

## IN THIS EDITION

RECONCILIATION WEEK

CHILDREN AND YOUTH NEWS

LIVING INTO EASTER

AROUND THE DIOCESE

Anglican  
Church  
Diocese of Perth



# MESSENGER

A MAGAZINE FOR WESTERN AUSTRALIANS | MAY 2019



## Lord, come walk with us...

*Week of Prayer for Reconciliation 27 May - 3 June*

# MESSENGER

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## 5 MARKS OF MISSION

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





## FROM THE MAY EDITORIAL TEAM

Happy Easter from the editorial team.

The message stick on the front cover of this month's *Messenger* was made by a young Wadjak Noongar man. A message stick is an ancient form of communication and was used as people moved from one Aboriginal community, country or group to another. They helped identify people, communicate their intention and were a respectful way of moving into traditional lands. Some people suggest they were and are a kind of passport.

National Reconciliation Week, 27 May - 3 June, began as an ecumenical initiative in 1993 known as the Week of Prayer for Reconciliation. A number of articles this month highlight the ongoing call to prayer and action for reconciliation, including an article written by the National Aboriginal Bishop, Chris McLeod. Dr Robert Myles, Lecturer in New Testament at Murdoch University, brings a bible study on reconciliation drawing on the letter to Philemon, and The Revd Dr Elizabeth Smith some prayers appropriate to the week.

Look out for Mark Davis's article, Anglican Children and Youth Ministries (ACYM). Mark is the Children and Youth Missioner at ACYM. This is the first in what will be a regular column from Mark and the ACYM team. We hope that through these readers will be encouraged in their ministry with younger Anglicans.

The May *Messenger* also brings the first in a collection of articles focussing on parishes around the Diocese of Perth. This month readers are invited to visit some of the history of the parish of Toodyay-Goomalling, a beautiful rural environment and a lively place of community and service by the Anglican community.

And as page 4 reminds us, Easter is a season, not a day. Alleluia!

Good reading.

**Subscription fees for the *Messenger* are no longer required.** From the May edition, to ensure that as many people as possible have the chance to read the *Messenger*, free copies will be sent directly to parishes in the Diocese of Perth, current individual and other parish subscribers





## EASTER - A SEASON, NOT JUST A DAY

The Revd Dr Elizabeth J Smith

It's a whole fifty days of alleluias.

Sing them however you like: alleluia or hallelujah, Taizé style, Gregorian chant, calypso, 1970s folk rock, or in 19th century hymnody with blasting organ accompaniment. They all mean "Praise God!" because Jesus Christ is risen from the dead, never to die again.

Between Easter Day and Pentecost, we celebrate the longest, most glorious season of the Church's year. It took us forty days (plus or minus some Sundays that didn't count) to keep Lent as a season of preparation. The Easter party lasts longer than the preparation. In 2019, it goes right through until 9 June, the fiftieth day, when the colour changes from Easter's white and gold to the fiery red of Pentecost.

Making the Easter Day chocolate binge last for the whole season is probably not a good idea, but there are other tricks to keep us basking in the joy of resurrection for the full fifty days. Maybe we

have been learning a new, alleluia-rich "song of the season" and using it to welcome the gospel each Sunday.

Maybe we have been taking a leaf out of the Lectionary, reading our way through the book of Acts as part of our personal prayer practices. Those early Christians for whom the resurrection of Jesus was a recent and vivid memory certainly got up to some exciting mission, and not without controversy!

If you like to pray using the Daily Office – Morning and Evening Prayer from our very own *A Prayer Book for Australia* – there's a note that suggests we might pray the Sunday version every day during the Easter season. (We could also have used Friday, right through Lent.)

Too much resurrection is barely enough, for people who have discovered that Jesus is alive, and loving us more than ever.





# PATIENTLY, TENDERLY, PERSISTENTLY

The Most Revd Kay Goldsworthy AO | Archbishop

Dear Friends

Christ is Risen! He is Risen indeed! Alleluia! Alleluia!

The Prayer Books makes provision for the Greeting of Peace we exchange at every Eucharist to begin in a number of different ways, one version using these familiar words of faith:

Christ has reconciled us to God in one body by the Cross.

## **We meet in his name and share his peace.**

The sharing of Christ's peace is a sign of sin forgiven, of life shared by people who know the power of Christ's reconciling love and forgiveness in our own lives, who experience a unity so deep and wide that it transcends and bridges all our differences as members of the Lord's crucified and living body in today's world. What a joy to know ourselves as forgiven and forgiving people, as Christ's very own Easter people sharing his ministry of reconciliation in this particular time and place.

As we go on celebrating the Resurrection through the great fifty days between Easter Day and the Day of Pentecost, readings from the Acts of the Apostles are replete with stories about the need for early churches and their leaders to grow in understanding, often being challenged in their ways and ideas by the Lord who walks ahead of them and calls them to follow. Alongside these narratives we hear the gospel accounts of resurrection appearances, as the Redeemer seeks out and continues to surprise and save his disciples. We do not walk alone in these days, and not just because we walk together. We do not walk alone because the Lord walks with us every step of the way – opening our ears to hear his voice, opening our eyes to see him in those around us, inviting us to serve his world wherever we are, and to do so patiently and tenderly and persistently as he shows us.

As May begins, I will be one of the three Australian representatives attending the Anglican Consultative Council in Hong Kong.

The ACC is one of four Instruments of Communion uniting the worldwide Anglican Communion of Churches. The Archbishop of Canterbury, the ten-yearly Lambeth Conference of bishops, and the Primates' Meeting, to put them in historical order, are the other three Instruments. The ACC website describes it this way: The role of the Anglican Consultative Council (ACC) is to facilitate the co-operative work of the churches of the Anglican Communion, exchange information between the provinces and churches, and help to co-ordinate common action. It advises on the organisation and structures of the Communion and seeks to develop common policies with respect to the world mission of the Church, including ecumenical matters. The ACC can be seen as the most representative body of gathered Anglicans among the Instruments of Communion. It



includes members of the laity, archbishops, bishops, priests, and deacons.

The theme of ACC 17, Equipping God's People – Going Deeper in Intentional Discipleship, is no doubt timely for every local church, but particularly so for our own diocese, as we seek in the second half of this year fresh understandings and strategies for the mission entrusted to us.

At ACC 17 we will hear from people who know first-hand what it means to be persecuted for their faith, of which the Easter Day atrocities in Sri Lanka are but the latest example. As the Christchurch massacre reminds us, Christians are not by any means the sole victims of terror, yet research shows that Christians are persecuted more often than followers of all the great world religions. The harsh truth is that while we live in freedom and relative security, sustained harassment and violence is still the daily bread of following Jesus for so many of our sisters and brothers.

As we pray for the Sri Lanka victims of Easter Day and those who love them, let us commit to solidarity with anyone at all who is despised or rejected or at risk, doing what we can to promote human dignity here and around the world. When we proclaim Christ Risen we might meet indifference or laughter or dispute, but too many of our sisters and brothers are putting their lives on the line. They show us the cost of discipleship, reminding us that we are one body only by the Cross.

May we share their courage and hope, and may the grace and power of Christ's love be equally alive in us and through us this Eastertime and always.

+ Kay





# RECONCILIATION

The Right Revd Chris McLeod | National Aboriginal Bishop

Reconciliation between Australia's first and later arriving peoples has been in discussion for many years. Each year during the **National Reconciliation Week** (27 May-3 June), we are given the opportunity as a nation to reflect on how we are faring in this national conversation. For some people there is no conversation to be had; for others, the conversation came to a conclusion with the National Apology to the Stolen Generations, and so we should all move on; for others, there is still much to be discussed. It would be no surprise that I would say that I am in the latter category. There is still much discussion to be had, and there is still much that our nation needs to accept by way of its history, together with the ongoing issues being faced by Australia's first peoples today.

The invasion of the land by the first colonizers has often been glorified by those who benefitted the most from this act. Yet, for most of Australia's first peoples it was an act that had devastating consequences. The conquest of Australia brought frontier violence, war, and massacre, displacement and dispossession, disease, malnutrition and famine, rape and sexual abuse of women and children, government endorsed forced removal of children from their parents, welfare dependency and poverty, substance abuse and addiction, high levels of incarceration, a low life expectancy, and debilitating poor physical and mental health, amongst other things. It is certainly not a positive list, but a truthful one. For my part, we as a nation need to face this truth, and accept it as part of the narrative of Australia, alongside our nation's achievements, which are many. As Christians we also need to accept that the church has often given tacit, and, at times explicit, approval of these traumatic events that shaped the lives of Australia's first peoples<sup>1</sup>. Reconciliation requires that we face the truth, receive forgiveness, and build a better future together. As Christians we know that Jesus said 'the truth will set you free' (John 8:32).

It is also my belief that Christians can lead the way in our nation's healing. We are people of reconciliation by our very nature as Christians (2 Cor 5:19-20). We have no fear of truth, and we know the power of forgiveness, reconciliation, and healing. We are people of good news and hope. Yet, this all springs from an honest facing of our personal and collective histories. Jesus says in his Sermon on the Mount, **'so when you are offering your gift at the altar, if you remember that your**

**brother or sister has something against you, leave your gift before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift'** (Matthew 5:23-24).

The uncomfortable starting place for reconciliation begins with acknowledging that our first peoples' brothers and sisters have something indeed against this nation.

So, where do we begin? Listen to the stories of the first peoples of Australia, become acquainted with the history of our nation, support and encourage first peoples in our churches, work places, universities, and sporting clubs, and so on. Say 'stop' to racism, and stand up to those who put others down because of racial and cultural differences. Take your part in ensuring that government decisions are made **with, and not just for**, Australia's first peoples. As Christians, of course, the greatest thing we can do is pray!

## 'A prayer for reconciliation'

by Bishop Arthur Malcom, the first National Aboriginal Bishop

Lord God, bring us together as one,  
reconciled with you and reconciled  
with each other.

You made us in your likeness,  
you gave us your Son Jesus Christ.  
He has given us forgiveness from sin.

Lord God, bring us together as one,  
different in culture,  
but given new life in Jesus Christ,  
together as your body, your Church, your people.

Lord God, bring us together as one,  
reconciled, healed, forgiven,  
sharing you with others as you have  
called us to do.

In Jesus Christ, let us be together as one.  
**Amen.**

<sup>1</sup> There were a number of Christian people, of course, who befriended and assisted many first peoples. Anglicans such as Bishop Mathew Hale, John and Ernest Gribble, and Percy MacDonald Smith to name but a few historic figures.



