Editor’s note

THIS LENTEN edition of the Messenger invites us to focus on religion, spirituality and peace.

Bishop Allan Ewing rehabilitates the word “religion” as pointing to God’s purpose, not just a set of inherited beliefs and practices. The cathedral’s new Dean talks of inner-city churches taking the imposition of ashes out of church buildings and into the streets on Ash Wednesday. And St Bart’s Chaplain, William Thomas, tells the story of a formerly homeless man whose life was changed by an experience of Spirit outside the usual patterns of Anglican religiousity, yet recognisable to both of them as an authentic encounter with God’s love.

The extensive mission work of Anglican Schools and Agencies is another way that Christ’s Spirit is at work in the world. We discover that Esperance Anglican Community School has a new boarding house, and that not only is Anglican’s beloved Knit-In coming up soon, but also that Anglican staff can explore international projects and training that will bear good fruit back home. Wollaston Theological College students and staff learn about their local landscape from local Aboriginal Elders.

Parishes are places where religion, spirituality and peace are treasured and explored. Swanbourne-Mt Claremont hosts the art exhibition Contemplating the Desert, and their new Stations of the Resurrection offer visual food for the soul of worshippers. Mundaring rejoices in the recent confirmation of five members by Bishop Jeremy James.

The bushfire story from Koora Retreat, a place dedicated to supporting people from Bega Valley and desert hospitality, with fire-fighters from two hundred kilometres around rallying to protect the Centre, makes wonderful reading. Hospitality helps to create good neighbours, as we also see from Elizabeth Smith’s handy hints.

As we read this issue and pray for the life of the Church in Lent and beyond, we give thanks for Bishop Kay’s hospitable and creative ministry in the diocese, and not least in editing this magazine so effectively. As we pray God’s blessing on the beginning of her time as Bishop of Gippsland, may we all be drawn by the Spirit of truth and peace into a holy, uncluttered and joyful season of repentance and renewal.

Elizabeth Smith

Five Marks of Mission

• Witness to Christ’s saving, forgiving, reconciling love for all people (Tell)
• Build welcoming, transforming communities of faith (Teach)
• Stand in solidarity with the poor and needy (Tend)
• Challenge injustice and oppression (Transform)
• Protect, care for and renew life on our planet (Treasure)

The Season of Lent brings with it a time for repentance, areshaping of the expansive Holiness of God, and our tentative steps into this grace-filled territory.

This re-orientation is described in all its pathos and praise in Confessions, St Augustine of Hippo (354-430). This classical work was voted the best Christian book of all time. A group of scholars from various traditions appointed by the Church Times had works by Saints Benedict, Thomas Aquinas and Julian of Norwich following on the writings of the Algerian saint.

Acknowledgement of sin is both an act of praise and an act of penitence.

The Dean of Gorville and Caius College, Cambridge, observes that Confessions stands apart from everything else of – or before – its own time: an act of self-disclosure, the first psychologically rounded, utterly compelling self-portrait of a human being in all European literature. Confessions takes the form of a human search for God, for divine truth, through a struggle between cultures and teachings.

What I value Augustine for most, as a theologian, is his hunger for the truth, and his persistence in wrestling with theological problems of all kinds. We hardly dare address today the meaning of creation; the nature of time and memory; the place of humankind in God’s scheme of salvation. What I value most about him, as a human being, in Confessions is his self-awareness, his capacity to appraise his own motivations, and see through the appetites that control him, as they control us all.

The Most Revd Roger Herft, AM, Archbishop of Perth

The Most Revd Roger Herft, AM, Archbishop of Perth

The season of Lent is a season to re-tone our lives in confession to be aware of how tempted we are to trivialise sin. The Augustinian challenge to ‘probe the hidden depth of the soul to wring the pitiful secrets from it’ must be a part of our confessing.

This is not to be seen as self-indulgent introspection but rather as a desire to hear as Augustine did the ‘sing-song voice of a child’ inviting him to read and re-read Scripture and to dare let Scripture read him!

St Augustine is not the most popular saint. Perhaps he is a threat to us because he sees self-love as the foundation of sin. Self-made people who worship their creator is what we are obsessed and possessed by in the age of the ‘selfie’. The light of faith is waiting to flood through the soul that pays attention to God’s Holy Grace.

And men go abroad to admire the heights of mountains, the mighty wave of the sea, the broad tides of rivers, the compass of the ocean, and the circuits of the stars, yet pass over the mystery of themselves without a thought.

St Augustine of Hippo, Confessions

And so together with St Augustine we confess to God in praise and penitence – ‘our souls are restless until they find their rest in God’ and we hear the echo of Scripture ‘so the door will be opened to you’.

Roger

The Most Revd Roger Herft, AM, Archbishop of Perth

MARCH 2015 3
No strangers, only pilgrims
The Revd Canon Dr John Dunnill

"IN SACRED places there are no strangers; there are only pilgrims seeking to discover the truth and for the truth to discover them".

This sentence was read out near the beginning of the magnificent Installation Service for Richard Pengelley as 17th Dean of Perth, in St George's Cathedral on Wednesday 4 February, and it caught the flavour of the evening. We were to know that we were in a sacred place, a place open to all comers, a place of listening. "In silence, in the story of faith illuminated by music and words, we [were] invited to experience all of life as holy."

In many ways it was a very traditional service: Evensong according to the 1662 Book of Common Prayer, with robed choir and the music of Stanford, Parry and S.S. Wesley, the classics of 19th century Anglican repertoire. Very traditional, very Anglican. And it was magnificent, with fourfold processions and the glorious grandeur of Parry’s choral anthem “I was glad” (with added brass and timpani).

And yet what stood out in all this was the essential simplicity of the service of Evensong: psalm, hymn and canticle, reading and sermon, prayers. As has often been pointed out, almost the whole of this liturgy is an inspired reordering of words borrowed from the Bible. The sacred tradition speaks for itself, if we will listen.

After being formally installed as Dean, Richard Pengelley shared some reflections on what brought him to this place. His adult life and priestly ministry have taken him to many different contexts, including sport, school, parish, college, and disadvantaged communities in WA and overseas. He spoke movingly of seeing lives unexpectedly touched by God, and transformed.

Perhaps that is what a Cathedral like St George’s exists for, even, or especially, in these changed times. No strangers, only pilgrims.

With a Prepaid Funeral, the future is taken care of. Find out why you worry less with a Friend of the Family.

Fill in the coupon and mail for more information

Name ...................................................................................................................
Address ..............................................................................................................
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
Telephone ............................................................................................................

Your details will be held by Chipper Funerals in the strictest confidence. If you have any queries regarding our privacy policy please call:
Cut out and mail today to:
Chipper Funerals PO Box 4166 Myaree WA 6960

Chipper Funerals a division of St Albans Group (Pty) Ltd
Phone: 9330 6344
www.chipperfunerals.com.au

Answers on a postcard please
The Revd Alison Gilchrist | Parish Priest Bassendean | Diocesan Evangelism Enabler

IF I ASKED you to give me a single word response to a single word such as “spirituality,” I wonder what you would offer me. I was also in somewhat of a quandary, as I challenged myself with that same question, just this week. Using the ever trusty internet search function (what did we do before Google, by the way?), I began to see that other people were also at a loss for a one word answer.

It seems that “spirituality” is a much more ambiguous term than any of us probably realise. Rather than offering other people’s thoughts here, instead I am going to as I do most weeks in my Sunday setting and encourage you to do some investigating, enabling you, as I tell them often, to “feed yourselves”. (A well worn adage I urge you to do some investigating, enabling you, as I tell most weeks in my Sunday setting and encourage other people’s thoughts there, instead I am going to ask the question we have perhaps missed asking ourselves. “Why has there been a retreat of organised religion?”

Many have asked why people are retreating from organised religion, but my investigations tell me we aren’t articulating the other question: why organised religion has been retreating from people.

The question is now added to my growing melting pot for consideration and I dare say I will bring more to this page as the pot is stirred in the weeks and months to come. But for today I want to call on one of my current conversation partners in this task, because I think he highlights an issue from among the many.

Eugene Peterson, in his introduction to the books of the prophets in The Message, has this nugget:

“One of the bad habits we pick up early in our lives is separating things and people into secular and sacred. We assume that the secular is what we are more or less in charge of: our jobs, our time, our entertainment, our government, our social relations. The sacred is what God has charge of: worship and the Bible, heaven and hell, church and prayers. We then contrived to set aside a sacred place for God, designed, we say, to honour God but really intended to keep God in His place, leaving us free to have the final say about everything else that goes on.”

So I pose you some questions, the responses to which may well be added to my melting pot.

Have we so compartmentalised God that he no longer has a voice at the takeover shop, on the sports field, in the hairdressers or in the media, the market place or parliament? Has the wisdom of the “ancient of days”, that has served humanity so well since the dawn of time, been dismissed because its application to daily life has been subordinated into some sort of gnostic dualism? Does the spirituality we model, with our God in a box on Sunday’s disposition, give the impression we, and indeed the Almighty, are on the retreat?

Answers please, or thoughts, on a postcard, or in an email, letter or text.
MARCH 2015

for them, and for us. that this time, this Parish and the love, laughter and life live life as a Christian. Jenine, William and Malcolm said God. William loves God and the church. Lena wants to Muriel told him she has finally found a home. Malcolm, their love of God, saying that confirmation is currently person’s confirmation, but in the weeks preceding his visit, the number grew to five. Jenine, William, Muriel, Malcolm and Lena all wanted to affirm their faith and love of the Church before God and their congregation. Bishop Jeremy thanked the confirmees for publicly declaring their love of God, saying that confirmation is currently counter-cultural and going against the trend. He also thanked the sponsors for being with them along the way. Initially, Bishop Jeremy was to preside at a just one person’s confirmation, but in the weeks preceding his visit, the number grew to five. Jenine, William, Muriel, Malcolm and Lena all wanted to affirm their faith and love of the Church before God and their congregation. Bishop Jeremy thanked the confirmees for publicly declaring their love of God, saying that confirmation is currently counter-cultural and going against the trend. He also thanked the sponsors for being with them along the way. At the invitation of Bishop Jeremy, everyone joined hands for the final blessing, forming one circle, along pews and across aisles. This embodied the depth of love for God and each other so evident within the congregation during what was such a spiritually moving confirmation and Eucharist service. The Church of the Epiphany, celebrating 100 years of worship last year, started her next 100 years of worship with the love of God and each other resounding within her walls through worship, music, song and love. The scaffolding wrapped lovingly around the church for the completion of restoration work was testament to the on-going commitment of this sacred space for fellowship with God within the community.确认仪式

ON SUNDAY 8 January, on a very hot 40 degree day at the Church of the Epiphany Mundaring, The Revd Wendy Gilbert and parish community welcomed Bishop Jeremy for the first time since his consecration as bishop. Bishop Jeremy, when introducing the confirmees, said Muriel told him she has finally found a home. Malcolm, in the years left to him, wants to stand with God. Jenine knows it is time to make this commitment in her life with God. William loves God and the church. Lena wants to live life as a Christian. Jenine, William and Malcolm said that this time, this Parish and the love, laughter and life they have found make this the right time. Bishop Jeremy alerted confirmees to the reality that ‘God hasn’t finished with you yet!’ We look forward to the surprises in store for them, and for us.

Bishop Kay Goldsworthy’s farewell sermon
St George’s Cathedral Evensong 15 February 2015

FROM time to time I join the lunch hour crowd in the Hay Street Mall. Apart from the window shopping my destination point is usually the David Jones food hall. The mall is home to people begging for money, those collecting for their cause, the men and women who sell The Big Issue, the odd busker, tourists looking for directions, and those who are handing out pamphlets advertising something. A couple of weeks ago, as I was focussed on a tuna sushi and possibly a new pair of shoes, a man stepped out of the crowd, and looking me in the eye handed me a pamphlet. In big, bold, red letters it said: “Are you saved?”

