



Emmanuel Centre
A SELF HELP CENTRE
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EMMANUEL NEWS – MARCH 2016

COMING EVENTS AS WE GO TO PRESS

(Check before coming, could be changed. Look inside for more info.)

SUNDAY	MONDAY	TUESDAY	WE D	THU	FRI	SAT
6 Mar 9.30am: Mass at St Francis Xavier Church (Interpreter & PowerPoint) followed by morning tea	7 Mar LABOUR DAY PUBLIC HOLIDAY NO PROGRAMME	8 Mar 9.30-10.30am: Painting (Geoff) 11am-12.30pm: Scrapbooking (Sharon) 1-2pm: Bible Study	9 Mar	10 Mar	11 Mar	12 Mar
13 Mar 9.30am: Mass at St Francis Xavier Church (Interpreter & PowerPoint)	14 Mar 9.45-10.45am: Music with Jandy 11am-12.30pm: Cooking (Lesley)	15 Mar 9.30-10.30am: Painting (Geoff) 11am-12.30pm: St Patrick's Day activity (Lesley) 1-2pm: Bible Study; Singing (Mary)	16 Mar	17 Mar	18 Mar	19 Mar
20 Mar PALM SUNDAY 9.30am: Mass at St Francis Xavier Church (Interpreter & PowerPoint) 10.30am-12pm: Auslan Café	21 Mar 9.45-10.45am: Activities with Ann 11am-12.30pm: Cooking (Lesley)	22 Mar 9.30-10.30am: Painting (Geoff) 11am-12.30pm: Easter basket & cards (Lesley) 1-2pm: Bible Study 7pm: Chrism Mass-St Mary's Cathedral	23 Mar	24 Mar HOLY THURSDAY 7pm: Mass & Washing of Feet-St. Mary's Cathedral	25 Mar GOOD FRIDAY 3pm: Mass-St. Mary's Cathedral	26 Mar
27 Mar EASTER SUNDAY 9.30am: Mass at St Francis Xavier Church (Interpreter & PowerPoint)	28 Mar EASTER MONDAY PUBLIC HOLIDAY NO PROGRAMME	29 Mar 9.30-10.30am: Painting (Geoff) 11am-12.30pm: Singing (Chris) 1-2pm: Bible Study	30 Mar	31 Mar	1 Apr	2 Apr 9.30-11.30 CMHN Meeting
3 Apr 9.30am: Mass at St Francis Xavier Church (Interpreter & PowerPoint) followed by morning tea	4 Apr 9.45-10.45am: Autumn Activities 11am-12.30pm: Cooking (Lesley)	5 Apr 9.30-10.30am: Painting (Geoff) 11am-12.30pm: Craft (Lesley) 1-2pm: Bible Study	6 Apr	7 Apr	8 Apr	9 Apr
NO PROGRAMMES DURING THE 2 WEEK TERM HOLIDAY & ANZAC DAY PUBLIC HOLIDAY. ACTIVITIES WILL START AGAIN ON TUESDAY 26 APRIL 2016.						

Newsletter

If you would like to receive Emmanuel Centre's Newsletter; give us your name and address and tell us how you want it in:

* Braille, *Mail/Email, *Large Print, * Audio CD* Or other format. Please let us know. Email: emmanuelcentre@westnet.com.au

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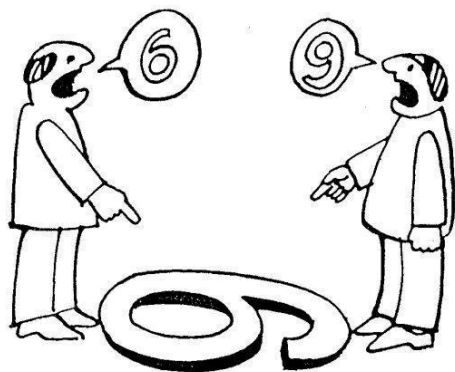
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If you are always in a state of hurry, anxiety, stress, panic, busyness, then what energy are you teaching others to adopt? If you won't learn to bring mindfulness and peace to the day for yourself, do it for those around you who may be harmed by unchecked emotional contagion.

Brendon Burchard

CONFLICT IS GOOD



If I say to you that “conflict is good”, you might come back at me and say, “really?” “You must be joking.” “You are pulling my leg!” “Are you on LSD?” It just doesn’t sound right.”

Conflict is normal in human relationships, and conflict can spur us on to change. People talk about “conflict transformation.” “Conflict transformation” understands that conflict is normal and is what happens within human relationships.