# PRAYERS ON THEMES RELATING TO RECONCILIATION

The Revd Dr Elizabeth J Smith

## ***Blessing for the First People of Australia***

God bless the Aboriginal peoples of this region,  
the first to receive your blessings in this country,  
the first to see your beauty in the land and sky,  
the first to hear your voice in sacred stories,  
the first to give you praise in sacred places,  
the first to know your love,  
and to love you in return.

God bless the elders,  
keeping culture, language and faith alive.

God bless the children,  
growing to take their special place  
among the many cultures of today's Australia.

Bless the Aboriginal Christians and their pastors,  
living the Good News of Jesus Christ.

Bless all who work in this community, both  
Aboriginal and non-Aboriginal, to make friends, to  
grow partnerships, to deepen understanding, to  
honour ancient cultures and languages, learning  
to love and grow together.

Give us grace to travel together towards  
reconciliation, for the sake of Jesus Christ,  
the Saviour of the world. **Amen.**

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## ***A prayer for 'closing the gap' with Indigenous Australians***

God of justice,  
you sent Jesus to close the gap between heaven  
and earth.

No task is too big for your love.  
Send your Holy Spirit today  
to close the gap between Indigenous and  
non-Indigenous Australians.

Teach us how to share fairly the best of Australia,  
in education and health care,  
jobs and homes,  
law, land, culture,  
languages and spiritual traditions.

Instead of disadvantage and distress,  
let our diversity become our delight and our dignity.  
Give us the love and courage we need  
to do this work together, in Jesus' name. **Amen.**

## ***A litany for reconciliation***

In our sorrow for the First Peoples of this land,  
on whose dispossession others' prosperity has  
been built, we pray:

Lord, have mercy. **Christ, have mercy.**

In our grief for the First Peoples' languages lost,  
cultures despised and families fragmented, we pray:

Lord, have mercy. **Christ, have mercy.**

In our shame at continuing Indigenous disadvantage  
in health, education, employment and housing, we  
pray:

Lord, have mercy. **Christ, have mercy.**

In our hope for constitutional change to recognise  
the full dignity of Australia's First Peoples, we pray:

Lord, have mercy. **Christ, have mercy.**

In our yearning for true reconciliation and grace to  
walk together into a just future, we pray:

Lord, have mercy. **Christ, have mercy.**

In our hunger for strength to make difficult changes  
of attitude and behaviour in our communities, we  
pray:

Lord, have mercy. **Christ, have mercy.**

God of holy dreaming, bring all Australians together  
as one and heal the wounds of our past, through  
Jesus Christ our Lord. **Amen.**

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## ***A prayer for diversity and unity in Australia***

God of grace, we thank you for all the people who  
make up today's Australia.

Thank you for bringing us from all the nations of  
the world, with the First Peoples of this land,  
to learn to live together  
and to build communities of care.

Thank you for the gifts of our diversity.

Thank you for all the languages spoken in our homes  
and streets,

for all the cultures shaping stories, art and music,  
for old and young, for women and men,  
for people of every different ability, race, and faith.

To crown all these blessings,

give us the unity that comes from love

when neighbours and strangers work together  
for the common good,

through Jesus Christ our Lord. **Amen.**



# PARTNERING WITH OUR FIRST NATIONS PEOPLES TO ADDRESS DISADVANTAGE

Mark Glasson | CEO | Anglicare WA



When the 'Uluru Statement from the Heart' was first shared at the 2017 National Constitutional Convention, it was an agonised plea from First Nations people to be heard, to be seen and to begin a journey together with all Australian people to achieve a better future for their children.

Sadly, as a nation we have not done enough to reduce the high rates of incarceration, the gap in mortality or the removal of children from family and culture and, as a result, young Aboriginal children continue to take their own lives at a disturbing rate.

Earlier this year, the WA State Coroner released her findings from the latest inquest into the suicides of young Aboriginal people in the Kimberley; the 12 deaths investigated occurred over the space of just four years.

Family, friends, service providers and community members who had lost these young lives gathered in courtrooms across the Kimberley, from Broome to Kununurra, to hear the inquest findings first hand. They listened as the Coroner described their children's deaths as 'profoundly tragic, individually and collectively'.

Anglicare WA, alongside other local service providers, was privileged to provide support to some of the families partaking in this process. Regional Manager Carina Cooke said, "It can be difficult at times in a higher management role to truly understand the impact staff are having at an individual level, but walking out of the courtroom that day and seeing

family members walk into the waiting arms of our dedicated staff reinforced the important relationships they have built amongst a community of people who have experienced so much loss."

These relationships aren't established overnight. Instead they happen slowly and gradually, demonstrating constancy and establishing trust, waiting to be invited in and then allowing the community to lead the way. These are relationships that we do not take for granted.

Building on our relationship with Australia's First Nations people is a priority for Anglicare WA. As an organisation, we acknowledge that Aboriginal and Torres Strait Islander people, within their many unique and different nations, languages and cultures, as the original custodians of this land, and we pay our respect to their elders – past, present and emerging.

But for us, it's also more than simply saying the right thing. We still have so much to learn, and we look forward to growing in this journey toward reconciliation.

As Reconciliation Week approaches, it's obvious we as an organisation, as a community, as a country, still have a lot further to go. However, we can't give up and must recommit to partnering with our First Nations people, to stand beside them in every effort to rekindle hope for a better future, one where all Australian children can build on their potential and fulfil their own destiny.



Photo by The French Click



# FAITH LEADERS UNITE FOR CLIMATE CHANGE

Faith leaders from different traditions in Western Australia have called for stronger, co-ordinated action on climate change from both Federal and State Governments, as well as industry and the community.

Leaders from more than five religious traditions met in Perth in April, following the handing down of the Federal Budget, to say that the Budget, as a statement of our national priorities, does not adequately address the climate emergency we are facing.

The Revd Steve Francis, Moderator of the Uniting Church WA, said, 'As representatives of our respective faith traditions, we are here today because we view climate change as a most serious threat to humanity that must be tackled urgently'.

'We live on a beautiful planet and we all share a responsibility to care for it but the reality is that we have not done that well enough. We now find ourselves in a climate emergency and we believe that the budgets and policies of Governments at all levels need to prioritise climate action that aligns with the recommendations of the Intergovernmental Panel on Climate Change.'



## OBITUARY *THE RIGHT REVD BRUCE ROSIER AM*

The Right Revd Jeremy James tssf | Assistant Bishop of Perth

On 28 February Western Australia lost one of its favourite sons, and South Australians grieved too.

Stanley Bruce Rosier was born in Perth in 1928, and was educated at Hale School and UWA, achieving a first in both physics and maths. A Rhodes scholar, with one of the junior houses at Hale named after him, he moved to Christ Church, Oxford, before being discerned for ministry. Deaconed and priested in Sheffield he served a three-year curacy at Eccleshall, near Stafford. Returning to WA he became Rector of Wyalkatchem-Koorda with Dowerin from 1959-64. Faith and Bruce were welcomed with Bruce remembering his first step needing to listen to the stories that textured country communities. Here, Stephen and Anne began their schooling. St Saviour's was built and consecrated. In 1964 the family moved to the nearby Parish of Kellerberrin in which Bruce served for three years before being appointed Auxiliary Bishop of Perth and Archdeacon of Northam. It was here that his reputation as a pastor began to spread as a young couple, The Revd Ben and Annette Wright based at Narembreen, would testify.

After three years as Auxiliary, Bishop Bruce was appointed in 1970 as the Fourth Bishop of Willochra, South Australia, a post he held until 1987. One priest travelling with him said, "what a God forsaken land this is!" The car came to a halt and the Bishop took him to a bush nearby displaying a beautiful flower, "how can you say that the land is God-forsaken when he has created such beauty to adorn it". In retirement he came back to Willochra for special occasions. Bishop John Stead recalls Bishop Bruce in his trademark 'lumberjacket' check shirt appearing for the occasion, thoroughly at home in the informal atmosphere of a country community.

Bishop Bruce was predeceased by his wife Faith and survived by his children, Stephen, Anne, Philippa and Catherine.

May he rest in peace and rise in glory.





## TIME FOR REFLECTION

The Revd Peter Laurence OAM | CEO | Anglican Schools Commission

The horrific events of 15 March in Christchurch, New Zealand, gave the world reason to pause. In the days that followed, many of us attended Prayer Vigils in our local parishes, cathedrals or parks. People of all ages, all faiths and none came together, to sing, to pray, and importantly to 'be still and know that I am God'. On the whole, people just wanted time to reflect together.

Reflection is a desire of the human heart, but not something that is readily built into our hectic daily lives. We have to work at it. Ironically, it works well for many when it is imposed. Without such imposition, we find reasons to be busy, to be noisy, to do everything but be still.

In this regard, school leaders are the same as parish priests and parishioners. Indeed, my experience is that those who are called to be leaders often make poor decisions in relation to taking time out for themselves. "I'll do it when things quieten down a bit," they say. That time is never.

So, the 'imposition' of an annual retreat is something of which we clergy are well attuned. Similarly, it is something that we build into the annual calendar for our school leaders. May/June is the time to retreat! Almost 100 leaders from all the ASC schools gather either in Safety Bay or Beechworth (Victoria) to spend time with one another; listening, reflecting, praying, worshipping, walking, sleeping and fellowshiping.

This year our leaders are truly blessed to have two outstanding Anglican leaders and theologians in their own right as the retreat facilitators. Our WA-based retreat is being led by Archbishop Kay. This is the first time our school leadership teams have spent such

quality time with the Archbishop since her return to Perth last year. Our Victorian-based retreat is being led by The Reverend Dr Gregory Seach, Warden of Wollaston Theological College.

As a former Anglican school chaplain and teacher respectively, the Archbishop and Dr Seach 'walk the talk' with our leaders, bringing insights from their past experiences that illuminate the scriptures and other sacred texts in ways that connect so helpfully.

Retreats are times of reflection and learning. But they are not the only times when our leaders come together for Christian reflection. This year, all ASC principals are undertaking an introductory course in theology, the 'Wollaston Leadership Certificate'. Comprising eight units of study (two per term), this certificate course will be completed in one year, under the direction and guidance of Dr Seach. Our principals will come together for eight days during 2019, to complete these studies, participating in lectures delivered by a number of the Wollaston College and Murdoch University theological staff. This is a huge commitment being made by the principals, who recognise that their informed Christian leadership of our schools is one of the key ingredients to the building of a strong and cohesive community. They recognise that it takes time out in reflection to grow.

