Editor's note

A quick Google search of ‘good news’ turns up 1.1 billion results. Just the thought of sifting through that number of results is overwhelming. Even the most devoted browser would surely need a lifetime to go through from beginning to end, especially considering that new stories are added daily. Even allowing for those stories which will be strange, it’s a feast!

The February edition of the Messenger has a focus on ‘Good News’, as the first of the Good News Cafés begin. They have the potential to be a significant feast for all.

Ryan Green’s article Caesarea Philippi: Where is Good News to be found? offers a biblical and theological perspective on Good News, while theologian Ben Myers has given us a deeply personal reflection on the practice of retreating and the mysterious presence of Good News and grace.

As regular writers and others have written stories and news from parishes, along with the celebration of generosity reported by Ian Carter, CEO of Anglicare, David Wood and Bishop Allan Ewing write of Ash Wednesday and Lent and for those who have not yet decided on Lent reading, this month’s book reviews provide some possibilities.

This is my final Editor’s Note for the Messenger. I hope that the articles, stories and news we have brought you have been strengthening and sustaining, and that even if you have disagreed with the views, ideas and theological symbols and words of faith to represent the values of the occupying ideology.

Over a few generations the sacred story was dismembered.

Have the festivals of Christmas, Easter, Ash Wednesday and Lent gone through this metamorphosis?

The exploration of Mars offers us some striking metaphors. In 2003 NASA sent two Rovers to Mars named ‘Spirit’ and ‘Opportunity’. In 2009 ‘Spirit’ became stuck in soft soil on Mars and was redeployed as a stationary platform to detect and locate wobbles on the planet. Contact with ‘Spirit’ was lost. It was deemed to have ‘died’ and an asteroid No 37452 was named in its honour.

NASA has just announced that ‘Opportunity’ is suffering from amnesia. Describing the two key types of memory NASA explains that there is:

• non-volatile memory which ‘remembers’ its information even if it is powered down, and
• volatile memory is quicker to access but requires power, so when the machine turns off, all the data stored within the volatile memory is lost.

The problem with ‘Opportunity’ is that when the rover tries to use the flash memory it fails. Instead it stores telemetry data in its volatile memory, but when the rover goes to sleep and wakes up again, all the data is gone.


Are these metaphors a sign of the dismembering that has taken place in respect of the Christian story? Can the memory of faith be recovered?

In the Passion narrative one of the thieves on the cross appeals to Jesus, “Remember me when you come into your kingdom”: Dismembered and his life in tatters with death whispering its final disintegration he calls out to be remembered. The response he receives, “Today you will be with me in paradise”, is a radical remembering, a refashioning of his life and the life of the whole creation in God’s future.

May we enter the Holy Season of Lent transformed by God’s radical remembering. And that remembrance is Good News indeed.

Blessings

FEB 2015

John Hughes in Victoria Park
Your car buying destination

John Hughes
Just over the Causeway on Shepperton Road, Victoria Park, 9415 0000

Five Marks of Mission
• Witness to Christ’s saving, forgiving, reconciling love for all people (Love)
• 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)
It is easy to allow pessimism to be the status quo. One example is our news programmes to be filled with nothing much but bad news. When I was young, the BBC news always ended with "and finally..." This led into a bit of good news otherwise have been hopeless.

I have deduced from my experience of life to date that to our own devices, on the whole, we humans would be a rather pessimistic, down-beat bunch. There are many reasons for my conclusion, not least being that we allow our news programmes to be filled with nothing much but bad news. But the Good News Network, which since 2005 has offered world, we do need to have a balance. One example is the Good News Network, which since 2005 has offered good news and encouraging news.

But the Good News Network is about seeing things in a new light, refocusing on the Good News happening throughout the diocese.

Since starting the project, we are astonished and touched by the number of beneficial stories emerging. All those at Synod saw the long wall brimming with Good News stories and we are hearing more such tales every day of people re-engaging with the church. Large numbers are coming for the first time as a result of community activities and evangelism in many forms. It’s easy to become weighed down by the burdens of an increasingly troubled world and by the challenges for our increasingly troubled world. The stories emerging through the Good News Project show us that God continues to keep breaking through and the Good News keeps happening. It is a salient reminder not to let ourselves get so caught up in the world or its institutional concerns that we can’t see the Good News occurring.

So what’s happening on the Project?

At a time when there is a deficit of trust and encouragement in the world, the Good News Project focuses on the pluses and is a way of sharing and celebrating positive steps and achievements while reflecting the broader transitions of the church.

The project has struck a chord. The wonderful response around last October led to the formation of a Good News Project Task Force comprising the Archbishop, Assistant Bishops, and representatives from clergy, schools, other agencies and laypeople. These people will support and guide the project.

A dedicated website and blog has also been created for the project. On it you can find out what’s happening, get involved and share your good news stories. Have a browse at www.goodnewsproject.org.au. It is easy to navigate, with clear links to how you can contribute to the blog.

January’s blog entry contains Archbishop Roger Herft’s New Year message about “good news ahead” and reflects on why, in the current landscape, it is more important than ever to get our Good News “out there”.

This is a brief extract:

“...and ultimately to be noticed and be touched by the number of beneficial stories emerging.

The Good News Project is about seeing things in a new light, refocusing on the Good News happening throughout the diocese.

Since starting the project, we are astonished and touched by the number of beneficial stories emerging. All those at Synod saw the long wall brimming with Good News stories and we are hearing more such tales every day of people re-engaging with the church. Large numbers are coming for the first time as a result of community activities and evangelism in many forms. It’s easy to become weighed down by the burdens of an increasingly troubled world and by the challenges for our increasingly troubled world. The stories emerging through the Good News Project show us that God continues to keep breaking through and the Good News keeps happening. It is a salient reminder not to let ourselves get so caught up in the world or its institutional concerns that we can’t see the Good News occurring.

So what’s happening on the Project?

At a time when there is a deficit of trust and encouragement in the world, the Good News Project focuses on the pluses and is a way of sharing and celebrating positive steps and achievements while reflecting the broader transitions of the church.

The project has struck a chord. The wonderful response around last October led to the formation of a Good News Project Task Force comprising the Archbishop, Assistant Bishops, and representatives from clergy, schools, other agencies and laypeople. These people will support and guide the project.

A dedicated website and blog has also been created for the project. On it you can find out what’s happening, get involved and share your good news stories. Have a browse at www.goodnewsproject.org.au. It is easy to navigate, with clear links to how you can contribute to the blog.

January’s blog entry contains Archbishop Roger Herft’s New Year message about “good news ahead” and reflects on why, in the current landscape, it is more important than ever to get our Good News “out there”.

This is a brief extract:

“The thirst for good news seems more today than at any other time in the history of our world. The hordes of the world who seek to do evil captures the news cycles...”

The Good News Project launched at our synod last year appears even more daunting and yet, as Blaise Pascal [the 17th century Christian philosopher] reminded us, “In our ventures it is not a matter of whether or not to see salvation - we are already there...” It is time we get God’s Good News Project for 2015 and beyond."

Then we have articles such as those in the Messenger, reminding everyone of the context of the Good News Project with the hope of drawing in new readers so they may engage with the project and build upon its aims.

What’s coming up?

Next month, our diocese will gather at the first of three Good News Project Cafés in the three diocesan areas to contribute to and expand upon the ways in which parishes, agencies and schools can celebrate and liberate the good news. The dates are below.

Geelong’s speaker will be Allan Tranter, a parishioner at St Philip’s in Cottesloe, who is a skilled and effective leader with vast experience in social planning. Allan is down-to-earth with an effective, hands-on approach that sees him in demand as a speaker, nationally and internationally. He and his team are heavily involved in urban renewal schemes and he has assisted local and State governments in strategically aligning community projects.

March’s speakers include leaders in local government, local businesses and government agencies.

What can we do?

Something we can all do is to share with each other the Good News we see happening and to keep telling it. From the pulpit, from the pews, in our bible studies, around the dinner table, we can keep telling it.

So sign up to come to a Good News Café and let’s break bread together. For more information and to reserve your place, please email goodnews@perth.anglican.org.au.

Good News Project Café #1 – Reflect | Recognise | Celebrate
North – Thursday, 19 February
South – Friday, 20 February
East – Thursday, 26 February

Good News Project Café #2 – Align | Build
North – Thursday, 19 March
South – Friday, 20 March
East – Thursday, 26 March

Good News Project Café #3 – Partner | Liberate
North – Thursday, 16 April
South – Friday, 17 April
East – Thursday, 23 April
When I arrive one of the brothers gives me an orientation to the monastery. He shows me the chapel and which books to use for each service, he shows me my cell with its private garden looking out over the ocean, he explains the fireplace and the bells and the time for meals. He tells me what to do if I see a deer should come into my garden (don’t corner it), and what to do if I see a skunk (ditto), and what to do if one of the mountain lions strays on to the monastery (clap hands and sing a psalm while maintaining eye contact at all times). I wonder if there is anything in the Rule of Benedict about dealing with mountain lions.

Also he tells me: at the right time of the year you can sit in this cell and watch a hundred whales go by. I try to keep my composure, but in my heart I bless the Lord.

The cells are similar in design to the ancient monastic cells that have been excavated in the Nitrian desert. A main sitting room branching off into a small bedroom, chapel, bathroom, and kitchen, all opening on to an enclosed garden. The desert fathers each had a well in the garden too, though many of them also had slaves to draw the water. Taps with running water are one of those small but significant improvements in the monastic life. It is not true that the earliest is always the best.