I didn’t know whether to be pleased by his concern or offended at the assumptions he might have been making. I had to wonder what kind of sign my clerical collar and rather large cross were for him about belief and belonging, about salvation and service, about knowing and being known in God’s love. I had to wonder if in spite of the outward trappings of my office he saw another sign somewhere that read “miserable unbeliever in danger of perishing.” Why, I wondered was evidence of the kingdom in my face apparently invisible to him?

Perhaps this time of one ministry ending and preparing to move has made me a little more focussed than usual, maybe even a little more sensitive than usual, about how useful and effective or otherwise I’ve been in these last years. From inside my own skin and the place I occupy as a bishop, I am well aware that sometimes it seems as if the church has lost its honoured place in the wider community. If you hanker for the golden age of yesteryear, well, sometimes do I. I realise that I have probably never known the golden age. It’s been a bit challenging to realise that it’s over the past 30 or so years since I came to ministry that much has changed, and for many the so-called glory days are gone.

Mostly I have preached to you at times when a new ministry was beginning. They were times of hope and promise. But now I am preaching at the other end of a ministry. Of course I have been reflecting both on my own ministry and leadership, and also on the challenges and joys of the ministry we have shared together in Christ, each in our own ways.

Pearls of great price. Treasure.

Over time I have often listened as members of worshiping communities in various situations reflect on how they and their church are signs of the kingdom of heaven, on what is means to both receive and to give all. You have shown me what it’s like to be farmers, traders, fishing folk; teachers, bakers, accountants; miners, quilters and lawyers for Christ. Everyone wants their place, their community, their school, their parish, their church, to be a living, breathing sign of that kingdom. We want all our communities to be blessed by God’s wisdom, and animated by God’s spirit. We want to be obvious, clear, living signs of God’s good news in Jesus Christ and his reconciling love. The Good News, living and breathing at our place.

At a time when so much of the landscape of our lives is being turned around, when life as we know it is being transformed, I am more than ever aware of the need to hold on to the steadfastness of God’s promises, and to hold on to the promises of God. For this reason I am calling for the celebration of a Kingdom Day at a time when there is such a need for commitment and engagement. Kingdom Day is the day in which the promises of God are celebrated. If we do this we can gather strength and encouragement for the journey into the future.

In the midst of such reflections I find Matthew’s parables both terribly stark and wonderfully promising. Farming (surely we could also say mining!), trading, fishing. The starkness of these parables is in the smallness and the hiddenness of the treasure. The kind of smallness I’ve just been talking about – our small parishes, our little contexts, our hidden and forgotten treasures. The promise of these parables is the fact of treasure and of rare beauty, worth everything. They are parables in which both treasure and pearl possess the people who find them, and change their lives.

What I have seen as a bishop and even as your bishop has been a myriad of ways in which the treasures of God’s kingdom are not only longed for but also spoken of, not only spoken of but planned for, not only planned for but brought to action and not only brought to action but celebrated in the fruits they produce. You have shown me this many times. As we come to this farewell – and forgive me for using this analogy right now – it feels as if I have been in the company of giants, not only this weekend but also across the 26 years I have been in Perth. Some of these giants have been obvious leaders, both lay and ordained, who shine for us all and alongside whom we also shine. Many of these giants, though, are not well known or highly visible. Some of you are the giants of prayer, day by day holding, interceding, believing, and trusting for God’s promises to come to fruition in your local communities and in the big wide world. Others of you are giants in and through your actions, whether it’s befriending lonely and vulnerable people, or travelling across the world to share skill and expertise with strangers, or starting a conversation that leads to conversion. Still others of you are giants of community building. You have brought, from the abundance of your skill sets, gifts which enhance whole communities, for those who come to church and those who don’t. Some of you are giants who make space for the spiritual searching and the seeking which challenges people to uncover what they have buried and bring it into the full light of God’s new day.

You and I know that in our own lives, in the parishes in which we work and worship, in the school or agency or group we have given ourselves to, uncovering treasure, seeking and finding pearls, sifting and sorting the new, while honouring the best of the old is not always easy or comfortable. It’s hard work. Yet this vision, this mission, this ministry is worth all our effort. It’s worth the effort of being prepared to dig and dig and dig some more. It’s worth disturbing the landscape so that treasure can be uncovered.

This is what answering the vocation we share in Christ requires. Wherever we live. Despite the geographic distance between Perth and Gippsland, the spiritual distance is next to nothing. When we are the, the kingdom of heaven is like a treasure. In Christ we live for it. We search for it. We dig and dig for it. We sell all for it. And we learn how to give ourselves to it. Completely. I give thanks for the stretching and searching and labouring and seeking that we have done together here. I give thanks that God will continue with all of us. Amen.
Anglicare knit-in 2015

THE ANGLICARE knit-in event for 2015 is to be held on Wednesday 8 April, between 9.00am and 4.00pm. The venue this year will be the Upper Theatre and Small Gymnasium at All Saints’ College, Ewing Road, Bull Creek. We are very grateful to the Principal, Belinda Provis, for making these premises available. There is plenty of parking available in the area around the College Chapel, and the nearest train station is Bull Creek. To keep the catering to a minimum, knitters are asked to bring their own lunch, but tea, coffee and soft drinks will be provided by members of Bull Creek-Leeming parish.

Past experience has shown that knitted blankets can prove a problem for those who are homeless and living on the streets. They are too difficult to care for and are often stolen. When they become dirty and/or wet they are simply abandoned. Granny squares or strips in 8 ply wool will still be needed and these will be joined to make blankets, as usual. These blankets will now, however, be distributed through various city agencies and refuges. A greater need is for beanies and scarves. Patterns for the beanies and details of the scarves and granny squares have been circulated to all clergy. Further information can be obtained by contacting Eileen and Alan Brodie on 9414 3026.

Past experience has shown that knitted blankets can prove a problem for those who are homeless and living on the streets. They are too difficult to care for and are often stolen. When they become dirty and/or wet they are simply abandoned. Granny squares or strips in 8 ply wool will still be needed and these will be joined to make blankets, as usual. These blankets will now, however, be distributed through various city agencies and refuges. A greater need is for beanies and scarves. Patterns for the beanies and details of the scarves and granny squares have been circulated to all clergy. Further information can be obtained by contacting Eileen and Alan Brodie on 9414 3026.

Enhancing community service with study abroad

Ian Carter AM | CEO Anglicare WA

OFTEN, at Anglicare WA, we find ourselves in awe of the work done by similar organisations around the world. Not-for-profits in all corners of the Earth are stretching the limits of their creativity to solve long-standing social issues and protect the vulnerable members of their communities.

Foyer Oxford, our cutting edge youth homelessness program that provides 98 young people with accommodation, support and access to education and training, was based on a long standing model originally developed in France and later fully developed in the UK.

Sharing and taking inspiration from the global community has been essential in making sure we are best able to offer individuals and families the support they need.

Over the last three years, we have offered an international scholarship to our Staff. The Alice Kingsnorth International Scholarship is generously funded by the Kingsnorth family, and it is named for their daughter in the spirit of her charitable nature. The scholarship offers successful applicants the opportunity to study abroad for six weeks.

Thus far, it has been a resounding success. Recipients have included Financial Counsellors, Youth Workers, Tenancy Support Workers and a Children’s Consultant.

Our successful scholarship winners have included:

• Wendy Black, Anglicare WA’s Manager of Financial Counselling Services, who travelled to Ireland to visit the Money Advice and Budgeting Service.

• Daniel Langlands, a Youth Worker, who travelled to England to work with Community Campus ‘87 and the volunteering branch of Centrepoint.

• Tunya Petridis, Anglicare WA’s Children’s Consultant, who travelled to the United States to research therapeutic practices for child trauma victims. This included observing the New York Police Department as they work with child victims.

Each of these staff members returned to Anglicare WA with new ideas and plenty of energy to implement them. The knowledge they have acquired is being used to establish new policy and practice guidelines, training courses, and service developments.

This year our successful scholarship winners are Cheryl Millard and Julie McKenzie. Cheryl is a Residential Youth Worker at Foyer Oxford. She is currently studying Community Development at Murdoch University and has a strong interest in community development through the arts. Her scholarship placement will see her visit New York and work at Project for Public Spaces. It is a not-for-profit organisation dedicated to helping people create and maintain public spaces.

Julie is a Tenancy Support Worker for Anglicare WA’s Support and Tenancy Education Program (STEP). Her scholarship placement will see her visit the Bristol City Council Tenant Support Service, South London Tenancy Support, and Hoarding Disorders UK.

Scholarship winners document their journey and present their findings upon their return. The knowledge they acquire is used to establish new policy and practice guidelines, training courses, and service developments.

We look forward to seeing this year’s winners’ safe return, and we eagerly await what new ideas they bring back with them to help our State remain safe and strong.

Save The Date

Friday 1st May 2015 at 6.00 p.m
Wollaston Theological College

A Eucharist to celebrate the 50th Anniversary of the Consecration of the Chapel

President: The Archbishop
Preacher: The Rt Revd Tom Wilmot (alumnus)

To be followed by a reception
Contact Victoria 9286 0270; wecadmin@perth.anglican.org to reserve a place

Thank You
Helen Kittching and Ron would like to thank everyone for their loving support and prayers following the tragic death of Philip.
Your care and sympathy has meant a great deal to us.
Lent begins under the Christmas star

The Revd Dr David Wood

Lent begins this year about as early as it can. Indeed, it begins pretty much on the heels of Christmas. For Christians go on celebrating Christmas long after the rest of the world has taken down the decorations, and given itself up body and soul and credit card to the January sales. It is a moot point, however, just how long these Nativity celebrations continue. Is it the traditional twelve days of Christmas? Or is it the forty days from Christmas to Candlemas? Whatever the reality on the ground in particular places, the fact remains that the church through Christmas-Epiphany looks back to Bethlehem and forward to Calvary and the Easter garden while living daily in the present moment of grace.

Candlemas, it is said, is a bitter-sweet festival, a feast day, the revelation of the child Jesus in the Temple, calling for rejoicing, yet the prophetic words of Simeon speak of the ‘falling and rising’ of many and a sword which pierces the heart, evoking the passion and evoking Easter. The Presentation of Christ is always one last look back over our shoulders to Christmas, as the cross begins to cast its long shadow, drawing us inexorably forward into an even deeper love-song.

To say this, however, is simply to say that Candlemas intensifies what is true of every day. After all, it is not just that scripture and liturgy contain pointers to the suffering of the Lord. That would have to be the biggest understatement of them all! Scripture and liturgy are shot through with suffering, the inevitable suffering of genuine love, of genuine interaction, genuine caring, genuine compassion, loving and feeling with those we love. Apart from this in-built passio, this suffering, our loving would hardly be human, and it certainly would not be Christian. The escape artist in each of us who runs from harsh reality needs continual reminding that Christmas itself is an Easter event. Were it not for the death story we would know nothing of the birth stories. The words Matthew and Luke pen at the beginning of their gospels are written after Easter, looking back with the gift of hindsight, seeing everything in Easter light bursting from the tomb, understanding at last that all his life from beginning to end was an endless self-giving and a ransom for many. Cross and resurrection lie at the very heart of it all, or it all amounts to nothing. Because Jesus lives, we know that God is always with us, that God’s proper name is always Emmanuel. Swaddling bands and grave clothes are one and the same, as are cruel and cross. The wood of the manger and the wood of the cross are cut from the same tree.