Conflict is part of our everyday life. When everything is going smoothly we don’t have any problems with people around us.

But when conflict comes up we might feel threatened, anxious and angry. The same person that we enjoyed working with yesterday now seems like an enemy. Why is that?

Maybe it’s the way that we in the past have dealt with conflict. For many of us “conflict” meant trouble. When we were growing up, for example, when we had an argument with an adult the adult usually seemed to win and we usually lost. We know what it feels like to lose and as we got older, maybe we didn’t even think about it but we took on an attitude of “I must win when it comes to conflict.” Win-lose situations are never really helpful.

How we deal with conflict is really important to any of our relationships. We can do something other than “win-lose” we can have a situation of “win-win.” When we deal with conflict with the goal to “win-win” then we will work at a solution where everybody gets what they need.

If any of you reading this have ever worked with other people you know that the more ideas we can get from everyone the better things will be. If one person had all the knowledge, then we wouldn’t need to work together. Conflict can mean that we have different ideas about something. You know when we have different outlooks about any issue we are better able to find out what the problem might be and how to come up with something that will solve the problem. Sometimes it is good to see different viewpoints.

So how do we make conflict a positive? I think the first thing to do is to listen to each other. Our goal here isn’t necessarily to “win” or to change other people’s minds. What we want to do is to have better understanding of what the situation is and to make the best decisions we can.

Dialogue. Dialogue means “two people speaking.” One problem, of course, is 2 people speaking at once gets us nowhere. If one person is speaking, and the other person is listening then we can really understand what is happening. The idea is not just to listen. We have to give the speaker some feedback so that the speaker knows that we do understand what they are saying. We try to get into the other person’s shoes, for example. We try to get in touch with what the other person might be feeling. We try to find out what the other person needs. We try to experience their reality.

I will have my chance to speak and I want to share with the other person what has been happening with me and what it is that I need without any blame. I want the other person to get into my shoes. And when we have both understood each other then we can move on to solve the problems.

We want to solve the problems together so going through the steps needed to find a solution can be done in an atmosphere of respect for each other, consideration for each other and a willingness to listen.

Conflict is a natural way of communicating. It highlights our different viewpoints. It helps us to talk with each other (dialogue) and it helps us to problem solve together. There are very few situations in which there can’t be “win-win” outcome. Those situations can’t be dealt with here.

I don’t like conflict. I do know, though, that conflict can help to come up with some very positive changes in my life. I can disagree with another person. However, disagreements should not get in the way of our relationship. Conflict transformation is not just covering the conflict over with lots of talk. Conflict transformation means that we dialogue with each other about how we feel and what we need; it’s about working together so that everyone’s needs are met and nobody’s feelings are hurt.

Barbara

This (Inaudible) Life

(From an article in *The Australian* 19th Dec 2015 by Patty Shaw)

I've come to the Sydney Opera House to see a special children's matinee of *The Nutcracker* ballet with my daughter and my two grandsons. The younger one, three year old Eli, sits cross-legged on the carpet in the front row. Beside him is his older brother; both of them wait expectantly.

Families mill around them, shepherding their youngsters to their seats. There is chatter, shuffling, and rustling. "Sshhh! Sshhh!" calls the narrator to quieten the crowd for the performance to start.

As Tchaikovsky's music swells from the orchestra, the story begins, the Christmas tree lights up and the curtain parts before a dancer gracefully steps out. The stage then fills with movement, colour and light.

Eli is enchanted. He turns his head to watch the dancers as they glide, leap and spin. He listens to the words of the story, to the sound of the music. From my chair behind, I watched Eli and marvel that he can now be touched by the magic of theatre.

Eli is deaf. Sometime during his first year, he stopped being able to hear. Over the following six months it became apparent he was not responding to language, nor was his speech developing. The specialists' advice was consistent: he was now profoundly deaf and the best option would be Cochlear implants.

It is 12 months since this major surgery was undertaken. Eli is learning how to hear--and we are learning how to help him. Speech therapist teaches him to listen, to hear the differences between sounds, to form words with his lips and tongue, and to speak. Regular technical fine tuning ensures the devices work at optimum capability. His progress has been miraculous and extremely gratifying.

When the ballet finishes, the narrator invites the children to talk to the musicians and get up-close to the instruments. The flautist sits on the edge of the stage and Eli immediately climbs up to sit beside her. She shows him her flute, then brings it to her lips and plays a few notes. Eli watches intently, holding his lips just the same way and experimentally blowing softly.