Soon after arriving I hurry to the chapel for evening prayer. The first words that we sing are one of my favourite verses from the Psalms: I love the Lord, for he heard my cry. I have not spoken today but I have not been silent either. All day long the voices in my mind chatter away like school children on their lunch break. I hoped his mother would never find out. Sometimes it is not sure it was fully apprised of the precariousness of the situation. But when I gave it an encouraging nudge it only rose its little head as if to strike, so I rode off and resolved to let nature take its course. Coming back later I saw the little thing broken on the road. A car had got him. I hoped his mother would never find out. Sometimes it is better not to know. Let her go on hoping. There are people who say that knowing is always best, but if this vale of tears has taught me anything it’s that sometimes a little ignorance can go a long way.

My fifth Thanksgiving dinner in America. Twice with families, once with students, once with the homeless, and now with monks. Evaluation: families have the best music, the homeless have the best conversation, and the monks have the best wine.
Holy Trinity fifty years on
The Revd David Atkinson | Priest-in-Charge Holy Trinity East Victoria Park

ON SUNDAY 7 December, parishioners of East Victoria Park-Bentley gathered at Holy Trinity Anglican Church to celebrate its fiftieth anniversary. With scarcely a spare seat on the pews, the congregation joined with Archbishop Roger Herft, Priest-in-Charge, The Revd David Atkinson and local MP Mr Ben Wyatt with his family for the milestone service, which also included the Confirmation and First Communion of several younger members.

Holy Trinity was dedicated on 12 December 1964, when The Revd Leslie Evans realised his dream of building “one proper church” to replace the parish’s two older and much smaller churches, St Aidan’s and St John’s. The Revd Evans, a Welshman, named the new church after the one he attended in his home town of Pwll, South Wales.

Evans, a Welshman, named the new church after the one smaller churches, St Aidan’s and St John’s. The Revd proper church” to replace the parish’s two older and much

Situated on the corner of Washer and Whittlesford Streets, East Victoria Park, Holy Trinity was built by the church community. Apart from the bell tower, which was added in 1983, it has changed little over the years. Inside can be found a magnificent array of English stained glass windows by the renowned church glaziers Gowers and Brown, and the original altar from the earlier St Aidan’s Church.

Holy Trinity is particularly proud of its multi-cultural congregation. Many of its members hail from African and Asian countries, and there has been a strong Burmese presence at the church for many years. In addition to the usual Sunday morning services, there is a further service in Burmese at 5.00pm on the third Sunday of every month.

New members are always welcome at Holy Trinity as the church looks forward to serving the Anglican community of East Victoria Park and Bentley for another fifty years.

Our annual Christmas appeal has raised just under $130,000, which will be used to fund services that help homeless young people, women and children escaping domestic violence, families in financial stress, and other vulnerable members of our community.

The Christmas spirit is rooted in generosity. On Christmas Day, we give gifts to our family and friends, and share in meals, laughter and love. Not all families have the means to enjoy such a Christmas, but with the selflessness demonstrated by so many Western Australians this holiday season, we have been able to bring that little bit more joy into the lives of many families.

Stories of Christmas Generosity
Ian Carter AM | CEO Anglicare WA

ON SUNDAY 7 December, parishioners of East Victoria Park-Bentley gathered at Holy Trinity Anglican Church to celebrate its fiftieth anniversary. With scarcely a spare seat on the pews, the congregation joined with Archbishop Roger Herft, Priest-in-Charge, The Revd David Atkinson and local MP Mr Ben Wyatt with his family for the milestone service, which also included the Confirmation and First Communion of several younger members.

Holy Trinity was dedicated on 12 December 1964, when The Revd Leslie Evans realised his dream of building “one proper church” to replace the parish’s two older and much smaller churches, St Aidan’s and St John’s. The Revd Evans, a Welshman, named the new church after the one he attended in his home town of Pwll, South Wales.

Evans, a Welshman, named the new church after the one smaller churches, St Aidan’s and St John’s. The Revd proper church” to replace the parish’s two older and much

Situated on the corner of Washer and Whittlesford Streets, East Victoria Park, Holy Trinity was built by the church community. Apart from the bell tower, which was added in 1983, it has changed little over the years. Inside can be found a magnificent array of English stained glass windows by the renowned church glaziers Gowers and Brown, and the original altar from the earlier St Aidan’s Church.

Holy Trinity is particularly proud of its multi-cultural congregation. Many of its members hail from African and Asian countries, and there has been a strong Burmese presence at the church for many years. In addition to the usual Sunday morning services, there is a further service in Burmese at 5.00pm on the third Sunday of every month.

New members are always welcome at Holy Trinity as the church looks forward to serving the Anglican community of East Victoria Park and Bentley for another fifty years.

The Christmas spirit is rooted in generosity. On Christmas Day, we give gifts to our family and friends, and share in meals, laughter and love. Not all families have the means to enjoy such a Christmas, but with the selflessness demonstrated by so many Western Australians this holiday season, we have been able to bring that little bit more joy into the lives of many families.
Lenten longings
The Revd Dr David Wood

LENT is right around the corner, and Lent is not for God. Lent is for us. God will do quite well without Lent, but we will probably not do well. We need Lent as an annual dose of reality, calling us away from charades, calling us into real life. This is why Lent is a time of repentance and reconciliation — time to turn around, time to turn back, time to take stock, time for facing ourselves and each other squarely, time to rediscover God who lives in human flesh, who pitches a tent in our hearts, who tabernacles among us, who walks with us on broken feet.

Even saying this much is dangerous, however, because it appeals so readily to our restlessness activism. Being the busy creatures we are, we naturally assume Lent is for trying harder, trying to do better, trying to be more lovable, struggling to connect, striving for perfection. All of us have used Lent this way in the past, seven weeks to pull ourselves up by our bootstraps, and we’re not deterred for a moment by the fact that it doesn’t work. Not at all. We simply set out to make a better fist of it this time!

But what if Lent is time for un-focus rather than focus, time to get lost in order to find our way, time to relax, to let go and let God? What if the seven weeks leading to Easter come as gift rather than burden, a surprising grace we can welcome and enjoy, demanding less of us rather than more? What if Lent comes along like an accident in which our glasses a knocked off our nose, interrupting habitual ways of reading the world, spoiling proud attempts to direct and control, making us stumble and fumble in undareingly human ways, so that we must reach out to one another and to God in frailty and in need?

For it is only when we recognise our blindness, when we realise that we can’t really see, that God can open our eyes and show us the way. It is only in poverty, when we feel empty and hungry, that we can welcome the real riches on offer, for only now do we know our need of what is on offer. Ash Wednesday, if we let all the days follow, is about genuineness and humility, which is another way of saying genuineness and humanity. The rituals of the days are not to make us more religious, but to make us more human. Piety so easily becomes pride, just another way of showing off. Almsgiving, concrete generosity towards others, can be turned to self-promotion, scattering coins loudly to show how much I care, yet another attempt to impress. Posing and striving are our enemies, and they will bring us down. Being ourselves, being real, trusting our instincts, relaxing enough to stop and look and listen, gives God the chance to do something with us.

So the ashes come to stop us in our tracks, dismantling the facades erected as protection, the facades on our mortality, and part of what the ashes say is that they cannot save us. We are going to die. I am you. Its only a question of when and how, and we will know when we are getting somewhere once threat turns to relief. It was said in ancient Greece that the immortal gods envied human beings their mortality. They who would not die could not love with the same intensity as we do. Neither could they see the world charged with the same glory as we whose days are numbered. The Christian understanding is that God has broken the bonds of immortality. Our Lord comes to die with us. The burnt palms tell of his nearness, of his entry into the dust of which we are made, of his identification with everything we are capable of reducing to dust as well, and he will save us if we let him.

For further information contact Ronny on 9335 2242 or ronny.stpauls@gmail.com

Excellent practices of hospitality
The Revd Dr Elizabeth Smith | Mission Development Coordinator

ALL our parish churches would say that we aspire to be “welcoming.” The people who have successfully joined our congregations probably say that when they first arrived, they “felt welcomed”. But what triggers the feeling of being welcomed? Feelings are not produced by other people’s aspirations, but rather by those people’s actions and words. Faces, body language, words, signs and systems matter.

So a congregation that wants to grow needs to have not only high aspirations, but also excellent practices of hospitality. What are the systematic, intentional, disciplined actions and words of hospitality that will make visitors and newcomers more likely to “feel welcomed”? Here are some “do’s” and “don’ts” from my experience around the parishes over the past few years.

DO put your best people on the door. Your best people are the ones who are outgoing enough to smile at a stranger, offer their own name and ask the visitor’s name, yet are also good-enough listeners to read the newcomer’s face and body language, and to allow them space to respond to open questions without swamping them. Your best people are the ones who can put their own socialisation needs on hold, so that they are not distracted by catching up with their best friends’ news in the porch, while strangers are passing by barely noticed.

DON’T put your great door people on any other rosters that day – not bible reading, not the intercessions, not assisting with communion, not providing morning tea. They need to be completely free to concentrate on the people they have met at the door, not distracted by other duties. The smaller your congregation, the harder this is to achieve, as pretty much everyone is bound to have several jobs every Sunday. But excellent practices of hospitality will help the congregation to grow so that there will be more volunteers to carry the Sunday leadership load.

DO have a simple visitor-and-newcomer information sheet, and plenty of pens, at the door. Offer it to everyone with an unfamiliar face. Head it with something like “We would like to know you better, so please help us to be in touch.” Make sure to ask for email addresses and mobile phone numbers as well as the name and address. You could design the page so that half of it can be torn off, to give back to the newcomer so that they have basic contact information for the parish: website, Facebook page, bank details for giving, names and contact phone numbers for key parish programmes. All this says “we look forward to seeing you again.”

And DO respond promptly to the information that newcomers and visitors give you. In the following week, a visit is wonderful, a phone call is excellent, an email is good, and a repeat invitation by any of these methods is priceless.