Tradition has it that at the moment when the angel Gabriel visits Mary and God’s child is conceived in her womb, Mary happens to be weaving a blood-red veil for the Holy of Holies, the veil dividing sacred and profane, separating human and divine, the same veil torn open from top to bottom when Jesus dies, ending every dualism, making it plain that the eternal dwelling place of God is with the human race, sharing all our joys, suffering with us in all our sorrows, walking with us on broken feet. Of course, the story is apocryphal, of course, it is fanciful, as we might say ‘just a legend’, yet we dare not dismiss it, for the poetry speaks truth and conveys truth and proclaims truth.

From Christmas Eve, celebrating Christ’s birth with the sacrament proclaiming his death, through every scripture we hear and every carol we sing, it is clear that we are engaging with the real world, not escaping into some fantasy world of our own devising. All the poetry leads ever deeper into the beating heart of reality, the place of Christ’s own ministry and mission and our own, the place of reconciliation, transformation and healing.

What child is this, who, laid to rest on Mary’s lap is sleeping? Why lies he in such mean estate, where ox and ass are feeding? Come, have no fear, God’s Son is here, his love all loves exceeding: nails, spear, shall pierce him through, the cross be borne for me, for you.

A few years ago there was a brief (and failed) attempt to market hot cross buns as ‘happy buns’, an attempt by our death-denying culture to colonise Easter as it has Christmas. We can smile at this without too much trouble – smile rather than snarl, for even something as silly as ‘happy buns’ cannot diminish the truth that Good Friday is festival of love and nothing but love, a happy day for celebrating God’s endless love-affair with the human race, and the victory love won on the cross over all its enemies.

Our Lent journey to Easter begins right under the Christmas star.

LAST month I looked at the difference between feelings of welcome and practices of hospitality. We can’t control how people feel when they are visitors or newcomers to our churches, but we can control how we speak and act so that strangers are more likely to receive the welcome we want to offer.

Great door people, committed to hospitality, are vital. Information collection is also essential, so we can get to know people better. What else can we do or say – or avoid doing or saying – to improve our practices of hospitality?

DO declutter your hospitality area. The church entrance often attracts an avalanche of out-of-date leaflets, flyers, books, and miscellaneous bundles waiting to be collected or traded. People also crowd around the entrance. Try thinking of the porch or narthex as primarily a work space for hospitality to newcomers and visitors, not a social space for parish housekeeping with existing members. Could everything not related to hospitality be moved right inside the worship space, or over to the meeting room or hall? Along with the paraphernalia relocated away from the entrance would go the extra people whose physical presence in the porch can easily drown out the work of personal hospitality.

After church, DON’T ask a visitor whether they “enjoyed the service.” They will probably be too polite to say “Not really.” Even “Yes, thank you” does not take the conversation much further. DO ask an open-ended question about them, not about us, such as “Thanks for being here – what brought you to St Myrtle’s today?” This leaves them free to say anything from “I’m new to the area and looking for a church” through to “I’ve just been diagnosed with cancer” or “We’re expecting a baby and we want to get our spiritual life back on track.” Then you can simply say “Tell me more!” and listen with loving attention.

DO keep the regulars’ birthday and anniversary rituals for morning tea, rather than stretching out the last part of the service to include them. Some congregation members may love their moment in the spotlight, but newcomers and visitors are more likely to be confused or even embarrassed by the way the liturgy gets diverted from solemn, joyful Christ-centredness to a casual, chatty focus on personalities. Many people dread being put on the spot in public. Individuals’ celebrations belong in the hall, not in the liturgy.

And finally, DO serve really good coffee and tea, not the cheap stuff. It costs very little to buy a few plungers and some fair-trade coffee. Most of us don’t actually need a drink or a snack after church. The offer of a cup of tea, a mug of real coffee or a glass of cold water is really a way of making time for the conversation that will take our relationship a little further. A choice of tea bags and the smell of freshly brewed coffee are messages that tell the newcomers: God has brought you here. We want you to know you. You are worth the very best we can provide.

Anglican Church Professional Standards Committee
Providing a Healing Process for Survivors of Sexual Abuse and Misconduct

The Church acknowledges with regret that sexual abuse and misconduct has occurred in our Worshipping Communities. The Church also recognises the impact it has had on children and adults and accepts responsibility for the past occurrences.

The Professional Standards Committee operates independently and investigates all complaints of sexual abuse and misconduct that have taken place within the Church or its associated organisations.

The Committee offers professional support that aims to bring healing, peace and closure for victims of sexual abuse and misconduct.

Your enquiry will be treated with confidentiality, sensitivity and respect.
Why Anglican schooling is a ‘growth industry’

The Revd Peter Laurence | CEO Anglican Schools Commission WA

FOR A PEOPLE who proclaim the Good News, we sure hear a lot of bad news in and about the Church. People talk of declining congregations, ageing parishioners, diminishing clergy numbers, rural and regional challenges, society’s move away from the institutional church, and more. Of course, some of these factors are a reality of our times. Equally, there are many examples of ‘good news’ exceptions right here in the Dioceses of Perth, Bunbury or North West Australia. But the point is made that, as Anglicans, sometimes it’s hard to celebrate what’s good and great amidst the daily struggle of existence.

We are a month into the new school year, and we can and should celebrate the fact that there are approximately 1,000 more young people attending Anglican schools in WA than there were last year. Yes, Anglican schooling is a ‘growth industry’. Now don’t get me wrong. I’m not for one minute suggesting that schooling is an industry, nor that schools could be likened to factories. Indeed, it’s the opposite dimension of a school – as a place where each young person is treated as an individual in their learning and care – that marks our schools.

So why are more people turning to Anglican schools than almost any other form of primary or secondary education? The answer is multi-faceted and worth exploring briefly. It has much to do with the theme of this edition of the Messenger: “Religion, Spirituality, Peace and Justice.” That’s not to say that every person who chooses an Anglican school puts the faith dimension at the top of their list of reasons for selection. Many do, yet there are many reasons people choose our schools.

Over several years when I was an Anglican school Principal, I conducted a survey of families who enrolled, asking them the reasons they chose our school. Their responses can be grouped into three categories. They value the quality of teaching and learning (what we sometimes call academic excellence), the quality of care for their child (from individual attention to safety and wellbeing) and the religious or spiritual dimension of the school. It is this third area that is worthy of exploration.

For many, the dimension of faith, religion or spirituality was the hardest one to describe. They often used other words such as values or ethos to explain what they were seeking from an Anglican school. Although many made it clear that the Christian and/or religious life of the school was of central importance to them for their child’s education. Unsurprisingly, many of other faiths also wanted the religious and values teaching and life-modelling of an Anglican school for their children also.

We are now fifteen years on from my survey and the times are unsettled and uncertain. But our schools are still places where a young person’s spirituality can be explored, where peace and justice are taught and modelled, and hopefully where a student comes to understand and value the religious dimension to his or her life, whether in our tradition or another. This ‘growth industry’ is Good News indeed.

From lay to ordained

IT HAS been the season for the Commissioning of Deans, Parish Priests, Wardens of Colleges; exciting times in the life of our diocese as parishes and institutions look forward to new opportunities in proclaiming the Gospel and nurturing the faithful in their part of God’s vineyard.

While attending some of these, I was struck by how some of those being commissioned had come to ordained ministry by what might have been called unusual pathways. It was a reminder that for some people a worthy period of lay ministry can be the impetus and catalyst for consideration of an ordained ministry. Here I think not just of people who have been assisting at worship, but of those who are parish pastoral visitors, church administrators, office-bearers of various church groups, Bible study leaders, and dare I suggest, those who, through their daily proclamation by word and deed in their workplaces, have been living out their lay vocation.
Peace-making begins with listening

The Revd Dr Gregory Seach | Warden Wollaston Theological College

ANGLICANS in Perth are aware that all the land in the metropolitan area – and quite a bit beyond – on which we walk, live, and from which we derive so much that is good, had Noongar people as its original custodians. The circumstances under which this custodianship was taken from them are a painful memory for all people – especially for Noongar people, obviously – and a continuing cause of sadness to Christian people. Much that was done could justly lead to continuing senses of anger and enmity. Yet, as Christians, we proclaim a gospel of reconciliation, achieved by God with all of humanity (see Colossians 1:20). That means, aided by God's Spirit of reconciliation and healing, we are called to assist in working towards that 'peace which the world cannot give'.

Such peace-making, so Formation Candidates at Wollaston Theological College discovered, often begins with listening. As part of the ‘Orientation Programme’ at the start of a new academic year, this year, on 23 February, candidates were ‘oriented’ to the Wollaston site itself, listening as Aboriginal elders came to yarn with the candidates about their own history, and that of their people.

Aunty Doolann Leisha Eatts is a Whadjuk Ballardong Elder, whose grandmother lived in the area now known as Kings Park, from the late 1890s to early 1900s. She is among a small number of community members who can tell the tale of her ancestors’ lives growing up. She wants to ensure her grandmother’s stories are preserved for history, and we felt privileged to hear them.

Aunty Doolann Leisha was joined by her husband, Walter Eatts. He is an elder who has been accepted by the Noongar people. His mother was from the Jaru people of the Halls Creek area, while his father was from the Kojonup-Busselton area. Walter shared his story – chiefly of his search to belonging. Having been raised mainly in a non-Aboriginal environment, he was drawn towards his Aboriginal heritage, yet unsure how to fit into Aboriginal society. He spoke movingly of the personal impact of government policies, which separated Aboriginal people from their land, but also from mainstream society, denying Aboriginal children their biological parents on their home lands.

The stories we heard that day, as Aunty Doolann Leisha and Walter shared with us, were not easy listening. Through their engaging presentation of their stories, however – which followed a moving ‘Welcome to Country’ ceremony – we learned of the deep spiritual significance of a beautiful plot of land, so close to central Perth. Our own Anglican spiritual history on the Bold Park site, while significant, is very brief indeed by comparison. Yet the hospitality, forgiveness and welcome embodied in and by the elders who gave so generously of their time, holds the promise of peace, and the reconciliation for which all year. This was an experience none of those at Wollaston that day will forget.

Do you know just under half of WA’s homeless are female and most are women aged over 55?

Please reach out to help our Hidden Homeless

Visit: www.stbarts.org.au/donate

Telephone: 9323 5100

St. Bartholomew’s House
7 Lime Street East Perth
WA 6004

Ash Wednesday private and public

The Very Revd Richard Pengelly | Dean of Perth

In her book City of God, Faith In The Streets, Sara Miles writes, “Ash Wednesday is really good for the church. The other 364 days of the year, we think we’re fine. We think we’re not going to die, if we just tweak our music, or the coffee hour or the associate rector’s new programme. On Ash Wednesday we have to realise, we have to corporately realise, that we are completely out of control.”

Miles is the Director of Ministry at St Gregory of Nyssa Episcopal Church in San Francisco. She and her colleagues in ministry have been taking ashes out into the “Mission” area of San Francisco for a few years now to offer the imposition of ashes to those on the streets. Her book and her example have inspired a few local clergy and lay people to do likewise into the streets of Perth this Ash Wednesday. The plan was originally the brainchild of Peter Manuel. He, together with Michael Wood, Graeme Napier, Rae Rein her sten, Jeff Astfalck, myself and a few others will be taking ashes into the Hay and Murray Street Malls after a midday eucharist at St George’s Cathedral.

And we feel called to do so because, as Miles writes, “God is not just inside church buildings, God is the dust and dwells among his people and cities and full of people.” We also feel that it is such a simple and graphic illustration of the greatest truths that unite us – our mortality, lack of control and the magnitude of God’s forgiveness and grace, that it lends itself to being shared both in and outside church buildings. Miles says, “It is important not to privilege buildings over bodies,” and that, “outside the temple, without beautiful icons or ritual silences to cushion it, the truth of our mortality and need for forgiveness might be felt – and shared – even more immediately.” We hope to bring this immediacy to those who may not enter a church on Ash Wednesday.

