**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

**Romans 5:1,5-6**

**THEREFORE, SINCE WE ARE JUSTIFIED BY FAITH, WE HAVE PEACE WITH GOD**

...through our Lord Jesus Christ, and hope does not disappoint us, because God’s love has been poured into our hearts through the Holy Spirit that has been given to us. For while we were still weak, at the right time Christ died for the ungodly.
As winter approaches and nightfall comes sooner, I think more about how I use my time. Not just day to day or week to week, but year to year. Do I make the most of it? Do I prioritise time with loved ones? Do I do something for myself? Do I do enough for others?

For me and many of us at this time of year, the answer sadly, might be no, as daylight hours slide away. It brings to mind a perceptive poem by American author Linda Ellis called The Dash. The sentiment is deep. It speaks of our birth and death, but more importantly the dash in between, the hyphen on our gravestones that ultimately represents our life, our time on earth, our existence before eternal life. It challenges us to think about whether we’re doing enough with that dash, living it to the fullest, to a point of being satisfied with how we’ve spent the bit between taking our first breath and taking our last.

Effectively how we’ve loved. Not what we owned. In a world often driven by money and material things, for some, assessing the real value of life can be hard. As the saying goes ‘time is money’ and that’s true in our commercial world but how effective are we at ‘accounting’ for our time expenditure? By that I mean our time loving and giving and living honestly. Volunteering. Do we share our hours and heart in a manner that would fit the sentiment of Linda Ellis’ memorable poem?

Are we thoughtful, considerate and mindful of others? Do we serve God and community with vigour, but do we also ensure that we look after ourselves and our families in the process so that we are renewed and sustained and don’t burn out? I hope your answer when you consider that question is yes. Linda Ellis has said that her most popular poem has dramatically changed her life, and inspired changes in the lives of countless others, and when you read it it’s easy to understand why. If you haven’t heard of or read the poem before, I encourage you to read it online.

Messenger sought and received permission to mention The Dash poem and author Linda Ellis. You can read it at thedashpoem.com
Dear editor

THE LAST WILL BE FIRST

I was browsing through a recent magazine from the maritime sector, and the ‘Letter to the Editor’ caught my eye. The letter was commending an article in their previous issue and raised some informed comment on wages and standards on Australian ships. However, it was not so much the letter itself that made me laugh. It was the Editor’s Note which revealed this was the last issue under this editor, and that the writer of this letter ‘will receive a prize copy of the book Antipodes: In Search of the Southern Continent… which has been waiting for some months for the first letter-to-the-editor writer.’

Shirley Clauthton
Coogee

Dear editor

So delighted to see the Bunbury Postcard, with the Nor’West Postcard in the April edition of the Messenger. Such a great idea! Thank you, Lucy and thank you, to whoever thought of it. Thank you too, Lou for the very personal testimony of your faith in your editorial. I will go find that song. Thanking God for your expertise and enjoying reading the Messenger.

Sincerely

Jocelyn Ross
Denham

Dear editor

Congratulations on the new format of the Messenger. The first ‘tick’ is for the matte finish making it easier to read. I particularly liked the April edition with either a colour wash or background image to accentuate the theme of the item. There seem to be more images/graphics too which lighten the magazine. Varying the page design and breaking up into ‘posts’ makes for an attractive and interesting read. It’s good that the more in-depth articles are presented in columns so that they don’t appear to be too long. I really like the pages where there is a postcard effect. Using cursive text for the ‘postcards’ from Jocelyn and Lucy makes it more personal and noticeable. I see a difference in the advertising section on the inside back page. Again the varying ‘posts’ draw your eye to each item. Thanks for a well-presented publication. Cheers!

Sue Oliver
Langford
Talking about God and about our faith and relationship with the Lord Jesus Christ is our daily bread. We speak about and to God regularly. I am constantly amazed at the language people use when speaking about the Holy Spirit. Well, perhaps it is not so much the ways in which the third member of the Trinity is addressed. Spirit of God, Loving Holy Spirit, Advocate, Counsellor, Spirit of Grace, Ruach, Paraclete, Breath of God, are all terms we might hear as people pray and talk and sing about the Holy Spirit. It is not this kind of talk that amazes me, but the talk about who and what the Holy Spirit is and does, and whether we ‘have it’. Many Christians have been asked if we have ‘got’ the Spirit yet. This language sounds a bit like a transaction about the latest and next thing to get, if you want the biggest and the best. Of course, we want to be known for our faith, our love, our joy in the Lord. But, being followers of Jesus isn’t all about getting the souped-up version of God (special paint job, rear spoilers, muffler removed).

In Acts 2, the day of Pentecost sees a large gathering of people from many different cultures and languages. It tells of the coming of the Holy Spirit, accompanied by the sound of rushing wind. It tells of fire, and of people being able to hear the message of God clearly. In John 20 the gift of the Holy Spirit comes to Jesus disciples together after his death and fearful for their lives. Despite those locked doors, Jesus came to them. Despite their fear, Jesus was with them. Despite everything, he was with them. He showed them the marks where his wounds had been. In John 20, the Spirit comes to people who are afraid. The risen Lord gave them the gift of his peace, and then he breathed on them. The Greek word used here, emphusao, is used nowhere else in the New Testament. In Genesis it is used to describe how God breathed the breath of life into the nostrils of the first human. Here is a story of Jesus Christ in a new creation, breathing this new life into his friends. Whichever Pentecost story speaks into your own experience, there can be no doubt at all those who receive the gift of Holy Spirit can never be owners or consumers of this pledge of God’s new creation. It is the power of God which sends, challenges, directs, reproves, affirms, annoys, mends, pushes, forgives, saves, and loves, always loves. In this month, as we celebrate Pentecost and rejoice in the gift of the Holy Spirit in the life of the Church, I pray that we will all be open to the next way in which the Holy Spirit, with grace and power, is hovering over us all, preparing us for our ministry as messengers of the peace of God. I will give thanks for the vast variety of ways in which we are witnesses of that love.

+ Kay
WHY GO TO CHURCH?

The Reverend Dr John Shepherd AM | Dean of Perth 1990 - 2014

Why go to church? Well, I could go to declare my faith in God. But I could declare my faith in God at home. Reading the Scriptures, praying, meditating. Or at the beach, sipping a latte, soaking up the serenity, feeling deeply well. What about being part of a community? But I could join any old club for that.

Especially, on Sunday mornings, a cycling club. There are lots of them about. I’d get a shiny Lycra uniform as well. To hear the sermon? That’s a possibility, but sermons can be of variable quality. And inordinate length. Very hit and miss sort of things, sermons. Is there something else? Something really compelling? There is. The liturgy.

In worship we enter a realm of experience beyond ordinary human experience, beyond all known thoughts and understandings, a dimension inspired and inhabited by the eternal God. In monastic terms, the liturgy is described as the path towards an exalted ecstasy, a flight into the cloud of unknowing, the place where God is and where the true contemplation of the creative stillness of God is possible. It is to experience the numinous, as the theologian Rudolf Otto had it. The effect of this transcendence and otherness of God is poignantly expressed by Eliphaz the Temanite in his response to the prophet Job: ‘A spirit passed before my face; the hair of my flesh stood up’. In the offering of worship it is possible to transcend the ordinary and to contemplate a presence beyond what is immediately obvious. We become incorporated in the divine web of ultimate reality, an environment in which it is possible to experience, in the words of Anselm of Bec, the presence of ‘that than which nothing greater can be imagined’.