The performance over, we walk outside into the summer sunshine. The excited chatter of the children and their parents surrounds us, against the background noises of the city at midday, the churn of the ferries, the rumble of a train and the roar of the Cahill Expressway.

Strolling along Circular Quay towards the ferry, I notice the Aboriginal buskers and the low rhythmical drone of their didgeridoo throbbing through the crowd.

Eli pauses, tilts his head inquiringly, and asks: "What that noise, Nana?" It is such a wonderful question.



Cunningham guides with warmth and wit

(Edited from: *The West Australian* 16th Feb 2016 by Nina Levy)

Claire Cunningham is a Scottish disabled choreographer/performer who is renowned for her different movements using her own body and the crutches that she has used since the age of 14. As part of Perth International Arts Festival (PIAF) 2016, she brought to Perth her performance titled "Guide Gods."

It is an intimate theatre experience; the audience entered through "the archway of crutches" and then seated in a circle around a small stage. Almost as though we're sitting down for a chat over a cup of tea, she takes us through her research into the attitude of various religions to disability. It sounds heavy but her tone is conversational with black humour.

All words are captioned. While the captions exist for the benefit of those who either cannot hear or see the detail, the effect for other audience members is also highly sensory and often adds extra comedy to the moment.

Cunningham's own performance is multi-layered, too: spoken, danced and sung, accompanied on harmonium and violin by composer Derek Nisbet. Her crutches become her dance partners and she slides, swings, and balances around and on the upturned teacups that dot the floor. She also sings while navigating her way across the floor. When the distance between cups is too far she casts a rueful look at the audience and changes her path.

Occasionally a cup falls and she immediately rights it with her toes, never missing a note. And oh those notes! Beautifully accompanied by Nisbet, she sings several hymns, the highlight being *Down to the River to Pray*. Her voice is glorious... a soaring, liquid sound.

Ultimately "Guide Gods" is thought provoking, opening up discussion about disability and the nature of religion. There is something there for every human, able-bodied or disabled, religious or not. I walked away, my heart light.



Captions For Deaf and Hard-of-Hearing Viewers

One day in 1972, Julia Child taught viewers how to cook a special chicken recipe in the TV program "The French Chef" from Boston (USA). The importance of that day is not in the details of the recipe but on human communication. It was the first time TV viewers who are deaf and hard-of-hearing could enjoy the audio portion of a national television program through the use of captions.

Since then, captions have opened the world of television to people who are deaf and hard-of-hearing. At first, only special broadcasts were accessible to the deaf and hard-of-hearing through captioning. Now, thousands of hours of entertainment, news, and sports programming are captioned each week in many countries.

Captions are no longer a novelty, they have become a necessity. It not only helps deaf and hard-of-hearing viewers, but also those who don't speak English or are just learning the language.



TV program 'The French Chef' with caption in 1972. (Image from itworld.com)

What are captions?

Captions are words displayed on a screen that describe the sound portion of a program. They can also provide information about who is speaking or about sound effects that may be important to understanding the story.

Captions are created from the transcript of a program. A captioner separates the dialogue into captions and makes sure the words appear in sync with the audio they describe. A computer software is then used to combine the caption with the audio and video of the program. In addition to television, captions are also being put on videos and DVDs using a similar process.

Real-time captioning

Real-time captions are created as an event takes place. A captioner listens to the program and types in the dialogue and a computer translates the text into captions almost instantaneously. The slight delay is because the captioner needs time to hear the word and also on the computer processing time. Real-time captioning can be used for programs that have no script, such as live events and news programs.

Although most real-time captioning is more than 98 percent accurate, the audience will see occasional errors. The captioner may mishear a word, hear an unfamiliar word, or have an error in the computer software. Also, real-time captions are often produced at a different location from the programming and are transmitted by phone lines.

Captioning in Australia

In 2012, there is a requirement that all free-to-air TV programs broadcast between 6am and midnight must be captioned by 2015. In 2013, *Deaf Australia* wrote to the The Department of Broadband, Communications and the Digital Economy requesting 100% captioning on multichannels within three years. However, a big portion of catch-up TV is still not captioned. *ABC iView* and *SBS On Demand* are the only catch-up TV services that have captioning.

Ai-Media is the organisation that provides captioning for Nine Network Australia and they achieved a new record of 99.6% quality score in 2015. This demonstrates the continuous improvement in the area of television captioning.