We acknowledge that the day itself has a tension between Jesus’ call to “pray in private” and the public nature of wearing ashes on our foreheads. We can rub them off or we can wear them into the world as sign of our need for God’s forgiveness, and the power of that forgiveness. Jesus did not die in private. He died hanging from a cross in the most public way imaginable, so the offer of the sign of the cross to anyone who may wish to receive it in their busy lives, seems to be an act of grace.

Miles concludes her book with a reflection on how The Mission area keeps changing, as do all of our lives. People come and go, babies are born, old folk die. “The days grow shorter and then longer,” she writes, “the whole neighbourhood goes dry, then greens again with the rains. Every season we remember that we’re dust, and to dust we shall return.”

March 2015 Purple Patch

01 Archbishop
Bishop Jeremy
Appledore
Carnamah and Three Springs

08 Archbishop
Bishop Tom
Mt Lawley
Napier

15 Archbishop
Bishop Tom
Mt Lawley

22 Archbishop
Bishop Tom
Como-Manning

29 Palm Sunday
Archbishop
Bishop Tom
Subiaco
Greenwood
Northam

Dayspring Centre for Christian Spirituality invites you to a CELTIC RETREAT EXPERIENCE with Ray Simpson

Ray Simpson

Founding Guardian of the International Community of Aidan and Hilda - Lindisfarne Holy Island

MAY 14 - 16

Non-residential Retreat at Noranda Uniting Church, Camboon Rd. 9:30am - 4pm each day.

Thursday: Soul Friendship – Celtic Spirituality
Friday: Igniting the Flame: spiritual disciplines in modern life
Saturday: The Great Emergence: ancient roots and modern routes

Registrations to: Dayspring 68 Waverley Street, Dianella info@dayspring.org.au | 0477 127 532

City of God, Faith In The Streets, Sara Miles writes, “Ash Wednesday is really good for the church. The other 364 days of the year, we think we’re fine. We think we’re not going to die, if we just tweak our music, or the coffee hour or the associate rector’s new programme. On Ash Wednesday we have to realise, we have to corporately realise, that we are completely out of control.”

Ash Wednesday private and public

The Very Revd Richard Pengelly | Dean of Perth

In her book City of God, Faith In The Streets, Sara Miles writes, “Ash Wednesday is really good for the church. The other 364 days of the year, we think we’re fine. We think we’re not going to die, if we just tweak our music, or the coffee hour or the associate rector’s new programme. On Ash Wednesday we have to realise, we have to corporately realise, that we are completely out of control.”

Miles is the Director of Ministry at St Gregory of Nyssa Episcopal Church in San Francisco. She and her colleagues in ministry have been taking ashes out into the “Mission” area of San Francisco for a few years now to offer the imposition of ashes to those on the streets. Her book and her example have inspired a few local clergy and lay people to do likewise into the streets of Perth this Ash Wednesday. The plan was originally the brainchild of Peter Manuel. He, together with Michael Wood, Graeme Napier, Rae Rein her sten, Jeff Astfalck, myself and a few others will be taking ashes into the Hay and Murray Street Malls after a midday eucharist at St George’s Cathedral.

And we feel called to do so because, as Miles writes, “God is not just inside church buildings, God is the dust and dwells among his people and cities and full of people.” We also feel that it is such a simple and graphic illustration of the greatest truths that unite us – our mortality, lack of control and the magnitude of God’s forgiveness and grace, that it lends itself to being shared both in and outside church buildings. Miles says, “It is important not to privilege buildings over bodies,” and that, “outside the temple, without beautiful icons or ritual silences to cushion it, the truth of our mortality and need for forgiveness might be felt – and shared – even more immediately.” We hope to bring this immediacy to those who may not enter a church on Ash Wednesday.

We acknowledge that the day itself has a tension between Jesus’ call to “pray in private” and the public nature of wearing ashes on our foreheads. We can rub them off or we can wear them into the world as sign of our need for God’s forgiveness, and the power of that forgiveness. Jesus did not die in private. He died hanging from a cross in the most public way imaginable, so the offer of the sign of the cross to anyone who may wish to receive it in their busy lives, seems to be an act of grace.

Miles concludes her book with a reflection on how The Mission area keeps changing, as do all of our lives. People come and go, babies are born, old folk die. “The days grow shorter and then longer,” she writes, “the whole neighbourhood goes dry, then greens again with the rains. Every season we remember that we’re dust, and to dust we shall return.”
Commonwealth and the price of peace

THE COMMONWEALTH of Nations is a family of fifty-three countries bound together by ties of mutual affection and, to a large extent, shared history. The institution was formerly known as ‘The British Commonwealth’, and almost all of the nations have had some strong connection to the United Kingdom, although the two youngest members have had none. Rwanda had been a German then a Belgian possession and Mozambique a Portuguese colony. Apart from these two nations, all the nations of the Commonwealth were part of the British Empire, either as colonies or as dominions within the loose imperial structure, up to the Second World War. As such they had all, to greater or lesser extent, offered up men and women who served for ‘King and Empire’ first George V then George VII to establish the peace that was achieved by the great powers after each world war. The United Kingdom, it could be argued, would not have been a ‘great power’ had it not been for its Empire.

But the costs of these peace were enormous. The Commonwealth Wargraves Commission gives 1,116,37 military deaths among Empire forces in the Great War including over 70,000 Indians, over 60,000 Australians, and over 60,000 Canadians. The Second World War, with over 60 million deaths in total, was the deadtest in human history. They included 87,000 Indians, almost 40,000 Australians, 45,000 Canadians, almost 12,000 South Africans. But troops from central Africa, South-East Asia, the Caribbean, South America (British Guiana), and from all over the world saw combat.

At 5pm on Sunday 8 March, the night before Commonwealth Day, consuls and honorary consuls, together with fellow nationals of many Commonwealth countries gather at St George’s Cathedral for the annual Multi-Faith Commonwealth Observance. The event is provided by a combined choir from Perth College and Aquinas College. The flags of the nations are carried by young nationals. The faith leaders offer prayer and reflection. Her Excellency The Governor delivers Her Majesty’s message to the Commonwealth. This year, being the Gallipoli Centenary year and also the 70th anniversary of the end of the Second World War, there is a solemn commemoration of those killed in the two World Wars. The Last Post is sounded and a two minute silence is kept before Reveille is sounded. The Observance is followed by a reception on the Parvis hosted by the Royal Commonwealth Society.

Demonstration and contemplation

ON PALM Sunday the city and suburban streets of greater Perth become for one day in the year somewhat akin to the streets of Jerusalem. Unititing Church members, Lutherans, Anglicans, Catholics, Mar Thoma Christians, Salvationists and members of other congregations and non-denominational Christian groups gather in public places to begin their Palm Sunday liturgies. In their hands are things as small as palm fronds or as large as twelve foot palm fronds. They then re-enact Our Lord’s entrance into Jerusalem on that first Palm Sunday and hear again in the words of Holy Scripture the narrative of Our Lord’s passion and death. For many Christians the strains of ‘All glory, laud, and honour’ to the tune by Melchior Teschner (1584-1635) are inseparable from this day. The words, by Theodulf, the deposed Bishop of Orleans (760-821), a dispossessed person in a prison cell, have been translated into hundreds of languages.

As in 2014, after the greatliturgies have been celebrated in many hundreds of churches in the wider metropolitan area, Christians then re-gather in Perth’s CBD, on the Parvis of St George’s Cathedral, to begin another solemn procession. This time they march together with Jews, Muslims and people of other faiths, witnessing to the rights and dignity of those seeking asylum under the conventions of international law. Many thousands are awaiting in detention centres the results of their formal applications to places of new life and safety in this Commonwealth of Australia. This procession begins at 1pm and people gather and mingle from just after noon. The procession moves throughout the streets of the CBD in a non-violent, mostly silent, witness to the plight of the dispossessed peoples of the world.

In 2014 the number of displaced persons in the world passed the fifty million mark for the first time since the Second World War, according to statistics issued by the United Nations High Commission for Refugees. Half of these people are children. Nations such as Pakistan, Kenya, and Jordan accept many hundreds of thousands of refugees each year, even though they are poorly equipped to care for them. Some believe that Australia is equipped to care for its limited numbers of refugees better than it does at present.

Demonstration must be nurtured and sustained by contemplation. At 5pm the Cathedral presents a Sequence of Music and Readings for Passione for, with music from the 16th to the 21st centuries illuminating the reading of the Passion Narrative as found in the Gospel of St Mark. This is a fitting conclusion of a day of solemn liturgy, Christian action, and worthy witness.

Music, mead and marchpane

IT IS A dark Wednesday in Oxford in the middle of October 1555, Michaelmas Term, and the incense from Lord Mayor’s house is wafting out into the streets beyond St Giles’. There, bishops Hugh Latimer and Nicholas Ridley add to the sweetness of the incense the stench of their burning human hair and flesh. They are being burned for heresy. It is the reign of Mary I.

It is a wet Wednesday in Lichfield in early April 1612. The Cathedral choristers are preparing in practice for Choral Evensong according to the Book of Common Prayer of 1604. The soaring phrases of Thomas Tallis and William Byrd where the screams of the dying Edward Wightman mingle with the sounds of the choirmen. Whiteman is being burned to the stake for heresy. It is the reign of James I & VI.

These are the bitter-sweet smells and sounds of the early Modern period in the history of the English-speaking peoples. The late Medieval and early Modern periods of English-speaking peoples’ history know a brutality, insecurity, cruelty, and savagery which we can barely imagine in the post-modern comfort of our multilingual, multi-faith Australia of the 21st century. The rule of law was overridden by Divine Royal rights. Heresy and treason, both punishable by death, were often indistinguishable in a realm where, since Henry VIII, the monarch was Supreme Head and Governor of the Church. Torture was an expectation.

It is arguable that the exquisite beauty of the music of the period, and the cloying sweetness of the cuisine, form a species of antipode to the bitterness and sounness of ordinary life. Wines, made in England or imported from France or Portugal, were often artificially sweetened with sugar and spices. Meat, fermented honey, was enjoyed by rich and poor alike. Marchpane, a mess of almond meal, sugar, and rose water, was both a banner of conspicuous consumption for the rich and a sweetmeat which could banish the savours of rotting meat for others.

At 5pm on Sunday 22 March the Dean of Perth addresses these issues at a 1548 Choral Evensong. The Evensong, sung by St George’s Cathedral Consort, includes music by Thomas Tallis (1505-1585), who lived and worked through the reigns of four monarchs in the turbulent Reformation period, and Henry Purcell, who was born in the years of the Tyranny (1649-1660), bored after the Restoration of Charles II. The liturgy is followed by a reception at which local/WA meads and handmade marchpane are served.

Evensong and its reception are, of course, free and open to all, but are preceded by a 3pm ticketed event for those who would enjoy an understanding of the mechanics behind the – a guided tour of the thr tres of St George’s Cathedral by the Organist and Master of the Choristers, Joseph Nolan, followed by a rare opportunity to observe the organist taking the choir through its passes in the rehearsal of this early-Modern repertoire. Tickets for this event ($40 concession $20), which includes membership of St George’s Cathedral’s can be obtained from the Cathedral Office.

The Irish at war and at peace

“The GREAT Gaels of Ireland are the men that God made mad, For all their wars are holy wars, and all their songs are sad.” - G K Chesterton

Alfred Verrent was a native of Nenagh, County Tipperary, but was living in Munro, near Glenstal Abbey, in County Limerick when he enlisted in the Royal Dublin Fusiliers in the Great War. They were landed at V Beach on the Gallipoli peninsula and Alfred was killed in action on that first ANZAC Day – 25 April 1915. He was 17 years old.

