THIS month’s Messenger has as its focus education and schooling, especially Anglican schools. Having just returned from 10 days in the Philippines, working alongside 30 students from various Anglican schools in some of the poorest communities in Manila, I am only too aware of the wonderful work being done by these schools - and of the wonderful young people who inhabit them.

The Archbishop’s article The Empty Shrine, Assistant Chaplain at Guildford Grammar School Lisa Perkin’s Life as a young chaplain, articles from educators The Revd Edith Koech and Mr Reuben Chepses Koech, in Perth’s companion Diocese of Eldoret in Kenya and theologian Dr Paula Gooder’s Are you mad? The topsy-turvy values of the Beatitudes sit alongside the snap shots from Anglican schools telling part of their story of what it means to participate in educating the whole person. The hopes and dreams that seeing the whole person in each child and teenager in their care brings to life is evident in this reading.

Perhaps you will remember those teachers who brought learning to life for you or for your children and be moved to give thanks for the grace which enables learning to begin again and again and again as we give ourselves to the lifelong enterprise of being taught of the wonders of God’s world and take our place in learning how to live as disciples of the teacher of Nazareth, Jesus Christ.

Grace to all our readers

Five Marks of Mission
- Witness to Christ’s saving, forgiving, reconciling love for all people (Tell)
- Build welcoming, transforming communities of faith (Teach)
- Stand in solidarity with the poor and needy (Tend)
- Challenge injustice and oppression (Transform)
- Protect, care for and renew life on our planet (Treasure)
SEVERAL schools in the Province of Western Australia claim affiliation to the Anglican Church. The historic independent schools and the more recent education institutions initiated by the Anglican Schools Commission acknowledge an association with the Anglican Church at a diocesan or provincial level.

In all “Anglican” schools a significant number of those who serve on governing bodies are appointed through the Diocese. Being a communicant member of the Anglican Church is usually a pre-requisite to take on such a responsibility.

The Principal or Headmaster is obliged to take seriously the Anglican ethos both in the historic and the ongoing relationship with the Diocese/Province. In the wider community schools that bear the name “Anglican” are seen as having a direct link with the Anglican Church.

In an orientation programme run by the marketing unit in an ‘Anglican’ school, parents were somewhat taken aback when they were told: “That building over there is the Chapel, we call it the Centre, but really it means nothing. Religious instruction sits on the periphery of the curriculum. We sit pretty loosely to the Anglican thing”!

Emeritus Professor Geoffrey Sherington in his lecture marking the Centenary of the Guildford Grammar School Chapel records the example set by Thomas Arnold, Headmaster of the famous Rugby School in England. For Arnold the Chapel was the heart of the school community. Education had to take in the whole person – mind, body, emotions, spirit. The school was a place of “conversion”. Young lives would find in Chapel, in readings from the Scriptures, preaching, prayers and Holy Communion, a space that drew them into a presence beyond themselves – a sacred enchantment:

. . . . few will not realise in latter life what (the chapel) did for them, all that it stood for - thoughts and aspirations as noble and lofty as the building itself . . . And not in retrospect only, for there will be those who, here and now, will say, and say because they know and feel it: ‘The lines are fallen unto me in pleasant places: yes, I have a goodly heritage’.

Canon Percy Henn

This was no empty shrine!

“The Anglican way” at its best is one that encompasses a wide group of travellers on the journey – the deeply convinced believer, the one who would insist that only “committed Christians” inhabit the teaching staff and the Board of Governors; the contemplative who believes that God’s sovereign grace extends to all – believers and unbelievers alike.

The school community is a web of divine communication. The agnostic, the sceptic and the atheist accept that the values espoused by the Anglican brand are worthy of emulation, even though invoking the divine leaves them unmoved.

All do have a place. Comprehensive inclusivity is Anglicanism’s greatest strength. It is also its greatest weakness. Those who have the responsibility of leadership and governance must keep the sacred fire of faith kindled, be it in Chapel, classroom, board room or sporting field. The divine presence fills all of life as God in Christ, the Holy and Blessed One, creates learning communities that are converted by the Spirit to be followers of Jesus.

The Empty Shrine

The Most Revd Roger Herft AM, Archbishop of Perth
AMONG the bag of ministry experiences afforded me to date was a three-year stint as a Christian schools worker and co-leader of a small charity that had to regroup when Teen Challenge, of which it was then a part, moved direction to focus solely on working with addicts. Having been previously employed supporting pupils with special education needs, this new role rapidly broadened my understanding of the spiritual needs of young people. Preparing lessons and assemblies, as well as input to school clubs of various sorts, meant research into what for me at that stage were barely understood challenges facing youngsters across society as a whole.

