.'

They learn about it in school, they hear about it in the media, and they are convinced. They want action, so that the planet they inherit will be in better shape than our current policies and practices threatens to leave it in.

The teenagers were also able to articulate that this is a theological issue, not just a scientific and social one. 'It's God's creation, and we have the responsibility to look after it.'

These young people want their church to have a voice in the community about caring for the environment.

So if we long-term Christians are listening carefully to these young Christians, what can we do to add our voices to theirs, for the changes that need to happen?

Most of us adults don't go to school these days, but we can commit to learning some of the science and the economic facts that the children are learning. What does the International Energy Agency say about building new fossil fuel power generation capacity? (That would be a big 'No'.) What does the Climate Council want Australia to do to help poorer countries get the energy they need without burning fossil fuels? (Hint: there's a group called the Green Climate Fund that we used to belong to, but dropped out of.)

Another thing we can do to join with our young people is to get politically active. Now, this might go against the grain for a few, who think that religion and politics don't mix.

Nor'West Postcard

JOCELYN ROSS OAM



It's a time of welcomes and farewells! After 10 years in our Diocese, Bishop Gary and Christine sadly are retiring on 14 May this year. They return to NSW to live. Over the next six weeks Gary and Christine will visit every parish in the Diocese to farewell all the ministers and congregations. This involves some long distant driving, but also plane flights to the Kimberley and the Pilbara. We are so grateful to them for their ministry and care for us here in the Northwest.

We are truly thankful especially in the Mid West region for the abundant harvest, and a great season that the farmers have enjoyed. A Thanksgiving Service is to be held at the restored St Luke's Church at Nansen out in the Chapman Valley on Sunday 13 March, followed by lunch at the recently opened Tavern at Nabawa. We have so much for which to thank God.

A very exciting event is happening on Friday, 22 July marking 60 years since the laying of the Foundation Stone of Holy Cross Cathedral. A Diamond Jubilee!! The celebration is being planned for the late afternoon in the Cathedral grounds. It is so special that the daughter of the architect who designed the Cathedral will be present and also bring with her musicians who will delight to entertain us on the weekend. Please mark the date!!!

The recently appointed Chaplain to the Geraldton Mission to Seafarers' Centre was ordained on Sunday 13 February in Geraldton Anglican Cathedral. Peter and Kate Schendzielorz, with Amelia and Harry arrived in January from Perth, where Peter and Kate worked with the Australian Fellowship of Evangelical Students in universities in Perth. The Revd Wayne and Gladys Sutton, former chaplain (Wayne) and shop manager (Gladys) were farewelled in December after five years of service in those positions. They left mid-January, retiring

to live in Three Springs where they look forward to regular grandparent duties.



With thanks to Eugenie Harris, once or twice a year, the clergy wives catch-up for a zoom session. We heard that the clergy families in the Pilbara especially, and in the Kimberley are adjusting to a new year with many families leaving their communities. It is so hard to lose friends with whom life has been shared. Claire Simmons the minister's wife in Port Hedland said that 200 unvaccinated people had left there recently. In Newman also many have left and not been replaced. This year there are 100 less students in the school. Despite that Newman recently held a big WELCOME event and the church was part of the fun, running a stall. Minister Roger Kyngdon is assisting people to make stress balls!! The Newman Church recently held a Pancake afternoon which several families attended straight after school.

Now may the Lord of peace himself give you peace at all times and in every way.

The Lord be with you all

2 Thessalonians 3:1



(Left) Newman Church Stall at the Welcome to Newman Night; (Right) The Pancake Afternoon!

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 JULIE BAKER *Archdeacon*

It seems like such a long time since I wrote for the Messenger and Happy New Year seems too little too late, but I wish you many blessings for 2022 on behalf of the Bunbury Diocese.

We began our year joyfully with preparation for and the occasion of our annual ordination at St Boniface Cathedral, Bunbury. Our 3 newest colleagues are Rev'd Genevieve Milnes, ordained Deacon and serving currently at St John's Albany and Rev'ds Leon Durrant and Kevin Toovey, ordained Priest. Rev'd Leon is pursuing defence force chaplaincy and has moved out of the diocese already as part of that process. Rev'd Kevin is continuing ministry in the Anglican Community of Wagin and Dumbleyung having been a deacon and licenced lay minister there previously.