The Royal Dublin Fusiliers and the Royal Munster Fusiliers had arrived on the SS River Clyde, a decrepit tramp steamer. They landed with the other Allied forces, and suffered the same cruel initiation to that campaign. But other Irish were to arrive on 7 August that same year.

The Irish units in the British Army included the Royal Irish Rifles, the Connaught Rangers, the Prince of Wales’ Leinster Regiment, the Royal Munster Fusiliers, the Royal Dublin Fusiliers, the Royal Irish Fusiliers (Princess Victoria’s), the Garforth Fusiliers, and the Royal Irish Regiment. Fifteen thousand Irish served on the peninsula, and some three to four thousand were killed: more than the number of New Zealanders killed. They were all within the 10th (Irish) Division of Horatio Kitchener’s ‘New Army’, raised form the first volunteers to sign up from around the United Kingdom. In 1914 all of the island of Ireland was part of the United Kingdom.

At 5pm on Sunday 11 March, the Sunday prior to St Patrick’s Day, a solemn commemoration of the Irish who fell at Gallipoli is held at St George’s Cathedral. Fr Peter Boyland, a native of County Down, educated at Trinity College, Dublin, is the guest preacher. Last Post and Reveille are sounded and the dead are honoured with the two minute silence.

Following the solemn commemoration a more lighthearted and lyrical event is held in Burt Hall, itself a WWI memorial. Bromwyn Wallis (harp) and Brianna Louven (voice) deliver Irish song of folk and other idioms, and poetry and prose tell the story of the joys, loves, and tribulations of the people of Ireland from earliest times, through famine and exile, to the Troubles and beyond. This will be a very beautiful and poignant musical and poetic walk through the story of the Emerald Isle. The Service is, of course, open to all: the soiree is by ticket; contact the Cathedral office.
Religion: pointing to God’s purpose
The Right Revd Alan Ewing | Bishop of Bunbury

THERE are many good reasons to distrust religion. According to some, religion is the major cause of war, hatred, disquiet and fear, the very opposite of peace and justice. Yet religion cannot be so simply rejected. There is, in the structural form of religion, the very purpose of God. That human beings use religion for their own purposes is not a surprise; that God’s purpose can be discerned within the structures of religion is, to some eyes, far more surprising.

When Jesus preaches to his followers in what has become known as the Sermon on the Mount, he begins with a series of extraordinary statements. The ‘Beatitudes’ describe God’s blessing for the least and the lesser, a complete redefinition of an understanding that God blesses the strong, the rich, the prosperous. It is an elevation of the value of every human being - the peace-maker, the servant, the broken-hearted.

And yet Jesus moves almost immediately from this clear statement of God’s justice to an unequivocal support for the structural form of religion. He says: ‘Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfil. For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will pass from the law until all is accomplished.’ (Matthew 5. 17-18)

This statement by Jesus is extraordinary, and requires more than this short reflection to properly explore the weight of his meaning. Confronted by the difficult passages of the law and the prophets, surely, we would argue, some things at least should pass from the law. Yet Jesus appears to point his followers to a different place. Instead of religious structure (law and prophets) being an end in itself, religious structure should be an guide and invitation to a life of fulfilled relationship with God.

In this interpretation, religion is an essential container of those things which point to God, but religion should not be mistaken for God. As Jesus shows again and again in his ministry, God’s purpose is not to be found in the details of how one might keep the Sabbath, for example. Instead, God’s purpose in that particular law is to be found in a profound commitment to ensure that there is time and space for our relationship with God. And this time and space must be large, significant, and demanding of our self. As Jesus might put it, it is not about what constitutes work on the Sabbath, but that whatever is lived that day is an expression of the healing and wholeness of God.

Despite all of the weaknesses of the structure of religion (it is after all the structure of religion that is used to condemn and convict Jesus), Jesus insists that the law and the prophets must remain in place.

Perhaps we take the easy path when we see the way that human desire corrupts religion and jump to the conclusion that ‘religion causes war.’ This strange argument suggests if only the structures of religion were removed, people would live peaceably with each other. This is the intellectual equivalent of a Victorian tea party where conversation flows easily while avoiding sex, religion and politics. To live this way is to condemn participants to a superficial life where nothing of value is ever addressed.

For Jesus the religious structure is essential. The law and the prophets must be known as substantial and important. But with one important proviso: never can the laws and prophets of religion be the destination for human endeavour. Religion’s purpose is to offer a way to a relationship with the living God, and this is always deeper and more demanding than the following of a set of rules, no matter what a particular rule might be.

Faith without religion holds some attraction for many of us. But against this Jesus calls for a radical discipleship where fulfilment of the law of prophets is God’s purpose. And that is a harder, and more blessed, place. ☉

At a time when warmth, gentleness and understanding mean so much...

MAREENA PURSLowe & ASSOCIATES
a common understanding

MIDLAND 9274 3143 FREMANTLE 9335 3149
SUBIACO 9388 1623 WILLETTON 9457 0044

24 HOURS 7 DAYS mareenapurslowefunerals.com.au

AUSTRALIAN OWNED PREPAID FUNERALS AVAILABLE

Calling all good news stories...
Visit the Good News Project blog to join with others in sharing your good news stories

ST GEORGE’S CATHEDRAL
~ MARCH ~

SPIRITUALITY SERIES
Wednesdays 4, 11 & 18 – 5.15pm-6.30pm ‘Spirituality & Childhood Trauma’
Wednesday 11 – 9.30am-2pm ‘Glory in the Wilderness’
Wednesday 25 – 9.30am-11.30am ‘Spirituality & Earth’

ANGLICAN STUDIES
‘The Cross: A Lenten Series’ Mondays 9, 16, 23 & 30 – 5.15pm-6.15pm

BACH AT THE BALLET
Tuesday 10 – 7.30pm-9.30pm Tickets available from: www.ticketmaster.com.au or 136 100
38 St Georges Terrace Perth
www.perthcathedral.org | (08) 9325 5766
Photo: Reece Harley

Connecting with the Spirit
The Revd William Thomas | St Bart’s Chaplain

I AM LUCKY enough to work in an environment where all whom I come into contact have had experiences of the spiritual. Now, not all have an experience that would be classed as Christian spirituality, but all have some experience of what they call spirituality. Spirituality in this context is hard to define because it doesn’t have one metanarrative, but it has many truths about it.

Over the past seven years I have spoken with many about their spirituality, the working of the Other in their lives. One particular resident had spent a life of hardship and struggle. He worked as a doorman and bouncer all over Sydney’s Kings Cross. He had dealings with some of the most notorious characters of the sixties and seventies. He reports that one night when he was on the door of a well known club he refused entry to one of the local heavies, who promptly pulled out a snub-nosed pistol and shot him in the chest.

It was through being shot that he had an experience of something greater than himself, a spirit he chose to call God, although he wouldn’t claim it as the Christian God. He knew that this God looked over him and kept him safe.

He set up a ritual of prayer and worship to God and, when I knew him, he was a faithful follower of the Spirit he connected with.

The Spirit he connected with gave him a sense of love, something that was in short supply in his life. Born during or just after WW2, he was one of the first baby boomers. His formative years were while Australia was still under rationing and then became more affluent. He adored his father, but his father was hard to get close to because of his experiences in the war. He had no contact with his now elderly mother as she was not a nurturing woman. He said his ex-wives had used him, and one stole all he had ever owned, leaving him with a huge financial debt and a broken heart. He lost contact with his children, who had left home as teenagers and refused to have him in their lives.

The Spirit he met, however, gave him a sense of contentment, acceptance and of love. The Spirit he connected with gave his life meaning in times of uncertainty. Even though he never named this Spirit as the Christian God, I always felt we were in the same spiritual world. The spirituality of the Christian church is based on a God who is Love, and who offers precisely that acceptance and feeling of contentment with life. ☉

Visit the Good News Project blog to join with others in sharing your good news stories
Is religion to blame for war and violence?

The Revd Maylanne Maybee

KAREN Armstrong’s book, Fields of Blood, is an ambitious project that looks closely at the interrelationship of religion and violence. In it she seeks to challenge the scapegoating of religion as the cause of all war and violence, a simplistic assumption she seems to hear all too frequently from the mouths of politicians, academics and taxi drivers.

Fields of Blood refers to the passage in Genesis depicting the archetypal conflict between Cain, the one who worked the land, and his brother Abel, the one who hunted and gathered. Cain killed Abel, but could not hide his sin or silence the cry rising from fields of blood: “Where is your brother? Where is your sister?”

The title reflects one of Armstrong’s core theses, reinforced chapter by chapter: that as hunting-gathering societies (which the romanticised as fundamentally egalitarian) evolved into agrarian societies, the emergence of wealth, civilisation and art became possible, but only with the support of violent warfare and oppression - turning farming fields into fields of blood. “From the first, large-scale organised violence was linked not with religion but with organised theft.”

Religion, woven together with political, social and economic systems and the discourse of meaning, had an ambiguous function - both to legitimise the “organised theft” of nations and empires necessary for their survival and expansion, but also to resist and offer alternatives to the violence that lay at their core. Armstrong refers to this tension as “Ashoka’s dilemma,” using the historic example of the third-century BCE emperor of India, a man known for his immoral violence and cruelty, who experienced a profound conversion when he witnessed and took in the horrific violence of war and the profound suffering of ordinary people. He mounted monumental inscriptions throughout India telling kings to keep violence to a minimum and enjoining ordinary people to be kind to the poor and to respect all teachers of wisdom, regardless of their allegiance. Yet Ashoka could not disband his army, which he understood as the only way to maintain strong rule.

Armstrong repeats this dilemma theme in her study of civilizations in China, the Middle East and Byzantium, up to the present day. Empires are instruments of systemic violence, yet they also have the effect of maintaining “peace” (i.e., the absence of organised warfare) and order over time.

Armstrong is clearly at home with the Abrahamic religions, and is especially articulate and informed in her depiction of Islam, for which she models great respect. Her chapters in the third part of the book on the postmodern appearance of religion as distinct and separate from state, and the consequent status of the nation-state as a new form of religion, are perhaps the most gripping and relevant.

Her book is encyclopedic in its sweep, moving from the origins of man as creatures of the four “Fs” - fight, flight, food and procreation, through the origins of major world religions in China, India, Mesopotamia and Mecca. It is encyclopedic in its detail as well - Armstrong has a habit of introducing new names, concepts and terminologies from other cultures, religions and languages without repeating or reinforcing their meaning.

Canadian Anglicans - theologians, ethicists, journalists and policy-makers - who are seeking to understand our place on the world stage should read Armstrong’s book alongside Margaret MacMillan’s books on contemporary nationhood, Paris 1919 and The War That Ended Peace, John Ralston Saul’s book on Canada’s nationhood, A Fair Country, and the work of René Girard, who makes a definitive study of violence and Christianity. At times, Fields of Blood makes for heavy-going reading. It can be a challenge to discern the core of Armstrong’s message, which I believe Christians and all people of faith need to heed as a sign of God’s mission: a message of compassion, resistance against violence and the humanising of the one we call “other” or “enemy.”

Reading this book is a start to hearing and living out that message. For those who wish to deepen their understanding of the culture of religion and violence in our age, it is well worth the effort.

The Revd Maylanne Maybee is Principal of the Centre for Christian Studies in Winnipeg, Canada.

Fields of Blood

A definitive study of violence and Christianity.