These are just a few of the practices of hospitality that will go a long way towards producing that elusive feeling of welcome in our churches. More tips next month! ✶

St Paul’s Beaconsfield
162 Hampton Road Beaconsfield

HERETICS ANONYMOUS
Hosted by The Reverend Dr John Shepherd

Wednesday evenings at 6:00 pm
4 February: “Is doubt essential to faith?”
11 February: “The Church – does it have a future?”
If so, what is it?

These thought-provoking sessions explore the fundamental realities and challenges of faith.

ASH WEDNESDAY
18 February at 6:00pm
EUCHARIST with the IMPOSITION of ASHES

WEDNESDAYS IN LENT
6:00pm
Dr Shepherd will lead a series of studies on the differences of the St Paul’s precinct.

(A contribution of $10 per session will go to help with the restoration of the 1980’s heritage hall that forms part of the St Paul’s precinct.)

For further information contact Ronny on 9335 2242 or ronny.stpauls@gmail.com

Excellent practices of hospitality
The Revd Dr Elizabeth Smith | Mission Development Coordinator

ALL our parish churches would say that we aspire to be “welcoming.” The people who have successfully joined our congregations probably say that when they first arrived, they “felt welcomed”. But what triggers the feeling of being welcomed? Feelings are not produced by other people’s aspirations, but rather by those people’s actions and words. Faces, body language, words, signs and systems matter.

So a congregation that wants to grow needs to have not only high aspirations, but also excellent practices of hospitality. What are the systematic, intentional, disciplined actions and words of hospitality that will make visitors and newcomers more likely to “feel welcomed”? Here are some “do’s” and “don’ts” from my experience around the parishes over the past few years.

DO put your best people on the door. Your best people are the ones who are outgoing enough to smile at a stranger, offer their own name and ask the visitor’s name, yet are also good-enough listeners to read the newcomer’s face and body language, and to allow them space to respond to open questions without swamping them. Your best people are the ones who can put their own socialisation needs on hold, so that they are not distracted by catching up with their best friends’ news in the porch, while strangers are passing by barely noticed.

DON’T put your great door people on any other rosters that day – not bible reading, not the intercessions, not assisting with communion, not providing morning tea. They need to be completely free to concentrate on the people they have met at the door, not distracted by other duties. The smaller your congregation, the harder this is to achieve, as pretty much everyone is bound to have several jobs every Sunday. But excellent practices of hospitality will help the congregation to grow so that there will be more volunteers to carry the Sunday leadership load.

DO have a simple visitor-and-newcomer information sheet, and plenty of pens, at the door. Offer it to everyone with an unfamiliar face. Head it with something like “We would like to know you better, so please help us to be in touch.” Make sure to ask for email addresses and mobile phone numbers as well as the name and address. You could design the page so that half of it can be torn off, to give back to the newcomer so that they have basic contact information for the parish: website, Facebook page, bank details for giving, names and contact phone numbers for key parish programmes. All this says “we look forward to seeing you again.”

And DO respond promptly to the information that newcomers and visitors give you. In the following week, a visit is wonderful, a phone call is excellent, an email is good, and a repeat invitation by any of these methods is priceless.

These are just a few of the practices of hospitality that will go a long way towards producing that elusive feeling of welcome in our churches. More tips next month! ✶

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.

Address your enquiry to the Professional Standards Director
GPO Box W2067, Perth WA 6846
Phone: (08) 9425 7203 (Direct) or 0419 935 889
Email: psd@parish.anglican.org
WHEN Fortune magazine announced its World’s Greatest Leaders 2014, the top spot went not to some politician or captain of industry, but to the new Pope who had spent most of his life working in the slums of Buenos Aires. In one year the former Cardinal Bergoglio had breathed new life into an aging institution, reinventing its global base, and refocusing its attention on core values and new priorities.

In a new book, Lead with Humility, published by the American Management Association, Pope Francis’ twelve leadership lessons are used as chapter headings:

1. Lead with humility.
2. Smell like the sheep you look for.
3. Who am I to judge?
4. Don’t change – reinvent.
5. Make inclusion a top priority.
6. Avoid insularity.
7. Choose pragmatism over ideology.
8. Employ the optics of decision-making.
9. Run your organisation like a field hospital.
10. Live on the frontier.
11. Confront adversity head-on.
12. Put your attention to non-customers.

The author turns this list to practical effect - remove walls between yourself and your employees; get your executives to join you at the front desk or delivery truck; consider all points of view and make decisions in consultation – not as small groups; focus on enhancing people’s strengths, not fixing their weaknesses; break the habit of doing things the same old way; communicate with everyone, at every level; surround yourself with truth-tellers, no matter how painful it is to hear heartfelt criticism; shake up the status quo, and get out of your comfort zone.

Well, no pressure, Kay, but all this is demanded of you as Bishop of Gippsland!

Actually, of course, such expectations should not be overwhelming as most of this is already second nature to you thanks to the journey already travelled.

Living in the real world.

At least no one can say I don’t live in the real world!” Amen to that. School chaplains and parish priests do not live in ivory towers, but this is also true of you as bishop. You know the priority of facts over ideals in your own life and for those in your care. You do not shield yourself against the messiness and harshness of reality, just as you enter fully into delights and successes shared. Chaos is a place where you appear to flourish!

Not a loner.

‘Bishop Kay is an active companion.’ You do not imagine you have all the answers, or even that you are asking the right questions. You know your limits. You know when you need help. You naturally work collaboratively, you welcome suggestions, ideas, corrections. As you graciously receive, so you graciously give of yourself. St Bernard’s advice to young abbots, ‘Notice everything, turn a blind eye to some things, correct a little, cherish the brethren,’ already rings true in you, and can now be given wider scope.

A woman of the church.

‘Bishop Kay is playful and prayerful.’ As the first woman to be ordained priest in Australia, and later the first bishop, you know what it is to wait and to watch, to be invisible and voiceless in the Christian community. You also know what it takes to be gracious under pressure, and to be gracious when tables are turned, giving you a particular tenderness and concern for others living on the fringes or in the shadows.

A generous and faithful friend.

‘As a friend, Kay is safe, fun and available.’ Your heart and home and table are open and hospitable. You delight in feeding people, and feeding them with love. Behind the scenes, planning a menu, in the kitchen, and serving, come as naturally and effortlessly as presiding over the meal itself, attentive to the needs of every guest.

Pastor bonus.

With Bishop Kay life is never quiet or dull, she has been a wonderful leader and developer, compassionate, courageous, creative, encouraging; Smell like the sheep, says the pope, don’t be superior, don’t be foreign, live among them, know them, let them know you. The bishop is bishop because the bishop is pastor, not the other way around.

To a very good companion for the journey we say thank you for all that has been. Go with our love, confident in all that already rings true, you natural home and table are open and hospitable.

We thank Bishop Kay’s colleagues who have contributed to this article.
THE Revd Dr Gregory Seach, the recently arrived Warden of Wollaston Theological College, will be commissioned at a service in the Wollaston Chapel on Monday, 2 February, the Feast of the Presentation of the Christ in the Temple.

The Board of the College, which has responsibility for the oversight of all Theological Education, Formation and Training programs in the diocese, is delighted to have appointed as its senior officer such a fine priest-visionary, well qualified, experienced, imaginative and determined.

Dr Seach, an Australian priest, ordained in the Diocese of Melbourne, joins us from the United Kingdom where he completed his PhD ‘Wholly Attending’. Theological Thinking after Dietrich Bonhoeffer and D. H. Lawrence’ at the University of Cambridge with Professors David Ford, Regius Professor of Divinity, University of Cambridge, and Ben Quash, Professor of Christianity and the Arts, King’s College, London. Subsequently in 2008 Dr Seach was appointed Dean, Fellow and Director of Studies in Theology, at Clare College. During his time at the University of Cambridge, as well as lecturing and supervising students at undergraduate and graduate levels, he was also Joint Co-ordinator, University Vocations’ Group and Assistant Diocesan Director of Ordinands, Diocese of Ely.

As a means of introducing Dr Seach to the people of the diocese, while also asking for prayers for his ministry, the following remarks from his Personal Statement provided when applying for the position are informative and encouraging.

In his introduction he wrote: ‘Nicholas Lash recently bemoaned a systematic failure of the Christian churches to understand themselves as schools of Christian wisdom: as richly endowed projects of lifelong education.’ (Nicholas Lash, Holiness, Speech and Silence: Reflections on the Question of God). Early in the twenty-first century, I believe it is vital for the church to rediscover its role as just a such a school for Christian wisdom. Most of my working life and ordained ministry has been attempting to contribute to this ‘lifelong school of Christian wisdom.’ Central to this vision of the church is an educated clergy and lay people who can encourage others and inspire other members of the Church to ‘give an account of the hope that is within’ (c.f. 1 Peter 3: 15), while also doing that themselves.”

Toward the end of his Statement Dr Seach explained: “One excitement of the proposed position is to take part, with others, in shaping a sense of theological education for all God’s people in the Diocese of Perth — encouraging all the baptised to explore in what their vocations may lie. Making contact with parishes, bodies and groups throughout the diocese — and sending ordinands, theological students, staff of the College, examining Chaplains and others into different places once or twice a year on ‘Vocations’ Sunday’, to raise awareness of that baptismal vocation, to encourage all, therefore, to consider to what ministry God is calling them… [all this] is part of the teaching mission of the Church. This means being able — having the tools, training and confidence — to preach the gospel… Theological education for the whole people of God must give God’s people such ‘means’ — and that entails the Church rediscovering its vocation as a school for lifelong learning, and the willingness and skills to impart that.”