Liturgical worship then becomes the manifestation in the present of the Kingdom which is to come. It embodies that which is beyond time and belongs to another aeon. The time of the liturgy becomes the fulfilment of time itself, the time of salvation. This means getting rid of impediments that obliterate a sense of transcendence, otherness, mystery or holiness. Mediocrity, ill-preparedness and intrusive informality. Careless posture and haphazard ritual. Over-familiarity with a God we presume to be an ‘in-our-pocket’ personal Saviour. Reliance on extemporaneous prayers, as though words we think up on the spot are superior to the authorised prayers of historic Anglicanism. Poor quality music, whether simple or complex. Sermons lacking biblical insight or intellectual challenge. Fortunately for us, all these impediments are foreign to our Anglican heritage, and so we are free of them. We can therefore be confident that the worship we offer both embodies and proclaims the essence of God, and that this is the compelling reason for being at church on Sundays.
After 25 years, Herbie Richards knows his home brew. The 81-year-old has perfected the recipe for a cracking lager that costs just five cents a large bottle. When Messenger caught up with him, he’d just been tending to his brews. June, his wife of 60 years, called him to the phone. Mrs Richards says she grew used to cleaning up shattered glass and beer after the early explosions when his technique wasn’t quite refined. Mr Richards admits the early days were rough. “The first years I had a lot of explosions, but I haven’t lost a bottle in ten years!” He recalls a particularly large ‘mistake’. “I heard the first ‘boomp’, then one ungodly bang and the whole lot blew up. There was glass embedded in the ceiling, glass on the lawn, in the doors and window frames, just as good no one was around, they would have been lacerated!” Celebrating her 80th birthday on 19 May, June is relaxed and not too fussed by anything. She’s not a drinker, which Herbie notes means his brews go further. Although he adds that June recently had reason to celebrate and had a shandy when they had their diamond wedding anniversary. That’s an incredible 60 years married. You’ll recall in the Nor’West Postcard in the April Messenger our correspondent Jocelyn Newman OAM shared the wonderful story of the couple renewing their vows at St Andrew’s Church Mullewa on 18 February. It was the church they were married in, and the church where June was Baptised and Confirmed. St Andrew’s is a strong thread that weaves through the Richards’ lives. They are currently the church’s only parishioners as the congregation has dwindled. Herbie and June stay faithful to the fortnightly services and The Reverend Don Miller who they invite to dinner every now and again. The Reverend Miller officiated at their renewal of vows when 33 people, mostly relatives, helped celebrate the occasion. The group included two of the original wedding party, bridesmaids, but sadly the best man had passed away. St Andrew’s will notch up its centenary in 2021. “I look after him (Herbie) and clean the church, I’ve been the church cleaner for more than 30 years. The farmer’s wives used to do it but when the drought came on, I volunteered,” June said. “We don’t have to fight over seats! There are three organs, there used to be three organists, now we sing to recorded hymns,” Herbie said. He believes the younger generation is too busy for church. “Some churches haven’t done themselves any favours, and there’s always sport on Sundays. We’ve been a congregation of two for the past four years.” June adds that they have a lot of faith. Herbie picks up as June trails off.
“We wouldn’t be going to church if we didn’t want to. We’re regular churchgoers for 40 years.” It’s clear the couple is committed to their faith and church. “It gives us peace and comfort,” June said. They’re also committed to each other. “We’ve had arguments but never had a really big fight,” Herbie said. June added “I took a vow to stay married until I die, so, yeah it’s been alright!” There have been tough times, like when they didn’t have much money.

“We’re not rich, but we’re probably richer than most people because we’re still together. We’ve got cars, a house, there were times when we didn’t have enough money for food, and the kids always came first,” Herbie said.

Life as parents came with an unexpected and tragic blow - a childhood accident which claimed the life of their second son at the age of four. “Allan who was then six years old tried to catch Kevin as he jumped from a truck while they were playing, but Allan couldn’t catch him, and he (Kevin) landed on his head.” Allan is now almost 60, Kevin would have been 58 this year. Beth is 51, Debbie 48 and Heather 43. “There was a big gap (between children) because of the trauma. We also had a grandchild drown on Boxing Day at two years old and we visit his grave regularly in Geraldton,” Herbie said. The Richards have 12 grandkids and four great-grandkids and believe the littlies keep them young. They both have ‘crook’ backs but are otherwise well. Herbie said there are no signs of Alzheimer’s yet, but he laughed about forgetting where they leave the cheque book. “We don’t have a computer but do have a mobile phone each, so the kids can ring us at any time of the day and night,” Herbie said. Herbie drove and fixed trucks all his life and describes himself as a bush mechanic who can weld and has always done his own repairs and rebuilt engines. He still holds his road train driver’s licence. He left school at 15 and his first job was in farming, driving a tractor dragging a harvester. June was a kitchen maid at Mullewa Hospital, where she worked until she married. Asked if they’ve achieved everything in life they wanted to, Herbie said “I’ve always wanted to win Lotto to boost the family up, but we’ve got by without it!” What he loves about church is the fellowship and even though he and June are the sole Mullewa congregation (except for times the priest’s family visit), he holds hope things will turn around. His son Allan who lives in Kalgoorlie and is married to a woman from Wongan Hills, has started taking his daughter to church. “There is hope!” Herbie declared. Mullewa is known for stunning wildflowers and Herbie and June have been involved in putting on the wildflower show for about 30 years. So, if you’re ever out Mullewa way, a small town in the mid-west, 450kms north of Perth, then make sure you time your visit to coincide with the fortnightly Sunday service and make The Reverend Don Miller and Herbie and June’s day.
It’s been 50 years since the assassination of civil rights leader and non-violence advocate, Dr Martin Luther King. The Baptist Minister was shot at the Lorraine Hotel in Memphis Tennessee on 4 April 1968. Marking the anniversary of his death, his daughter The Reverend Dr Bernice King, said that on the evening before he was killed, her Nobel Peace Prize winning dad, shared his final message.

‘It is no longer a choice between violence and non-violence in this world. It’s non-violence or non-existence.’

In Western Australia, a group of committed non-violence advocates is working diligently to build a programme to teach the theology of peace and non-violent communication to senior school students, initially in Anglican schools. The idea for creating the curriculum was sparked by a statement on non-violence made by the Pope for the World Day of Peace on 1 January 2017. That was the catalyst for Brendan McKeague and The Reverend Michael Wood, who are Australian associates for the organisation Pace e Bene (‘Peace and all good’), which provides training in spirituality and the practise of active non-violence. In a collaboration with the Anglican Schools Commission WA, Pace e Bene is working with Philip Goldsworthy, the Director of Mission and Planning at the ASCWA, and curriculum writer, The Reverend Liz Pemberton, to further develop the course using grant funding from the Australian Research Theology Foundation.

It’s hoped the programme can be expanded to Catholic schools and beyond. It has a strong theological foundation. “We’re coming unashamedly from a Christian perspective. Gandhi was heavily influenced by the Beatitudes. Martin Luther King Jr, Archbishop Desmond Tutu. Christians don’t own non-violence, but has been very heavily dominated by Christian thought,” The Reverend Michael Wood said. Professional training for teachers has been developed to help them deliver the content. The feedback from teachers and students has been positive. “It was part of their religious studies curriculum and to have such a strong affirmation of the content, is very positive,” Philip Goldsworthy said. “Reconciling the power of Christ and what that means in our lives, in all aspects of life,” The Reverend Wood said.

The programme teaches five steps of non-violent communication which can be used in a range of situations, from conversation with people we disagree with to high level conflict. “This is a way of communicating that takes years to develop and I’ve been playing with this for years and I constantly fail, so you can’t possibly hope the kids in a 10 week course will get this immediately,” The Reverend Wood said. “Students are only a part of the population, but many will be leaders in their own rights in the communities in which they will work,” Philip Goldsworthy said. The team sees it as an important cultural change that can happen in Anglican schools and eventually throughout all schools if they want to teach it. There’s an interest from interstate and soon the Association for Episcopal Schools in the USA will consider the programme as a potential course for American students.
There’s lots of discussion about youth ministry and youth mission these days. You hear comments like ‘we need to relate to them on ‘their level’ in order to be relevant’. Let me share with you an experience in the cathedral last month. I was asked, as part of a school visit by Peter Moyes Anglican Community School to demonstrate the cathedral organs to 96 of their students and accompanying teachers. The students were seated in the nave on chairs facing the west organ, and were able to see the actual organ console from a large TV screen. I introduced myself to them and set about getting them engaged with the process of musical discovery. After about 10 minutes of discussion, including a very good question and answer period, I then played to them J.S. Bach’s Toccata and Fugue in D Minor BWV 565. Many would have recognised the opening from films but would not have been familiar with the brilliant and Italian style fugue that follows the famous Toccata. This is where my story becomes interesting. While playing, and when I finished, there was silence. It was no ordinary silence, but the silence that indicates something extraordinary was happening. It was the experience of absolute transcendence. Something very deep, something spiritual, even mystical was happening. Something was entering their lives that was new. I suspect that many of the people present might not know or realise it, but it is my belief that God was with us. I will never forget this atmosphere and I have played hundreds of concerts all over the world.