As for modern society, our schools are communities of young and older people of many cultures and faiths, and those for whom faith is not something deemed important at this time of their life. Please pray for our Anglican school leaders as they fulfill their vocation of leading their communities, as they fulfill their calling to serve the young people in our schools.







## ST GEORGE'S CATHEDRAL

Mr Stephen Day | Dean's Verger

So happy are volunteers at St George's I often have to ask, WHY? With us at the Cathedral so willing to conceive all manner of tasks to prevent the devil creating work for idle hands, they should all be despairing and quitting in droves. But baffling as it be, happy they are! Whether bible readers or Sunday school leaders, linen cleaners or visitor greeters, bell ringers, shop attendant, flower arrangers or stewards, they are all happy. They are also the oil that enables the Cathedral machinery to work so seamlessly.

Could it be the tasks? Bell ringing sounds like it could be fun to have rung, flower displays a joy to array, while greeting visitors from near and far with the stories they have to share is often entertaining. However, there always appears to be more to their happiness.

Perhaps then the fellowship? Happy have been the times spent at a table with others doing no more than making palm crosses. Surely a cuppa and home baked cookie never tasted as good at home alone, as when in the fellowship of good company.

So there might be something to this Act-Belong-Commit programme. Active volunteers are so much more enjoying life than those who participate

minimally. My wife is never happier than when volunteering at an aged care facility. Perhaps here is the secret, laid out in plain sight within our Bibles, in the parable of the talents, the more we put in the more we get out! That doing God's work, helping your neighbour, brings happiness, next to life, is God's best gift to us. So yes volunteers have every cause to be happy. We should not however take that for granted!

We often lack imagination when seeking volunteers, failing to see talents that could be utilised better. A school maths teacher may have no desire to do what we would like (take Sunday school) but could well be what we need (the perfect bookkeeper). Always stay alert to people's talents.

Concluding National Volunteer Week (20-26 May 2019) at Evensong at 5pm on Sunday 26 May, we will be celebrating the work of volunteers here and everywhere for what they do for us and the community.

Finally, volunteering can present some unexpected results. My sons owe their lives to volunteering. It was at Anglicare's Daisy House, where their parents first met; while volunteering.

## Old Boys' Association Scholarship Trust Scholarship for 2020



Applications are being accepted for  
**The Harriott Family Memorial Scholarship**  
(75% of tuition fees)

made possible through the generous  
support of Dr John Harriott.

Entry is open to all Australian boys  
entering Year 7 in 2020.

**Applications close 5.00pm Friday 28 June 2019.**

Please visit **[obast.cccgs.wa.edu.au](http://obast.cccgs.wa.edu.au)**  
or call **9442 1555**



Christ Church  
Grammar School  
PERTH, WESTERN AUSTRALIA



# LACHLAN'S STORY

Pauline Hardidge | Pastoral Care Co-ordinator | Parish of Kwinana

## Please help me donate breakfast to kids

*My name is Lachlan and I am 4 years old.  
I would like to be a Magician when I grow up.*

*I always eat my breakfast because it makes me big and strong. But, I know that some kids do not have breakfast and this makes me sad.*

*I am using money out of my money box to buy breakfast for families in need but I do not have enough money. I want to help 5 families and buying Weetbix and Milk for them is going to cost me \$25. I have \$5 but I am trying to raise \$20.*

*I bring in the bins for my parents every week, so I can bring in your bins too. I will bring in your bin(s) for \$1 per bin.*

---

*A note from Lachlan's mum;*

*As he is only 4 years old, he won't be able to take a bin up a very long or steep driveway but will be happy to agree on a spot*

Lachlan and his mum, Tammy, brought into the parish the cereals and milk they had purchased with Lachlan's earnings. I took these very much needed, and oh so appreciated, groceries to those in need in our community. What a star little Lachlan is and, of course, his parents who support him in such a wonderful, blessed and humble way.





# LOVE THE WAY YOU LIVE WITH AMANA LIVING

Stephanie Buckland | CEO | Amana Living



Amana Living has been serving the Western Australian community for nearly 60 years. We provide the full gamut of aged care services that include home care and nursing homes, plus we operate retirement villages across the State.

Our 17 retirement villages are home to more than 700 residents in Perth, Mandurah, Australind, Kalgoorlie and Albany. The villages provide an independent lifestyle for people over 55 who want to downsize to a home that is easy to look after, while being part of a community offering an active social life with like-minded people. Pets are welcome too!

We have a range of accommodation options available, ranging from apartments and villas to detached homes. Each village is supported by a Village Manager who is responsible for the day to day running of the village, as well as helping residents access services that may be useful to them. For example, many of our village residents also choose to use home care services from Amana Living to help them to remain independent for as long as possible.

External maintenance and gardening are the responsibility of the village, so it offers a stress-free environment in which to relax and enjoy retirement. It's also ideal for people who want the convenience of a lock-up and leave lifestyle.

The majority of our villages operate on an ingoing contribution basis which requires a partly refundable



payment on entry, while some are lease for life where you purchase an exclusive lease. A handful of our village units are also available to rent, and we have affordable housing options too.

Whatever the financial model, our villages offer a range of services and shared facilities for residents to enjoy. Amenities include the likes of a swimming pool, gym, bowling green and mini golf course. Most of Amana Living's retirement villages have community centres where residents can catch up or participate in activities. There's a chaplain at every village too, providing chaplaincy services

and support to residents.

While our villages may differ in the amenities they provide, a big thing that unites all our villages is the companionship on offer. All our residents enjoy the fact there is always someone to chat to and many have formed long-standing friendships.

What's more, our villages offer an easy and secure way of life. All our villages are conveniently located, close to nearby shops, medical centres, transport, and recreational facilities.

If you're thinking of downsizing and want to live close to family or friends, take a look at an Amana Living village near you.





# THE CHANGING APPROACH TO MENTAL HEALTH AND RECOVERY



Joe Calleja | Interim CEO | St Bartholomew's House

As I near my second month as interim CEO for St Bart's, this is a great opportunity to personally introduce myself to the Anglican community and, given my previous experience in the mental health sector, highlight some of the progress being made in this area within our organisation.

In brief summary, I am a social worker by training and started off in the child protection, disability, family relationships and juvenile justice areas. I was in the senior executive service within the justice department and saw quite an interface between the mental health, justice and child protection areas. By the time I came into the mental health sector, eventually leading Richmond Wellbeing (formerly Richmond Fellowship) for 11 years as CEO, I'd had exposure to mental health issues across a number of other sectors.

My initial contact with St Bart's on two previous occasions revealed that it primarily saw itself as a homeless agency. A recent survey found that 33% of St Bart's stakeholders are unaware that we provide support services and accommodation for people living with a mental health condition. What this reveals is the work that we have ahead of us to raise awareness of these services, which are so vital in the community.

As we now shift our focus on improving the public's understanding of St Bart's services, we also take aim at our overall approach to mental health recovery with the appointment of a specialised Integrated Services Manager and a Mental Health Recovery Manager.

Mental health and social attitudes toward mental health issues can impose limits on people experiencing ill health. Friends, families and often professionals in the field can be overly protective or doubtful about what someone with a mental health difficulty will be able to achieve, which often precedes intervention. There is research coming out now showing that the experience of involuntary hospitalisation can be damaging to individuals with mental health issues for up to two years after the event because of the distress and the stigma it causes.

Here at St Bart's, we are approaching recovery by walking alongside our people to help them achieve their own goals. We appreciate each individual's circumstance and understand that recovery is



a profoundly individual experience that often changes on the journey to wellbeing. Recovery practices generally follow a nonlinear course that requires development of trust, sustainment of hope, and the provision of a safe environment, and St Bart's model for recovery is based on trauma-informed awareness and psychosocial care.

**If you would like more information on St Bart's Mental Health Support Services, or would like to know how you can help, please contact Mental Health Recovery Manager, Wanda Davies on [mhr.manager@stbarts.org.au](mailto:mhr.manager@stbarts.org.au) or visit [www.stbarts.org.au](http://www.stbarts.org.au)**



**On any given night, 1 in every 200 people in Australia is experiencing homelessness**

To find out how you can make a difference visit our website [stbarts.org.au/how-you-can-help](http://stbarts.org.au/how-you-can-help)



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## GOLDFIELDS GOD-TALK - HYBRID

The Revd Dr Elizabeth J Smith | Senior Mission Priest | Parish of The Goldfields

*Eucalyptus torwood* is one of our most attractive local gum trees. It is the love-child of two other eucalypts that flower from August to November. *Eucalyptus torquata* is the Coral Gum, with red, beaky, ridged buds and bright red flowers. *Eucalyptus woodwardii* is the Lemon Flowering Gum, with white, waxy buds and clusters of big, lemon-yellow flowers.

In the wild, they never meet, since one grows east of Kalgoorlie and the other to the south. But when keen gardeners planted them near each other at North Kalgoorlie Primary School, it was love at first sight. The bees did their work, the gene pools blended, and a natural hybrid sprang up. It has a bit of both parents, and is great for shade and colour. Plant breeders work hard to produce a new strain of drought-resistant wheat or a pretty new rose, but sometimes Nature just laughs and throws up a wonderful surprise.

We can put a lot of effort into trying to stop change happening. It never works. Not with trees, not with people, not with society. Cuddly toddlers become gawky, defiant teenagers. If we are patient and wise, the teenagers become young adults to be proud of. A gold-mining town

full of European treasure-seekers, with Aboriginal traditional owners pushed to the fringes, becomes a multi-cultural, multi-racial city. We learn what it means to confront our history, and respect and enjoy our diversity. A blokey, industrial town learns to celebrate artistic adventures in street art and in galleries. Stuffy, conventional churches take a deep breath and review our dusty old habits. We read our Bible from a different angle, hook up with new partners in community work, learn a new song.

Letting go of old ways can be hard. But God, Nature, goodwill and good planning keep tossing up surprises to delight us. For 21st century mission, we need a good eye for those surprises.

If I'm just plodding along in my safe, old spiritual groove, will I catch the glorious outburst of the Spirit's extravagance out of the corner of my eye? If I'm faithfully conserving the things that fed my faith ten or twenty or fifty years ago, will I have the wit to recognise and rejoice in the bolt from the blue that I never dreamed of asking for? Now, I pray for surprises, for wisdom to receive them as gifts, and for courage to embrace them with joy and energy.