God has been gracious and generous in bringing The Revd Dr Gregory Seach to lead and encourage us in the part of God’s vineyard which is the Diocese of Perth. Let us greet him with all the joy, hope and love that comes with maturity of faith and eagerness for mission and ministry.

The Revd Dr Gregory Seach, the recently arrived Warden of Wollaston Theological College, will be commissioned at a service in the Wollaston Chapel on Monday, 2 February, the Feast of the Presentation of the Christ in the Temple.

The Board of the College, which has responsibility for the oversight of all Theological Education, Formation and Training programs in the diocese, is delighted to have appointed as its senior officer such a fine priest-visionary, well qualified, experienced, imaginative and determined.

Dr Seach, an Australian priest, ordained in the Diocese of Melbourne, joins us from the United Kingdom where he completed his PhD ‘Wholly Attending’. Theological Thinking after Dietrich Bonhoeffer and D. H. Lawrence’ at the University of Cambridge with Professors David Ford, Regius Professor of Divinity, University of Cambridge, and Ben Quash, Professor of Christianity and the Arts, King’s College, London. Subsequently in 2008 Dr Seach was appointed Dean, Fellow and Director of Studies in Theology, at Clare College. During his time at the University of Cambridge, as well as lecturing and supervising students at undergraduate and graduate levels, he was also Joint Co-ordinator, University Vocations’ Group and Assistant Diocesan Director of Ordinands, Diocese of Ely.

As a means of introducing Dr Seach to the people of the diocese, while also asking for prayers for his ministry, the following remarks from his Personal Statement provided when applying for the position are informative and encouraging.

In his introduction he wrote: ‘Nicholas Lash recently bemoaned a systematic failure of the Christian churches to understand themselves as schools of Christian wisdom: as richly endowed projects of lifelong education.’ (Nicholas Lash, Holiness, Speech and Silence: Reflections on the Question of God). Early in the twenty-first century, I believe it is vital for the church to rediscover its role as just a such a school for Christian wisdom. Most of my working life and ordained ministry has been attempting to contribute to this ‘lifelong school of Christian wisdom.’ Central to this vision of the church is an educated clergy and lay people who can encourage others and inspire other members of the Church to ‘give an account of the hope that is within’ (c.f. 1 Peter 3: 15), while also doing that themselves.”

Toward the end of his Statement Dr Seach explained: “One excitement of the proposed position is to take part, with others, in shaping a sense of theological education for all God’s people in the Diocese of Perth — encouraging all the baptised to explore in what their vocations may lie. Making contact with parishes, bodies and groups throughout the diocese — and sending ordinands, theological students, staff of the College, examining Chaplains and others into different places once or twice a year on ‘Vocations’ Sunday’, to raise awareness of that baptismal vocation, to encourage all, therefore, to consider to what ministry God is calling them… [all this] is part of the teaching mission of the Church. This means being able — having the tools, training and confidence — to preach the gospel… Theological education for the whole people of God must give God’s people such ‘means’ — and that entails the Church rediscovering its vocation as a school for lifelong learning, and the willingness and skills to impart that.”

God has been gracious and generous in bringing The Revd Dr Gregory Seach to lead and encourage us in the part of God’s vineyard which is the Diocese of Perth. Let us greet him with all the joy, hope and love that comes with maturity of faith and eagerness for mission and ministry.
Cursillo at the Cathedral

Y POR eso los grandes amores, De muchos colores me gustan a mi: ‘And that is why I love the great loves of many colours’. This is the chorus of the song of praise, ‘De Colores’, which has been adopted by the Cursillo Movement worldwide.

‘Cursillo’ is Spanish for ‘little course’, in this case a little course in Christianity (‘Cursillo de Cristiandad’). The worldwide movement which goes by this name originated as a technique for the training of lay people as pilgrimage leaders, in Spain in the 1940s.

The form is that of a three-day weekend, with talks by lay people or clergy, Christian worship, shared meals, and conversation, in which the participant can find space for personal spiritual growth. The ‘fourth day’ is the time back ‘in the world’, where the curssillist’s faith is to be lived out. A reunion with other curssillists and curssillistas, called an ‘ultraea’, is an important part of the ongoing Christian formation engendered in the Cursillo itself.

The movement began in the 1940s in Spain and by the 1950s had spread to the United States, first only among Spanish-speaking people, but later more generally. By the 1970s the Episcopal Church of the USA (now The Episcopal Church), the Anglican Church in Canada, and the Anglican Diocese of Canberra-Goulburn had all embraced it. From Canberra-Goulburn it began to be taken up around Australia.

The Anglican Cursillo Movement was introduced to the Diocese of Perth in September 1992, when a team of nearly forty people from the Brisbane Diocese traveled to Perth at their own expense. During the course of one month, they ran four Cursillos, two men’s and two women’s, at the Wollaston Centre for Christian Spirituality at Mount Claremont. There are now nearly 2500 people in over 120 parishes in Western Australia who have attended a Cursillo.

At 5pm on Sunday 22 February those who have attended a Cursillo (‘curssillistos’ and ‘curssillistas’) gather at St George’s Cathedral for a special service giving thanks for all that Cursillo has brought them, to pray for the work of Cursillo in the Diocese, and to enjoy an ultraea-like reunion at the reception following. This is an ideal opportunity for those seeking to know more about Cursillo to meet with those who are engaged, and to find out more about what Cursillo experiences are offered here this year in the Diocese of Perth.

Maori in Perth and at Gallipoli

IN THE Diocese of Perth there are Anglicans from every inhabited continent on earth. For some the move to the Anglican Church of Australia is easy, particularly if they have come from a province of the Communion where English is the principal language. It is harder for those who are used to worshipping in another language to feel liturgically ‘at home’ in English.

One of the good news stories of our Diocese is the growing provision of worship in languages other than English. For many years there has been worship in Dinka, Bari, and other Sudanese languages. Arabic. For just over two years there have been formal Anglican services in Maori; though for more than twenty years prior, Maori people have been holding tangihanga (funerals) and other pastoral services in their own homes.

The parish of Rockingham is home to a Maori-speaking congregation, where the Reverend Kaia Tuhura, with the blessing of the Rector, Bishop Peter Brain, and of the Archishop, ministers liturgically and pastorally.

Stuart Hartley, a co-ordinator of events relating to Maori culture, says: “We aim to provide church services with an emphasis on using the Maori language and cultural idiom – similar to those available in New Zealand – but in association with the Anglican Church in [sic] Australia. Removal to Western Australia leaves an enormous cultural void in the lives of Maori people with no family infrastructure or Marae support. The provision of a church congregation goes some way to filling this gap by providing a platform of pastoral care for the Maori population.”

This year is particularly important for all New Zealanders, seeing the centenary of the ANZACs’ arrival at Gallipoli. 2,779 New Zealanders, about a fifth of all those who had landed, perished there. Among them were men of the Maori ‘Native Contingent’.

The Native Contingent landed at Anzac Cove on 3 July 1915, where they joined the New Zealand Mounted Rifles. But there had been some Maori soldiers there from April, who had enlisted in regular units. Among them was Thomas ‘Hami’ Grace (pictured), son of Lawrence Grace and Henerieta Kahui, of Pukawa, Lake Taupo. Hami was killed in action on 8 August 1915, aged 25, and is buried in Chukuk Bair Cemetery.

At 5pm on Sunday 8 February, the Sunday closest to Waitingi Day, Hami and the other New Zealanders who fell at Gallipoli will be remembered at a Commemorative Service at St George’s Cathedral.

The Valour of the Valleys

WILLIE Williams was the son of John and Kate Williams, of Blaenau Festiniog, near Bangor, in North Wales. He lies buried in Lala Baba Cemetery on the Gallipoli peninsula. He was 19 years old. His epitaph translates ‘Blessed are the dead who die in the Lord’ (Revelation 14:13).

In this Gallipoli centenary year, it is fitting that the RSL, assisted by State and Federal Governments, is focusing our attention on those 8,709 Australians who lost their lives at Gallipoli serving in the Australia and New Zealand Army Corps (ANZAC). The principal commemorations will be on and near ANZAC Day (25 April – the anniversary of the ANZACs’ landing on the peninsula).

But the ANZACs were not the only armed force to suffer tragic loss of life in that fateful campaign. 34,072 British lives at Gallipoli serving in the Australia and New Zealand Division. Among these were the Royal Welsh Fusiliers, in which Willie Williams served, and the 4th and 5th Battalion Welsh Regiment. These saw action at Suvla, at Sari Bair, and at Scimitar Hill. By December of that year 53rd Division, with immense conditions, was reduced to 15% of its strength. On 11 December the Welsh were evacuated to Egypt.

IN THE 21st Century why would anyone write a book about original sin? The only way to answer that question is to read James Boyce’s fascinating book Born Bad.

James is a lucid and frequently amusing writer who follows the influence of this most unchristian of Christian doctrines from St Augustine to the present day. He examines the debate Augustine began, its consideration by the early church and the way in which it was understood by the leaders of the Reformation. He reviews the spread of Catholicism and Protestantism from Europe to the rest of the world and watches the doctrine’s impact on the way Europeans chose to represent themselves to indigenous peoples and the way in which they chose to govern both themselves and their indigenous conquests.

Although the Enlightenment shed doubt on many Christian teachings, Boyce illustrates how the doctrine of original sin had worked its way into the human psyche. Philosophers, politicians, economists, psychologists, lawyers all used the acceptance of the inherent badness of humankind as a basis for shaping their teaching.

Looking at more recent thinkers, Boyce brings Freud and Spock and geneticist Dawkins under his searchlight. Born Bad is a good read!

You’ll have a chance to listen to Boyce when he visits Perth during the Writers Festival in February 2015.