I walked downstairs from the organ loft. There was still silence. Complete silence. After a moment I asked for questions. A girl slowly put up her hand and in a faltering voice asked a question with a single word: ‘How?’ The teachers were also totally engrossed. They too, realised that they had experienced something extraordinary, something beyond the ordinariness of this world. This is the type of engagement that can bring young people into the church. Through what is real, authentic and of genuine quality. Young people can see through what is superficial, popularist and shallow particularly quickly, and cathedrals are about finding God in his image, not people rebuilding God in their image. On this particular day I felt deeply that something I did mattered and made a difference to all those young people and I felt at peace. It was a very moving experience for all present and is testimony to the power of quality music - in this case the music of J.S.Bach - to reach and transform young people with limited connection to the church or religion, and who have had little or no experience of this kind of music before. Helping young people to experience a deep spirituality through the classical music that cathedrals offer is a powerful component of what we call ‘mission’.
Aged care is a people’s business. We exist to support, encourage, nurture and care for our elders, and it takes a special someone to do this role. At Amana Living, we’ve worked hard to create a culture that attracts and retains the best people in the sector. We put a huge focus on recruiting the right people and then providing the ongoing professional development they need to maintain the high levels of skills we require in our organisation. Every one of our colleagues is important and we make a point to recognise staff who provide an outstanding customer experience, striving to meet people’s needs with compassion, enthusiasm and a high level of expertise. An individual who does this on a regular basis is Sue Pettigrew, the clinical lead nursing and care in Amana Living’s home care division which supports older people to live independently at home.

Sue has been with the organisation since 2007 and leads a team of nurses and allied health professionals across Perth as well as the Peel and Goldfields regions. She’s been an integral part of the growth of Amana Living’s home care division, which now employs more than 200 staff and supports over 1,300 clients to stay at home. She is the epitome of a caring nurse. She takes time to listen to the story of the person she’s supporting, whether that’s a client, family member or colleague. She’s a strong advocate for our clients and works hard to make sure they achieve their goals. She’s also a key leader in our organisation and plays an important role in developing clinical governance in order to maintain Amana Living’s high standards of nursing care. This is why I am delighted that Sue has been named a finalist in the 2018 WA Nursing and Midwifery Excellence Awards, nominated for the ‘Excellence in Primary, Public and Community Care’ category.

Sue’s nomination is testament to her hard work and dedication to her profession and to our customers. When we announced she was a finalist, there was a huge outpouring of support from her colleagues. They used words like passion, commitment, awesome, approachable, and deserving. A clear indicator of a person who has made a positive contribution to Amana Living.

People like Sue make the aged care sector great, and we wish her all the very best at the awards ceremony on 12 May. Whatever the result, Sue is a winner in our eyes.
Anglicare WA is one of the largest social service providers in Western Australia, a leading not-for-profit organisation helping people through tough times. Established 42 years ago, we offer almost 90 different service types across the state, supported by more than 600 staff and 300 volunteers. Despite this, recent community surveys found that while most people recognise our name and have a favourable disposition towards us, they don’t always understand what we do. While Anglicare itself is a national organisation, Anglicare WA stands alone as a separate entity and we take a secular approach to all our services and programmes. We are inclusive on all fronts and motivated by care and compassion. We have hit the reboot button on our branding and messaging, including the launch of our new updated website and introduction of a new brand theme Helping People Rise. This new tagline is authentic and clear as to who we are and what we do.

We are keen to bring a focus to our core service provisions so people understand what we do and how we can help in the community. Anglicare WA plays an integral role in building strong relationships with families and communities.

Our key support is around counselling and advocacy for people struggling with poverty, family and domestic violence, homelessness, grief, mental wellness and other forms of crisis or trauma.

Getting people through these tough times is the aim. Helping them rise above their current troubles with immediate support and long term mentoring for empowerment and self-reliance. We walk alongside people in their personal journey as a partnership, avoiding paternalistic responses, and giving them the resources, life skills and encouragement to overcome current obstacles. We bring a holistic response to people in crisis that goes beyond a mug of soup and a blanket. Our passion is to help people ‘back onto their feet’ so they can walk again with dignity and self-confidence into a better future. We are highly regarded by policy makers, government and the community. Much of the work we do with helping people is deeply personal. It might be about poverty, grief counselling, sexual abuse or mental health. This means much of what we do is ‘invisible’, despite being incredibly important. Anglicare WA is sincerely grateful for your ongoing and valuable support. Together, we really do help people rise. Thank you.
While we’re known for reaching out to those experiencing homelessness, St Bartholomew’s House will be reaching out a little further this month as we host a thanksgiving service for the Anglican community on 6 May 2018.

We have a long-standing connection with the Anglican community. In January 1963, Archbishop of Perth George Appleton and local GP Dr James Watson shared a concern for men experiencing the trauma of homelessness. As a result, they placed mattresses on the floor of a church hall to provide shelter for men in crisis. Over the decades, the Anglican support for St Bart’s vision to rebuild lives has continued to grow. We would like to acknowledge this historical and essential partnership by inviting Anglican parishes, community groups and schools to our Thanksgiving Service led by Archbishop Kay Goldsworthy AO. Hale School deputy headmaster David Bean said they were very enthusiastic for the school be used for such an event as they hoped to build a continuing relationship between St Bart’s and their students.

Thanks to the financial support of compassionate communities such as the Anglican community, we have been able to undergo significant growth from an initial 28 beds into a multi-facility organisation covering crisis and transitional accommodation for men and women, family programmes, aged care, specialised mental health and community housing. In 2012, Lime Street headquarters in East Perth opened to house our finance and administration as well as another 148 beds. St Bart’s now accommodates 500 people on any given night. However, there is still a way to go in supporting 16,000 West Australians experiencing and at risk of homelessness. One particular area we are focused on is expanding our services and reach to older women, who have not typically been included in homelessness discussions and have missed out on services, despite evidence of an increased risk of older women experiencing homelessness. Over 55s, high-functioning professional women find they can’t get back into the workforce or they go into retirement with no capital investments, they have insufficient superannuation or broken employment, a relationship breakdown or lack of family support. It can be circumstances they have very limited control over. If you would like to attend St Bart’s Thanksgiving Service for the Anglican Community please RSVP to 9323 5100 or reception@stbarts.org.au. The event is for anyone who has had a connection with us over the years. We would love to thank you in person.
NEW BEGINNINGS

The Reverend Julie Barrett-Lennard | Supply Priest Cunderdin and Tammin, Wheatbelt

We may not have had the large numbers of many suburban Anglican Churches but there was no shortage of joy and celebration at St George’s Cunderdin on Easter Day when Lacey and Jadd Argent were Baptised and Welcomed to Holy Communion. During the summer holidays Lacey and Jadd, together with parents Karen and George, worked through a young person’s book that helped them understand a little of Anglican worship and what it means to receive Holy Communion. The Baptism and Welcome were wonderful inclusions to a day when we celebrate our risen Lord Jesus. I then went on to celebrate Easter with St Mark’s Tammin. Neither St George’s nor St Mark’s have had an Easter Day service for many years and so the morning was a special time.