The NEW academic year started in an invigorating manner with Year 7s joining Year 8s in our biggest-ever intake, bringing the school to 200 students. Now in our seventh year, the Esperance Anglican Community School has grown encouragingly since its foundation when eight students started and there was but one building. Now we have an impressive suite of facilities with the addition – just in time – of nine new classrooms, a staff room, amenities block and a 40-bed boarding house.

The addition of boarders to the school extends the school’s reach into the wider hinterland of the Goldfields and the Wheatbelt. Superb, world-class facilities give parents in the region a real alternative, at low cost, to boarding their children in Perth.

The school, too, will also gain much from boarders living in the heart of the school. The sense of community and truly broad education that we value will develop strongly.

There is no doubt that Esperance Anglican Community School is now an established and valued part of the local community, and the investment of some $5 million by the Anglican Schools Commission in the last year has also aided the local economy. The school is now, emphatically, in a strong position in the heart of Esperance as its local boarding school.

The school community in Perth with the highest quality of service with practical and affordable solutions Pre-paid and pre-arranged funerals always available

302 Whatley Cres. Maylands
9370 5315 (24 hours/ 7days)
www.christianfunerals.com.au

Living and learning in the heart of Esperance

Kerr Fulton-Peebles | Principal Esperance Anglican Community School

March 2015 News

Locum Tenens
The Reverend Bob Booth Esperance 29.01.15 – 31.12.15 01.02.15 – 05.04.15
The Reverend John Warner Dianella 01.02.15 – 05.04.15
The Reverend Terry Pickersgill Hilton 01.02.15 – 31.07.15
Retirement/Resignation
The Reverend Dale Appleby Rector, Wiltton 30.06.15

The Revd Maylanne Maybee

Is religion to blame for war and violence?

Fields of Blood refers to the passage in Genesis depicting the archetypal conflict between Cain, the one who worked the land, and his brother Abel, the one who hunted and gathered. Cain killed Abel, but could not hide his sin or silence the cry rising from fields of blood: “Where is your brother? Where is your sister?”

The title reflects one of Armstrong’s core theses, reinforced chapter by chapter: that as hunting-gathering societies (which the romanticised as fundamentally egalitarian) evolved into agrarian societies, the emergence of wealth, civilisation and art became possible, but only with the support of violent warfare and oppression - turning farming fields into fields of blood. “From the first, large-scale organised violence was linked not with religion but with organised theft.”

Religion, woven together with political, social and economic systems and the discourse of meaning, had an ambiguous function - both to legitimise the “organised theft” of nations and empires necessary for their survival and expansion, but also to resist and offer alternatives to the violence that lay at their core. Armstrong refers to this tension as “Ashoka’s dilemma,” using the historic example of the third-century BCE emperor of India, a man known for his immoral violence and cruelty, who experienced a profound conversion when he witnessed and took in the horrific violence of war and the profound suffering of ordinary people. He mounted monumental inscriptions throughout India telling kings to keep violence to a minimum and enjoining ordinary people to be kind to the poor and to respect all teachers of wisdom, regardless of their allegiance. Yet Ashoka could not disband his army, which he understood as the only way to maintain strong rule.

Armstrong repeats this dilemma theme in her study of civilizations in China, the Middle East and Byzantium, up to the present day. Empires are instruments of systemic violence, yet they also have the effect of maintaining “peace” (i.e., the absence of organised warfare) and order over time.

Armstrong is clearly at home with the Abrahamic religions, and is especially articulate and informed in her depiction of Islam, for which she models great respect. Her chapters in the third part of the book on the postmodern appearance of religion as distinct and separate from state, and the consequent status of the nation-state as a new form of religion, are perhaps the most gripping and relevant.

Her book is encyclopedic in its sweep, moving from the origins of man as creatures of the four “Fs” - fight, flight, food and procreation, through the origins of major world religions in China, India, Mesopotamia and Mecca. It is encyclopedic in its detail as well - Armstrong has a habit of introducing new names, concepts and terminologies from other cultures, religions and languages without repeating or reinforcing their meaning.

Canadian Anglicans - theologians, ethicists, journalists and policy-makers - who are seeking to understand our place on the world stage should read Armstrong’s book alongside Margaret MacMillan’s books on contemporary nationhood, Paris 1919 and The War That Ended Peace, John Ralston Saul’s book on Canada’s nationhood, A Fair Country, and the work of René Girard, who makes a definitive study of violence and Christianity. At times, Fields of Blood makes for heavy-going reading. It can be a challenge to discern the core of Armstrong’s message, which I believe Christians and all people of faith need to heed as a sign of God’s mission: a message of compassion, resistance against violence and the humanising of the one we call “other” or “enemy.”

Reading this book is a start to hearing and living out that message. For those who wish to deepen their understanding of the culture of religion and violence in our age, it is well worth the effort.

The Revd Maylanne Maybee is Principal of the Centre for Christian Studies in Winnipeg, Canada.
God being our Maker means that we are accountable to God. He is also our Judge. Here is a mark of our unique nobility as humans, a nobility that sets us apart from the animals and liberates us from the destructive ethical framework of people like Peter Singer who equates us with the animals. God takes us so seriously that he holds us to account. We are not like the animals, creatures of instinct, but rational beings, called upon by our Creator and Saviour to follow God’s instructions with all our heart, soul, mind and strength. To obey our Maker is not only wise but for our communal good. Life will be respected whether in the womb, the hospital ward or the death bed.

God’s judgement shows us how seriously he takes us. Not only am I accountable but I am responsible for my actions. Apart from putting the wood on us to live honestly before God this reminds us that we cannot pull the wool over his omniscient eyes. The cutting edge of the gospel is that we fall short of God’s glory and that this renders us all under God’s judgement. The grace of the gospel is that all who turn to God in true repentance and trust in the Lord Jesus Christ find a full and free pardon. Once embraced, our treasure increases since we are not only made in God’s image but also redeemed and made a new creation through his Son and indwelt by the Holy Spirit.

With these riches constantly before our mind every time we gather for worship, we are far less likely to fall for the modern trap of defying the creation and far more likely to glorify our Heavenly Father with thanksgiving every time we are blessed with a brush with his creation that enriches our days. Our days, indeed moments, are all infused with God’s creative genius and grace. Thankfulness for these gifts, ‘whether mundane or special’, are a mark of trust in God and reliance on our judgement-bearing Saviour, the Lord Jesus. We are not our own but mercifully never alone (1 Cor 6:19-20).

The consequences of idolatry and thanklessness are writ large by the apostle in Romans 1:18-32, with the chilling spiral of thanklessness, idolatry, sexual confusion, communal disrespect and dishonesty so sadly evident in our community.

Knowing that God is our Maker and our Judge means we are the inheritors of a rich heritage that delivers to us the constant refreshment of enjoying living in our Father’s world. We have a confidence born from this consistently clear revelation of himself. Our proper response of gratitude to God for making us in his image to enjoy his creation in fellowship with others and to his Son for dealing so wonderfully with the judgement we so rightly deserve becomes second nature to the believer. Thankfulness to God for these benefits will keep us constantly happy, content, respectful and generous. A rich heritage indeed, to be believed, embraced, lived and shared.

THE PARISH of St Peter’s Church in Victoria Park is hosting a community morning on Sunday 15 March to unveil their redevelopment plans. The 80-year-old Art Deco church is well known to the people of Perth, as many couples were married there during the 1950’s when The Revd Ralph Thomas was the parish priest.

Today the church is in need of some loving attention. A new roof is required, so buckets will no longer be needed around the altar when it rains. The multiple layers of steps and stairs, which are a hazard to young and old alike, need removing. Funding these changes has been made possible by the redevelopment of the land adjacent to the church to accommodate 34 apartments, one of which will be a rectory.

To keep the local community informed of the exciting changes at St Peter’s, the Diocese, Mesh Property and Celsius Property will join together to display the plans of the apartments to be built on the site of the former Parish Hall and Rectories, along with the proposed streetscape of the church. Alan Gray, Strategic Property Manager, comments that keeping the local community informed is important to demonstrate that the Parish is alive and will remain open and active whilst building work is happening.

Construction for the apartments commenced in December and is due for completion in mid 2016. By that time, works on the church building will also be largely finished. The proposed changes to the church building will be designed so that the grounds and interior are accessible for all people. Incorporating contemporary liturgical design, along with a community meeting area, kitchen and toilets, the new layout of the church building will become a welcoming space that will be useable for many years to come.

On Sunday 15 March, the morning will commence with a service of Holy Communion at 9am to which everyone is invited. At 10am, morning tea will be provided by the parish to welcome everyone from the wider community to come and see the plans. Also scheduled is a community art exhibition where children and adults can display their paintings or craft, and sell them if they like. Celsius Property will be providing a sausage sizzle for all those attending.

I WAS travelling home from Perth last year and had been in conversation with a fellow sitting next to me about the uniqueness of Jesus. He asked me in a fairly bold tone: “And why should I believe in him?” To this I replied: “Because he will judge you if you don’t, and you will not have a leg to stand on if you refuse to.”

Where did I learn this? From our general confessions with their clarion affirmations including “Almighty God, Father of our Lord Jesus Christ, maker of all things, judge of all people” and in the Second Order, “Merciful God, our maker and our judge.”

What richness there is in these prayers. We are not only rescued from the foolishness of atheism and the shallowness of evolution from lower species, but are able to enter into the rare treasure of knowing from whence we came and to whom we belong. We have clear Bible teaching expressed in such practical terms in our common prayers. This treasure keeps us from bankruptcy in regard to God by taking us to the riches of pardon in Christ thus enriching us in many ways.

When we know that God is our Maker we know that we are not just a drop in the vast ocean of humanity. A cartoon on a tract used to remind us that we are valuable to God because God don’t make junk. Here is a vital plank to our healthy self-esteem. This is why I must treat every other person, liked or unlike, with respect. We are all of one blood as the apostle reminds us in Acts 17:26 and made in God’s image. This treasure is so much needed as so many of our contemporaries struggle to like themselves and to love others. It is a truth that cries out to be shared.

The theory of Godless evolution not only lacks any credible evidence and defies logic but has left in its train many unhappy travellers who have no idea of their destination or purpose. The general truth that God is our Maker leads to the marvellous realisation that each one of us is, in the psalmists words “fearfully and wonderfully made” (139:14). The wonder of it all causes him to praise God and to live with the confidence that God sees, knows and cares about us in all we do.
This newly-published, much-needed book will prove to be a great asset to the many who are searching for a short reflection personal, group or liturgical use. The author is well-known to our Bishop Tom Wilmot and so comes with a hearty recommendation.

It is divided into two sections. The first, Sinai, follows the liturgical year, while the second, Emmaus, is a journey through the beliefs and experiences of Christian life. Twenty-seven thematic chapters on subjects such Prayer, Icons, the Eucharist, Wisdom and Healing are each little five-minute epistles of wisdom. The chapter on “Prayer, Listening to God” walks the reader through different traditions, meditation, monastic traditions and ideas of silence. We are reminded that we don’t need to look outside Christianity to find the riches of contemplative prayer. We are introduced to early Saints, Desert Fathers and Mothers, and the later Benedictine, Franciscan and Dominican traditions where “the same search for God in silence can be found.” This impressive treatise on prayer could clearly be used in a homily or reflection, and that, of course, is exactly what is the purpose of this book.

Not only are the topics, both liturgical and thematic, useful for sermon illustrations but they are also invaluable for chaplains and pastoral workers who might be called upon to present a reflection. This might be the main audience for the book, but it can also work for group studies with Bible study passages included together with pertinent discussion questions. It is a great new resource, and includes an index and further reading recommendations which are agreeably up-to-date.