## Letters TO THE EDITOR

### Nervous Doubts or Legitimate Concerns?

A response from The Revd Dr David Seccombe

"The exact way in which Jesus was raised by God is an irreducible mystery of God ..." I doubt any Christian would say otherwise. To affirm with Paul that Jesus was "raised from the dead by the glory of the Father" is orthodox Christianity. It is also the faith which saves us, so it is understandable that those who feel it is being undermined - and by those charged with its defense - will react. My unease with Dr Carnley's defense of Dean Shepherd is not with his coming to the side of a friend, but his representation as idiots those who have raised concerns. Are the views of people with convictions to be dismissed as "the nervous inner doubts" of their shadow side? If this is so, what does it say of Dr Carnley's hostility towards "fundamentalists"? Are all those who hold the Bible to be literally true (not literalistically) to be discounted with this label?

But I think Dr Carnley may be building a straw man. For Renan, and the rationalists of the nineteenth century Jesus didn't really die; he revived, and appeared to his disciples as though he had risen. This is not even resuscitation; it is fraud. To draw a comparison between these avowed naturalists (they did not believe in miracles) and ordinary Bible-believers (supernaturalists, though they may not recognize the term) is misleading. Does any Christian think Jesus was resuscitated like Lazarus? I have never met one, nor read such a view. Lazarus, Jairus's daughter, and the widow of Nain's son all grew old and died again. If Jesus was revived or resuscitated, he did too. But according to Scripture he lives with the power of an indestructible life, and, as Dr Carnley correctly says, is now a "life-giving Spirit" who fills the universe. And yet the Bible

also teaches that he "stood up" again bodily, and that he carried his humanity into heaven, and will come again as an embodied man, to judge the living and the dead.

The New Testament links belief in Jesus' resurrection with our salvation. When public statements appear to undermine it, it is right to ask questions of an authorized teacher of the faith, especially someone who is appointed to represent us all in positions of high influence. Was Jesus' tomb left empty of any physical remains, as Peter and John bear witness (John 20:6-8)? Did Jesus emerge, body and all, from his tomb on the third day, so we may accept Luke's confidence that his body did not see decay (Acts 2:29-31)? Was he seen, albeit transformed, by Peter, the Twelve, James and more than five hundred of the brothers at one time (1 Corinthians 15:5-7)? Did he appear to many over a period of forty days and sometimes eat in their presence (John 21:10-15)? Can we assert that by raising him from the dead, God has given proof that Jesus will be the judge of humankind (Acts 17:31)? Can a Christian believe with Paul that our "mortal bodies" will one day be raised, because we have the Spirit of the one who raised Jesus from the dead (Romans 8:10-11)?

Christianity teaches that God created all things good, including our bodies, which, though now subject to decay and death, will one day be redeemed and perfected. The risen Jesus is our guarantee of that. Christians, especially those who minister to the dying, will always be sensitive to anything that seems to deny it.

The *Messenger* welcomes letters to the editor for consideration.

Publication cannot be guaranteed.

*Messenger*

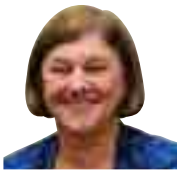
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# THE BENEFITS OF SCHOOL CAMPS

Kerry Robertson | Principal | Frederick Irwin Anglican School, Mandurah



Of the many activities and events held throughout the year at Frederick Irwin, it is perhaps the school camps that have one of the most lasting impact on students.

Camps provide an opportunity for students to break out of their normal routines and social groups to see both themselves and their peers in a new light. Our recent Year 8 camp, held in Week 7 at the Serpentine Camping Centre, is a great example of this. With events ranging from self-defence, abseiling and hiking to quiz nights and a disco, students are able to test the limits of their abilities in a fun and safe environment.

The annual Year 7 Orientation camp, also held in Term 1, is an integral part of the transition process to Secondary School. Students are often unsure about how things might change after Year 6 and the Year 7 Orientation Camp helps to kick off Secondary School on a positive note – friendships made at the

camp often last many years.

On the other hand, the Year 12 Outdoor Education Camp is the culmination of the Outdoor Education experience at Frederick Irwin Anglican School. At this camp students prepare for and participate in a five-day bushwalking expedition, in a remote physically challenging location of their choice where they are completely self-sufficient and self-reliant during the week, carrying all their provisions. Outdoor Education camps increase in difficulty and complexity from Year 9 to Year 12 and this final camp is a great challenge for our students.

While these camp experiences are all different, one thing that our camps have in common is that they provide students with an opportunity for personal growth in a novel and stimulating environment. This is why school camps create memories that last well beyond graduation.







# RECONCILIATION COMES AT A COST

Dr Robert Myles | Lecturer in New Testament | Murdoch University

Paul and Timothy's letter to Philemon intimates that reconciliation comes at a cost.

In order to understand this letter, we need to reconstruct the situation it presupposes. This is difficult as we rely predominantly on the details of the letter itself, and Paul is here rather cryptic and indirect.

The standard "patristic" explanation goes something like this: the letter concerns the runaway slave Onesimus and his fate at the hands of his slaveholder, Philemon. Onesimus has erred, possibly stealing from his master or incurring some kind of financial loss. In Roman society, this was a capital offense, and owners would be within their rights to take severe vengeance. Rather than facing the consequences, Onesimus flees to Paul, the apostle who had previously converted Philemon to Christ and presumably now a respected authority for Onesimus' master. Upon visiting Paul, something unexpected happens. Onesimus himself comes to share faith in Christ. This turns out to be rather convenient, for Paul now recommends Philemon receive Onesimus back not just as his slave, but as his brother in Christ (v16). Paul urges Philemon not to punish his slave, but instead charge Paul with the debt incurred by Onesimus' theft. Of course, Paul does this in the knowledge that Philemon may write off his loss, as he already owes Paul a (spiritual) debt for bringing him to Christ.

Despite its cryptic message, one thing about this letter is clear: Paul engages in full-strength arm-twisting of Philemon to make him commit his "good deed" (v14). The final decision of what to do, however, is left entirely up to Philemon himself.

Paul's direction to "welcome him as you would welcome me" (v17) suggests Paul hoped Philemon would welcome, embrace, and reconcile with Onesimus as his brother in Christ. To reconcile would mean seeing each other in a relationship constituted not as master and slave but as siblings.

Be that as it may, Paul gives no explicit direction to Philemon to set his slave free. While slavery is mentioned a handful of times in the New



Testament, it is never condemned. Elsewhere, Paul encourages slaves to remain in their subordinate social roles (1 Corinthians 7:17-24), and some scholars have even argued that Paul himself made extensive use of slave labour in undertaking his ministry work.

While Paul doesn't critique slavery, he does model a form of advocacy that renounces his own authority and highlights just how costly reconciliation is. In a status-obsessed society, Paul, as Philemon's spiritual superior, could issue a direct command. Instead, he leaves the ultimate decision up to Philemon. But in order for them to reconcile, Philemon and Onesimus must also give something up: Onesimus will have to return to his condition of slavery, and Philemon forgive the debt - or at least forgive Onesimus for the dishonour suffered as a result of his slave's shameful actions. Paul rounds out his letter by adding "One thing more - prepare a guest room for me, for I am hoping through your prayers to be restored to you" (v22). That is, to be reunited as brothers. Not three levels of hierarchy, but as siblings in Christ.



# HOMELESS WITH DREAMS OF A BRIGHTER FUTURE



Tori Anderson | Director Marketing and Philanthropy | Anglicare WA

**Jess\* was a happy and energetic 15-year-old with dreams of going to university. Today she is homeless. She was abused by her mother and forced to leave her home.**

I'm writing to you because I desperately need your help. As winter draws near, I fear for the thousands of young people like Jess in our State who are living rough. These young people are someone's child. And no child should be homeless.

Imagine, young people who are lost and scared and have nowhere to turn. Young people who don't feel wanted or loved. Young people who are filled with so much pain, they slide into addiction or worse, to escape.

These innocent young people believe no one will help them. But I know you will. And I know together we can change their lives.

**What I learnt about Jess was heartbreaking and your gift could truly help.** Jess's childhood was filled with violence and neglect. Her father left when she was young and she lived with her mother who was abusive both physically and mentally.

As Jess became a teenager, she started to fight back. One day the violence spiralled out of control and her mother kicked her out of the house. **Jess slept in a nearby bushland for weeks.**

When I think about this young woman – a child really – torn apart by trauma and abuse – I'm reminded of all the other children who have fallen through the cracks across our State.

**Youth homelessness is a growing problem in our State. On any given night in Western Australia, over 3,500 people under the age of 25 experience homelessness. These young people are living on the street, in their cars or couch surfing. Shockingly, despite the fact that 83% of these young people experience extreme violence on the streets, it is still safer than the alternative, being at home.**

Anglicare WA's Street Connect program supports young people like Jess. This program builds connections with vulnerable young



people, to show them that they are important and help them rebuild their lives.

Street Connect is a team of youth workers who provide support, food vouchers, financial assistance, clothing and informal counselling via the Street Connect Outreach Bus. Street Connect is like no other program in Western Australia. It's unique because there is no limit on the time we can spend helping young people get back on track.

**We never want to turn any young person away.** But with increasing demand, Street Connect is struggling to cope. **Please, will you give generously before 30 June and help us reach more young people in need across our state?**

**You can save young people like Jess this winter.**

**Please make a life changing, tax-deductable donation to Anglicare WA to support young people in need.**

Please visit: [www.anglicarewa.org.au/donate](http://www.anglicarewa.org.au/donate) to support today.

\*Jess's name has been changed to protect her identity.



## OUR RICH LITURGICAL HERITAGE

The Right Revd Dr Peter Brain

*He/she shall (you will) not be ashamed to confess the faith of Christ crucified, and manfully (bravely) to fight under his banner, against sin, the world and the devil; and continue Christ's faithful soldier and servant unto his/her (your) life's end (BCP) (AAPB).*

Live as a disciple of Christ: fight the good fight, finish the race keep the faith. **Confess Christ crucified, proclaim his resurrection, look for his coming in glory (APBA).**

Our baptismal liturgies remind us of the nature of Christian commitment. I love their upfront realism. No hidden small print here. Christ is not an add-on or new hobby for Sundays. He is to be front and centre transforming our whole lives. Believers are called to warfare, not with guns or swords, not against others, even our enemies, but in the good fight against sin, the world and the devil. This deadly trio is to be taken seriously and bravely taken on.

Our services never take our sin lightly. The general confessions help us see our sin as an offence against God's holy laws as we leave undone what we ought to have done and do what we ought not to have done. We ask God to forgive us our sins and commit to forgiving those who have sinned against us. We win the fight against sin, not by remorse but by repentance which casts us upon God's mercy to us in Christ. For this reason, the declaration of pardon, assures us that all may find pardon from the God of grace, and that we dare not try to redefine or hide our sins from God.