REJOICE IN THE LORD

Dr Bill Leadbetter | Cathedral Scholar | St George’s Cathedral

It was a marvellous Easter Day this year. The glory of the Eucharist was followed by the pleasure of good friends around the table for a lunch that lingered into the evening - the best kind. As it does, the conversation wandered at one point into something upon which I had been musing for a time, the topic of joy. We hear the word used - C.S. Lewis called his autobiography Surprised by Joy and the term evidently meant a lot to him. There seems so little of it about. There is plenty of elation, even merriment, but what of the deep, bubbling wellspring of love given and received? Not so much ecstatic happiness (which means ‘standing outside oneself’) but inherent, deep content. Joy is a thing that does. When, in Philippians, Paul says and repeats ‘Rejoice in the Lord always, again I say rejoice’ (a round that many of us recall singing in the old youth group days), it is the middle of three injunctions: the first, to be united as a group; the third, to be gentle with one another. The implication here, is that our own joy is felt by others, and that is how it is supposed to be.

I wonder how often that happens? I wonder how often we express joy in our own being, in the measureless grace of God, in the beauty of the world, and the riches given us by others. David danced before the Lord, in a whirling and abandoned blur of purest joy, that all who saw, shared except for Michal, who thought it improper and undignified. Yet how much are we Davids, and how much are we Michals? How much do we hold ourselves back through inhibition, fear or even inertia?

Joy is not rational. It comes from those places inside us that logic does not reach. It comes from those places that bid us to love the unlovable and reach out to the unlovely. It comes from where the voice of the Spirit whispers most insistently.

My prayer this Eastertide is to be open to those whispers, to so rejoice that I may be a source of joy to others, and, like CS Lewis, to be constantly and wondrously surprised by joy.
In the Lower Bazaar of Shimla, Northern India, the streets are narrow and winding, and the shops so tiny and look as though they are jammed together. I was looking for knitting wool and I had been told I would find some down this street. I went inside a minute shop and saw wool and knitting yarn from wall to wall and from floor to ceiling in so many different colours. If I stretched out my arms I would have touched the side walls of yarn. The shopkeeper said “Ma’am, what wool do you want?” I replied, “Can I just have a look at what you have?” I gazed in wonder, I had never seen so many varieties of wool in so many beautiful colours. But then this was in the hills of northern India, where they make wool and different yarns.

My daughter who was with me asked what I wanted to knit. I explained that in my meditations the last few days I had been called to pray most earnestly for a friend whose daughter was dying. My daughter scanned the shelves and picked out a soft gold colour that was truly beautiful. I looked at the colour and texture and I thought of the hope we have in the resurrection. The shopkeeper on seeing me with the yarn, said to me “Ma’am, I have a better one for you.” With that he pulled out the same yarn but this time in pale blue.

My daughter and I looked at each other and said, “Oh blue like the waters of Baptism.” There was a sheen to the yarn which reminded us of the sun glinting on the water and the love of God that is available to us. I decided there and then to knit my friend a prayer shawl.

My family is used to seeing me with my knitting. They also know that at times I combine it with praying, that is, each time I pick up the knitting I pray for the person for whom I am making a prayer shawl. With each stitch I make, again I pray for the person. I had a ten-hour train journey in front of me, so I knew I would have ample time in which to pray for my friend and her daughter. The rhythmic click clacks of the train wheels turning on the rails, could be accompanied by the clicking of my knitting needles as I prayed gazing out the train windows at God’s beautiful creation. Why do I make prayer shawls? It helps me to concentrate my mind in mediating for a person. I often say to people I will pray for you, or they will ask me to pray for them. Of course, I do this, but meditating while I am knitting is different. I have a regular pattern that allows me to free my mind and go to that other place while meditating and praying. Teresa of Avila spoke of that other place being a person’s ‘interior castle’ where the Divine and the person can meet.
In January 2011, I ‘found’ prayer quilts at St George’s Anglican Church in Dunsborough. The idea had been brought from Queensland by the minister’s wife. As a patch worker the idea appealed. I gathered three friends, Val Hill, Ruth McIntyre and Linda Ovans, also patch workers and between us it was decided to try to create something similar in Esperance. So, a sample prayer quilt was hastily crafted and a presentation was given at the next Parish Council meeting. We needed the council’s blessing to start this project, to bless the quilts in our church, and most importantly, we needed somewhere to work because none of us had the space at home. Everyone was enthusiastic about the idea, so we had a church and a meeting room to work in. From one cupboard we have progressed to three. Requests were made in church and the op shop for spare fabric. Of course, we had no money, essential for at least the basic wadding that was required. We all had equipment, sewing machines, cutters, rulers, mats that are essential tools for patch workers. One of our members paid for the first roll of wadding which was 36 metres and cost more than $500, and then we applied to the Shire for a community grant. There were also a couple of other fundraising ventures which helped to keep us going. There is no charge for the quilts, but we have also had some very generous financial donations which have enabled us to purchase some much needed equipment for the group. Our first quilt was given on Easter Day in 2011 and we have been busy ever since. So far we have fulfilled 252 requests, with many of our quilts going overseas, especially to England, but also to South Africa. We make quilts for men, women and children, some as young as a few weeks old, and for all kinds of reasons. Sickness is a predominant motive but there are many for wonderful community volunteers, or people who have been a part of the community and who are leaving town. The only proviso is that the recipient must agree to have the quilt. Once the quilt is completed, threads are put through, a citation is written to be read out when the quilt is blessed and members of the congregation are invited to tie a knot or bow and have a silent thought or prayer for that person as they do so. All quilts have their own personal label on the back of the quilt. Although we average up to 10 people meeting together, not all the group are patch workers, but everyone contributes in one way or another, down to ironing or making coffee! All the quilts are documented with a photo and citation and are kept in albums in the church along with the many thank you cards we have received. This is a form of outreach for many of us. We all gain more than we give and hope this ministry will continue well into the future.
This is held twice a year in March and September, between Perth, Bunbury and the North West dioceses, this being the first with Archbishop Kay Goldsworthy AO as Metropolitan. Other meetings included the EFAC-WA (Evangelical Fellowship in the Anglican Communion), and with the Director of Professional Standards, Tracie Chambers-Clark. The Parish of Shark Bay was delighted to have over 30 people at church on Easter Day, an encouragement for the local congregation of eight. Great joy was brought by seven children. Amongst the visitors were John and Robyn Lochore (St Matthews, Shenton Park), three of their four adult children, Mike, Peter, and Katie and five grandchildren. Such a pleasure to share with an extended family of 13. David and Traci Mitchell supported by members of the Dongara Anglican Church ran a terrific kid’s programme on Maundy Thursday to coincide with the local primary school’s student-free day. About 30 children loved the programme which included bible talks, drama, craft and games. The Dongara church community only includes a couple of children so it was wonderful for church members to share with other locals the Good News about Jesus and his love for them. Please join the Dongara folk in praying for new families to join their congregation.

St George’s, Bluff Point has been preparing for months for the annual Mayfair, a very popular fete in Geraldton. Being held on the first Saturday in May, it excels with gifts for Mothers’ Day which is on the second Sunday of the month. From Daniel, Senior Minister in Kununurra and Bec Faricy, who moved there last August commenting on surviving the ‘wet’ in the Kimberleys: “It has been hot and sticky but we feel like we have adjusted well to the climate, and we are quite used to sweating our way through the day!” Daniel has joined the school P&C, and Bec is teaching at Stepping Stones, which is a parent run pre-school programme for three year olds that runs one morning a week. The ladies’ Bible study had an encouraging start to the year. In a town where no one has extended family living locally, this Bible study group has been an excellent practical and spiritual support network for the mums who attend. Daniel and Bec ask us for prayer for wisdom about starting a kid’s club there. My prayer, is that you, our readers and I all grow in the grace and knowledge of our Lord Jesus Christ. 2 Peter 3:18a
Since writing our last postcard, we celebrated our Chrism Eucharist in Kojonup with Bishop David Murray leading our worship and the renewal of our vows. It was a beautiful day and the drive through the countryside was a reminder of how wonderful it is to live and work in a diocese that encompasses both city and rural living. Easter celebrations were held around the diocese reflecting joy and changes in local communities. Families, friends and visitors flocked to churches to share in the worship. It was a wonderful time in the life of the church, in our faith and in the changing seasons, a time to see the shift from summer to autumn, a welcome change for the farmers. In late April we welcomed The Reverend Canon Rosalind Brown to share a day of learning and conversation with both clergy and laity across the diocese which was hosted by the parish of Australind. It was a much-anticipated event. In May we held our clergy retreat, led by Bishop Paul Korir visiting from the Diocese of Kapsabet, Kenya with which we are partnered. He attended with two Archdeacons to share in our retreat and lead our reflections and worship.
The afternoon sun glows on a stone wall with crumbling mortar. A sheet of rusted corrugated sheeting creaks in the breeze. Weeds grow up through chunks of iron from long-obsolete machinery. A metal detector would turn up hand-made nails, kerosene tins, fencing wire, the occasional lost penny. Off in the bush there is a cemetery with cracked headstones.