Reviewed by Frances Maber.
Ashes embraced, life restored
The Right Revd Allan Ewing | Bishop of Bunbury

THE rituals which mark the beginning of Lent are deeply moving. There is, for me, a profound sense of Good News as the grit of ash is traced with a gentle roughness into my forehead. This smudged sign of the Cross, an expression of faith fleetingly visible, signifies far more than marked-off attendance at an act of worship. For the few hours I wear this outward sign of faith, indistinct and unintelligible to many who see it, my very being bears witness to my inner commitment to once again turn to Christ.

The very messiness of it reflects the messiness of life; most of us do not live neatened lives without regret and promise. The Good News of Jesus Christ calls us to go to the Cross-and to resurrection, to denial, betrayal and death, and then to be raised from our own failings into restored relationship with God.

This is the Good News of darkness then light, falling then restoration; and this is the Good News that I wear on Ash Wednesday. A mark there for a season, only visible for a few hours, a mark that proclaims that in the ashes of my own failings is a sign my turning to Christ and to the Good News of life restored.
RECENTLY I mentioned to a resident that I was writing a good news story for the Messenger. As we chatted she said she was a good news candidate, and went on to tell her story.

Earlier in her life, she had had it all. Well, “all” in the secular sense. She had a good job, a house, a loving family and good health. She loved the life she was living. She was a loving mother and looked forward to being a grandmother.

Then she became unwell. I am not sure of her medical condition, but as her physical health started to deteriorate, so did her life. Slowly she lost her job as she was unable to work. With long periods in hospital, her relationship broke down, ending in divorce. The loss of her marriage meant the loss of her home. As she was still unwell, she lost guardianship of her children. In a few short years she lost all that was precious to her.

The loss and the grief brought on mental health issues which required her to be admitted to a psychiatric hospital. Her physical illness had left her incapable of walking unaided and her mental health had left her unable to find suitable accommodation. She saw herself as trapped, not being able to take control of her life. This is where life began to change for her.

After an extended stay on the psychiatric ward she was able to secure accommodation at one of St Bart’s CSRU’s (Community Supported Residential Units). With the help of St Bart’s staff she was able to live independently for the first time in years. Slowly she is getting her life back together. She shares a unit with another woman and she is able to set her own routine. She has control of her medication, knows what she needs to take and when. She also is able to discuss with her doctor any effects the medication is having on her.

She is still unable to walk unaided, but the unit she has is set out to meet her needs. The staff at the CSRU take her and other residents shopping and on outings in the St Bart’s bus. She can also travel off-site using the specialist taxis.

During the conversation she said she had been to hell and back but now she likes her life. She had lost so much, suffered so much, but had come through life’s trials stronger, knowing more of her own abilities.

There are many others with similar stories at St Bart’s, people who have been through struggles most of us would never understand. One of the old guys said that his life had gone from chocolate to boiled lollies and back to chocolate. While he had certainly had struggles in his life, he was now able to enjoy the good things in life. As an organisation St Bartholomew’s House Inc. is a very Good News Story of the Anglican Church.

To hell and back
The Revd William Thomas | St Bart’s Chaplain

Thirty years of blessing
Cameron Herbert | Principal St Mark’s Anglican Community School

Sharing between parishes in Byford and Kwinana
Lyn Wheeler

THE parishes of Kwinana and Serpentine-Jarrahdale had much fun, goodwill and shared faith assisting each other in community and fund raising activities during the latter part of 2014.

A small party of parishioners from All Saints, Kwinana including auctioneer extraordinare Pauline Hardidge, travelled to St Aidan’s in Byford in October to assist with their first parish auction. The Revd Lorna Green and Linda Naris from the Parish of Serpentine-Jarrahdale, together with a very hard working team, collected, sorted and set up a vast array of excellent wares for auction. Pauline, in her inimitable style, helped raise a goodly amount for Serpentine-Jarrahdale parish and community funds with much fun and laughter to boot.

In November, Julia Craigs, Craft Coordinator at St Aidan’s, returned the favour, bringing to All Saints’ a wealth of knowledge and a fine selection of Christmas card materials. Nineteen women (we couldn’t entice the felia!) from Kwinana parish and community, including members of the craft group, enjoyed a couple of hours making cards and gift bags for the December Christmas Fete at Kwinana.

A week or so before the craft afternoon, a party of parishioners from Serpentine-Jarrahdale had joined us at All Saints for the annual Melbourne Cup luncheon. A priest who shall be nameless wore an outrageously wonderful hat. The hat judge, St Aidan’s Revd Lorna, decided with no clergy bias that one of the awards should go to her unnamed colleague for such flamboyance!

In December, the Christmas Fete at All Saints’ was a great success and we were grateful for the wealth of donated goods, money and produce from all parishioners and community members.

Fund raising is a fact of life for most parishes. Sharing between parishes helps us all to understand how valuable shared resources are and, more importantly how faith underpins all our activities.

ST MARK’S Anglican Community School was established in 1986 on a spacious 11 hectare site in the coastal suburb of Hillarys. St Mark’s was the first of the Anglican Schools Commission schools, created to meet the demand for an affordable, quality education with a strong Christian emphasis.

St Mark’s has grown significantly since those early days, and is now home to 1,580 students from Kindergarten to Year 12.

St Mark’s has been blessed with strong leadership from the outset, with the School thriving under the guidance of Foundation Principal, Mrs Barbara Godwin, and her successor, Mr Anthony Stopher. The School continues to flourish, largely owing to the outstanding people we find in our parent group, our student body and our staff.

It is significant that the school’s new five year Strategic Plan was launched at the start of a milestone year for the school.

The current educational landscape is incredibly exciting and dynamic, so it is vital that schools plan with care and vision. The cornerstone of teaching and learning at St Mark’s has always been to provide our students with opportunities to grow in character and to develop a set of values and skills that will help guide them through life, based on sound Christian principles.

Recognising the growing maturity of St Mark’s catchment area, the three key priority areas in the school’s new Strategic Plan (2015-2019) are: (1) increasing the academic ethos of St Mark’s; (2) reducing class sizes (but increasing the number of classes) in the Primary School; and (3) increasing our emphasis on the arts, creativity and innovation.

St Mark’s has already undertaken a number of key steps to implement the plan, and we are looking forward to watching it begin to unfold during the course of our thirtieth year.

The St Mark’s Timeline
1986 – The School opens on 4 February with an initial enrolment of 240 students in Pre-Primary, Years 1, 2 and 3 and Year 8, under the guidance of Foundation Principal, Mrs Barbara Godwin.
1989 – The School’s first Library and the Administration block opens.
1990 – The School Hall opens. In 2014, the Hall is named for the School’s first employee, Bursar, Mr Ken Fairfield.
1990 – The first group of students complete Year 12.
1991 – The Old Scholars’ Association is established.
1993 – St Mark’s students achieve the School’s first General Exhibition prizes.
2002 – Primary School expansion as the Early Learning Centre opens.
2002 – Mr Anthony Stopher is commissioned as the School’s second Principal.
2009 – Middle Schooling (Year 7 to 9) commences with Year 7 students transitioning to Secondary School in purpose built facility.
2010 – The new Primary School buildings open.
2013 – Mr Cameron Herbert is commissioned as the School’s third Principal.
2013 – The refurbishment of the Barbara Godwin Performing Arts Complex and the Early Learning Centre is completed.
2013 – The new Tony Stopher Library and Information Centre is opened.
2015 – The School celebrates its 30th year.
FATHER, we offer ourselves to you as a living sacrifice through Jesus Christ our Lord. Send us out in the power of your Spirit to live and work to your praise and glory.

These now familiar words from the end of our Communion services are reminiscent of the BCP post-communion prayer, “here we offer and present to you, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice.” They reflect Romans 12:1-2 and encapsulate the only proper response we ought to make to God for his mercy showered upon us through Christ.

The notion of sacrifice is an almost foreign concept amongst us western Christians and we are privileged to be reminded that this is in fact our calling if we are to in any fashion emulate Christ. Our Reformers, in our Communion services, were very wise in separating our Lord’s unique, once and for all sacrifice of himself on the cross from our responsive sacrifice. Nothing we can ever do can either save us merit, grace or improve our standing before God. Articles of Religion 10 to 14 make the cross from our responsive sacrifice. Nothing we can do apart from the promise of sacrifice through Jesus Christ our Lord. Send us out to give himself for us.”

West Coast Eagles Brownlow medallist, Matt Priddis, when asked about the sacrifices he had made as a footballer remarked simply, “I’ve always thought of it as a life choice not a sacrifice.”

We Christians, who have been called and chosen to play in a team of infinitely more importance than any local or national team, to represent the Lord of lords and King of kings must learn from this attitude if we are going to make any difference to our world drowning under the excesses of its own self-indulgence. This is why our Lord does not call us to be Christians but disciples who daily take up our cross. Former English cricket captain and wealthy Cambridge graduate, CT Studby, famously said “If Jesus Christ be God and died for me, no sacrifice can be too great for me to make for him.”

Sacrifice is to be the way of every Christian. The words following our remembrance of Christ’s unique sacrifice for us and our receiving from him at the Table are timely reminders to go out into the world and invest ourselves in sacrificial service. In God’s economy dividends and riches are gained only when we give ourselves to imitating and glorifying Christ.

The words of Archbishop John Sentamu of York are full of challenge to us on this score. He says: “the scandal of the church is that the Christian event is no longer life changing, it has become life enhancing. We’ve become consumers of religion and not disciples of Christ.”

Smorgasbord discipleship is sadly alive and well in our western churches. We choose what we will do and with whom we will do it. This is not the way of Christ who calls us to much nobler things. Sacrifice marks him out as the Messiah, the son of God, the Lamb of God who takes away sin.