Our world has been made by God, the Father Almighty, creator of heaven and earth and is the

world God so loved that he gave his only Son. But we are a world of rebels, its ways arrayed against its rightful ruler, Jesus, who came to be its Lord and Saviour. The need to live for the Lord rather than this world is emphasised in the baptismal question: do you renounce . . . the empty display and false values of the world (AAPB). Paradoxically the more we renounce the world's false values the more good we will be to it. The catch cry 'we are in the world but not of the world' is true for us as individuals and churches. We fight as soldiers to protect our fellows from the world's myopic vision and horizons and live as servants of Jesus who seek to bring his rescue message and bind up their hurts. This is why we ask that our Father's will might be done on earth and ask him to send us out in the power of your Spirit to live and work to your praise and glory.

Our adversary, the devil, doesn't feature much in our liturgies because the best way to banish darkness and deceit is to switch on the light of truth. Much is made of our Lord and Saviour, who has defeated the devil by his sinless life, substitutionary atonement and glorious third day resurrection. His Spirit can be counted upon to keep us succumbing to Satan's temptation to run with our own or the world's agendas. But we never forget his character as the deceiver who delights in keeping unbelievers' eyes closed to God's grace in Christ and desire to gain divisive footholds in our churches (Ephesians 4:25-27). We conquer Satan, sin and the world as we daily rely upon and obey Jesus in the power of the Holy Spirit. In this way we are rich and able to enrich others.





# ANGLICAN CHILDREN AND YOUTH MINISTRY (ACYM)

Mark Davis | Children and Youth Missioner | Wollaston Theological College

Some of the most enjoyable parts of my role as a Children and Youth Missioner for the Diocese are the times when I can get out of the office and meet with people who share my passion for youth and children's ministry.

It continues to amaze me that I am contacted regularly by people wanting to share their memories of Perth's youth ministry from the 'old days'. These stories are full of times when the numbers of young people in our churches were growing and the teller is always hopeful that we could return to those happier times.

Within each of these conversations, I usually wait for the right moment to ask the question 'What would you do to grow the numbers again?' Surprisingly, I am usually met with the same response 'We need to gather the young people together!'

When I hear this, I am always encouraged because that's exactly what I want to do also.

By the time this issue of the *Messenger* is published you hopefully will have seen the ACYM adverts in the Diocesan *E-Bulletin* or on our Facebook page. You may have even seen our poster on your parish noticeboard announcing that ACYM is running a Confirmation Weekend from 17-19 May at Swan Valley Adventure Centre.

Confirmation is an important milestone in the lives of young people as it marks the start of them owning their Christian faith for themselves. This is a significant commitment, and I believe that as a Church our role is to support and encourage those who are mature enough to take this next step in their faith journey.

ACYM is keen to invite all those young people together who

were confirmed last year or who will be confirmed at some point throughout 2019. By inviting this group to be with each other for a weekend, it allows them to share and learn from each other while also experiencing fellowship with a large group of like-minded peers. Something that not many will have had the opportunity to encounter before.

The weekend plans to be a fun and exciting event with a mixture of small group discussions and whole group talks mixed with the famous Swan Valley adventure activities.

In no way is ACYM wanting to take away the preparation that individual parishes usually do for confirmation, but instead we want to add in an exciting extra that makes the process more enjoyable for the participant.

To make it work we need everyone's help to encourage young people to come along. For more information on this weekend or anything else, please contact the ACYM office on 08 9425 7278 or email [info@acym.perth.anglican.org](mailto:info@acym.perth.anglican.org)

Anglican Children & Youth Ministries  
Diocese of Perth

17-19  
MAY

**CONFIRMATION WEEKEND 2019**

'THIS IS ME' HELPING YOUNG PEOPLE  
BEGIN TO UNDERSTAND WHAT CHRISTIAN  
FAITH MEANS FOR THEM.

A WEEKEND FOR 14-18 YEAR OLDS WHO ARE  
PLANNING TO BE CONFIRMED IN 2019.

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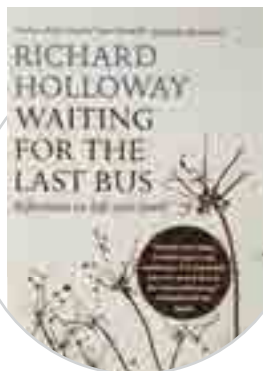
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BOOK NOW: 9425 7278 | [ACYM.PERTH.ANGLICAN.ORG](http://ACYM.PERTH.ANGLICAN.ORG)

## BOOK REVIEWS



### *WAITING FOR THE LAST BUS - REFLECTIONS ON LIFE AND DEATH*



**Richard Holloway**

**\$29.95**

Hard cover  
(paperback to be  
published later this year)

Written with "the integrity, intelligence and wit that we expect", says Karen Armstrong.

A I Kennedy sees Holloway's latest book as "thoughtful, playful, courageous and deeply altruistic", and Alexander McCall Smith says that "it is impossible not to be moved by it in the most profound way".

*Waiting for the Last Bus* had its origins as a five-part series on Radio4 in 2016. Picture the Radio4 British audience gathered around their radios, waiting on the edge of their lounge seats for the next episode!

Holloway is intentionally thought-provoking; asking questions but not necessarily providing answers. As he gets older (84 at time of writing) he is concerned about how he sees the elderly becoming less tolerant of the young instead of rejoicing in their happiness, in their youth, vitality and beauty. Each generation has to learn how to take a bow and leave the stage, not be critical of hair colour, tattoos or when they collide with you on the street: 'they're always on their bloody phones'.

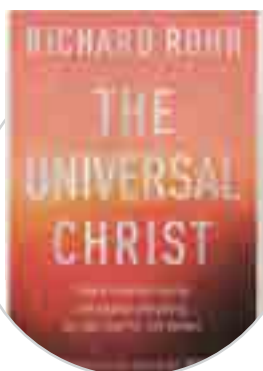
Holloway sees religion as humanity's response to the puzzle of its own existence. Many questions, no certain answers. He is concerned for those with whom he mixes these days who don't always find what they are looking for in the church – he calls them the "wistful children of unbelief". But there are positive suggestions – go to a full choral evensong in your cathedral, appreciate poetry, and read obituaries over a bottle of wine. We are given some inclusive homilies to get the life/death cycle into his perspective. These homilies are poignant and memorable.

Having been a bishop for 14 years and Primus of Scotland, he lost heart with the church and resigned in the year 2000, announcing his plan to throw his mitre into the Thames. Hoping to encourage other bishops at Lambeth to do the same, he had some biodegradable mitres made!

*Waiting for the Last Bus* is an attractively presented book, the hardcover edition is a soft silver and gold, feather-light and a pleasure to hold. You can tell a book from its cover!



### *THE UNIVERSAL CHRIST*



**Richard Rohr**

**\$18.95**

SPCK 250 pages

Richard Rohr takes as his starting point the proper understanding of the word **Christ**.

- Christ is not Jesus' last name!
- What if Christ is a name for the transcendent within of every "thing" in the universe?
- What if Christ is a name for the immense spaciousness of all true Love?

U2's Bono identifies with this concept: "Rohr sees the Christ everywhere, and not just in people. He reminds us that the first incarnation of God is in creation itself, and he tells us that 'God loves things by becoming them'. Just for that sentence, and there are so many more, I cannot put this book down".

Is it surprising that Michael Curry (forever in our memories for his wonderful Royal wedding sermon) also loves the book?

*The Universal Christ* is an invitation to discussion and also includes a significant number of meditations, which make the book equally suitable for groups and individuals. He challenges the reader to reflect and pause, allowing some of the words in this book to remain partially mysterious, at least for a while. While he admits this is unsettling for our egoic minds which want to be in control every step of the way, it is precisely the contemplative way of reading and listening.

From the very beginning, the reader is immersed in Richard Rohr's universal approach to theology and scripture and he acknowledges that in this new book he also draws on the disciplines of psychology, science, history and anthropology to enrich the text!





## THEATRE

Anthony Howes

Anthony presents more news of arts and entertainment every Saturday from 10am till 12 noon on Capital Radio 101.7 FM & Capital Digital

I had the privilege of interviewing Archbishop Kay when Capital Radio 101.7 FM & Capital Digital broadcast live from the final celebration of **'The Amana Living Arts' Festival** at All Saints' College, Bull Creek. The Festival examined how the arts might be the generator of 'good health' for us all, irrespective of age. The Archbishop was clear in her assertion that the creative impulses in the arts, plus their ability to show real humanity at work in examining life's joys and problems, was the obvious reason for the Church's involvement. She went further, in speaking of the way the arts brought communities together, with the example of the young people of All Saints' College, for instance, who had worked with seniors from Amana Living, in creating the play the Archbishop was about to see. Researched from the lives of those seniors, by the young people, a play, which, under the guidance of theatre professionals headed by Jenny Davis OAM, had been transformed into 'theatre', with the young 'playwrights' playing the roles of those very seniors. "A brilliant example of no barriers existing between generations", Archbishop Kay said. The response to the production by the Amana residents, was a joy to behold.



The next plays in the National Trust Heritage Festival go to air on Capital Radio at 7.30pm on the Sunday evenings of May, bringing to life more of WA's colourful heritage. First, on 5 May comes the play entitled **Sarah of Enderslea Farm**. Sarah and Henry Morley built the farm in 1853 and employed convict labour to build the largest barn in the neighbourhood. The family's joys and sorrows and adventures as pioneers in the Geraldton area make a memorable piece of radio. The following Sunday 12 May, we meet Governors' wives Mrs Ellen Stirling, Mrs Mary Hampton, Lady Annie Broome and the colourful colonial, George Fletcher Moore, at a tea party, in **And Now The Governor's Wife** - Part One, "somewhere in the universe"; because they lived at different times in our history. They compare notes on the trials and



tribulations and exciting times of their eras at Perth's Government House. On Sunday 19 May, part two will be aired. The heritage plays continue into June: all with the best of Perth's professional Thespians.

And so to stage performances. From 7-18 May Yirra Yarkin Company presents **'Cracked'** a play which shows the complexity and disconnectedness of people that fall into a life of crime, and the trials faced by prisoners and others who are determined to help them find a better life. Written by Barbara Hostalek, it plays at the Subiaco Arts Centre. At the State Theatre Centre, Black Swan's production of **'Water'** by Jane Bodie has its world premiere. **'Water'** follows the journey of families born at different times in Australia's history, who are united in their determination to create safe passage for their loved ones. The setting is WA in the not too distant future; in the remote island retreat home of a former politician. An unexpected guest arrives, and tension follows.