These ruins were once roaring, bustling towns with their own newspapers, post offices, court houses, shops, banks and churches. Miners’ tents gave way to civic and commercial buildings made of timber and iron and when people thought the rush would go on for ever, architectural statements in brick and stone. A few still stand, but hastily-laid foundations crack, termites feast on timber, new uses can always be found for corrugated iron. The early priests in these towns took many more funerals than weddings. The miners were generally a godless lot. There were no gracious ecclesiastical edifices, just canvas stretched over a timber frame, or maybe a wooden box with a tin roof and a makeshift prayer desk, lectern and altar. The pillars of the church were the few respectable women in town, the mine owner’s wife, the shop keeper’s daughter, the publican’s sister, and the occasional miner who had promised his mother he would always say his prayers.

I feel a kind of bemused admiration for the early clergy of the Goldfield. Some of them were trying, without much success, to save the souls of miners of dubious morals. Others simply brought compassion and comfort to the fever-stricken sick, the bereaved women, the mates who lost their last penny or their best friend, the Aboriginal people discounted. They brought glimpses of heaven to a very earthy populace.

Today in the Goldfields, our old cathedral building still stands, though it now has fretted bricks outside and flaking plaster within. It still offers a glimpse of transcendence, a quiet place, open every day, where God is known to be listening. But most mission happens outside the building. In the supermarket, at a sundowner, at a community event, I look for ways to weave a Jesus story into the conversation with someone who’s surprised to be talking to a priest. The Good News can actually be news again. With a bit of innovation and creative recycling, faith can build a new spiritual home. Compassion doesn’t rust. Comfort doesn’t decay. Love never ends.
Are you becoming increasingly angry at the sanctimonious drivel of the gambling ads telling us to ‘gamble responsibly’? A moment’s reflection on the riches of our liturgies would keep us from such loveless hypocrisy. ‘But where do our liturgies teach us about gambling?’ Typically, their riches are to be found in the overarching world view that they immerse us in as we worship. Take for example the 8th and 10th commandments - you shall not steal and you shall not covet anything that is your neighbours - found in the 1st Order Communion Service. They remind us that possessions are to be worked for and that greed has no place in our thinking. Gambling means that I gain at another’s loss and usually out of my covetous desires, failing the twin tests of loving God with all my heart (by not trusting him to meet my needs) and my neighbour as myself (by being happy to gain from their loss).

There is another reservoir of riches, also found in the 1st Order that could cure us of the gambling mania which is choking the life out of so many. The list of nine Scripture passages found between the Creed and the Prayers, though half of those in the 1662 BCP, are very helpful in nourishing a healthy mindset regarding money by building into us the Christlike qualities of contentment and generosity, the proven antidotes to greed and gambling. It has been said that you cannot remove an idol except by replacing it! This is what our liturgies, in line with the Scriptures, do for us. The idol of riches can only be replaced by one who is far richer and reliable than the fickle chance of gambling and the transient rewards of money. The first three are found on the lips of Jesus and recorded for us in Matthew at 5:16, 6:19-20 and 7:21. They teach us that doing the will of our Father in Heaven is much more important than mere words and that storing treasure on earth for ourselves leads to chronic heart disease, a denial of the Lord who has given us opportunities to bring glory to our Father in Heaven. In other words, we who name Christ as Lord are stewards of money which God has enabled us to earn or inherit for our needs and of others. When Jesus says, ‘but store up for yourselves treasures in Heaven’ he is reminding us that there are investments which never fail and will be honoured and enjoyed for eternity. This is not buying our way into Heaven, since this has been accomplished by Jesus on the cross and received by faith. By investing our lives in the salvation of others, these treasures, those who trust Christ, will also enjoy true riches for eternity. Several motives for a generous and sacrificial lifestyle follow. The first is found in Galatians 6:10 ‘whenever we have opportunity, let us do good to all….’

Going to church means we are challenged by God’s word and confronted with God given opportunities to give beyond our comfort zone and our parish. The special opportunity to show solidarity with persecuted brothers and sisters through giving is a way for us to be genuinely loving. Will this involve sacrifice? Of course, it will if it is to be Christlike. Christian giving is not paltry, nor self-interested as in raffles, any more than seeking praise from others. Sacrifices are pleasing to God (Hebrews 13:16) since they flow from, but are not the means of our salvation which comes through the confession of his name (Hebrews 13:15). Sacrificial giving is an evidence that God’s love abides in us since our possession of the worlds goods are our unique opportunity to help a brother or sister in need (1 John 3:17). Christian giving grows our experience of God’s ongoing love and bountiful provision. The words ‘whoever sows bountifully will also reap bountifully’ assure us that we can afford to be sacrificially generous, since God loves a cheerful giver. The more our earthly riches are given away the deeper the riches of God’s love are experienced, by us and others, in time and eternity.

+ Peter
A family trip to see Peter Rabbit offered an illuminating moment for Katrina Holgate (priest, St Matthew, Guildford). Waiting for tickets she noticed a girl looking intently at a poster for the film Mary Magdalene. The child asked her mother who it was and her mother looked deep in concentration for a moment and replied, “I think she was a French revolutionary.” Such accounts are not uncommon today. A couple of Christmases ago, a colleague from another denomination shared this. A church member had invited a neighbour to a nativity pageant but she had to cancel due to sickness. Thoughtfully the church member visited with a Christmas gift of chocolates and the modern translation of Matthew’s Gospel being given to those attending services. Later, the neighbour said “By the way, thank you for the book you gave me. Did you write it yourself?”

In 1901, 96% of Australians identified as Christian but by the 2016 census that had changed dramatically.

Although remaining a religious country (60% reporting religious affiliation), those declaring no religion increased to 30% in 2016, an increase of 22% in five years.