Canon Emeritus Carol Morgan, our newly appointed Director of Students, conducted a well-received and thought-provoking retreat for the candidates followed by an inspiring sermon at the ordination service. Many thanks to all who supported these candidates on their journey to ordination and who were able to travel to be witnesses to this wonderful event.

As we start another year with no sign of Covid-19 being behind us yet, we continue to seek to follow the government and health advice to the letter in order to maintain as safe a worshipping community as possible and we are so grateful for all those who lead, attend and visit our churches for their compliance with mask and check-in rules which has made life so much easier for our dedicated volunteers.



NAOMI LAM *Diocesan Archivist*

The thirty-year anniversary of the ordination of women is a time to reflect on the role of women in the church, their contribution to the life of the church and the struggle for representation.

For a long time, the only ministry open to women was that of deaconess. *The ministry of deaconesses arose in the 19th century from a recognised need to formally develop and promote the ministry of women, particularly in caring for the sick, the poor and needy* (ADM).

Sister Dorothy Genders was born in 1892 in Launceston Tasmania. She was made deaconess in 1919 and travelled to Perth in 1928 to support those in need. At the invitation of the Archbishop, she went to St Bartholomew's, East Perth, where she took responsibility for pastoral work in the absence of an incumbent rector (Birman).

Sister Genders also opened her home to those in need, buying a house next to her own cottage for destitute people. The rectory at St Bartholomew East Perth was turned into a refuge for deserted women and children, battered wives and prostitutes (Birman).

Sister Eileen Heath was ordained deaconess in 1938 and the first deaconess to be ordained in Western Australia. She went on to become the superintendent of St Mary's Church of England Hostel, for Aboriginal children from remote communities in the Northern Territory (Anglican Church Diocese Perth). Sister Heath continued her work with Aboriginal communities up until her death in 2011.

Synod 1920, a petition was presented asking for the cooperation of the Synod in allowing women to be elected as church wardens and

members of vestries. The bill passed without amendment (Western Mail). This followed the Lambeth resolution that women should be admitted to those councils of the Church to which laymen are admitted, and on equal terms. (West Australian)

The following year, women won the right to be elected to Synod with Edith Cowan MLA among the first to serve at Synod. The lively debate on the proposed change to the constitution was printed in the West Australian. Arguments against including, *Churchwomen had enough to do already, it was never intended that a woman should stand on the same plane as a man* (West Australian).

Despite some opposition, the motion passed after the third read. Archdeacon Moore was reported as saying *women were asked to do all sorts of hard work for the Church, and they wanted to have a say in Synod. The attitude of women was no taxation without representation* (West Australian).



(Left) 2009/00025/031 Postcard - To Dear Deaconess Dorothy, with loving xmas wishes with love Doris. Taken after Holy Communion on Thursday 26th Nov 1936. Xmas 1936. Pictured Dorothy Genders, Eileen Heath and Doris.



(Right) 2009/00025/030 Bush Picnic. Sr Dorothy Genders 2nd from left, at back.

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Maternal Lent



THE REVD TED WITHAM

The Revd Ted Witham has been helping Messenger readers flex their brains for more than a decade, setting challenging crosswords in his spare time. Ted is fascinated by linguistics and teaches French and Latin at the University of the Third Age.

Clues

ACROSS

- 1., & 8 across. Proper encounter. (4)
- 2. Who and what met around Gospel writing? (7)
- 8. See 1 across.
- 10. Destroy all across the kingdom! (5)
- 11. Run around the container. (3)
- 13. Re-arrange the décor in line with your beliefs. (5)
- 16. Da-Esh exists. (2)
- 18. Started in the Catholic Archdiocese of Sydney. (3)
- 19. Saint Carmen of Lancelin? (3)
- 21. Spain's faith in iron. (2)
- 22. Abide in hybrid wellbeing. (5)
- 24. Maranatha vocalised across the mayhem. (5)
- 26. Vulgate authorised across patisserie. (6)
- 28. Ranted about level of heat. (6)
- 29. The US soldier back on social media. (2)
- 30. I see Mrs around losing games. (7)
- 32. In the direction of a Tertiary (2)
- 33. As Mum turns to a theological compendium. (5)
- 34. Irish town in the creek! (3)
- 36. Wise man's gift – a purr, I hear! (5)
- 39, 41, 42, 43 & 45 across. Open-mouthed after an infraction, I hear, where Jews gather. (9)
- 46. Having no limits around does bless nuns! (13)