Meanwhile at His Majesty's Theatre, the West Australian Ballet will bring a bright and bold colonial India to life in the re-imagining of La Bayadère (The Temple Dancer) from 9-25 May. The ballet follows the tragic love story of Solor, the son of the Maharajah who falls in love with a temple dancer, the daughter of the Governor General; and thus the tangled story evolves! WASO will be conducted by Canadian Judith Yan; Greg Horsman has adapted Petipa's original choreography. Take a trip to colonial India via His Majesty's Theatre.



# NOR'WEST POSTCARD

Jocelyn Ross OAM

Dear Messenger,

Join Karen Webb and the team in Broome giving thanks. Following the usual wet season pattern, the indigenous People's Church is now averaging bigger numbers, especially in Sunday School. There are now up to 20 energetic kids (plus more toddlers in the creche room)! Thank God for two extra ladies helping out on the Sunday School roster.

Phyllis Marshall of Point Samson went to be with the Lord in the middle of Cyclone Veronica! A single lady who arrived in Roebourne in the 70s, got a job and stayed, eventually able to have a home in Point Samson. She turned to the Lord in the 80s and was the most faithful member of the Anglican parish through all the years since. She was a committed member of Alcoholics Anonymous and any person needing support and encouragement knew that Phyllis would have the door of the Old Wickham Community Hall open on any Friday evening and be waiting. All of the Samson community, plus many from Wickham and Roebourne were at the Point Samson Hall to farewell her, plus some short and long-time friends from AA. Vale, faithful friend of the Lord Jesus.



Phyllis Marshall,  
Wickham Parish

In mid-March Exmouth Parish hosted a mission week. Six students from Trinity Theological College in Perth spent the week with Minister Frank Nicol helping them reach out to the resort town. Three major outreach events included a kids' club involving 30 kids with fun, games, drama, craft, baking, and hearing the Easter Story; a visit to Coral Bay with walk up evangelism among the tourists there, and a Q&A evening on a Christian perspective on suffering with discussion following.

Recently two teams of people from Moore Theological College, Sydney, visited both parishes in Geraldton, and Newman Parish. As always, their visit was a great encouragement for the parishes, as well as assisting in the training and experience of the visitors.

Bishop Gary, Minister David Mitchell, Archdeacon Paul Spackman and Registrar Khim Harris were in Perth at the beginning of April for the Provincial Council (Perth, Bunbury and the North West Dioceses) meeting. The three Dioceses agreed to work more closely on the national code of conduct relating to safe ministry matters. The Revd David Mitchell proposed a motion (passed unanimously) with regard to a Biblical response to proposed euthanasia legislation:

*"That this Council encourages Anglican dioceses and parishes of the Province, and their members, to be involved in the WA State Government consideration of voluntary assisted dying legislation noting the concerns raised by our Primate Philip Freier when the Victorian parliament was considering these matters: 'It is right to seek to eliminate pain, but the ethical decisions in this desire always fall under the proscription of the sixth commandment, 'You shall not murder'. Euthanasia and assisted suicide risk abandoning those who are in greatest need, who deserve our care and support.'"*

The grace of our Lord Jesus Christ be with you all.

Revelation 22:21



Messenger

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Australia

Jocelyn



Moore College team outside the Cathedral

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Network magazine



## BUNBURY POSTCARD

The Revd Dr Lucy Morris

Dear Messenger



Our annual Chrism service was held in St Mary's Church, Kojonup on 11 April; and the new Boniface Care - Lawrence House Centre was blessed by Bishop Ian Coutts following this service. This has been a significant achievement for the Parish led by The Revd Lindy Rookyard and her parish council.

The formal opening of the new Centre is on 31 May 2019 at 6.00pm. If you would like to attend, please contact Lindy via email on [stmaryskojonup@westnet.com.au](mailto:stmaryskojonup@westnet.com.au).

The Revd Melusi Sibanda leaves the Diocese and St George's Anglican Church, Dunsborough, to take up his new role as Dean of St Paul's Cathedral, Rockhampton. His last service in the parish will be on 15 May. Melusi will be installed on Wednesday 12 June 2019 at 6.00pm in the Cathedral.

As we advised in our last Postcard, we were accepted as members of the Anglican Representative National Redress Scheme at the end of February. Since then, the Diocese has been accepted as a member of the National Redress Scheme as well.

The Diocese was pleased to participate in the recent General Synod gathering to review and progress work on the issue of family violence in the Anglican Church with The Revd Carol Reid attending on behalf of the Diocese. The Diocese will be sharing the learnings from this gathering as widely as possible. Work is also underway to establish a Social Justice Working Party in the Diocese to work with Bishop-in-Council. More recently, a Sustainable Living Working Party has also been set up to work across the Diocese on issues arising from climate change.

Messenger

GPO Box W2067

Perth WA 6846

Australia



Taken at the blessing of the new Boniface Care Lawrence House Centre

L to R: Wendy Black, Practice Consultant for Housing and Financial Services Anglicare WA, The Revd Lindy Rookyard Priest-in-Charge Kojonup, The Revd Canon Karon Austin Chairperson Boniface Care, Ms Lisa Whittaker Regional Manager South Anglicare WA, The Rt Revd Ian Coutts Bishop of Bunbury, The Ven Julie Baker Archdeacon, The Revd Dr Lucy Morris Diocesan Secretary

## PURPLE PATCH MAY 2019

5	Archbishop Bishop Kate Bishop Jeremy	Anglican Consultative Council, Hong Kong North Midlands Mosman Park
12	Archbishop Bishop Jeremy Bishop Kate	Claremont Malaga Kelmscott
19	Archbishop Bishop Jeremy Bishop Kate	On leave Joondalup Warnbro
26	Bishop Jeremy Bishop Kate	Scarborough Bayswater

## CLERGY NEWS

## LOCUM TENENS

The Reverend Matthew Madul	East Victoria Park-Bentley	26.03.19 - 30.09.19
The Reverend Theresa Harvey	Locum Dean of St George's Cathedral	01.04.19 - 04.05.19

## PERMISSION TO OFFICIATE

The Reverend Richard Pengelley	04.05.19 - 23.06.19
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## RETIREMENTS

The Reverend Cliff Parish	Assistant Priest, Willetton - last Sunday 28 April	30.06.19
The Reverend Paul Howells	Rector, Quinns-Butler - last Sunday 26 August	26.08.19
The Reverend Ross Kilpatrick	Rector, Morley-Noranda - last Sunday 28 April	22.10.19

## RESIGNATIONS

The Right Reverend David Murray	Co-ordinator, Archbishop's Group of Spiritual Directors	14.03.19
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## RIP

Dr Geoff Dixon	Husband of Dr Cynthia Dixon	19.03.19
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## An invitation from the L'Arche Perth Community Summer in the Forest

L'Arche Perth is hosting a special screening of Summer in the Forest, set in the French village where L'Arche began more than 50 years ago. The film is screening all over the world and is a great way for people to learn more about the remarkable and humble life of its founder, Jean Vanier.

In Australia we are also showing a short heartwarming film called Katherine that follows one woman from our Hobart community as she strives to gain her independence. This film is one of many in the As I Am video series, made for L'Arche International to showcase the

lives of core members across the world ([www.larche.org.au/get-involved/as-i-am-series-videos](http://www.larche.org.au/get-involved/as-i-am-series-videos)).

The two films will be followed by a Q&A session where people can meet members of the L'Arche Perth community.

This event is being marketed globally, so tickets (**\$25**) are only available on line; there will be no tickets at the Cinema. There is also a deadline for their purchase and a 'tipping point' for the screening to go ahead. Seventy (70) tickets need to be sold before **10 May** for the screening to go ahead. Ticket sales will be refunded in the event of cancellation.





# PITCHERS OF MAGI



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.

1			2	3	4	5	6	7			8	9
				10								
					11							
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16	17		18				19		20		21	
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				33								
					34							
35				36				37				38
39	40		41					42	43		44	
45												

## ACROSS

1. & 8 across. Gnus running back into choir's part of service. (4)
2. I am grey, mixed and use metaphor and simile. (7)
8. See 1 across.
10. A thousand from the collapsed mutiny acting as one. (5)
11. Evergreen climber in privy. (3)
13. His Majesty's empathic military forces for short. (5)
16. Little Aulde Englande. (2)
18. Beginnings of Community Aid Abroad. (3)
19. Australasian Association of Philosophy. (3)
21. A little church history. (2)
22. Slate wiped to take without permission. (5)
24. Census hits across Japanese takeaway. (5)
26. Hot oil mixed for domes. (6)
28. Disturbed Lac Tau in reality. (6)
29. A little einsteinium! (2)
30. The magi bet on a million bits. (7)
32. It bent to seventh note. (2)
33. Salvation live versus actual abandonment. (5)
34. Reverse Tao in porridge. (3)
36. Toned about to be well-known. (5)
39. Little Christian organisations. (2)
41. Post Office in Italian river. (2)
42. Short introit. (2)
44. Detective Inspector Princess! (2)
45. Sorts grannies mixed up in sin. (13)

## DOWN

1. & 9 down. Signs out of tune: a miracle! (4)
3. Mothers' Union. (2)
4. Alternate mania in the soul of a Roman. (5)
5. Magi vexed by cross bestowal. (4)
6. Meaty mixture at word origins. (5)
7. Reform Year begins. (2)
9. See 1 down.
12. Area stereophonically crossed in Resurrection celebrations. (6)
13. She confusingly loathes tea out of personal nimbuses. (6)
14. Fascial right away becomes a flat band of wood. (6)
15. Apostle to get people moving, I hear. (6)
17. Old English letters, a hundred, out of the broken chest. (4)
18. Ecumenical move across to peace. (4)
20. Putti right away play shots on golf green. (4)
21. 100 from the catch mix and make light conversation. (4)
23. Evangelical outreach to begin. (2)
25. Scripture Union. (2)
27. Big looney across in snow house. (5)
28. Be at a gathering where it can be reduced. (5)
31. Brava! Tartuffe crosses into a god's earthly stand-in. (6)
35. Perform in character. (3)
36. The son backs us Romans. (3)
37. Sid reverses into the god Pluto. (3)
38. To come first in a wink. (3)
40. Alternative outreach. (2)
41. A little planetary nebula. (2)
43. Near side of nimbostratus. (2)
44. Complete design objective to start with. (2)

# PARISH OF TOODYAY-GOOMALLING - HISTORY

(notes given to Anglican Archives by The Revd Fr Ted Doncaster in 2010)

## **The Church of St Stephen, Stirling Terrace, Toodyay**

The original town was named Newcastle, probably in honour of the Duke of Newcastle, Secretary of State. This settlement had developed around the site of the Convict Depot established in 1851. Its name was changed to Toodyay when the township was gazetted on 6 May 1911 and may have come from "Duidgee" (meaning "place of plenty") in James Drummond's journal of 1836 or "Toodyeep", who was the wife of Coodenbung, an aboriginal who accompanied George Fletcher Moore on his expedition in 1831.