Brother Jeremy was ordained at St John’s in 1968. He continued as the “man of the people”. He was the ‘team chaplain’ to the West Coast Eagles and was involved in almost every aspect of community life in Fremantle. He was the builder and the leader, the sense of community. He had an almost encyclopaedic knowledge of people, their families and their struggles.

Jeremy was an ordained deacon in 1987 and was moved to help the thousands of the homeless and sick in the Inner City area of Perth, where he then worked for 15 years. He was also a member of the Anglican Diocese Board for Homelessness and Poverty. He was a very familiar face around St John’s as he often helped with the homeless and sick. He was very much involved in the outreach of the Diocese of Perth. He was the lonely voice of reason for the homeless and sick.

Jeremy is well known and loved by the homeless and sick and for the Diocese of Perth. He was the voice of reason for the homeless and sick that suffered from the social issues that blight society today. He was the primary contact for the homeless and sick and for the Diocese of Perth. He was the voice of reason for the homeless and sick that suffered from the social issues that blight society today.

Jeremy is well known and loved by the homeless and sick and for the Diocese of Perth. He was the voice of reason for the homeless and sick that suffered from the social issues that blight society today. He was the primary contact for the homeless and sick and for the Diocese of Perth. He was the voice of reason for the homeless and sick that suffered from the social issues that blight society today.
THE JOURNEY: WITH JESUS TO JERUSALEM AND THE CROSS
By John Pritchard - SPCK LENT BOOK 2015, $19.95

Don't we love a good TV Series, or a successful movie franchise! A talented producer can work with a script to draw out characters and issues, and provided there is an inspiring plot to start with, it can go on and on. Last year, a brilliant Australian series “A Place to Call Home” hit the screen. Just as the complex issues were beginning to unfold and characters endearing themselves to the viewers, it was axed, and abruptly concluded itself in one final but less than satisfactory episode. Marta Dusseldorp, in an interview on ABC, explained that it was produced for commercial TV, absorbed with the way they did the ratings, and it didn’t measure up to their expectations. Sadly it was concluded in a way that there can be no repeat season, like ripping up the railway tracks when a train line is closed.

John Pritchard, known for his creativity in Intercession Handbook and Living Easter Through the Year, takes a good plot, divides it up into 40 mini-episodes and keeps the reader interested and wanting more. We know how the story ends, but how good it is to finish with some threads left to follow up!

Pritchard says that in imagining what might have been and exploring the thoughts and feelings of characters, but not straying too far, is “what preachers do every week to make the gospel come alive to their listeners…I’ve just developed the style a stage further.” Most readers know the story, we know what happens and how it ends.

In The Last Week, the best-selling Lenten book for the past few years, Marcus Borg and John Dominic Crossan brought about a new understanding on the chronology of that Last Week; this is a different approach, using Luke’s chronology and a “John’s eye view.” With a wealth of meaningful discussion questions, this inspirational new book will work well for a group or for individual creative reading for Lent.

All books available from St Johns Books Highgate Court, Fremantle (08) 9335 1982.

THE JOURNEYING WITH MARK: LECTIONARY YEAR B BRINGING THE GOSPEL ALIVE FOR GROUPS AND INDIVIDUALS
by James Woodward, Paula Gooder, Mark Pryce $24.95 (acknowledging original review by Alison Dewsbury)

The “Journeying with…” series now includes Mark, Matthew, Luke and John, bringing together three remarkable scholars presenting each of the Gospels in an innovative way. The text of each follows the lectionary readings and so takes us from Advent through Easter to Ordinary Time. This should be very helpful, not only to the clergy, but also to the rest of us who simply want to read the Bible with fresh eyes and additional insight.

The book is designed for individual or group use. It is the first which has now become a series of four, exploring each Gospel in turn. In the preface the authors say “We aspire to provide a short resource for Christians with busy and distracted lives so that the Gospel narrative might be explained, illustrated and interpreted for discipleship and service.” Their comment that writing interactively increased their understanding of the relevance of the text is interesting. Those of us who have been members of study groups will empathise with this experience of collaborative learning.

Journeying with Mark offers more than the average Bible commentary. It consists of a section that explores the text in depth. This is followed by thoughts about how the events of the day must have impacted upon the participants. Sometimes these ideas are presented in the form of poetry or drama. Familiar stories are re-told in a way that gives them immediacy and current significance. A play that features Mary draws out aspects of her journey from Bethlehem to Calvary, describing her feelings of abandonment, struggle and anguish. A reflection follows that explores the meaning of the biblical text for us today. James Woodward’s reflection on Easter Day recalls when he was part of a gathering in the darkness in a convent chapel. “In a few brief seconds something remarkable happened for me. As the priest lifted the communion vessels I became aware that the darkness had given way to morning. The sun rose and light filled the chapel…we experienced what we were proclaiming. Darkness had given way to light.” A concluding section focuses on action, conversations, questions and prayer. Throughout, the structure of the text enhances and facilitates both individual meditation and group interaction.

The book is full of imaginative insights based on scholarship and historical knowledge. These help us validate the relevance, truth and challenge of well-known stories in relation to our own lives. We therefore become mentally as well as spiritually involved as we read.

The authors say that they sought to “offer a mixture of information, interpretation and reflection on life experience in the light of faith.” I believe that they have succeeded remarkably well in doing just that.

JOURNEYING WITH JESUS TO JERUSALEM AND THE CROSS

NEW BOOKS FOR LENT 2015
IN GOD’S HANDS
Desmond Tutu, Archbishop of Canterbury’s Lenten Book for 2015. $18.95

In this little gem of a book, Archbishop Desmond Tutu distils the wisdom forged through a childhood of poverty and apartheid, an adulthood lived in the glare of the world’s media, and the long and agonising struggle for truth and reconciliation in South Africa, into the childlike simplicity which Jesus tells us characterises the Kingdom of God. Archbishop Tutu has produced a meditation on the infinite love of God and the infinite value of the human individual.

THE HEART’S TIME: A POEM A DAY FOR LENT AND EASTERN RICH IN MERCY
Janet Morley SPCK, $24.95

This is a marvellous anthology, opening doors for discerning and reluctant readers of poetry alike. Poetry demands that we slow down to the heart’s time in order to discover deeper levels of meaning than at first appear. All books are available from St Johns Books, Highgate Court, Fremantle (08) 9335 1982.

Please check www.stjohnsbooks.com.au and click on the tabs for LENT and YEAR B Resources at very top of the webpage for regular updates on publications and availability.

SACRED SPACE FOR LENT 2015
This inexpensive pocket-size series has been used by thousands throughout the world for its portability, depth and opportunity to read the portion from the Lectionary for the day in collegiality with those who follow the Scriptures in the Lectionary.

Using a basic six-step prayer method, the week’s readings commence with a reflection on the themes for this week and each day concludes with reflection points, prayers, thanksgiving and ideas for action.

Whilst it is easier for most readers to obtain their own copy, the series is also produced on-line. The Irish website www.sacredspace.ie attracts more than six million visitors annually and the booklet is produced in twenty languages. Sacred Space 2015 is also available, as are the extracts for the period of Lent and Advent each year.

THE LENT FACTOR: FORTY COMPANIONS FOR THE FORTY DAYS
Graeme James $25.95

Mowbray Lent Book for 2015

Human character is best described by telling stories about people. The Lent Factor describes forty very different people, one for each day of Lent, who have a special quality about them, and uses their stories to reflect on how faith and character are connected. A theme from each brief story is illuminated by reflection on a scene, passage or word from the Bible. The appropriateness of the use of a cross to mark out the “X” factor within human beings becomes the more pertinent as the journey through Lent approaches Holy Week and Easter. The cast list includes Edith Cavell, Philip Toynbee (father of Poli), U.A. Fanthorpe, Dorothy Sayers, Charles Wesley, Rabbi Hugo Gryin, Julian of Norwich, Kathleen Ferrier, Eva Peron and many others from different backgrounds and diverse periods of history, some famous and some entirely unknown.

ARCHBISHOP MARK COLERIDGE, $9.95

Faith and Life (Brisbane Catholic Education) group study resource for 2015. This popular series this year covers the Second Lectionary readings for each of the Sundays in Lent.

IN GOD’S HANDS
Desmond Tutu, Archbishop of Canterbury’s Lenten Book for 2015. $18.95

In this little gem of a book, Archbishop Desmond Tutu distils the wisdom forged through a childhood of poverty and apartheid, an adulthood lived in the glare of the world’s media, and the long and agonising struggle for truth and reconciliation in South Africa, into the childlike simplicity which Jesus tells us characterises the Kingdom of God. Archbishop Tutu has produced a meditation on the infinite love of God and the infinite value of the human individual.

THE HEART’S TIME: A POEM A DAY FOR LENT AND EASTERN RICH IN MERCY
Janet Morley SPCK, $24.95

This is a marvellous anthology, opening doors for discerning and reluctant readers of poetry alike. Poetry demands that we slow down to the heart’s time in order to discover deeper levels of meaning than at first appear. All books are available from St Johns Books, Highgate Court, Fremantle (08) 9335 1982.

Please check www.stjohnsbooks.com.au and click on the tabs for LENT and YEAR B Resources at very top of the webpage for regular updates on publications and availability.
MAY God bless you with his love, joy and peace this 2015! I pray that January was a time of blessing and living life at a slower pace after the build-up to Christmas and the end of the year.