On the other hand, there have been many problems with cinema captioning since its start in 2010, many to do with the need to educate cinema staff, but also many issues with the technology used. Currently some cinemas offer closed captioning (captions displayed on a separate small device which deaf or hard-of-hearing customers can borrow from the cinema--see example on the left).



A closed captioning device. (Image from hoyts.com.au)

These cinemas use closed captioning because open captions (captions displayed directly on the cinema screen) can be distracting for most viewers who do not need captions. However it is Deaf Australia's view that open captions is the preferred method of cinema captioning so that viewers who are deaf or hard-of-hearing can follow the dialogue and the action of a movie at the same time.

Captioning on Video on Demand services such as iTunes, Telstra Bigpond etc is also limited still. Deaf Australia is investigating strategies for improvements.

Article Source: NIDCD (The National Institute on Deafness and Other Communication Disorders) and

Welcome Auslan Cafe 3rd Sundays of the month at Emmanuel Centre

25 Windsor St, Perth. Palm Sunday 20th March and 17th April
, 10:30am - 12:00noon.

This is a free event. Open to anyone, everyone.

Lunch provided. Bring your friends. Learning Auslan is fun!!

Please RSVP if you want to stay for a light lunch with us after the Auslan lessons.

Any questions, welcome to ask Barbara Harris on

emmanuelcentre@westnet.com.au or PM (private message) www.facebook.com/auslan.live



GETTING READY FOR EASTER 2016

Beginning of Holy Week

20th MARCH – PASSION (PALM) SUNDAY AT ST FRANCIS XAVIER CHURCH

Cnr West Parade and Windsor Street Perth
(next to Emmanuel Centre)

9.30 am – Mass with Blessing and
distribution of Palms.



PowerPoint, Auslan Interpreter and Audio Induction Loop

22nd MARCH – TUESDAY CHRISM MASS AT ST MARY'S CATHEDRAL

Victoria Square Perth (Near RPH)

7 pm – Blessing of Oils to be used in all
Parishes of the Archdiocese for the year.



PowerPoint, Auslan Interpreter and Audio Induction Loop

24th MARCH – THURSDAY OF THE LORD'S SUPPER AT ST MARY'S CATHEDRAL

Victoria Square Perth (Near RPH)

7 pm – Mass, Washing of Feet and
Adoration after Mass



PowerPoint, Auslan Interpreter and Audio Induction Loop

25th MARCH – GOOD FRIDAY

AT ST MARY'S CATHEDRAL

Victoria Square Perth (Near RPH)

3 pm – Reading of the Passion,
Honouring the Cross, Receiving Communion.



PowerPoint, Auslan Interpreter and Audio Induction Loop

27th MARCH – EASTER SUNDAY

AT ST FRANCIS XAVIER CHURCH

Cnr West Parade and Windsor Street Perth
(next to Emmanuel Centre)

9.30 am – Mass



PowerPoint, Auslan Interpreter and Audio Induction Loop

HOLY WEEK 2016

PLEASE BE
SEATED AT
LEAST 15
MINUTES
BEFORE START
OF SERVICE

St. Francis of Assisi speaking through the centuries



Most people know Francis of Assisi as a middle-ages ascetic who loved animals. The complete story is more interesting and his message has enormous relevance today.

Pope Francis' encyclical on climate change has received attention worldwide for its call to action on climate change. But little has been written about Francis of Assisi who provides both the title and much of the inspiration for encyclical. Francis of Assisi is the 12th century friar whose name and style Pope Francis adopted when he became Pontiff.

While Pope Francis has earned a reputation as a reformer and catalyst of change, St. Francis is often remembered as one of the most mild-mannered of saints, known and loved chiefly for his humility, love of animals and people, and his simple lifestyle. However, St. Francis was also a radical advocate of social change; as Pope Francis writes in the Encyclical, St. Francis was:

“The example par excellence of care for the vulnerable and of an integral ecology lived out joyfully and authentically. He is the patron saint of all who study and work in the area of ecology, and he is also much loved by non-Christians. He was particularly concerned for God’s creation and for the poor and outcast. He shows us just how inseparable the bond is between concern for nature, justice for the poor, commitment to society, and interior peace.”