For example, a World Health Organisation (WHO) report stated that “depression is the biggest cause of adolescent illness worldwide” It went on to say that depression is the most frequent cause worldwide of illness and disability in persons aged 10-19 years, with the rate being highest in females. The report also states that up to half of all mental disorders arise by age 14 years but that they are usually not recognised. Suicide is listed as the third leading cause of death among adolescents.

Like nothing else had, such stark revelations led our team to pray for the futures of our young people and the generations to come. The ensuing years saw us being welcomed into over 100 schools across the age and ability range, including youth offenders facilities. We often ministered to staff, took a number of funerals of both young and old and were called on to offer support when tragedy struck, as when lamentably a young disabled child drowned in a school swimming pool. The team, whose expertise and delivery grew in reputation, were always asked by the schools to be part of the assessment weeks undertaken by national schools inspectors and on each occasion were given a tick in the highest grading box. Many schools saw significant changes in their rating in league tables in those years.

Once I was ordained, I made the local schools in the parishes I served a focus for our church’s prayers and in each place was invited by head teachers to be involved in assemblies, lessons and in a few cases to a place on the board of governors.

Over many years discussions with school staff, head teachers, governors, inspection teams and parents have all affirmed that, despite the fact that in some cases there was a wariness about proselytising and a secular agenda that urged a closed door policy to faith groups, every place saw the benefit of the good quality moral teaching, spiritual engagement and pastoral care that was provided. As one initially unconvinced elderly retired teacher and serving governor said “The proof is in the pudding!”

I was sad this week then to read “Queensland dad Ron Williams rates his second High Court win as a “six-nil decision” against federal funding of the school chaplaincy program”; putting another question mark over the provision of chaplaincy in schools, although the government asserted its continued backing for the program, which was established by the Howard government and continued under the Labor Rudd/Gillard governments.

As those recent WHO statistics shown above disclose, we face an international crisis as our young people plummet into despair, with many, even here in Australia, taking their own lives as they feel engulfed in hopelessness. One of ways Jesus is known is as the Hope of the World. We all need such a hope in these days, especially our children and young people. Today I ask you to pray with me that we will have the confidence to continue to proclaim the truth of the one who was born in the straw and nailed to a cross, so that no one need be without hope.
WHEN Jeremy James was asked how he would feel about being an assistant bishop of Perth, his answer was ‘horrified.’ After a pause in which the Archbishop said nothing, Jeremy added a second word, ‘over-awed.’ Six months later, as his episcopal ordination draws near, Jeremy quietly admits to feeling excited as well. He is a quiet person, gentle rather than assertive, careful not to trample others as he goes about his life and ministry, and the excitement he feels has certainly not cancelled out his initial reactions. He knows that what lies ahead will not be all beer and skittles, and is under no illusions about how hard parishes and people are doing it across vast stretches of his area of responsibility. At heart, Jeremy is a country boy who empathises easily with country people, and the months and years ahead look set to test him to the limit.

Q. How did you feel when you learnt that you were to be the new assistant bishop?
A. Horrified and over-awed, my exact words.

Q. Was it easy to accept, what has changed since then, how do you feel now?
A. No! A growing sense of confidence and belief that God’s hand is in this.

Q. What do you bring to this role in terms of personality/gifts?
A. I am an extrovert in personality and tend to approach things intuitively. My gifts involve relating my Franciscan spirituality to each person I meet in the hope that they will teach me more about justice, peace and the integrity of creation.

Q. Given that you are not the diocesan, what can you do without explicit authority?
A. It has been said to me, ‘be your own person.’ I pray I may have the courage to do this in a way that opens up the Christian future for the region rather than limiting it or closing it down.

Q. What can you picture yourself enjoying most in this ministry?
A. To be Barnabas, an encourager.

Q. What daunts you most?
A. Unreasonable expectations.

Q. What will you miss?
A. The strength of being part of a specific worshipping community.

Q. What unasked questions would you prefer to be answering?
A. What are you reading at the moment? The Book Thief by Marcus Zusak, and In the Midst of Life by Jennifer Worth, both dealing with death in all its horror, humanity and humour.