1			2	3	4	5	6	7			8	9
				10								
					11							
12				13				14				15
16	17		18				19		20		21	
22		23						24		25		
26					27		28					
29			30			31					32	
				33								
					34							
35				36				37				38
39	40		41			42		43	44		45	
46												

DOWN

- 1., & 9 down. Mummy, there's fake news across the world! (4)
- 3. Argon in heraldic silver. (2)
- 4. Routs in circuits. (5)
- 5. Fatigue in Phoenician town. (4)
- 6. Transfers hired workers. (5)
- 7. Old god in English language. (2)
- 9. See 1 down.
- 12. In this touring gig, die by Noongar spear. (6)
- 13. Mystical aisle crosses French port. (6)
- 14. The ochre adheres to the legging. (6)
- 15. Reader of the analect or summary. (6)
- 17. Wags dispose of luggage. (4)
- 18. Starving in musclemen. (4)
- 20. Young men in ballads. (4)
- 21. Typeface for baptisteries. (4)
- 23. Alien speaking off the cuff. (2)
- 25. Votre excellence, the French cardinal. (2)
- 27. Employ Surrey, I hear, for higher interest. (5)
- 28. Detonator in warmer places. (5)
- 31. Arise from Casualty. (6)
- 35. Catholic Study Bible. (3)
- 36. Zealous in Madonna? (3)
- 37. Douse a prophet! (3)
- 38. Not no in yeshiva. (3)
- 40. Half vacillating toy. (2)
- 41. Names in catechism. (2)
- 44. Great Northern to Gnowangerup. (2)
- 45. America's University of the South. (2)

See page 40 for solution

Mandorla Christian Art Award An Invitation to Pray



SYLVIA GREVEL

For the 2021 Mandorla Christian Art Award, Desire Ferreira won the People's Choice. In an interview with Sylvia Grevel she talks about the background of her painting Oremus

Inspired by the Mandorla 2021 theme, a verse chosen from Micah, Desire created this moving painting.



Oremus Oil on canvas, gold leaf, 86 x 112 cms

A woman's praying hands as a response to the verse: *'He has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness and to walk humbly with your God?'*

For this painting, she took a journey of deep reflection about her faith in God, deepening her relationship with him. With full brushstrokes and thick paint Desire expresses her passion for God, and prayer. *'Oremus* depicts a young woman engaged in wordless prayers of the heart. Her stance suggests humility in the presence of God, her deep desire to see the world through the eyes of God and for her to act in the world as God would act.

“I created impasto textures in *Oremus* using a limited palette composed of different grey tones to represent reverence and compassion, with a touch of red with gold leaf to represent God.”

Born in Ecuador, from Portuguese parents, Desire came to Australia in 2009. She had lived all around Europe and discovered her passion for painting early on. Painting is for her ‘an outlet to express my emotions. It is another side of me, away from the analytical in my day job as an accountant. For me, painting is also about eliciting an emotional response from the viewer. You either feel something, or you don’t. By painting I connect with my own emotions. And every painting I do has a story behind it. For this painting it was hard to get the hands right. It was a very challenging subject. I wanted to convey reverence and humility. It was a bit of a journey for me to get the hands together, praying, in the composition. I spend hours on thinking how I could get the message across.

The girl’s meditative state and invite people to pray in a very peaceful way.’

‘The first layer of the painting was an image of my grandfather passing away. But I felt the image was a bit overloaded. It needed a more minimalist approach. So I painted over it. The cross in the middle, in gold, is the image of God in the girl’s heart. It is about the girl connecting to God. The gold is to represent God.’ The prayer comes from Desire’s own prayer practice as a devout Roman Catholic woman. She connects with God in her prayer, a peaceful and joyful experience of God. The intangible of the spirit becomes tangible in the thick paint.’

In 2020 Desire’s mum died. Due to the pandemic, she couldn’t go to her funeral. She decided to paint her portrait. This became cathartic and instrumental for her grief: ‘While I was doing the portrait I connected to other people who went through the same thing – losing a parent and not being able to be at their funeral because of closed borders. It brought me compassion for others, and acceptance for myself.’