Goomalling - The first church photographed by A W Donald - 25 January 1954.

Services were held by The Revd William Mears from York in 1841 and also by Charles Harper at his farm house Nardie, whilst at times they were held in Drummond's Mill and the school. In 1848 Bishop Short of Adelaide administered Confirmation and in the following year Harper was ordained in Adelaide. According to his diary he returned with 'a cheque on the Bank for £10 towards the expenses of erecting our Toodyay Church which is to be called St Mark's'. The government made a grant of land for a church, school, cemetery and glebe.

Newcastle Town Lot 2 Reserve 4393 was the site where the foundation stone of the church was laid by Bishop Hale on 13 November 1861. The builder was George Hassell, Esau Wetherall the stone mason, and McKnoe the shingle cutter. The Bishop consecrated the Church on Friday 9 May 1862. The Western Australian Church of England Magazine reported the event:

'This new church was consecrated by the Lord Bishop of Perth assisted by the Rev C Harper, Chaplain of the District, and Rev H Thornhill, Chaplain of Northam. The Bishop preached from the words 'For he loveth our nation and hath built us a synagogue' Luke vii 5. The ceremony was



St Stephen's Church, Toodyay, photographed by E W Doncaster - 20 September 2009.

well attended by persons of all classes from every part of the District, in fact, there was not room in the Church for all. A luncheon was provided in Mr Monger's Store and everything passed off pleasantly. The day is much to be remembered, which now at last secured for the district a proper place of worship. Let us hope that the liberality of friends will soon contribute what is still required in order to furnish the building, and to fence in the Glebe and Church site.'

On 20 July 1907 it was reported: 'At the last meeting of the St Stephen's Vestry it was decided to carry out extensive improvements to the internal appointments and surroundings of the Church, as recommended by the Ladies' Committee who hold in trust a considerable sum of money for such purposes. A new fence is to be erected around the Church, new lights are to be installed inside and outside the Church, and new furnishings for the alter (sic), and new books for the choir are to be provided. Other minor improvements to be effected make up a list of improvements which will enhance considerably the beauty and dignity of the Church.'

The new altar was dedicated by Bishop Riley on 6 October 1907. In the same year acetylene gas lighting was installed. Bishop Riley dedicated the new bell on 4 December 1910 and a Vestry was added in 1911.

In The Toodyay Herald dated 28 June 1946, it was reported that the interior of the church had been renovated in the previous 12 months. Plans had been made in 1896 for a Sanctuary to be added but this did not eventuate due to the cost. However, on 18 March 1948 Archbishop Moline consecrated the addition of a Sanctuary which was built as a memorial to Charles

# PARISH OF TOODYAY-GOOMALLING - HISTORY

(notes given to Anglican Archives by The Revd Fr Ted Doncaster in 2010)



Interior view by E W Doncaster - 29 September 2009.

Augustus Lee Steere and Roderick Yelverton Lee Steere who both lost their lives in World War II. Their names are carved into the panel on the south wall, while the north wall panel commemorates the men and women of Toodyay who also died in the war.

In 1969 the building was listed by the National Trust and in May 1989 was included in the Register of the National Estate.

The foundation stone of the present-day brick parish hall was laid by Bishop Freeth on 13 May 1962 and dedicated and opened by Archbishop Appleton on 8 December 1963.

## The Rectory

A house built in 1862 became the Rectory in 1903 when it was bequeathed to the Church by Augustus Lee Steere. In 1907 there was a proposal to purchase this house, but due to the cost other proposals were investigated with no result. In the 1918 Year Book the Diocesan Council reported: 'Miss Harper as sole remaining beneficiary has kindly offered to at once transfer to the Trustees the house in Toodyay bequeathed as a rectory on condition that during her life the rent be applied towards meeting the legal expenses and then in reduction of the present rectory debt. To this the Trustees have agreed.'

The 1903 Rectory was rebuilt in 1949-50 at the expense of Sir Ernest Lee Steere. A new brick Rectory at 132 Stirling Street was built alongside the church and dedicated by Archbishop Carnley on 14 December 1981.

## GOOMALLING

### The first Church of St Paul, Throssell Street

The name Goomalling is derived from the Koomal possum which inhabited the area when the district was first established in the Wongamine area in the late 1830s.

The missionary of the Northam-based Back Blocks Mission, A E Woodruff, held his first recorded service in the Goomalling Agricultural Hall in September 1905 at which he announced that Lot 20 had been given to the Church. A committee was formed with responsibility for erecting a wood and iron church, which was dedicated by Bishop Riley on 12 March 1906. SPCK made a grant of £15 towards the costs. A porch, dedicated by Archdeacon Lefroy, and a vestry were added in 1909.

### The second Church of St Paul, Throssell Street

Archbishop Riley noted that in 1923 the people were 'very anxious to build a permanent church', a block of land adjoining the church having been acquired. A tender for the new church was accepted on 3 August 1955. The new brick church, designed by Messrs Hawkins and Sands, was consecrated by Archbishop Moline on 20 July 1956. A brick church room was built in 1967 and was opened by Bishop Rosier on 31 March 1968. It replaced the former old church building which was demolished in 1963.



St Paul's Goomalling



# PARISH OF TOODYAY-GOOMALLING - HISTORY CONT

(notes given to Anglican Archives by The Revd Fr Ted Doncaster in 2010)

The parish was looked after by Northam prior to 1910 and from 1915 to 1919; then Toodyay while it was without a priest in 1941; by West Northam 1942-43; and then from 1943 to 1946 by Toodyay again. From October 1946 to August 1948 the assistant priest in Northam ministered to the parish, and from September 1948-50 from West Northam. In 1950 it became part of the Parish of Toodyay, being named the Parish of Toodyay-Goomalling.

In 1924 St Paul's Anglican Tennis Club was formed and a court was laid out behind the church. A branch of the Girls' Friendly Society was formed in 1927. One unusual event in the history of the parish, and perhaps unique in the State, was that in November 1931 it organised an air pageant on the Botherling farm of Selina and Dean Williams.

## The Rectory

In 1909 a weatherboard and iron roofed rectory was erected in Quinlan Street. Plans for a brick rectory were approved by the Diocesan Council in 1914 and in 1919-20 the Diocesan Trustees approved a loan of £230 towards the erection of a wood rectory. The rectory was sold in 1950 when the parish was united with Toodyay.

## Toodyay-Goomalling - The Parish today

*The Revd Peggy Ludlow and The Revd Dr Brian Ludlow*

The Parish has five worship centres at Calingiri, Bolgart, Goomalling, Culham and Toodyay. The latter two have heritage buildings.

The Revd Peggy Ludlow is Priest-in-Charge assisted by her husband The Revd Dr Brian Ludlow – 'Priest at Large'. We face lots of challenges: stretching limited finances to maintain historic buildings, being a light when some live without a God space and finding ways to be sensitive and 'available' at times of need. We try to keep St Stephen's doors open most days to provide a sacred space for people to use and have seen that significant numbers do.

Over the last few years regular church services have been held in all the churches; weekly at Toodyay (once monthly led by our Uniting Church colleagues), six times a year at Culham and monthly in the other places. Congregation numbers may seem small, but then so are the communities served by the churches! Suffice to say - steady numbers attend for worship and there is a strong sense of 'our church'; even from those who don't attend. How do we know? Well, there are great coffee shops in the towns where we meet many wonderful folk and have conversation about faith, life



Goomalling - The second Church photographed by E W Doncaster - 29 September 2009.

and the joys of rural life.

Toodyay hosts a vibrant selection of Festivals across the year. Music, Moondyne, Fibre, Food (with the Avon Descent) and a Christmas street party being the regular 'big' events. Church members are part of the co-ordinating committees for these festivals and the church takes an active part in most. For example, by our fabric and patchwork decorated church during the Fibre Festival or outdoor worship at Moondyne. The First Hymn at the Moondyne Service is led by the Marching Band before they set off to lead the Moondyne parade, whilst Moondyne Joe himself attends to take the offertory. His gun seems to ensure a higher than normal collection!

It's a privilege to connect church and community and the networks go far from the building throughout the week.

A recent 'Buy a Brick' campaign funded some serious restoration of crumbling bricks in St Stephen's. We invited people to come and inspect the work in progress and ask the craftsman questions. Many from the community came and gave generously to the project.

Of course, the parish is not about simply physical buildings but rather God's people the church. Nevertheless, the building provides a visible presence.

Ecumenically, the parish is represented on the YouthCARE committee which supports the school chaplain, Christian Values Education, and Drumbeat sessions for pupils. We are also involved in a food programme offering groceries to those in need and receive a constant supply of non-perishable goods donated by parishioners.

We like to think we are living out the Gospel in worship and loving service in our part of WA.

# SYMPHONY OF HOPE

Jill Bowman

Sanfilippo, a rare genetic condition that causes fatal brain damage, is referred to as a childhood disease because most never reach adulthood.

This metabolic disorder affects mostly the Central Nervous System. Over time, as the brain is progressively damaged, children experience hyperactivity, sleeplessness, loss of speech and cognitive skills, mental retardation, cardiac issues, seizures, loss of mobility, dementia and finally death.

Currently, no treatment or cure is available, although several clinical trials are underway and others completed. Research towards a cure for Sanfilippo also contributes to the development of treatments for more complex neurological disorders such as Alzheimers and Parkinsons.

The devastation of parents discovering that their healthy-looking baby has this disease is not hard to imagine, with further research their only hope. Future dreams of entire families are shattered.

One such family belongs to Holy Cross Melville, and not just the immediate family but four generations of the family. They are sustained by faith and answered prayer, trusting medical science will find a cure for their little girl Matilda, known as Tilly.

They have joined the Sanfilippo Children's Foundation, and a

**SYMPHONY OF HOPE**

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38 St Georges Tce  
Perth

June 15th  
Saturday | 2PM

Buy tickets:  
[sanfilippo.org.au/symphonyhope](http://sanfilippo.org.au/symphonyhope)

\$25 adult \$55 family  
\$5 kids and  
Under 5s free!

fundraising for further urgent research – Hope for Matilda. Tilly's great grandparents hosted the first fundraising event in their garden. Avid gardeners, they sold plants lovingly potted.