Francis' world in many ways resonates with ours today. He lived in the rapidly changing society, when growing international trade and travel was in the process of dislocating old social orders. As a young man, he lived a life of drinking and carousing with the sons of Assisi's traders. But as he reached adulthood Francis grew disenchanted with this lifestyle, and eventually renounced all his possessions in favour of a life of penitence. His striking asceticism, rejection of material possessions and embrace of nature, soon earned him followers, first in Assisi and then throughout Europe. He formed the Poor Clares and the Franciscan Order of Friars, founded on his principles of simplicity, both of which still flourish today.

One part of Francis' story which is easily forgotten today is the boldness of his message in his lifetime. His rejection of material property as sinful stood deeply at odds with the stance of the medieval Church. Francis believed in a holistic solution to the social ills of his day. His love for animals and nature symbolised a larger belief that a truly good society must harmonise with nature. As Pope Francis describes in the encyclical, “the poverty and austerity of Saint Francis were no mere veneer of asceticism, but something much more radical: a refusal to turn reality into an object simply to be used and controlled.”

In drawing upon the works and life of his namesake St. Francis of Assisi for both the title and the message of his climate encyclical, Pope Francis sends the message that social justice, the eradication of poverty and inequality and the struggle to curb climate change are deeply connected. Those in positions of power throughout the world should take notice the Encyclical's call to action on curbing climate change.

(From an article in Reaching Out magazine, Spring 2015, by Stephen Hall; Visit Stephen's blog: blog.baptistcare.com.au)

**IT IS A TERRIBLE THING TO SEE
AND YET HAVE NO VISION**

Helen Keller

ONE GOOD REASON

(by: Judith Wirawan)



The writer (middle, in dark glasses) with her children & other volunteers/ visitors to Emmanuel Centre

I started coming to volunteer here at Emmanuel Centre about 1.5 years ago. That's not long considering there are many wonderful people who have come here regularly since ten, twenty, or thirty years ago.

At first, I didn't question the existence of Emmanuel Centre. I offered my volunteering services to Barbara and Father Paul because my previous volunteering work was finished and because I met them personally at our previous parish and I like them and respect them. And if they (plus a whole lot of other wonderful people) think this is a great organisation that's worth spending time and effort for, then it's good enough recommendation for me.

So I started coming here to Emmanuel Centre one Monday morning in 2014, without any knowledge of what Emmanuel Centre is. I told Barbara I preferred work behind the desk (I'm an introverted person and the idea of dealing with strangers stresses me out), so she gave me some work typing up articles and addresses for the newsletter--this is the perfect cup of tea for me and everybody's happy.

During the past 1.5 years however, no matter how much I strived to stay behind the desk minding my own business, it's impossible not to observe the comings and goings of different people in this centre. And one thing I notice is how happy people are most of the time. Sure there are occasions where people are unhappy because something goes wrong, someone has to go to the hospital, goodbyes have to be said because people leave, etc. But outside those specific moments, people who come seem happy here.

To be honest, I sometime question this happiness in my mind. What is there to be so happy about? I mean, some of them have disability which most people would pity and would not wish on their enemy. They come here to this old school building to do simple activities such as art and craft. They eat simple lunch (due to limited budget the centre has) and some of them have to do some work according to their ability. Sometimes, I think to myself, wouldn't it be nicer for them to just stay at home? Surely their home would be better with more modern surrounding, they wouldn't have to work so hard at home, they'd probably eat better, and they'll be surrounded by their family. Wouldn't that be better?

Slowly it dawned on me that there must be something done right here at Emmanuel Centre, something that they don't get at home. So I started observing a little bit to see what is this thing that we do right? And to me, the answer is the respect we have for each individual, no matter their circumstance. If someone can't remember things and keep asking the same question, there's someone to answer and explain patiently. If someone else eats messily and keeps spilling their food at lunch, there's someone to help them clean up. If someone cannot speak clearly, there's still someone to take the time to understand what they say and have a conversation with them.

I'm not saying that they all have bad families who treat them badly. No matter how good a person you are, it's really hard to be that patient, respectful, kind carer when you face the same person 24/7. Something may not be such a big deal, such as a question. But if that question is repeated again and again and again after being given an answer, even a saint might lose their patience. But for the questioner, who genuinely doesn't remember, it can be upsetting to be ignored or treated rudely for asking a question.

So now in my mind I'm adding one good reason Emmanuel Centre is important. We have wonderful volunteers here who come regularly and see each other maybe once or twice a week. And in between those days, the volunteers go home and recharge and the next time they come, they'll be ready to face whatever challenge is at hand, such as being asked the same question you've already answered ten times before or having a conversation with someone who can't seem to understand you unless you repeat everything twice. That's why volunteers are such an important part of our community. And that's also why despite the old building and simple food served, people are happy here.