(Left) Desire Ferreira beside her painting; (Right) Desire Ferreira and New Norcia’s Abbot John Herbert
Photo credit: Jim Longbottom

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



The Fringe Festival is over and by the time some read this, so will be the main Festival. With the end of these two events, I hope that, if nothing else, they will have served you with the desire to continue onwards into Perth's arts journeys as more of 2022 passes by: not only with the big name attractions or companies, but with the enormously healthy and active community arts units and smaller professional groups. Within the month of March there is much from which to choose; only space limits me from citing more than those below.

Seventy - three artists are exhibiting at the free exhibition **Sculpture at Bather's Beach-Victoria Quay** currently running until March 7 in Fremantle. There are all styles of creative works, many using everyday materials. I have a particular liking for Gisela Zuchner-Mogull's *Wave*, created from polystyrene fibre, stainless steel wire, Masonite and plywood. Seek it out if you attend.



Freeze Frame Opera is presenting Puccini's *La Boheme* in the beautiful setting of the Quarry Amphitheatre on March 10th and 11th. Gates open for you to picnic (if you wish) from 6.30 pm, with the performance to commence at 7.30 pm. Penny Shaw (the opera singer and one half of the DivaLicious duo) is directing and Tommaso Pollio is the musical director, with the accompaniment supplied by Trio Tiramisu. Leading the cast as Mimi is Harriet Marshal, Paul O'Neill plays Rodolfo with Rachel Durkin as Musetta. The rest of the cast is equally prestigious: Caitlin Cassidy, Lachlan Lawton, Jake Bigwood and Lachlan Higgins.

The production is set in Paris, as was the original, but unlike the original, the time comes forward to 2019-2020. Another innovation - authenticated by the original novel from which the opera is drawn - is the character of Phemie, a cabaret singer. So, interspersed with the original score will be some French chansons, sung by mezzo soprano Caitlin Cassidy. Unchanged, of course, Puccini's music and the story of passion and poverty.

BOOKINGS: www.trybooking.com/BWFJZ

THEATRE - AND OTHER ARTS



Scenes from *La Boheme*.
Playing at the Quarry Amphitheatre
March 10 & 11



The Old Mill Theatre in South Perth, like so many of our community theatres, never fails to stage a wide variety of genres of plays. Their 2022 season opens with Jonathan Harvey's *Beautiful Thing*, billed as 'an urban fairytale'. I understand that the play is an insightful and hilarious look at an iconic portrait of adolescent self-discovery. At times tough and tender, it is an upliftingly optimistic play which captures what it is to be sixteen. The plays publicity states: 'A gloriously nostalgic trip back to the early nineties, bright with sensitivity, pathos and wit, it has a summery soundtrack of beautiful Mama Cass songs'. I can recommend the abilities of director Bruce Barry; and his cast includes Felix Malcolm, Cooper Gray, Stacey Broomhead, Ashvath Singh Kunadi and Orla Poole. The season plays from 11th to 26th March. **BOOKINGS:** www.trybooking.com/BWNUH

Another community theatre with a reputation for excellence is **The Harbour Theatre**, now located at Lochee Street, Mosman Park. Playing currently at 7.30pm March 4, 5, 9, 11, 12, 16, 18 and 19 with 2pm matinees March 6, 13 and 20 is the Elvis-themed play *Spaghetti From Graceland*. Written by Noel O'Neill and directed by Sue Hasey for Maverick Productions, I understand that the comedy is set two years following Elvis' death and the dramatic wedding of Vince Nutz' daughter. The annual Elvis birthday celebration has become a wake for this family, but Vince's wife is still nagging him, his parents remain out of control and his daughter learns the hard way about marriage and in-laws.

BOOKINGS: TAZtix.com.au

(Photo credit: Craig Chiswell)

For good quality arts, look to the community; you won't be disappointed.



Noel O'Neill, left, Indiana Powell, Narelle Belle, Sharon Menzies and Rex Gray are appearing in *Spaghetti From Graceland*.



Spaghetti From Graceland features Noel O'Neill as Vince and Narelle Belle as Rose.



Spaghetti From Graceland is the continuing crazy story of the Nutz family, played by Noel O'Neill, left, Narelle Belle, Indiana Powell, Sharon Menzies and Rex Gray.

THE MOST REVD KAY GOLDSWORTHY AO *Archbishop*



The Archbishop's Announcement of the appointment of the Warden and Deputy Warden of Wollaston Theological College on Sunday 13 February 2022

During the Christmas and summer holidays, now coming to an end, the Wollaston Theological College's Warden Selection Committee and I were engaged in discussions with a range of people who had expressed interest in the position of Warden.