Franciscan spirituality, so casually mentioned in conversation, is clearly one key to unlocking the mystery of Jeremy. For many years a tertiary of the Society of St Francis, his rose-wood pectoral cross, bearing the stigmata of Francis, has been crafted by a Franciscan friend. His episcopal ring, the gift of All Saints Dianella, is made from Kalgoorlie gold, and he will carry Bishop Ben’s pastoral staff, passed on by Annette Wright.

Looking back on the ministry of Pope Paul VI, it is said that his model of how to be pope was not Pope John XXIII as everyone imagined, but his long-term boss Pope Pius XII. There is no such surprise with Jeremy, for his answer to one final question is all of a piece with the cloth he is weaving.

Q. Who is your model of how to be a bishop?
A. Bruce Rosier (Assistant Bishop of Perth 1967-1970, Bishop of Willochra 1970-1987). Talking by phone from Kalgoorlie with a new priest in a distant parish one morning, it was a tale of difficulty and disillusion. Two hours later, the bishop’s car was parked on the rectory driveway.

Perhaps this is all we really need to know about Jeremy James, to be consecrated bishop on the Feast of the Transfiguration (also Hiroshima Day!), in St George’s Cathedral. The best definition of the Greek word episcopos may not be overseer, with its overtones of power and control, but simply someone who looks in, a visiting friend who cares by being present, a companion for the journey.

Please pray for Jeremy, and for Lynne.
ANGLICANS came from all directions to meet in Adelaide recently: far North Queensland and Tasmania, Sydney and Bunbury and everywhere in between. General Synod only meets every four years or so, and legislation always takes the biggest chunk of its time. We made Canons on topics from the National Aboriginal and Torres Strait Islander Anglican Council (NATSIAC), through to one changing a priest’s obligation to keep a person’s confession secret in cases of serious crimes, especially child abuse.

We also discussed motions. Perth people moved several, including Bishop Tom Wilmot, who got media attention by calling on governments to take climate change more seriously. Carolyn Tan’s motion about recognising Australia’s First Peoples in the national Constitution was also passed very strongly. In-house church business included motions about national church viability and structures: how to be a church for the whole nation, when many of our smaller dioceses are really struggling.

A very unusual element of this particular Synod was that each morning an hour and half was given to small groups with no legislative purpose. Instead, we did Bible study together, and discussed our highest hopes for our Church, the things that dishearten us, the things that make mission difficult, and steps we can take to start moving towards our goals. Each group had a facilitator and a scribe among its ten or so members. Many Synod members found that this process was extremely valuable for breaking down some of the usual barriers Anglicans encounter because of our theological diversity and our geographical spread. Perhaps everything, even legislation, is easier when we know each other that little bit better.

At the end of General Synod, we said farewell to one Primate and welcomed another. For the past nine years and three General Synods, the Australian Church has been very well served by Archbishop Phillip Aspinall of Brisbane. For the next six years, Archbishop Philip Freier of Melbourne will be our national Anglican figurehead.

Above: General Synod 2014 Perth representatives.
I DROVE past a local primary school at five past three on a winter Friday afternoon. I was slowed down by the bustle of high-vis-clad crossing attendants, posses of children heading home and parents hovering to collect their chicks. Inside, teachers would have been tidying classrooms, finishing report writing and finalising the next week’s lesson preparation. I prayed for all the children leaving that school for the weekend: those going home to warm homes, good dinners and sheltering adults who would put the children’s needs first, and also the children returning to patchy care and unpredictable parenting. School is, for some children, the safest and happiest place they know. Teachers are, for some children, the adults who stand between them and terrifying emotional and physical vulnerability.

Not every parish in our Diocese has an Anglican school nearby, but almost every parish can relate to its local state school, primary or secondary, with a view to mission. This means more than just recruiting volunteers to teach Christian Religious Education or giving money to support YouthCare chaplains, though both these mission activities are well worthwhile. It also means knowing your school, praying for your school, and loving your school.

The internet is a good place to start getting to know your local school. Find the website and learn what it says about the school’s values, its history, the projects it is working on and the achievements it is proud of. You will also find the names and faces of its Principal and perhaps its staff, and maybe a calendar of events, a call for volunteers, or a community service project and even classroom blogs. This information will help you to pray more thoughtfully for the students, teachers and families.