MEETING JESUS AGAIN FOR THE FIRST TIME

by Marcus Borg $19.95

This is not Borg’s latest book, rather it is an early publication (1994) in his long and eloquent career as a distinguished author. Marcus Borg developed a fan club, and readers all across the world have waited expectantly for his next book. This first book broke much new ground at the time. Subtitled “the Historical Jesus and the heart of Contemporary Faith,” it provided a positive picture of Jesus for many who had difficulty with the confessed doctrines, and who sought a new, first-time relationship with Jesus. “We have all met Jesus before. Most of us first met him when we were children... for many the childhood image of Jesus remains intact into adulthood... (and) there came a time when their childhood image of Jesus no longer made a great deal of sense. And for many of them no persuasive alternative has replaced it. It is for these people especially that this book is written. For them, meeting Jesus again will be – as it has been for me – like meeting him for the first time.” It was Marcus Borg who coined the phrase “taking the Bible seriously but not literally.”

Walker Wink says: “In every generation there is a handful of writers of whom it can be said: “read everything they write!” Marcus Borg is one of these today: a writer of rare lucidity, original scholarly insights, profound spirituality, and the universal capacity to connect it all to life in the present.”

But just two months ago, sadly Marcus Borg died on 21 January at the age of 72, following an illness. A memorial service is being held almost as we are reading this, on 22 March in the USA.

His latest book, Convictions, has just become available, is in stock and will be reviewed next month. He had said that the working title for this new and final book was “what I wish every American Christian knew.” He said he was convinced that if American Christians knew and embraced what is in this book that it would change American Christianity – and American society, culture, and politics. It is an inspiring book, written as he turned 70… But more next month!
FOR MORE than ten years, two priests of our Diocese, Anna Killigrew and Peter Harrison, have been living at Koora Retreat. Koora is ‘in the middle of nowhere’ between Southern Cross and Kalgoorlie, on the edge of Boorabbin National Park. It is a comfortable base camp, an oasis for prayer and immersion in the beautiful desert landscapes of sand plain, salt lake, granite rock and desert woodland. In the cooler months of the year, Koora hosts spiritual seekers who meet God in the bush. Some come alone to rest and pray. Others form community as they walk the land, prepare meals and eat together, and tell stories around the campfire.

While Koora’s primary ministry is to people seeking spiritual care, their remote location means that other visitors also receive hospitality. A scientist comes to study mysterious burrowing insects. A dogger stops by on the solitary trail he travels to control feral animals. Aboriginal people come with stories of traditional journeys across this harsh country. Workers on the water pipeline, the highway and other infrastructure sometimes need accommodation. All these visitors meet two priests who pray every day, and who are ready to respond to the most tentative and the most urgent conversations about God, faith, Jesus Christ, love, the Holy Spirit, and the meaning of life.

In 2008, Anna and Peter provided vital pastoral care for the people fighting the fire that killed three truck drivers when it roared across the Great Eastern Highway a few kilometres from Koora. When I was at Koora en route to Kalgoorlie recently, a 4WD pulled up with a family in it. The driver was one of the fireys from that 2008 crisis. He’d been a mess after the truckies died. Peter and Anna had cared for him. Now, he wanted his family to meet them.

In mid-February 2015, smoke was spotted by a DFES worker out in the field. She rang her boss, who rang Anna and asked for a bearing on the fire. Started by a lightning strike, it wasn’t far north of Koora. Soon Peter, Anna and a guest making a long-term solitary retreat at Koora were dressed in their fire-resistant gear ready to protect the base camp and fight the fire. Koora’s friends on Facebook saw images that conveyed both the humour and the seriousness of the situation.

But it wasn’t long before help turned up on Koora’s doorstep. Volunteer and professional fire fighters arrived from up to 200 kilometres away. And all round Australia, thanks to the speed of social media, hundreds of people were praying for Koora and its sudden influx of workers. God keep you safe! God bless the fireys!

Anna handed her office over to the fireys’ leaders and got ready to feed and house the workers. People brought car-loads of supplies from Yellowdine Roadhouse, Southern Cross and Kalgoorlie. Although the fire had cut power lines, Koora’s solar panels and battery back-up kept communications and cooking on track. Peter was kept busy with the fireys’ equipment and the miniature high-tech weather station. Once again, they were busy with Koora’s work of desert hospitality. Koora’s next Facebook post on the Kalgoorlie Anglicans page read: “Thank you, all you industrial-strength pray-ers. We are being well supported round the clock by firefighters from Yilgarn, Coolgardie, Kalgoorlie, Merredin, Bullfinch and Carina mine site. It is great to know we have so many lovely neighbours who volunteer support, as well as the Department of Fire and Emergency Services, Department of Parks and Wildlife and Shire staff in this remote location.”

As the fire was controlled and the crisis passed, Peter and Anna could change gear again, this time from feeding and accommodating a host of helpers to giving spiritual care for those who sought it. One firey said how hard it was to come off a ten-hour shift and relax enough to eat and sleep before the next strenuous stint. Anna taught him a simple, six-stage contemplative practice of relaxation for body, mind and spirit. He slept well.

The heart of this Good News story is hospitality. Two Christians have persevered in making their own home in a harsh environment. They have walked its tracks and searched its landscapes and watched over its wildlife. They have survived its heat and frosts. They have given all-comers ten years’ worth of generous hospitality for body and soul. They have treated each visitor as someone whom God has sent. They have offered each traveller a seat at the table, a seat around the campfire of a full-time, whole-hearted, theologically rigorous, physically generous Anglican Christian community.

And on the day that Koora needed help, everyone came. And because the physical and spiritual hospitality at Koora is spot on in a crisis as well as on ordinary journeys, pilgrims and travellers will certainly come back to visit them again with time to spare, questions to ask, and faith that is growing, there in the desert.
recently retired schoolteachers Peter and Helen Krynen of Carine-Duncraig Parish (and previously at Karratha and Broome) spent their first month off the job in Sydney to attend their son-in-law Roger Kyngdon’s ordination to the diaconate on 7 February. Roger is the son of former lay Archdeacon in Wollongong, Geoff Kyngdon and Marylin, and his wife Amanda is a granddaughter of the late Bishop Witt. A proud and happy occasion for the families, and for many in Perth and the North West who share their excitement of seeing the bishop’s mantle pass to and for many in Perth and the North West who share their excitement of seeing the bishop’s mantle pass to

Roger Kyngdon and family after his ordination

RECENTLY retired schoolteachers Peter and Helen Krynen of Carine-Duncraig Parish (and previously at Karratha and Broome) spent their first month off the job in Sydney to attend their son-in-law Roger Kyngdon’s ordination to the diaconate on 7 February. Roger is the son of former lay Archdeacon in Wollongong, Geoff Kyngdon and Marylin, and his wife Amanda is a granddaughter of the late Bishop Witt. A proud and happy occasion for the families, and for many in Perth and the North West who share their excitement of seeing the bishop’s mantle pass to another generation.

Chaplain Alan Mower of Port Hedland Seafarers’ Centre caused alarm early in February when he was rushed to Perth after suffering a heart attack. After an operation he recovered amazingly quickly and was home again to recuperate, and resume work! This followed a particularly strenuous time in the Centre, with the large games room being converted by the staff to accommodate the shop, in order to cater for the hundreds of seafarers who visit every week. Table tennis and pool tables, plus lounge and offices were relocated in other areas as space became available when staff members moved out to houses and units in the town, taking advantage of falling rental prices. The outcome is good for all involved, but it took its toll.

The Mission to Seafarers in Geraldton is to celebrate the 150th anniversary of its heritage-listed building on Sunday 29 March. Early in February a wonderful garage sale was conducted at the Centre to draw people’s attention to the building, as many locals drive past unaware of its history (it is one of the oldest buildings in the town) and its function, used for its present purpose since 1938.

We only heard in the middle of January that Northampton parish had farewelled David and Trudy Robinson, who returned to NSW because of David’s ill-health. The Robinsons came to the parish in the absence of a minister, lived in the rectory and assisted wherever they could in church and community life. They assisted with Sunday services and children’s activities, and loved and cared for the parishioners. They will be greatly missed. After a three week locum in Paraburdoo (where he met his wife Gladys 30 ago) The Revd Wayne Sutton will take up the ministry part time at Northampton, under the oversight of Archdeacon Andrew Burr.

Here are some reassuring words of Scripture: “In all these things we are more than conquerors through him who loved us.” Romans 8:37.

The Mission to Seafarers in Geraldton is to celebrate the 150th anniversary of its heritage-listed building on Sunday 29 March. Early in February a wonderful garage sale was conducted at the Centre to draw people’s attention to the building, as many locals drive past unaware of its history (it is one of the oldest buildings in the town) and its function, used for its present purpose since 1938.

We only heard in the middle of January that Northampton parish had farewelled David and Trudy Robinson, who returned to NSW because of David’s ill-health. The Robinsons came to the parish in the absence of a minister, lived in the rectory and assisted wherever they could in church and community life. They assisted with Sunday services and children’s activities, and loved and cared for the parishioners. They will be greatly missed. After a three week locum in Paraburdoo (where he met his wife Gladys 30 ago) The Revd Wayne Sutton will take up the ministry part time at Northampton, under the oversight of Archdeacon Andrew Burr.

Here are some reassuring words of Scripture: “In all these things we are more than conquerors through him who loved us.” Romans 8:37.

Roger Kyngdon and family after his ordination

**Movies: The Second Best Exotic Marigold Hotel**

Mark E Hadley

**RATING:** M

**DISTRIBUTOR:** Fox

**RELEASE DATE:** February 26, 2015

For those expecting a second trip to mysterious India, The Second Best Exotic Marigold Hotel actually begins in California.

The sequel is set eight months on from the original film and the partnership between blue-sky thinker Sonny (Dev Patel) and retired housekeeper Muriel (Maggie Smith) has blossomed into a successful business. The Best Exotic Marigold Hotel is now close to full occupancy and Sonny is hoping to franchise its success. He and Muriel hold an important meeting with American backers, trying to convince them that what people in their twilight years really want is a chance to not just relax but reinvent themselves. The entrepreneurial Indian uses Muriel to illustrate his dream:

“A chain of hotels stretching across India and beyond for those such as this great lady who had the chance to say, ‘Why die here … when I can die there!’”

In many respects The Second Best Exotic Marigold Hotel is an encore performance of the previous film—which is not such a bad thing. Its talented ensemble cast (including Bill Nighy, Judi Dench, Celia Imrie and Ronald Pickup) has been expanded to make room for Richard Gere and Tamzin Greig as the hotel welcomes new guests. There’s the same brand of clever, British humour, delivered by return characters like Penelope Wilton who exited the last film an estranged wife and is now returning on the arm of her successful daughter:

“When she mentioned she’d been offered two return flights – first class, of course – I couldn’t resist the chance to come and visit the old crumbling ruins – and see how the hotel was doing as well.”

And like The Best Exotic Marigold Hotel there are a range of romances supporting the plot, including Sonny’s imminent marriage to his girlfriend Sunaina – if he can get his new hotel plans off the ground. But the essence of the film is still the philosophy that someone is never too old to change.

Dench plays Evelyn, the timid widow from the previous installment who has now found her feet in India and is quite ready to argue the toss with market dealers. Her budding romance with Douglas (Nighy) would blossom except for the surprise return of his ex-wife and her own uncertainties:

“Sometimes it seems to me that the difference between what we want and what we fear is the width of an eyelash.”

It made me wonder if Jesus had any advice for older Australians trying to pick a life direction? After all, I’m not looking for a retirement home yet but I can already appreciate how paralyzing the fear of change can be. We may have heard of a better way forward but it takes real courage to reach for it. Much better to settle for the bearable-but-not-so-pleasant present than risk everything on an unknown future. But Jesus warns that all futures are uncertain except those founded on a relationship with God. His parable tells the successful businessman whose retirement dreams consist of just much, much more of the same:

“You fool! This very night your life will be demanded from you. Then who will get what you have prepared for yourself?”