(Left) The Revd Dr Raewynne Whiteley; (Right) The Revd Dr Christy Capper

This evening I am pleased to advise that acting with the advice of the Board of the Wollaston Theological College The Revd Dr Raewynne Whiteley has accepted my invitation to be the next Warden.

Raewynne has been the Deputy Director of Discipleship and Lay Ministry in the Diocese of Southwark in England since 2019, having been the year before, the Discipleship and Vocations Minister for that Diocese.

Raewynne is an Australian citizen who, prior to her ministry in the Diocese of Southwark, ministered for almost twenty years in various roles in the Episcopal Church of the United States of America. From 2010 to 2017 she was Canon Theologian for the Diocese of Long Island.

Her PhD is in Pastoral Theology, focusing on Homiletics; it was awarded from Princeton Theological Seminary. She holds a joint degree in Theology and Ministry from the Australian College of Theology, having studied at Ridley College, Melbourne. She also holds an honours degree in Psychology from the University of Melbourne from where she also gained a Master of Arts in Women's Studies. She has taught in Theological Schools and Colleges in the United Kingdom and the United States of America. She is the author of many articles, academic papers and chapters, being the author of 'Steeped in the Holy: Preaching as Spiritual Practice', published by Rowman and Littlefield, and is co-editor of 'Get up off your knees; Preaching the U2 Catalogue'.

Her referees wrote of her as a gifted educator and excellent preacher, as having a formidable intellect, possessing broad experience in parish ministry, and a real commitment to the discernment of lay and ordained people with a particular interest in the development of lay ministry.

She numbers amongst her pastimes, music (currently studying voice), traditional crafts, gardening, and pilgrimage.

Through the process of discussions, one-on-one conversations, and interviews it emerged to the Selection Committee that another one of the people who had expressed interest in the Warden's role had a background with skills and knowledge which would be very valuable for the College. To that end and acting with the advice of the Board I am pleased to advise that The Revd Dr Christy Capper has accepted my invitation to be Deputy Warden and a Lecturer in Systematic Theology at the College.

Since July 2016 Christy has been Director of Missiology at the Uniting College for Leadership and Theology in Adelaide. Since September 2019 she has also been Vice-Principal, and was from April to July 2021, Acting Principal. She is also a Lecturer at Flinders University. Prior to her appointments at the Uniting College, she had been in 2015 and 2016 a Doctoral Fellow at Trinity College Theological School in Melbourne and an Assistant Curate at St Paul's Cathedral, Melbourne. Christy has been a leader in youth, young adults, and campus ministry in various forms since 2006.

Her doctorate was awarded in 2020 by the University of Divinity in the field of Systematic Theology. She holds a Master of Theological Studies from the University of Divinity. Earlier qualifications are a Bachelor of Arts majoring in History with minors in Palaeontology and Geology from Macquarie University and a

Graduate Diploma in Arts and a Master of Arts in Vocational Practice from Tabor Victoria. Christy trained for the ordained ministry at Trinity College Theological School in Melbourne.

Christy is in the final stages of preparing her thesis for publication as a book by Routledge; 'The Theological Imperative to Authenticity' will be published later this year.

Christy's referees highlight not only her capacity as a Christian scholar and researcher but her ability as an engaging and committed educator while noting her ability as a leader and administrator and not least as one involved in ecumenical endeavours. In her present role she has been involved in negotiations with affiliation to the University of Divinity.

Given these attributes it seemed opportune and wise to consider offering her this appointment. Conversations and meetings including Raewynne, Christy and the College have ensued as to how the roles will be arranged.

During the process it was good to receive input from our academic staff who had an opportunity to meet both Raewynne and Christy. Their observations were appreciated.

We look forward to Raewynne taking up her appointment in very early August and Christy in mid-July. I join with the Board in expressing our gratitude to all staff and students as to their ongoing enthusiasm and hearty disposition in what have been times of uncertainty with respect to the Wardenship. May I once again thank both Ric Barrett-Lennard and Philip Goldsworthy for their particular contributions.

I am excited by the appointments that have been made and for what possibilities they will provide alongside the affiliation of the College to the University of Divinity.