Many Northwest clergy and their families take January off, away from the heat, as do many parish families. Port Hedland Senior Minister, Philip Knight completed long service leave. He and Elke with Bella and Lily finished an almost around-Australia trip, leaving Mittagong and heading to Mildura, then through Cooper Pedy where they hoped to see BCA workers Revd Geoff and Tracy Piggott, who were on leave. They went on to Alice Springs, Darwin, then Kununurra to visit BCA minister Gary and Nikki Alexander, Thomas and Tobias. They got home in mid-January, the same day as the assistant minister, Eion and Claire Simmons with their family, arrived back via Paraburdoo. The Simmons had called to see David Morgan, our minister there on his own for a time as Paraburdoo. The Simmons had called to see David Morgan, our minister there on his own for a time as Paraburdoo.

This month, recently ordained former Diocesan Registrar Wayne Sutton and his wife Gladys are going to Paraburdoo to enable David to visit Sydney to be with Priya for three weeks.

The diocese has farewelled The Revd Tim Mildenhall and Kathy, Anna, Christopher, Jonathan, and Isabel from Broome Parish to Sydney, The Revd Philip Knife and Kathy from Shark Bay Parish, and former Dean of Geraldton, The Revd Jeremy Rice and Virginia. Thankfully, Philip and Kathy are retiring to Dongara, just south of Geraldton, and Jeremy and Virginia stay in Geraldton as Jeremy continues in a voluntary position as Chaplain at the Regional Hospital and in a new chaplaincy with Baptist Care.

Holy Cross Cathedral in Geraldton welcomed a new Dean, The Very Revd Peter Grice, with his wife Victoria and their family. Port Hedland Senior Minister, Philip Knight completed long service leave. He and Elke with Bella and Lily finished an almost around-Australia trip, leaving Mittagong and heading to Mildura, then through Cooper Pedy where they hoped to see BCA workers Revd Geoff and Tracy Piggott, who were on leave. They went on to Alice Springs, Darwin, then Kununurra to visit BCA minister Gary and Nikki Alexander, Thomas and Tobias. They got home in mid-January, the same day as the assistant minister, Eion and Claire Simmons with their family, arrived back via Paraburdoo. The Simmons had called to see David Morgan, our minister there on his own for a time as Paraburdoo. The Simmons had called to see David Morgan, our minister there on his own for a time as Paraburdoo.

We have caring and understanding professionals available every day to help in your time of need.

AT CHRISTIAN FUNERALS
We are dedicated to providing the Christian community in Perth with the highest quality of service with practical and affordable solutions.

Pre-paid and pre-arranged funerals always available.

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

Jane: So, I take it you’ve never been to church?
Stephen: Once upon a time.
Jane: Tempted to convert?
Stephen: I have a slight problem with the celestial dictatorship premise.

Despite its heady, self-realising scientific realism, _The Theory of Everything_ is not prepared to surrender life to the emptiness atheism suggests. Instead of a moral black hole at the centre of its story, the film suggests that love links people together in a way that more atoms can’t.

Jane and Stephen may no longer be married, but that doesn’t mean can’t express wonder together as they look on their children: “Look what we made.” But what sort of love is this?

Why shouldn’t Jane leave Stephen when her husband’s condition is a black hole sucking away his ability to interact. Eventually their marriage collapses. But by the end of the film Jane and Stephen will still be able to teach us there is a greater force than gravity binding them together.

Stephen Hawking’s personal story is immensely inspiring and Redmayne’s performance pitch perfect. However, like Charles Darwin, Stephen Hawking has become synonymous with a certain way of viewing the world. His devotion to only what can be examined by the scientific method has led him to conclude:

> “It is my view that the simplest explanation is there is no God. No one created the universe and no one directs our fate.” – and _The Theory of Everything_ is not afraid of combining this atheistic viewpoint with its sympathetic hero:

---

Jane: So, I take it you’ve never been to church?
Stephen: Once upon a time.
Jane: Tempted to convert?
Stephen: I have a slight problem with the celestial dictatorship premise.

Despite its heady, self-realising scientific realism, _The Theory of Everything_ is not prepared to surrender life to the emptiness atheism suggests. Instead of a moral black hole at the centre of its story, the film suggests that love links people together in a way that more atoms can’t.

Jane and Stephen may no longer be married, but that doesn’t mean can’t express wonder together as they look on their children: “Look what we made.” But what sort of love is this?

Why shouldn’t Jane leave Stephen when her husband’s condition is a black hole sucking away his ability to interact. Eventually their marriage collapses. But by the end of the film Jane and Stephen will still be able to teach us there is a greater force than gravity binding them together.

Stephen Hawking’s personal story is immensely inspiring and Redmayne’s performance pitch perfect. However, like Charles Darwin, Stephen Hawking has become synonymous with a certain way of viewing the world. His devotion to only what can be examined by the scientific method has led him to conclude:

> “It is my view that the simplest explanation is there is no God. No one created the universe and no one directs our fate.” – and _The Theory of Everything_ is not afraid of combining this atheistic viewpoint with its sympathetic hero:

---

Jane: So, I take it you’ve never been to church?
Stephen: Once upon a time.
Jane: Tempted to convert?
Stephen: I have a slight problem with the celestial dictatorship premise.

Despite its heady, self-realising scientific realism, _The Theory of Everything_ is not prepared to surrender life to the emptiness atheism suggests. Instead of a moral black hole at the centre of its story, the film suggests that love links people together in a way that more atoms can’t.

Jane and Stephen may no longer be married, but that doesn’t mean can’t express wonder together as they look on their children: “Look what we made.” But what sort of love is this?

Why shouldn’t Jane leave Stephen when her husband’s condition is a black hole sucking away his ability to interact. Eventually their marriage collapses. But by the end of the film Jane and Stephen will still be able to teach us there is a greater force than gravity binding them together.

Stephen Hawking’s personal story is immensely inspiring and Redmayne’s performance pitch perfect. However, like Charles Darwin, Stephen Hawking has become synonymous with a certain way of viewing the world. His devotion to only what can be examined by the scientific method has led him to conclude:

> “It is my view that the simplest explanation is there is no God. No one created the universe and no one directs our fate.” – and _The Theory of Everything_ is not afraid of combining this atheistic viewpoint with its sympathetic hero:
Theatre
Anthony Howes

“To Love another person is to see the face of God.” This is the statement that effectively brings Les Misérables to its close. Alain Boublil and Claude-Michel Schönberg’s music theatre interpretation of Victor Hugo’s masterpiece is currently playing at the Crown Theatre in a new and vital production. I suggest that, as we look to Ash Wednesday, there could not be a better piece of theatre on which to ponder where this Lent may lead our thinking. I quote the words of international theatre critic Benedict Nightingale: “Yes, you will marvel at the size, the scope, the throbbing determination, gentle humanity and spiritual strength transmitted by (the character) Valjean, you should also see into it that it flows through it. (5)

The production, which stars Simon Gleeson as Valjean, is a disconcerting jolt. It is a beautiful, brutal, comic and musical story of ‘ordinary folk’ or ‘the way out’ (my terminology). There is a wonderful ‘seamlessness’ in every aspect. Alain Boublil and Claude-Michel Schönberg’s music theatre interpretation of Victor Hugo’s masterpiece is currently playing at the Crown Theatre in a new and vital production. I suggest that, as we look to Ash Wednesday, there could not be a better piece of theatre on which to ponder where this Lent may lead our thinking. I quote the words of international theatre critic Benedict Nightingale: “Yes, you will marvel at the size, the scope, the throbbing determination, gentle humanity and spiritual strength transmitted by (the character) Valjean, you should also see into it that it flows through it. (5)

The production, which stars Simon Gleeson as Valjean, is a disconcerting jolt. It is a beautiful, brutal, comic and musical story of ‘ordinary folk’ or ‘the way out’ (my terminology). There is a wonderful ‘seamlessness’ in every aspect. Alain Boublil and Claude-Michel Schönberg’s music theatre interpretation of Victor Hugo’s masterpiece is currently playing at the Crown Theatre in a new and vital production. I suggest that, as we look to Ash Wednesday, there could not be a better piece of theatre on which to ponder where this Lent may lead our thinking. I quote the words of international theatre critic Benedict Nightingale: “Yes, you will marvel at the size, the scope, the throbbing determination, gentle humanity and spiritual strength transmitted by (the character) Valjean, you should also see into it that it flows through it. (5)

The production, which stars Simon Gleeson as Valjean, is a disconcerting jolt. It is a beautiful, brutal, comic and musical story of ‘ordinary folk’ or ‘the way out’ (my terminology). There is a wonderful ‘seamlessness’ in every aspect. Alain Boublil and Claude-Michel Schönberg’s music theatre interpretation of Victor Hugo’s masterpiece is currently playing at the Crown Theatre in a new and vital production. I suggest that, as we look to Ash Wednesday, there could not be a better piece of theatre on which to ponder where this Lent may lead our thinking. I quote the words of international theatre critic Benedict Nightingale: “Yes, you will marvel at the size, the scope, the throbbing determination, gentle humanity and spiritual strength transmitted by (the character) Valjean, you should also see into it that it flows through it. (5)

The production, which stars Simon Gleeson as Valjean, is a disconcerting jolt. It is a beautiful, brutal, comic and musical story of ‘ordinary folk’ or ‘the way out’ (my terminology). There is a wonderful ‘seamlessness’ in every aspect. Alain Boublil and Claude-Michel Schönberg’s music theatre interpretation of Victor Hugo’s masterpiece is currently playing at the Crown Theatre in a new and vital production. I suggest that, as we look to Ash Wednesday, there could not be a better piece of theatre on which to ponder where this Lent may lead our thinking. I quote the words of international theatre critic Benedict Nightingale: “Yes, you will marvel at the size, the scope, the throbbing determination, gentle humanity and spiritual strength transmitted by (the character) Valjean, you should also see into it that it flows through it. (5)