We need to note there is a definite age demarcation, with older people generally being those who are faithful adherents but those younger reporting no religion (39% aged 18 to 34 reported no religious affiliation.) So, marked is this culture change the new category now has its own terminology. ‘Spiritual but not religious’ (SBNR) or ‘Spiritual but not affiliated’ (SBNA). These terms have become accepted to self-identify a life stance that takes issue with organised religion as the sole or most valuable means of furthering spiritual growth. Spirituality’s focus on the here and now rather than, as some religions have on life after death, fits with a world focused on personal well-being. Interestingly, a recent survey unveiled that 47% of Australians stated they were seeking a spiritual conversation with someone but had no one with whom to do so. In Romans 10:14-15 we read: But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent? As it is written, ‘How beautiful are the feet of those who bring good news!’ Sunday 6 May is Say G’day Resolution Day in the Diocese of Perth, and it’s one way we can begin to be those ‘beautiful feet,’ as we take the small steps of greeting others around our community and perhaps in time we will be ones with whom they ask to have that spiritual conversation.
In May 1968, the Messenger featured an article about a memorial service for Martin Luther King Jr which was held in St George’s Cathedral on 10 April. Then Archbishop Appleton paid tribute to the life and work of Martin Luther King Jr. “Civil rights leader who was assassinated on April 4, longed that the Church should recapture the sacrificial spirit of its early centuries. He called the Church to be the champion of the oppressed and the leader of social revolution, an apostle of the way of non-violence and love, a tireless worker for social justice, racial brotherhood and peace. It is a tragedy that his way of non-violence was not followed, that his death should have sparked off a fire of hatred, rioting, destruction and death. As his wife said in her plea for an end to the violence, nothing hurt him more than that men could attempt no way to solve problems except through violence.”
Breath is the story of every child’s life. A baby’s first gulp of air, and every one that follows, contribute to a journey of physical and spiritual maturity that will one day produce the adult. But it’s not just air that makes the person. It’s those other things we take in along the way, the friendships we inhale and the atmosphere we absorb, that can make the difference between a wise person and a fool. Learning to take a breath, when all the world says act, is one of the most important lessons of all. Breath is based on the Miles Franklin Award winning novel by Australian author Tim Winton. It centres on the relationship between two boys growing up in a remote corner of the West Australian coast. ‘Pikelet’ is a thoughtful soul who finds a friendly alter-ego in his town’s tear-away character, Loonie. Pikelet’s quiet home and reserved parents are a world away from Loonie’s turbulent life at the town pub. Yet together the two teens probe the edges of their quiet world, daring each other to take on greater risks, in their charge towards manhood. They soon discover surfing and with it the enigmatic Sando. This older, tousle-haired surfer is everything the boys hope to be. Sando commands the quiet respect of the surfing community. He has surfed the world’s biggest waves, won international acclaim, and now lives off the grid with his American wife Eva. His unforced authority and hunger for life’s extremes earn him guru status in Pikelet and Loonie’s minds but is Sando really the wave that will lift them toward manhood, or the rip they must swim against? Breath is a phenomenal book, and now a challenging film for young Australians and the parents who watch over them. It is the directorial debut for Australian actor Simon Baker (The Mentalist, Margin Call), who also fills the wetsuit for the alluring Sando. Baker combined with American producer Mark Johnson to produce Breath, because he believed Tim Winton’s novel focused the forces that wrestle in a growing boy’s heart. “Tim’s book viscerally captures the restless curiosity and yearning for identity that often defines our coming of age,” Baker said. The risk-taking nature of surfing was so important to Breath’s story, that Baker initiated a national search for surfers he could teach to act rather than actors who could surf. Newcomers Samson Coulter (Pikelet) and Ben Spence (Loonie) bring a fresh, unfeigned energy to this coming of age tale. For Baker, it wasn’t just the friendships his heroes made but
When you make it, when you're still alive and standing at the end, you get this tingly electric rush. You feel alive, completely awake and in your body. Man, it's like you've felt the hand of God.

It left me wondering how an average 9-to-5 parent could hope to compete with that sort of influence? I am the father of three sons. I've discovered that when a boy is born, the most significant person in his life is his mother, and that relationship will form and reform for the rest of their lives. But there comes a time when a boy's attention moves off mum, and nothing is more important than to be, 'like dad'. I think all fathers would be happy if that stage lasted forever. However, as he matures, a boy begins to define himself more by contrasts than similarities. An inevitable distance grows between him and his father, based on what he determines to do differently. At that point, parents have two chief hopes. Firstly, parents can pray the life-guides their boys choose for themselves are wise. Sando is an unwittingly dangerous choice for Pikelet because he's a man who hasn't come to terms with his own adulthood. His marriage to Eva (Elizabeth Debicki) is made brittle by his inability to sacrifice his yearnings for her needs. As the film rolls towards its high-risk conclusion, Pikelet becomes increasingly aware that Sando needs his young acolytes to justify his own choices. Breath manoeuvres Pikelet into a position where he must choose what sort of man he is going to become and this is where a parent's second hope comes into play. Parenting isn't a casual affair. Responsible mums and dads carefully use those years leading up to that inevitable separation of personalities. They strive to instil in their sons and daughters the values that will help them make wise choices when they're not around. Every playdate is an opportunity to affirm compassion, every pack-up time a chance to teach responsibility. The Bible's book of Proverbs puts it this way:

'Train up a child in the way he should go; even when he is old he will not depart from it.'

There are many valuable things I could teach my sons and some of them emerge from Sando's mouth. But the same book of the Bible teaches me that, 'the fear of the Lord is the beginning of wisdom...'. That's not because God is scarier than any of the waves Pikelet and Loonie face, but because he is the creator of the swells and the boys who seek to master them. He perfectly comprehends both, and knows my sons' needs and longings better than they know themselves. If they can learn to trust him early, then I can rest assured no 'Sando' is going to lead them astray.
Michael Morwood is a Perth local, with an eventful story to tell. He was a Catholic Priest until 20 years ago and he resigned from his priestly ministry when his book Tomorrow’s Catholic was banned by the then Archbishop of Melbourne, George Pell. Morwood’s books have all encouraged Christians to question and not to get caught up with dogma, keeping in mind that when our Scriptures were written there was a very different world view. It would be fair to say that a first century world view of God up there in the sky is no longer a possibility after all, both Stephen Hawking and space travel have blown our minds. The challenge of this new book is to think through and shape more meaningful prayers that better reflect a twenty-first century world view. The first section introduces the idea of Progressive Christianity, the idea of searching for a relevant faith and the pathways some have taken in this search. The second section provides templates and outlines for rituals in keeping with the need for a new language to incorporate the ‘Great Mystery’ of God. His approach is not only philosophical and scientific, it is pastoral. He cares for his reader. This is evident in his prayer templates and particularly in the additional homilies. One could not help but be moved with compassion in the funeral reflection he has reproduced in memory of a young friend. It is beautifully done and he puts human life into the perspective of the start of our universe, of how the universe ‘found a way to turn stardust into the life form we are’ and he concludes that the story he tells may bring some peace and comfort to everyone touched by his friend’s death. Prayers for Progressive Christians would be an exciting book for a progressive group to grasp hold of and study. I also found it an enlightened and intelligent book for personal reading. While we have many of Michael Morwood’s books on the shelf at St John’s Books, we have only just been able to meet him in person. He delivered cartons of his latest books to our shop. A delightful experience to meet a creative, caring and humble man who was obviously pleased to visit a bookshop which stocks a range of progressive Christian books.

*The Usborne Children’s Bible*

The bright coloured illustrations are eye catching and each picture can be the start of a conversation with the child. In a small attractive format and padded cover, it is one of the nicest looking children’s bibles, but of course there is more to a book than its cover. The stories are told in a gentle and rhythmic way and should appeal to children of all ages. There are twenty-one Old Testament stories and twenty-three New Testament stories covering 143 pages. With the unfortunate disappearance from the market of many of the familiar Lion Children’s Books, this delightful book is readily available and inexpensive. A larger A4 format is also offered, but this small format has proved to be the more attractive to the little ones.
Can you imagine counting as your friends Noel Davis, Bruce Prewer, Michael Morwood, Denis Edwards and Eugene Stockton? These wonderful poets and authors are amongst the most genuine and inspiring Australian spiritual writers. Jacinta started this book as a collection of wildflower photographs, she decided to add a ‘a gathering of poems, meditations and prayers’ and, together with her own in-depth prayers and reflections, has produced a brilliant book. Each of the seven chapters has a rhythm with morning and evening prayer, consisting of prayers, meditations, creedal statements, affirmations, readings, blessings and, of course photographs. The result is that this stirring book encompasses insights into an Australian spirituality which sees the sacred in creation. The final blessing, after seven days of immersing ourselves in this earthy and meaningful spirituality, Jacinta leaves us with:

May the love
Of the shining stars be yours.
May the grace
Of the dancing galaxies be yours.
May the compassion
Of the Holy One be yours
May the radiance
Of the life-giving Spirit be yours,
This night and evermore.