On the weekend, go for a walk around the streets that border the school. Look carefully at what the buildings and grounds say about how well-resourced and well-cared-for the school is. The signs and displays and the classroom windows will give you other clues. Pray for the governments who decide on school funding, for the administrators who choose how to spend limited budgets, and for the parents’ associations who work to top up the basics with resources for special local needs. Feed all your insights into the prayer points in your parish’s worship.

Some of your neighbours are bound to have children attending the school. Ask them how the school is going, and how you might be able to help it thrive. If you have a Working With Children Card, as many Anglicans do, you may be able to offer practical support for a breakfast programme, a reading support project or a homework club. As you get to know the children, as they trust you with their stories of school and home, as you get a sense of the unique strengths and challenges of this particular school, your prayer and your love will grow. And from that love will evolve the next stage of your call to mission. Let me know what emerges!
I moved to Perth from the east coast of Australia in 2013 to take up the position of Chaplain at Guildford Grammar School. One question I am asked on occasion is whether I find it challenging to be a young woman ministering in a school that is predominantly for boys. Wouldn’t I find it easier to work in a girls’ school, some people suggest? As it happens, I have worked in a girls school and also a co-educational school, and the reality is that I don’t find this position any more challenging, and certainly not on the basis of being a woman in a male-dominated environment. There’s no reason to assume that a boys’ school necessarily needs a male chaplain, nor a girls’ school a female chaplain. It’s about finding the right person for the role, and that has more to do with their particular gifts than anything else.

Women’s ordination is still relatively new in many Christian churches and, sadly, the subject of continued debate. Fortunately, I have not personally faced too much opposition, but I have met people over the years who have struggled to fully accept me as they might a male colleague. I am hopeful that over time this will become much less of an issue for parts of the church.

Sometimes it is more my being a young cleric that stands out most. While in generations past it was the norm to be ordained young and to continue in that role throughout one’s life, we are fortunate to live in a time where career changes are possible. For the church, this means that many people offer themselves for ordination at a later stage, bringing with them diverse experiences and skills. As a young ordained woman, it is a joy for me to minister alongside male and female clergy of various ages and backgrounds, because together we represent diversity within the church and creation itself.

Life as a young chaplain
The Revd Lisa Perkins | Assistant Chaplain, Guildford Grammar School

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EXPERIENCE EXTRAORDINARY is the current tag used by Tourism Western Australia to promote our fine state. Arguably, it is the most widely recognised and successful ‘marketing line’ for WA in years. But it is just that: only a marketing line. If the substance behind the marketing pitch is not up to scratch, then they will be two empty words.

As West Australians, we know that our state has some of the richest and most diverse experiences in Australia to enjoy, from the vast Kimberley to the South West forests and wineries, from the Goldfields to our pristine beaches. Who could forget the campaign a year ago, when the taxi drove across WA promoting our state? Now I’m sounding like a salesperson for WA Tourism, but you get the point. In WA we are able to truly experience the extraordinary.

Once a year, our Anglican schools choose to do the same thing for you. In the August edition of the Messenger, we write about an aspect of life in our schools. Over the years we have covered such topics as Faith in Action, Religious Education in Anglican Schools, Distinctively Christian Community, Service Learning and Pastoral Care in Anglican Schools. This year, the theme chosen is Mining the Soul, aligned to the theme of the Anglican Schools Australia Annual Conference being held in Perth this month.

The fact of having 24/7 news coverage, Facebook, Twitter, YouTube and the like is that it is becoming harder for people to say one thing and do another. Pretty quickly you will be caught out. This is a good thing. ‘Transparency’ is the in-word, and for a very good reason.

I am often asked why Anglican schools have grown so rapidly. Over the past thirty years, enrolments in WA Anglican schools have grown from approximately 8,000 students to nearer 25,000 today. There are many reasons for this extraordinary growth, but key to their success is that our schools deliver on what they proclaim to be and do. The articles in the ‘Schools’ section of this Messenger attest to this truth.

Over recent months, the Royal Commission into Institutional Responses to Child Sex Abuse has revealed weaknesses in the way institutions across Australia have dealt with the important area of protecting our children. Over decades there have been too many examples of cover-up by those in authority, religious and secular. We can be thankful that, through greater awareness, an environment of ‘speaking out’, policy and process reforms and the penetration of social media, opportunities for such violation of our young and vulnerable have significantly diminished. (That’s not to say that social media doesn’t open up a whole range of new problems for the young and vulnerable, because it certainly does and has.)