Honouring the 70th Anniversary of the Accession of Queen Elizabeth II

6 February 1952

In delivering the Occasional Address at a Service of Festal Evensong in honour of the Seventieth Anniversary of the Accession of Queen Elizabeth II on 6 February, 1952 on Sunday 6 February 2022 at Holy Trinity Church York, Professor Deborah Gare, Head of Social Sciences and Humanities, Murdoch University, spoke of understanding the early sovereignty of the Queen as a collision of modernity and the most ancient of traditions.

To illustrate her thesis Professor Gare noted that while becoming sovereign at an age of international travel, television and the end of the Second World War there were 'touchstones' from the past: similarities in her vow of dedication to her people made in Capetown in 1947 which was very similar to one made by her earlier namesake as Elizabeth I neared the end of her reign in 1601 – words of love and service for her people. The music for her coronation in 1953 was another 'touchstone' as the anthem 'Zadok the Priest' by Handel was specially commissioned for the Coronation of King George II. At her coronation she was crowned seated on the thirteenth century throne of King Edward the Confessor. As Professor Gare concluded; the present Elizabeth's story is the story of splendour, majesty, honour as best understood, which passes from the ancient kings (Solomon) of the Old Testament to a queen of the modern world.

The Service, led by The Revd Canon Dr Philip

Raymont, Priest-in-Charge of the Anglican Parishes of Beverly-Brookton, Quairading and York, attracted a congregation of over 70 people including Bishop Jeremy James, tssf, Assistant Bishop, The Hon Darren West MLC, and Cr Chris Antonio, Northam Shire President, and Cr Denese Smythe, York Shire President, The Revd Fr Joseph Kakumanu CRS, Roman Catholic Church York, and Captain Andrew Lee, Salvation Army, Northam and York. The Service was enriched greatly by the talents of Mr David Gething, School Organist at Guildford Grammar School and Organist at Holy Trinity Church, as he played 'Nimrod' from The Enigma Variations by Sir Edward Elgar (1857-1934) with 'Music for the Royal Fireworks' and 'Zadok the Priest' by George Frederic Handel (1685-1759).

From 2013 to 2019 Professor Gare was a member of the Board of Wollaston Theological College. She is heard regularly on ABC Nightlife discussing, with Philip Clark, extraordinary people and events in Australian history.



(Left to Right) The Congregation stands as the Preacher, the Officiant and Bishop process into the Church; Professor Gare delivers her Address; The Preacher, Bishop Jeremy James, and the Officiant are joined in the Sanctuary by the Father Joseph Kakumanu.

CLERGY NEWS

APPOINTMENTS

The Revd Dr Raewynne Whiteley	Warden, Wollaston Theological College	01.08.22
The Revd Dr Christy Capper	Deputy Warden, Wollaston Theological College	18.07.22
The Revd Bec Bydder	Industrial Chaplain	24.02.22
The Revd Peregrin Campbell-Osgood	Assistant Curate, Parish of Midland	24.02.22
The Revd James George	Assistant Curate, Parish of Applecross	24.02.22
The Revd Andrew Milne	Assistant Curate, Parish of Mt Pleasant	24.02.22
The Revd Devan Foster	Assistant Priest, Highgate	01.03.22-28.02.23
The Revd Donato Fimognari	Industrial Chaplain	23.03.22

LOCUM TENENS

The Revd Lynne Eastoe	Co-ordinator, Supervised Theological Field Education	01.02.22-31.07.22
The Revd Bill Hawley	North Beach	01.03.22-30.04.22
The Revd Canon Theresa Harvey	Darlington-Bellevue	27.03.22-09.10.22
The Revd Jan Boyle	South Perth	13.02.22-13.03.22
The Revd Kieran Carr	Cottesloe	01.02.22-17.04.22
The Revd Joe Sullivan	Kwinana	01.03.22-17.04.22
The Revd Sebastiana Pienaar	Darlington-Bellevue	28.02.22-26.03.22
The Revd Canon Tom Sutton	Scarborough	01.03.22-17.04.22

RETIREMENT

The Revd Kim Thomas		08.04.22
The Revd Keith Elvish		21.11.22

RESIGNATIONS

The Revd Kim Thomas	Chaplain, Peter Carnley Anglican Community School	08.04.22
The Revd Keith Elvish	Rector, Forrestfield-Wattle Grove	21.11.22
The Revd Devan Foster	Rector, West Nedlands	28.02.22
The Revd Donato Fimognari	Chaplain, FMG	22.03.22