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Last month, WA Opera led the way with its production of Janacek’s *The Cunning Little Vixen*. The team of Johannes Fritzsch (music) and Stuart Maunder (production) returned to Perth to direct an outstanding cast and WASO in the WA premiere of this work. It is a very healthy sign to see WA Opera giving us an opera outside the ‘top ten’. The WA Academy of Performing Arts begins May with Oscar Wilde’s most famous play, *The Importance of Being Earnest*. Performed by third year students of the academy, direction is in the hands of visiting Dan Bird from Britain’s youth theatre company, Bad Physics. It is well known in the UK for the staging of classic plays in unconventional and dynamic ways. Perhaps even the famous line ‘A handbag’ will be given a new twist? The play will be seen in The Roundhouse Theatre at WAAPA from May 4 to 10.

Ray Lawler’s play *Summer Of The Seventeenth Doll* begins the main stage season for Black Swan State Theatre, and runs from 5 to 20 May. Set in 1950s working class Melbourne, it’s about two mates who return to the city to ‘live it up’ during a ‘lay off’ in the cane fields, as they have done in the past. However, this time, things have changed. Adam Mitchell is directing and his production marks the presentation of this Australian classic by every current state theatre in the country. *The Doll* is paired with pop up activities and discussions, podcasts and film screenings, and includes an extended dinner performance on 12 May. Free play readings of *Kids Stakes* and *Other Times* (which were written as prequels to *Summer of the Seventeenth Doll* and are known as *The Doll Trilogy*) occur on Saturday 5 and Sunday 6 May at the City of Perth Library.

From 10 to 27 May, at the Studio Underground, Zoe Pepper’s production of *Hir* is on. Pronounced ‘here’, the title claims to be a gender neutral form of his and her. This American play has been likened to the ‘American Dream stuck in reality’ and ‘Roseanne on acid’.

Magic and profound beauty fills His Majesty’s Theatre 18 May to 2 June, where the WA Ballet and WASO is performing *La Sylphide*, one of the world’s oldest surviving ballets with the original choreography created by August Bournonville in 1836. I am told that the grand sets and beautiful costumes and the exquisite dancing will transport you to the Scottish countryside filled with sprites, forest-fills, sylphides and troublemaking witches. Congratulations to director, Stuart Halusz and cast as they tour with that outstanding production of *The Lighthouse Girl* - the unique WA Anzac story, set in Albany as the great fleet sails to war. Remaining dates are Karratha, 3 May, Broome 5 May. It is quite extraordinary that a return Perth season has not been planned.
TALL TALES
AND TRUE
AND THE ROOF DID FALL IN

It was in the 1980s in a country town in the eastern states. The lively and dedicated congregation was incredibly excited as they were seeing the framework of their new church building taking shape. The local Anglican and Catholic priests had a very good working relationship, as they usually do in country towns. One Saturday morning the Catholic priest (an Irishman, appropriately called Fr Danny) found he needed to check an Anglican Prayer book for a specific prayer for an upcoming wedding. He sauntered across to the Anglican office and while he was there, decided to peek at the construction work on the Anglican block. He stepped onto the concrete floor to look up at the splendid structure which was taking shape. At that very moment, there was a colossal deafening roar and the entire roof fell in, the wooden trusses smashing to the floor. The crash was heard throughout the town so all the townsfolk came rushing. Priests and construction workers jumped clear and were all okay, but the chuckles and mirth were heard throughout the town when it was reported that the roof had fallen at the very moment the Catholic priest stepped inside. It would seem prudent that the actual parish and identity of the builders remain anonymous as the insurance claim was put down to a builder’s error, and not to what might have been described as an Act of God.
You might find it odd that I reference the incarnation in May. After all, such a topic better fits the December edition of Messenger, as we journey through Advent in readiness to again welcome God incarnate in the Christ-child. Now we are in the Easter season, with Pentecost approaching. The reason for the incarnational reference has nothing to do with the church’s seasons. Rather, its relevance is something for every day and every season. Jesus, as the Word made flesh, came to dwell among us. It can be said therefore, that incarnational ministries are those where we immerse ourselves in the local culture and context.

In a sense, incarnational ministers ‘become Jesus’ to the people in that local setting. If you like, it’s not ministry ‘from a distance’ but rather ministry ‘up close and personal’.

Whether lay or ordained, for those of us whose vocations are lived out in schools, we have come to understand the significance of being incarnational ministers. We know that it is more about living the good news rather than preaching it. That’s not to say that preaching isn’t central to any Christian ministry but in a school’s context, where students are surrounded by words all day every day, being Christlike in your actions speaks volumes. Our way as incarnational ministers is to engage with those in their local context, walking alongside them in their daily journey, in the messy bits of growing up. It’s a quiet and gentle ministry, allowing our faith to be revealed to the young and not-so-young in and beyond the classroom.

In an Anglican school, the principal and chaplains are the ‘Chief Incarnational Officers’, the CIOs. All teachers and support staff members are incarnational officers too. I’ve been reminded of this calling over the past six months as we’ve been choosing new principals for five ASC schools in WA. In selecting the best person for the position, the ASC is committed to appointing practising Anglicans who can join the chaplains and others in being true CIOs. This means that many fine educators are not considered. They may be exceptional educational leaders, but not for our schools. Conversely, we don’t appoint good Anglicans just because they are good Anglicans. Our CIOs must be outstanding educational leaders in every sense. If finding such exceptional and dedicated educators to be principals is a challenge (which it is), finding ordained clergy to serve as chaplains is more so. I believe we as a church face a crisis in chaplaincy. Demand well exceeds supply in schools, with the pool from which to select chaplains being shallow. Clergy who are committed to ministering in an incarnational manner in a school setting need a good understanding of and rapport with young and old, with some teaching qualification and experience being desirable although not essential criteria. Currently, approximately one third of our schools have chaplaincy vacancies. We are in urgent need for good chaplains to serve alongside principals and teachers as incarnational ministers. Please pray for this important work, that teachers and others may sense a calling to be the next generation of CIOs in Anglican schools. The need is great for women and men who are willing to preach the Gospel daily in our schools, using words when necessary.
Esperance Anglican Community School offers a new design for learning with the introduction of the Big Picture programme. With a philosophy grounded in educating one student at a time, Big Picture supports students to create a personalised learning plan based on their own passions and interests. It is a rigorous and highly personalised approach to education that combines academic work with real-world learning. With the student’s own interests and passions at the centre of learning, students work with an advisory group made up of family members, peers, a dedicated advisory teacher, and a mentor from the broader community to develop a portfolio of work as a product of their own learning plan. By making learning personal and relevant, Big Picture aims to improve productivity, increase student engagement and instil a love of learning.

It is personalised so that each student is the focus as they develop their academic and social skills. Individual learning plans are built around students’ own interests and passions, with links to the curriculum, recognising that each student is unique. Learning has academic rigour too as, each term, high expectations are expressed in the learning goals each student sets. Each term learning is assessed through a rigorous exhibition to teachers, mentors, parents and peers in which students demonstrate their learning across the curriculum. We also seek to develop pathways to higher education for every student through a portfolio based approach. Students develop strong relationships with their advisory teacher, other students in their advisory, their mentor in the community and their family. Their learning is at the centre of each of these relationships.

Family involvement is important and meaningful. Every year the family participates in the development of student learning plans, attends exhibitions and participates in discussions about progress and achievement. Through this process, families can also become involved in other school activities. The community is engaged through internships, people who live and work in the community mentor students on a term-by-term basis. All students are expected to continue their learning journey. They will be prepared for, and connected to, other opportunities for learning at university, TAFE and/or other educational settings. Big Picture education design really puts into practice our core purpose of ‘nourishing heart, head and hands’.
The Enquirers’ Programme for 2017/18 concluded in late February and on Saturday, 21 April seven Enquirers met with the Archbishop and the Archbishop’s Examining Chaplains, a meeting which assists in ascertaining if the Enquirers are to be invited to become Candidates-in-Formation for the diocese. The Enquirers had been meeting regularly during the months of October, November and February undertaking a programme designed to assist them and the Archbishop’s Examining Chaplains in discerning whether God was calling them to the ordained ministry. The Archbishop’s Examining Chaplains give thanks that over recent years there have been encouraging numbers of people coming forward. Currently there are fourteen candidates-in-formation at Wollaston Theological College. There were a further four Candidates-in-Formation made deacons in late January. It is pleasing to record that already six people have been in conversation with me, about the possibility of joining the next Enquirers’ Programme.