The production, which stars Simon Gleeson as Valjean, is a disconcerting jolt. It is a beautiful, brutal, comic and musical story of ‘ordinary folk’ or ‘the way out’ (my terminology). There is a wonderful ‘seamlessness’ in every aspect. Alain Boublil and Claude-Michel Schönberg’s music theatre interpretation of Victor Hugo’s masterpiece is currently playing at the Crown Theatre in a new and vital production. I suggest that, as we look to Ash Wednesday, there could not be a better piece of theatre on which to ponder where this Lent may lead our thinking. I quote the words of international theatre critic Benedict Nightingale: “Yes, you will marvel at the size, the scope, the throbbing determination, gentle humanity and spiritual strength transmitted by (the character) Valjean, you should also see into it that it flows through it. (5)

The production, which stars Simon Gleeson as Valjean, is a disconcerting jolt. It is a beautiful, brutal, comic and musical story of ‘ordinary folk’ or ‘the way out’ (my terminology). There is a wonderful ‘seamlessness’ in every aspect. Alain Boublil and Claude-Michel Schönberg’s music theatre interpretation of Victor Hugo’s masterpiece is currently playing at the Crown Theatre in a new and vital production. I suggest that, as we look to Ash Wednesday, there could not be a better piece of theatre on which to ponder where this Lent may lead our thinking. I quote the words of international theatre critic Benedict Nightingale: “Yes, you will marvel at the size, the scope, the throbbing determination, gentle humanity and spiritual strength transmitted by (the character) Valjean, you should also see into it that it flows through it. (5)

The production, which stars Simon Gleeson as Valjean, is a disconcerting jolt. It is a beautiful, brutal, comic and musical story of ‘ordinary folk’ or ‘the way out’ (my terminology). There is a wonderful ‘seamlessness’ in every aspect. Alain Boublil and Claude-Michel Schönberg’s music theatre interpretation of Victor Hugo’s masterpiece is currently playing at the Crown Theatre in a new and vital production. I suggest that, as we look to Ash Wednesday, there could not be a better piece of theatre on which to ponder where this Lent may lead our thinking. I quote the words of international theatre critic Benedict Nightingale: “Yes, you will marvel at the size, the scope, the throbbing determination, gentle humanity and spiritual strength transmitted by (the character) Valjean, you should also see into it that it flows through it. (5)
**ALBANY**
St John’s, York Street
Sundays 8.00am Eucharist (with hymns)

**BUSSELTEN**
St Mary’s Anglican Church
Cnr of Queen St & Pelie Tea Busseltten
Fri. 9.30 am Sat: 16.17 -7 pm
Sun: 7.30am, 8am, 9.30am & 5pm
0897543775

**CANNINGTON**
St Michael and All Angels’ Church
46 George Way, Cannington
Sunday Eucharist 9.00am and 9.30am
Midweek Eucharist Weds 10.00am and Thurs 8.00am
Sacrament of Reconciliation and Spiritual Direction by appointment.
Parish Priest: The Rev’d Evan Pedrick
mob 0433 174 112
www.canningtonanglicans.org.au

**MANDURAH**
Christ Church, Sholl Street
Sunday 7. 8, 15, 10 am
(The bells are rung 9.25 - 9.55 am)

**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

**PALMYRA**
St Peter’s in Harlem Street
Eucharist Saturdays 5.15 am
Wednesday 10.00am
Ash Wednesday 10.00am
Office 9335 2213
www.anglicanparishoffremantle.com

**JOHN SEPTIMUS ROE ANGLICAN COMMUNITY SCHOOL**
St Paul’s Chapel Choir
Director: Jami Osman
Organist: Jonathan Bradley

**CHORAL EVENSONG**
TUESDAYS at 5.00 pm during school term
St Paul’s Chapel
John Septimus Roe Anglican Community School
Corner Miranda and Boyare Avenues, Miranda
(Parking is available on the School grounds)

**DIOCESE OF PERTH – PARISH VISITS 2015**
Holy Trinity Abbey Church, New Norcia
9.00 am Sunday 15 February
St Nicholas’ Anglican Church, Floreat
9.30 am Sunday 22 March
Church of Resurrection, Swanbourne/ Mt Claremont
5.00 pm Sunday 26 April
St Patrick’s Basilica, Fremantle
11.00 am Sunday 24 May
St Nicolas Anglican Church, Carine/Duncraig
9.30 am Sunday 28 June
St George’s Cathedral, Perth, (Evensong)
5.00 pm Sunday 23 August
St Boniface Cathedral, Bunbury
9.45 am Sunday 25 October
Grace Church, Joondalup
9.00 am Sunday 22 November
OTHER
9 Lessons & Carols
6.00 pm Sunday 29 November 2015
St Paul’s Chapel, Miranda
For information regarding the Chapel Choir please refer to the School website
www.jsracs.wa.edu.au

**NEW NORCIA MONASTERY GUESTHOUSE**
Experience the peace, quiet and prayer of the Benedictine monastic community of New Norcia. 132km north of Perth.
Two rooms with en-suites and single rooms.
Join the monks for daily prayer. Directed retreats by arrangement. Recommended donation of $80 per person per day full board.
Inquiries: Bernadette at
guesthouse@newnorcia.wa.edu.au
T: 9854 8002 www.newnorcia.com

**DUNSBOROUGH**
Fully furnished house, close to shops and beach.
Sleeps 6-8. $100 per night.
Sorry no pets.
T: 0419 654 258

**NEW NORCIA**
Mirrabooka
38 St George’s Terrace, Perth
Address: T: 9325 7528 (24hrs)
Name: www.jsracs.wa.edu.au
Phone: 9335 1982 during shop hours
Fax: 9335 1982
Email: www.newnorcia.com.au

**Where To Worship**
ST GEORGE’S CATHEDRAL
38 St George’s Terrace, Perth
Daily: 7.30am Morning Prayer and 8am Eucharist.
For details of all other daily Eucharists and Evening Prayer, see our website: www.perthcathedral.org | 9325 5766

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

**SPECIAL SERVICES IN FEBRUARY 2015**
SUNDAY 1 FEBRUARY (CANDLESMAS EVE)
5pm: Blessing of Candles and Choral Evensong.

**WEDNESDAY 4 FEBRUARY**
7pm: Installation of the Reverend Canon Richard Pengelley as Dean. Reception.

**SUNDAY 8 FEBRUARY**
2pm: Families Connect. 5pm: Waitangi Day
10am: Choral Eucharist and Sunday School
5pm: Evensong commemorating the Maori and Pakeha ANZACS of Gallipoli. Reception.

**SUNDAY 15 FEBRUARY**
5pm: Valedictory Evensong for Bishop Kay Goldsworthy. Reception.

**WEDNESDAY 18 FEBRUARY (ASH WEDNESDAY)**
8am: Eucharist with Impostion of Ashes
10.30am: Eucharist with Impostion of Ashes.
6pm: Choral Eucharist with Impostion of Ashes.

**SUNDAY 22 FEBRUARY**
5pm: Evensong celebrating the Cursillo Movement. Reception.
SUNDAY 1 MARCH
5pm: Evensong of St David, commemorating the Welsh fallen of Gallipoli. Reception.

**Advertising**
**ALCOHOLISM**
**KINLAR VESTMENTS**
Quality handmade and decorated vestments, albs, chasubles, stoles, altar cloths, banners.
Contact: Vicki Smith Veness
T: 9402 1318 M: 0409 114 093
21 Favenc Way, Padbury 6025.
By appointment only.
www.kinlarnvestments.com.au

**RICH HARVEST CHRISTIAN SHOP**
Bibles, CDs, cards, apparel, gifts statues, religious vestments
39 Huile Ct Myaree. 9229 9889
After 10am Mon - Sat

**NEW NORCIA MONASTERY GUESTHOUSE**
Experience the peace, quiet and prayer of the Benedictine monastic community of New Norcia. 132km north of Perth.
Two rooms with en-suites and single rooms.
Join the monks for daily prayer. Directed retreats by arrangement. Recommended donation of $80 per person per day full board.
Inquiries: Bernadette at
guesthouse@newnorcia.wa.edu.au
T: 9854 8002 www.newnorcia.com

**DUNSBOROUGH**
Fully furnished house, close to shops and beach.
Sleeps 6-8. $100 per night.
Sorry no pets.
T: 0419 654 258

**NEW NORCIA MONASTERY GUESTHOUSE**
Experience the peace, quiet and prayer of the Benedictine monastic community of New Norcia. 132km north of Perth.
Two rooms with en-suites and single rooms.
Join the monks for daily prayer. Directed retreats by arrangement. Recommended donation of $80 per person per day full board.
Inquiries: Bernadette at
guesthouse@newnorcia.wa.edu.au
T: 9854 8002 www.newnorcia.com

**DUNSBOROUGH**
Fully furnished house, close to shops and beach.
Sleeps 6-8. $100 per night.
Sorry no pets.
T: 0419 654 258

**Greetings From Perth**
**ST JOHNS BOOKS FREMANTLE**
**ALL AT HOME HANDYMAN**
Ph: Ray For All Your Home Building Maintenance, Repairs & Renovations
No Job Too Small
0405 354 954 / 0405 841 498

**GRANNY FLAT**
Reaching retirement
Looking to downsize without losing your lifestyle or income?
We can build your new custom designed Granny flat.
Ph Ray or Brendan on 0405354954 or 08 92039751

**Gourmet Dining**
as Rod Evans Community Centre
Rod Evans Community Centre is offering
Senior Fitness Classes, Nordic Walking and Tiny Tot Playgroup.
Three Course Lunch for $12.00
Service starts 12.00pm sharp
Bookings are essential.
Phone: 9325 1507
160 Hay Street
EAST PERTH WA 6005
email: redevanscentre@bigpond.com

**SUBSCRIBE TO THE ANGLICAN MESSENGER**
GET THE MESSENGER 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
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.