The Second Best Exotic Hotel’s machinations for business and relationship success take so many unexpected turns that it falls to a ‘benevolent fate’ to bring things right in the end. However in the real world we need to rest on something more certain and realise that we can only hold on to that which God gives us.
THIS month, I want to take a look at theatre initiatives for later in 2015.

The West Australian Opera Company board has announced the appointment of its new Artistic Director, Brad Cohen. An Australian conductor based in the United Kingdom, Mr Cohen has an international career. He is a graduate of St John’s College, Oxford, and has worked frequently in TV. He is active as an editor and publisher of operatic editions, and is published by Edition Peters. Mr Cohen has a particular interest in the performance and commissioning of new music, both on the operatic stage and for television. He conducted the WAO-led co-production of Otello in its premiere season in Cape Town in 2013 and for the State Opera of South Australia in 2014. This year, Mr Cohen will conduct the WAO’s Faust and he will be in residence during Madama Butterfly, The Barber of Seville and The Marriage of Figaro.

Among the theatre identities to visit us in productions in 2015 are three highly gifted actresses. The irresistible Miriam Margolyes will return to Perth and the State Theatre Centre in early April with her new show The Importance of Being Miriam. This is the world premiere Australian tour with Miriam accompanied by classical musician John Martin on piano as they bring to the stage some of literature’s best known characters. We will see the imposing Lady Bracknell in The Importance of Being Earnest, Mrs Malaprop, the humorous aunt in Richard Brinsley Sheridan’s The Rivals, Jane Austen’s Lady Catherine de Bourgh (Pride and Prejudice) and Mrs Corney and Mr Bumble from Charles Dickens’ Oliver Twist. Miriam will talk about her great love of literature and the unforgettable figures she and Prejudice. The Rivals Malaprop, the humorous aunt in Richard Brinsley Sheridan’s (from Oscar Wilde’s known characters. We will see the imposing Lady Bracknell piano as they bring to the stage some of literature’s best known characters. We will see the imposing Lady Bracknell in The Importance of Being Earnest, Mrs Malaprop, the humorous aunt in Richard Brinsley Sheridan’s The Rivals, Jane Austen’s Lady Catherine de Bourgh (Pride and Prejudice) and Mrs Corney and Mr Bumble from Charles Dickens’ Oliver Twist. Miriam will talk about her great love of literature and the unforgettable figures she

Black Swan State Theatre Company and Rio Tinto have announced a great incentive for those who find some ticket prices a deterrent from attending a production. It is a new, low-cost ticketing scheme available to all Australians. Through the scheme, an allocation of $20 tickets will be offered throughout the year for every main stage Black Swan show in 2015, excluding opening nights. The subsidy for each ticket equates to at least 70%. Through this new ticket scheme, more Western Australians will be able to experience live performance. Andrew Harding, Chief Executive — Iron Ore, said, it is the first of its kind here in Western Australia and we are excited to subsidise tickets so that more people can experience the wonderful world of theatre presented by the State’s flagship theatre company. For more information: www.bsstc.com.au.

Black Swan State Theatre Company and Rio Tinto have announced a great incentive for those who find some ticket prices a deterrent from attending a production. It is a new, low-cost ticketing scheme available to all Australians. Through the scheme, an allocation of $20 tickets will be offered throughout the year for every main stage Black Swan show in 2015, excluding opening nights. The subsidy for each ticket equates to at least 70%. Through this new ticket scheme, more Western Australians will be able to experience live performance. Andrew Harding, Chief Executive — Iron Ore, said, it is the first of its kind here in Western Australia and we are excited to subsidise tickets so that more people can experience the wonderful world of theatre presented by the State’s flagship theatre company. For more information: www.bsstc.com.au.
Contemplating the desert
The Revd Ros Fairless | Deacon Church of the Resurrection Swanbourne

THE LENTEN ‘pilgrimage of preparation’ at Church of the Resurrection in Swanbourne will be enriched by prayerful engagement with religious art from local and international artists, culminating in a half-day retreat, ‘Contemplating the Desert,’ from 10am to 2pm on Saturday 21 March.

This engagement was foreshadowed on Wednesday 4 February, with the unveiling of the newly installed Stations of the Resurrection by local artist, Sarah Davies, and the launch of the 2016 Mandorla Art Award.

Speaking on ‘The Resurrection’ - the spiritual theme for the 2016 Award - Archbishop Timothy Costelloe emphasised the impulses of Love and Life at the heart of the resurrection mystery, and the continual nature of God’s resurrection activity, as demonstrated in the major movements of the Christ narratives: birth, baptism, healing, deliverance, transfiguration, burial, resurrection, ascension, and beyond.

While the Stations of the Resurrection invite us to travel the resurrection road, the Via Lucis, or Way of Light, ‘Contemplating the Desert’ offers engagement with additional contemporary paintings by international artist, Audrey Tulimiero Welch. The works will reflect Audrey’s ongoing investigation of the themes of pilgrimage and journey, sourced from the wisdom of the ancient Desert Fathers and Mothers. Installed at the heart of the nave, the journey from font to altar, they represent a stopping-point for stillness and reflection along the Lenten way. Audrey writes: “Extremely poignant is the use of painting as a language to invite viewers to reflect on the Lenten challenge of silence and travelling deeper into the centre of the true self, into God”.

All are welcome to ‘Contemplating the Desert’, a time for contemplative engagement with, and response to, religious art and texts. A donation of $10 is suggested to cover costs. Lunch may be taken at Choux café, just a short stroll from the church.

Audrey Tulimiero Welch, Place of Habitation, acrylic on canvas 124cm x 124cm

Parish of St John’s Albany
York St Albany
http://anglicanchurchalbany.org.au

EASTER SERVICES

Good Friday:
• 8.00am Morning Prayer
• 9.00am Stations of the Cross
Easter Day:
• 5.30am Lighting of New Fire, Renewal of Vows & Holy Communion followed by Champagne & Orange Breakfast
• 8.00am Holy Communion
• 10.00am Sung Eucharist

‘This is the Lord’s House, all who seek Him are welcome’.

At St George’s Anglican Church, 367 Chapman Rd, Bluff Point.
Enquiries to Andrew Burr on 9923 1261 or email: stgeorgesbluffpoint@gmail.com

HOLY WEEK AND EASTER

St Mary’s South Perth: Come and See
March 29: Palm Sunday
9am Procension and Choral Eucharist

April 2: Maundy Thursday
7.30pm The Last Supper

April 3: Good Friday
9am Choral liturgy for Good Friday
7.30pm Performance of Stabat Mater (Pergolesi)
Featuring Supranio Brianna Louwen, Mezzosoprano Fleuranne Broke
St Mary’s Carameta directed by Alessandro Pistorino
Tickets $25 / $20 (conc) at the door.

April 4: Holy Saturday
5.30pm Easter Vigil Choral Eucharist, (includes family ministry)

April 5 Easter Day
9am Choral Eucharist featuring Messe Sollienne (Viennese) for choir and two organs.

www.denmarkanglican.org.au

www.anglicanchurchalbany.org.au

www.stmarysbusselton.com.au

www.stmichaelspm.com

www.anglicanparishoffremantle.com

www.anglicanparishoffremantle.com.au

www.anglicanparishoffremantle.com

www.anglicanparishoffremantle.com

www.anglicanparishoffremantle.com
Where To Worship

ST GEORGE’S CATHEDRAL
38 St George’s Terrace, Perth
Daily: 7.30am Morning Prayer and 9am Eucharist.
For details of all other daily Eucharists and Evening Prayer, see our website:
www.perthcathedral.org.au (9325 5766
SUNDAY SERVICES
8am: Holy Eucharist (BCP) with hymns
10am: Choral Eucharist and Sunday School. Visitors welcome
5pm: Choral Evensong
SPECIAL SERVICES IN MARCH 2015
SUNDAY 1 MARCH
5pm: Evesong of St David, commemorating the Welsh fallen of Gallipoli. Reception.
SUNDAY 5 MARCH
2pm: Families Connect.
5pm: Commonwealth Evesong commemorating the Imperial Forces fallen in the two World Wars. Reception.
SUNDAY 15 MARCH
5pm: Evesong of St Patrick, commemorating the Irish fallen of Gallipoli.
SUNDAY 22 MARCH
5pm: Music, Mind and Marshale: sacred music and sweetmeats of the 16th and 17th centuries. Reception.
SUNDAY 29 MARCH (PALM SUNDAY)
10am: Blessing of Palms, Procession, and Choral Eucharist with the Sunging of the Passion. 5pm: Sequence of Music and Readings for Passiontide.
TUESDAY 31 MARCH
12 noon: Eucharist of the Christ. The Archshop presides, and blesses the oils.
THURSDAY 2 APRIL (MAundy THURSDAY)
7.30pm: Eucharist of the Lord’s Supper with the Washing of the Feet and the Wasting of the Passion. Western Wind Mass (Sheppard), Ubi caritas (Duruflé), A new Western Wind Mass
FREMANTLE
St John’s in the Square
Eucharist
Sundays 8.00am & 10.30am
Ash Wednesday 12.30pm & 6.00pm
Tuesday & Thursday 8.00am
Wednesday 12.30pm
Friday 9.30am
Sunday Evening Prayer 5.00pm
Office 9335 2213
www.anglicanparishoffremantle.com
PARLIYRA
St Peter’s in Hammond Street
Eucharist
Sundays 9.15am
Wednesday 10.00am
Ash Wednesday 10.00am
Office 9335 2213
www.anglicanparishoffremantle.com
ST JAMES BOOKS FREMANTLE
1894 – 1896 Queen St
Sundays 9am to 12pm
Check out our website
www.stjohnsbooks.com.au
Year B resources.
10am-12noon Sat’s
Normal Shop hours
and bibles.
resources, spirituality
(Also the Gift Shop)
Send this form to us at
Anglican Messenger
GPO Box W2067,
Perth WA 6846
Email: cdavies@perth.anglican.org
Fax the office on 08 9221 4118
Subscribe to the Anglican Messenger
GET THE MESSANGER DELIVERED TO YOUR DOOR FOR JUST $30 ANNUALLY
Subscription is easy:
• Send this form to us at
Anglican Messenger
GPO Box W2067,
Perth WA 6846
• Email: cdavies@perth.anglican.org
• Fax the office on 08 9221 4118
Name:
Address:
Phone:
Email:
SUBSCRIBE TO THE ANGLICAN MESSANGER
FOR MORE INFORMATION CONTACT:
ST JHONS BOOKS FREMANTLE
1894 – 1896 Queen St
Sundays 9am to 12pm
Check out our website
www.stjohnsbooks.com.au
Year B resources.
10am-12noon Sat’s
Normal Shop hours
and bibles.
resources, spirituality
(Also the Gift Shop)
Send this form to us at
Anglican Messenger
GPO Box W2067,
Perth WA 6846
Email: cdavies@perth.anglican.org
Fax the office on 08 9221 4118
Name:
Address:
Phone:
Email:
Giving back to the Anglican Community

An incorporated member of the Anglican Diocese of Perth

For more information visit us at the Diocesan Office, Level 8, QBE House, 200 St Georges Terrace, Perth WA 6000
contact us on (08) 9325 4182
drop us an email at info@anglicancf.com.au
or visit www.anglicancf.com.au

Anglican Community Fund (Inc) is not prudentially supervised by APRA. Contributions to the Fund do not obtain the benefit of the depositor protection provisions of the Banking Act 1959.
Anglican Community Fund (Inc) is designed for investors who wish to promote the charitable purposes of the Fund.