The Archbishop’s Examining Chaplains trust there are others whom God is encouraging to think of the pathway of ordained ministry.

In the absence of a Vocations Advocate people are encouraged to contact me on 9377 9245 or philipraymont@gmail.com for a preliminary conversation. The 2018/19 Enquirers’ Programme will start later in the year.
St George’s Cathedral is overdue for a new Mission Plan. Chapter and I feel that as responsible disciples of Christ in the 21st century charged with the stewardship of a community of faith as large and diverse as the cathedral’s, we are called to engage in a meaningful process. The diocese, Cathedral Square, WA society and the world itself have changed greatly since the last Mission Plan was formulated in 2008. In our role as the Mother Church of the diocese, we invite your feedback and comments. If you are interested please respond via this email strategy2018@perthcathedral.org and answer these questions:

- What is the first thing that comes to mind when you think of St George’s Cathedral?
- What is the one thing that you believe St George’s Cathedral does best?
- What do you believe is St George’s Cathedral’s one greatest opportunity for improvement?
- What is the one thing you would like to see St George’s Cathedral achieve over the next five years?
- If we achieve what you said in the question above, what would it look like and how might things be different?

Your feedback would be greatly appreciated as we try to prayerfully respond to God’s vision for our cathedral at this moment in time.
# CLERGY NEWS

## APPOINTMENTS

<table>
<thead>
<tr>
<th>Reverend/Elder</th>
<th>Position</th>
<th>Location</th>
<th>Date</th>
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<tbody>
<tr>
<td>Evan McFarlane</td>
<td>Priest-in-Charge</td>
<td>Shenton Park</td>
<td>15.07.18</td>
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<tr>
<td>Roger Morey</td>
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<td>Shenton Park</td>
<td>01.03.18-15.07.18</td>
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<tr>
<td>Jan Boyle</td>
<td></td>
<td>Armadale</td>
<td>14.08.18-25.05.19</td>
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<tr>
<td>Jim Crawley</td>
<td></td>
<td>West Nedlands</td>
<td>17.04.18-31.10.18</td>
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<tr>
<td>Michael Wood</td>
<td></td>
<td>Kingsley North-Woodvale</td>
<td>01.05.18-31.07.18</td>
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<tr>
<td>Dr John Shepherd AM</td>
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<td>Kingsley North-Woodvale</td>
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## LOCUM TENENS

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<tr>
<td>Roger Morey</td>
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## PERMISSION TO OFFICIATE

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<tr>
<th>Reverend/Elder</th>
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<tr>
<td>Daniel Cole</td>
<td>22.03.18</td>
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## RETIREMENT

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<tr>
<td>Jan Boyle</td>
<td>Rector, Armadale</td>
<td>13.08.18</td>
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## LAY APPOINTMENTS

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<tr>
<td>Eric Ross-Adjie</td>
<td>Chancellor</td>
<td>01.04.18</td>
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<tr>
<td>Gary Racey</td>
<td>Principal, St George’s Anglican Grammar School</td>
<td>1.7.18</td>
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## LAY NEWS

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<td>Mr Gary Racey</td>
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**EDITORIAL**

messenger@perth.anglican.org

**COPY DEADLINE**

10th of every month prior to publication. Articles must be under 400 words and might be edited for content and length without notice. The Messenger welcomes contributions for consideration, especially where these show parishes and church organisations at mission. Publication can’t be guaranteed. The opinions expressed in the magazine do not necessarily reflect those of the editor, or the Anglican Diocese of Perth.

**PHOTOGRAPHS**

Permission needs to be sought from parents/ guardians/ carers for photographs with children. Digital photos should be a high resolution 300 DPI jpeg or tif. When submitting an article or image it is the author’s responsibility to ensure that they do not breach copyright laws. This publication is printed using vegetable inks, is ECF (Elemental Chlorine Free) and has ISO approval for international environmental certification. The Messenger is a part of ARPA (the Australasian Religious Press Association).
Getting help sooner will keep Dad independent longer.

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Retired clergy, The Reverend Ted Witham has been helping Messenger readers flex their brains for more than a decade, setting challenging crosswords in his spare time. A former school chaplain and priest, he also taught religious education at a tertiary level. Ted is fascinated by linguistics and teaches French and Latin at the University of the Third Age.

See page 39 for May solution
St George's Cathedral

Monday - Friday
8.15am Eucharist
For details of all other daily Eucharists and Evening Prayer, see our website 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 2018
SERVICES
Tuesday 1 May 1.15pm
Prayers for Healing and Wholeness
Sunday 6 May 2pm
Heart Foundation Service
5pm Evensong with the Order of St John of Jerusalem
Saturday 12 May 5pm
Service for the Order of St Lazarus
Sunday 20 May 4pm
Hymn-fest or Cymanfa ganu, singing together some favourite hymns with an introduction given to each, followed by 5pm Ecumenical Evensong for the Feast of Pentecost and the Week of Prayer for Christian Unity
Sunday 27 May 5pm
Evensong for National Volunteers Week, with the Installation of the Diocesan Chancellor
Thursday 31 May 6.30pm
Eucharist at the High Altar for the combined feasts of the Visitation and Corpus Christi

CONCERTS AT ONE
Wednesdays 2, 16, 30 May 1pm - 1.45pm

SPIRITUALITY SERIES
Thursday 3 May 11am - 12noon Magellan Concert Piano Trio - Olé
Wednesday 9 May 9.30am - 2pm The Lord is Risen Indeed (Easter)
Wednesday 23 May - 9.30am - 11.30am Spirituality and the Preservation of Childhood

CONCERT SERIES II: LIEDER TO CABARET
Wednesdays 2, 16, 30 May 1pm - 1.45pm
Featuring baritone Andrew Foote and pianist Mark Coughlan
Friday 18 May at 7.30pm tickets from Perth Concert Hall (08) 9231 9999

John Septimus Roe Anglican Community School

SUNDAY SERVICES
St Paul’s Chapel Choir
Choir Director Hugh Lydon Organist Jonathan Bradley

CHORAL EVENSONG
St Paul’s Chapel
5pm Tuesdays during the school term
John Septimus Roe Anglican Community School
Corner Mirrabooka and Boyare Avenues, Mirrabooka
(Parking is available on the school grounds)

St Paul’s Chapel, Mirrabooka

SUNDAY SERVICE
9.30am
10 June, 5 August, 2 September, 21 October, 4 November

DIOCESE OF PERTH - PARISH VISITS 2018
24 June, 19 August, 16 September, 18 November

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THE MINISTRY DISTRICT OF LOWER YORKE PENINSULA
DIOCESE OF WILLOCHRA SOUTH AUSTRALIA

ANGLICAN PRIEST
PERMANENT POSITION
We are seeking a priest who will minister to our Ministry District and community with love, energy and understanding, who will maintain the cohesive nature of the Ministry District enabling the ministry of “the people of God” and be involved in community activities. Minister the Sacraments and preach the Gospel in such a way as to encourage members of the Church to grow in their understanding and practice of their faith.
The Ministry District of Yorke Peninsula is centred at Minlaton (St Benedict’s) on the Yorke Peninsula of South Australia. The Ministry District consists of the congregations of Minlaton, Mt Rat, Curramulka, Port Vincent, Stansbury, Edithburgh, Yorketown, Corny Point And Warooka.
Minlaton is a progressive country town in a highly productive farming area, 2 1/2 hours from Adelaide. All facilities are available.
The Peninsula’s large coastline is popular with families and retirees. Fishing is popular.
We invite your interest in this position. Your questions are welcomed. A visit for inspection is certain to please.
Enquiries should be directed to the Bishop of Willochra, The Rt Rev’d John Stead
Email bishop@diowillochra.org.au Phone (08) 8662 2249

May crossword solution

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