Our sympathy to Elizabeth Ferguson and family on the death of her husband and family. Peter's long battle with illness is now over and we know that he is with his maker in heaven. Happy memories of his time at Emmanuel Centre functions.

A FAREWELL SERMON

Below is a sermon/homily delivered at Karrakatta Cemetery recently. Our thanks to Father Francis Manuel from St Andrew's Anglican Church— Subiaco. There were maybe up to 600 people present for the service. Fr Manuel beautifully captured the mood of those present. We would like to share with you Fr Manuel's words of wisdom and faith.

Today we lost a friend. He was a loved, loving, and lovable person. He made an impact on you, and you are here today because his death has shocked and saddened you.

When someone dies it is as though we break, we shatter. As when a sheet of glass breaks, or a ceramic article, Death of our friend has left us shattered. Life isn't the same anymore, it can never be the same anymore. We are left with broken hearts, shattered into many fragments. And as we try to pick up the shattered pieces, these shards of memory, we are cut and bleed with the remembrance.

Yet picking up the pieces is what we have to do. Our memories of our friend are like sharp shards of glass or ceramic. We have to pick them up and hold them, and yet as we do so, they hurt us. What else can we do? We can't forget him. We can't just leave him in the past; we can't just walk away.

The word 'remember' is what we use to describe what we are doing here. However, it is important to realise that the opposite of 'remember' is not 'forget'—it is 'dis-member'. Dismemberment is when something is torn apart, shattered. To 're-member' is the act of putting back together that which has been shattered. Of course, it can never mean that we return to what was—the past has gone and we are left with a present that is difficult and sad. Yet as we remember, we return him to ourselves; we integrate him into our present; we take him from the past and make him part of our today.

Grief is a long and slow process. Each of us will grieve at our own pace. But as you remember he becomes a real and living part of you once again.

So how are we to deal with his death? And, just as importantly, how are we to deal with the manner of his dying?

He was loved by his family and his hearing impairment wasn't a barrier to that love. To be human is to discover ourselves in the act of loving someone else. He learnt to be a human by being loved. His mother, held the baby she had borne for nine months. That physical contact, that loving holding, is the basis of finding our sense of self. His father, his sister and brothers, his step-father, held him and loved him.

Yet, as you know all too well, our life at its core is lonely. We each carry a vast inner space that is filled with both darkness and light. To use traditional religious language, it is a place populated by angels and demons. Last Sunday in church we heard the story of Jesus in the wilderness, forty days in the desert. A place of terrible struggle. In the church we relate it to the narratives of God's people in the wilderness, stories told in the book Exodus. That was a forty-year struggle of finding identity and they struggled with hunger and thirst, darkness and death. A shocking part of the exodus story is that everyone is changed but not everyone makes it. The wilderness is where people find God, but they also may be overwhelmed.

We all know the wilderness. There are times, perhaps long stretches of time, when we struggle with loneliness, self-doubt, a broken heart, the pain of being human. Even when we know we are loved, even when we hear the words of love and acceptance, even when we have people around us who are reaching out to us, the wilderness closes in on us.

John's Gospel begins by telling us about Jesus: 'What has come into being in him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it.' The story of Jesus, God's Son, is of the Light that comes into our living. For Christians Jesus is God's light shining into darkness. And when the darkness seems at its most impenetrable, in the crucifixion and death, it is there that light shines.

Jesus death and resurrection remind us, in the words of Nadia Bolz-Weber, 'That we are God's, that there is no sin, no darkness, and... no grave that God will not come to find us in and love us back to life. That where two or more are gathered, Christ is with us. These promises outlast our earthly bodies and the limits of time'. [Accidental Saints p113]

I have no idea what the afterlife is. But I do know and trust in God, and so know that there is nothing that can separate us from God's love in Jesus Christ. Our friend is not separated from God's love. You and our friend are not separated from God's love in Jesus. And the wilderness that our friend knew, that seemed too vast and dark for him to bear, is the same wilderness that Jesus travelled. The death that our friend endured is the same death that Jesus endured. And the resurrection Life that Jesus revealed is the same Life I hope and trust our friend knows now.



In 2015, there is a person diagnosed with dementia every six minutes in Australia and 400,000 Australians are currently living with dementia. Providing a suitable level of care for the needs of elderly Australians living with dementia and memory loss is therefore a key priority.