RIP - CLERGY

The Ven Michael Harford		26.02.22
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MESSENGER

Get in touch with the Messenger team

Phone:
08 9425 7200

Email:
messenger@perth.anglican.org

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

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

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Crossword solution

M	E		M	A	T	T	H	E	W		E	T
Y				R	O	Y	A	L				H
				U	R	N						
G			C	R	E	D	O					L
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Funding for the Proposed Icon of St James the Great

Our Parish has historic associations with St James the Great. The first church in the Parish was dedicated to that Saint in 1851 and its site at the junction of Katrine and Irishtown Roads is marked by a cross. Our former church in West Northam, built in 1911, was also dedicated to the Saint.

The Parish Council has decided to commission an icon of St James the Great to remind us of his significance to the faithful of the Parish over its long history. It will be placed on the wall of the chapel in St John's. [Sizing for the icon is 40x50cm]

The icon will be painted in traditional Byzantine style by a noted English icon painter, Alexandra Le Rossignol and will be substantially like the image below with the addition of two small roundels at the base containing images of our two churches of St James.

The icon will cost about \$3,000.00 and its production will be funded from donations. Monies raised from the sale of St James' pews and other items will also be used to fund it.



If you or members of your family have historic associations with our former churches of St James, you may like to donate towards the cost of the icon.

Please mark your donations '**For St James' icon**' and place in a separate envelope.

You may also donate directly to the Anglican Parish of Northam's bank account as follows:
Anglican Community Fund BSB: 706001 Account no: 30003111

Please specify the donation as 'For icon' with your name, or the option of an anonymous donation but still specifying "For icon"



Anglican Diocese of
Canberra & Goulburn



The Parish of **St Mary in the Valley**, a welcoming, growing and diverse Anglican community in Canberra's southern suburbs is seeking a new full-time Rector.

The Parish seeks a priest who leads with compassion and understanding through a ministry of Word and Sacrament.

A Parish Profile and details of the application process can be found at anglicancg.org.au/st-mary-in-the-valley-rector/



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Lent & Good Friday Appeal 2022

Your gift will change the lives of many communities living in poverty.

This Lent and Good Friday, Anglicans in Development (AID) invites you to support projects which bring love, hope and justice to communities around the world.

Your gifts to the Sustainable Communities Program will allow our partners around the world and Aboriginal and Torres Strait Islander communities in Australia to thrive.

All donations to this appeal are tax-deductible.



DONATE ONLINE at
www.abmission.org/Lent2022
or scan the QR code



WHERE TO WORSHIP



St George's Cathedral

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

SUNDAY SERVICES

8.00am Holy Eucharist (BCP)	10.00am Choral Eucharist	5.00pm Choral Evensong
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MONDAY TO SATURDAY SERVICES

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

SPECIAL SERVICES

Tuesday 1 March	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.
Wednesday 2 March (Ash Wednesday)	8.00am 10.30am 6.30pm	Morning Prayer and the Imposition of Ashes Eucharist with Imposition of Ashes Choral Eucharist with Imposition of Ashes
Friday 4 March	12.00pm	World Day of Prayer Ecumenical Services
Sunday 6 March	5.00pm	Choral Eucharist For International Women's Day and celebrating the 30th anniversary of the first women ordained to the priesthood in the Anglican Church of Australia
Sunday 13 March	5.00pm	Choral Evensong for Commonwealth Observance
Sunday 20 March	5.00pm	Choral Evensong for St Patrick of Ireland
Thursday 24 March	6.30pm	Feast of the Annunciation

SPIRITUALITY SERIES

Hand sanitising and social distancing

A Day in the Spiritual Life of the Cathedral

Wednesday 9 March (9.30am-12.00noon)

Tea/coffee in Upper Burt Memorial Hall, prayers and Eucharist; Christian Vigil with the Reverend Chris Bedding.

(Entry \$12.00)

Coffee, Prayers and Spirituality

Wednesday 23 March (9.30am-11.30am)

Tea/Coffee in Upper Burt Memorial Hall, prayers Spirituality and National Defence, with the Reverend Dean Griffiths.

(Entry \$5.00)

Enrolments by Monday 21 March Cathedral Centre for Spirituality on 9325 5766 or spirituality@perthcathedral.org