On the 15 June at 2.00pm, in partnership with St George's Cathedral and the Southside Symphony Orchestra, the latest fundraiser is a concert

in the Cathedral. Tickets are available at [www.sanfilippo.org.au/symphonyhope](http://www.sanfilippo.org.au/symphonyhope) or call Jill on 0400 513 943. You can also make a donation to Hope for Matilda at <http://www.hopeformatilda.com.au/>.

Your presence and prayer can make a difference.

# BCA-CELEBRATING 100 YEARS

The Revd Rob Healy | WA Regional Officer | Bush Church Aid Society



As we edge closer towards 100 years of BCA on 26 May 2019, we remember the people who have gone before us and those who shared the vision of spreading the good news of Jesus Christ across our nation.

BCA's role over the years grew and developed as different needs arose. Over the last century BCA has enjoyed responsibility for ministries ranging from flying padres, church services, Scripture in schools and family counselling, to welfare and medical services. Mission vans, hostels, hospitals, the Flying Medical Service, Mail Bag Sunday School, clergy, nurses and others played their part in taking the love of Christ to all corners of our vast continent. Men and women took the good news of Jesus and shared his love in practical ways. BCA worked hard to meet people's physical, emotional and spiritual needs in locations that were starved of services and support systems. A number of our original ministries remain today in addition to new ministries that have been added over the years.

The basic characteristics of the men and women who serve Bush Church Aid – their great love of God, their unwavering determination and perseverance – have not changed in nearly 100 years.

All at BCA look forward to celebrating the men and

women of God who have gone before us in the name of Christ. We want you to join in our celebrations. There will be a special service at St Lawrence's, Dalkeith, at 2.00pm on the 26 May. Please contact The Revd Rob Healy (rob.healy@bushchurchaid.com.au or 0428 288 473) if you are coming along so we can cater for afternoon tea.

There are resources on the BCA website you can use in your church, Sunday School or Bible study group. We ask that you consider using the BCA Centenary Prayer in your Sunday Services on 26 May.



## **BCA Centenary Prayer**

Almighty and gracious God, Father, Son and Holy Spirit.

We praise you for planting your fruitful word in this land over many generations,  
through many different ministries,  
and we rejoice that many Australians have found new life through faith in Jesus.

Today we especially thank you for your faithfulness

in sustaining the work of the Bush Church Aid Society over the past one hundred years.

We grieve that we have not always shown your love and truth in our common life.

We recognise the injustices done to Aboriginal and Torres Strait Islander peoples,  
and ask that you would help us walk together as one, reconciled through Christ.

Please continue to pour out your Spirit on your church, so that we might reach Australia for Christ. Raise up many labourers and empower us to be your witnesses, so that this nation would worship its true Lord and Saviour,  
Jesus Christ,

In whose name we pray, **Amen.**







## MISSING LINK

Mark A Hadley | Reviewer

A skilled communicator and writer for more than three decades, Mark has scripted and produced TV shows including *The Christ Files* and *The Life of Jesus*, as well as reviewing films, TV programmes and children's books

**Rated** PG for Mature themes and animated violence  
**Distributor** Roadshow  
**Release date** 11 April 2019

*Missing Link* is the latest production from Laika Entertainment, the animation studio that produced the ground-breaking *Kubo and the Two Strings* in 2016. Like its forbear, *Missing Link* is a combination of CGI, stop-motion animation and live-action camera work. The story centres on frustrated explorer Sir Lionel Frost, voiced by Hugh Jackman, who travels the world trying to earn a membership at London's most exclusive explorer's club. His goal is to present his peers with scientific proof of an undiscovered monster. However, when the Loch Ness Monster proves less than helpful, he settles for an excursion to America. Lionel has received news that the secluded woods of Oregon shelter the legendary Sasquatch. What he discovers, though, is Mr Link (Zach Galifianakis), a 'Big Foot' who has grown lonely in his isolation. His goal? To be reunited with his Yeti cousins in the Himalayas:

*"Your world grows bigger and mine is eaten away. I want to go to that cold place, and then I won't be alone!"*

The warm-hearted comedy that unfolds sees Sir Lionel agree to safely deliver Mr Link to his frosty relatives. It is equal parts slap-stick and sly one-liners, so there's plenty for parents as well as the kids. And the supporting cast is a dream-team of voice actors that could easily push the film's title off its poster – Zoe Saldana, Emma Thompson, Stephen Fry, Matt Lucas, Timothy Olyphant.

What caught my eye, though, was *Missing Link*'s choice of villain.

Though the 'Big Foot' holds the title role, the hero is very much Jackman's Sir Lionel. He is a true Renaissance Man, diving into icy depths to save his friends, then



donning tweed for a scientific debate. His opposite number is Lord Piggot-Dunceb, a white-haired hunter played by Stephen Fry, who has bet Lionel he will never produce proof of the Sasquatch's existence. Predictably, the villain hires henchmen to head Lionel and Mr Link off when it looks like they'll triumph, but that is not his most disturbing characteristic.

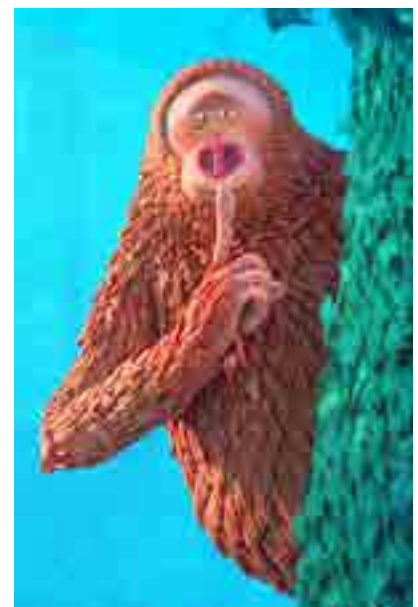
The evil Lord Piggot-Dunceb is a stand-in for anyone who would oppose an evolutionary point of view. When Lionel declares that his discovery will prove, "... that mankind's primate ancestors are no flight of fancy!", his opponent responds, "I say that we are descended from great men, not great apes!" Piggot-Dunceb quickly becomes the conservative Christian punching bag natural selection needs. The film proceeds to align denying evolution with every form of ignorant thinking imaginable, and Piggot-Dunceb storms from his club enraged, exclaiming to his manservant:

*"These are dark days! Electricity! Suffrage! Evolution! We are on the brink of the precipice!"*

When we discover that Lord Piggot-Dunceb would rather shoot animals than discover them, and is happy

to turn the same guns on native tribesmen, we're hardly surprised. What surprised me, though, was the character development our hero undergoes.

Sir Lionel starts the movie self-focussed and careless of other people's concerns. He's eventually brought to heel by his friend Adelina (Zoe Saldana) when he begins to treat Mr Link the same way. And by the time the curtain comes down Lionel has developed more of a servant heart. But it's worth noting that this is not a state of mind you would associate with survival of the fittest.





### St George's Cathedral

**Monday - Friday**  
**8am Morning Prayer**  
**8.15am Eucharist**

For details of all other daily Eucharists  
 and Evening Prayer, visit

[perthcathedral.org](http://perthcathedral.org)

9325 5766

### SUNDAY SERVICES

8am Holy Eucharist (BCP) with hymns  
 10am Choral Eucharist and Sunday School  
 5pm Choral Evensong

### SPECIAL SERVICES AND EVENTS IN MAY 2019

#### SERVICES

##### **Sunday 5 May**

2pm Heart Foundation Service

##### **Sunday 5 May**

5pm Choral Evensong with Order of  
 St John of Jerusalem investiture

##### **Tuesday 7 May**

12.15pm Prayers for Healing and  
 Wholeness

##### **Sunday 19 May**

5pm Choral Evensong for Aldersgate  
 Sunday

##### **Sunday 26 May**

5pm Volunteers' Evensong

##### **Thursday 30 May**

6.15pm Ascension Day Eucharist

#### SPIRITUALITY SERIES

##### **Wednesday 8 May**

9.30am-2pm  
 Saints and Mystics of the Medieval West

##### **Wednesday 22 May**

9.30am-11.30am  
 Spirituality and the Art of Politics

#### CONCERT SERIES

##### **Friday 10 May**

7.30pm  
 Moonlight in the Cathedral with renowned  
 pianist Mark Coughlan

#### LITURGY LECTURES

(8am Morning Prayer and Eucharist)

##### **Saturday 11 May**

9am-10.30am  
 Liturgy Lectures: Under the Southern Cross

#### CHAMBER MUSIC CONCERT

##### **Thursday 16 May**

11am-12 Noon  
 Magellan presents "Remembrances and  
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## Ministry Opportunity

### Dean of Darwin



### Ministry Opportunity Dean of Darwin

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 request

Please direct requests for information  
 and expressions of interest to the

Dean's Warden at

[cathedral@internode.on.net](mailto:cathedral@internode.on.net)

Christ Church Cathedral,

GPO Box 181, Darwin 0801

2-4 Smith Street, Darwin 0800

08 8981 9099





Crossword solution



## MESSANGER

### GET IN TOUCH WITH US

We'd love to hear from you about any advertising and content queries, suggestions or feedback

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# Anglican Community Fund

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

## Special low interest loans to assist with Parish urgent property repairs

- ☑ Can help smooth out parish cash flows due to urgent property repairs
- ☑ Low interest loans at 2.0%
- ☑ For loans up to \$5,000
- ☑ Maximum terms 24 months
- ☑ No loan security
- ☑ No fees and charges
- ☑ Loan approval criteria applies



Diocesan Office and the Anglican Community Fund are pleased to offer a special low cost loan to assist parishes with urgent property repairs. This joint initiative with total funding of \$150,000 has been put in place to assist parishes with urgent property repairs (as defined in Diocesan Policy 6.5 Maintenance and Renovation of Parish Property) that do not have funds readily available to pay for these

**To enquire if this can assist your parish please contact the Diocesan Office Property Team at 9325 7455 or by email [property@perth.anglican.org](mailto:property@perth.anglican.org)**

### Disclosure

Anglican Community Fund (Inc) is not prudentially supervised by APRA; and any investment in the Anglican Community Fund (Inc) will not be covered by depositor protection provisions of the Banking Act 1959 or the Financial Claims Scheme

All financial services and products are designed for investors who wish to promote the charitable purposes of the Fund  
All investments in the Anglican Community Fund (Inc) are guaranteed by the Anglican Diocese of Perth