It is right and proper that our schools share with you who they are and what they do. They are places that are proudly ‘transparent’ for you to see and judge. No, they are not perfect places, and yes they will occasionally fall short of some people’s expectations, but then so do some of the great tourist attractions of Western Australia. Not all appeal to everyone. Some want beaches, others tranquil forests. Hence there is choice. Sometimes an employee may let down the organisation by their thoughtless words or actions. But on the whole, we can rightly say that in WA you can ‘Experience Extraordinary’.

I have been involved in Anglican schooling since I was five years old as a Kindergarten student at Mosman Church of England Preparatory School, and for me our schools are the same. They are indeed places where, through the expertise and care of extraordinary teachers, administrators and support staff, each child can experience the extraordinary.
Symbolic art from Year 5 at All Saints’ College

YEAR 5 students from All Saints’ College provided a novel way for the community to reflect on the meaning of Christ’s passion and resurrection by creating artworks for the All Saints’ Anglican Bull Creek-Leeming Church.

The students worked carefully to create special artworks for the Good Friday service, where parishioners were invited to mediate on the Stations of the Cross. Parish Warden Jean Soars-Sandhu said: “We could not be unmoved by the beautiful and symbolic artwork that the children painted,” adding that for young minds the depth of thought and understanding demonstrated was remarkable.

All Saints’ is renowned for its approach to holistic education where the development of learning and understanding must be balanced with the pursuit of emotional, creative and physical health. Religion and Philosophy classes assist students in their search for spiritual meaning, help crystallise their understanding of the world, their place in it, and what they might be called upon to offer the wider community in service.

Due to unprecedented demand, All Saints’ College will be offering a third Year 5 class from 2015. Principal Belinda Provis commented: “We are delighted that confidence in an All Saints’ education is very strong, and that demand for places at the College – and in particular in our Junior School - continues to grow. This initiative offers many benefits to our current All Saints’ students, as well as assisting us in meeting the demand for places at the College.”

www.allsaints.wa.edu.au

Studying the arts good for the soul

STUDENTS at Bunbury Cathedral Grammar School have many opportunities which encourage creativity, individual thought, and expression. Our variety of visual and performing arts opportunities encourage students to think creatively, work independently and to explore and express their emotions through different mediums.

This year our Secondary School Drama students brought to life the Dr Seuss story of The Lorax. For the younger students it was their first involvement in acting and many felt a wider appreciation for the collaborative nature of the Arts from this experience.

Our Year 8 students have been exploring expression poetry during their English classes. Encouraging creativity through writing and self-reflection, students spent time in class penning their poems then displaying them on beautifully decorated Poetry Boxes throughout the School’s quadrangle.

We also have over 300 students participating in music beyond the school classroom. Ensembles, choirs and bands develop teamwork and performance skills, while individual lessons focus on mastering technique and form – all of which are shown to full effect at the City of Bunbury Western Australian Performing Arts Eisteddfod.

There are many benefits to being involved in the Arts at school – students gain confidence from performing, discover the importance of regular practice, and learn great new skills such as how to collaborate and work as a team. Studying arts at Grammar really is good for the soul!
Homeless experiment comes to Christ Church

SENIOR School boys and staff from Christ Church Grammar School were met with a most unusual sight as they arrived at an assembly in May. It appeared a homeless man had wandered onto the campus and was lying in the forecourt outside the school Chapel.

The unexpected visitor, who drew hundreds of side-glances and puzzled looks, turned out to be someone very familiar to all. A leading make-up artist had transformed School Chaplain and Director of the Centre for Ethics Frank Sheehan into a barely recognisable version of himself.

The exercise was modelled on last year’s St Bartholomew House’s Homeless Experiment, where six WA business leaders were transformed and went undercover as homeless people to raise awareness of homelessness.

One of them was Atlas Iron Chairman David Flanagan, who was invited by the Centre for Ethics to speak to the boys. The 2014 Western Australian of the Year and high-profile philanthropist said his experience provided a real insight into how the way you looked and behaved had a massive impact on the way people treated you.

Mr Flanagan emphasised that what he learnt from the experience was that we needed to be respectful of all people, as we did not know where they had come from in their life.

Photo caption: Christ Church School Chaplain Frank Sheehan and 2014 Western Australian of the Year David Flanagan.

Mining the soul

“YOU don’t have a soul. You are a Soul. You have a body.” C.S. Lewis

Our Mission at Frederick Irwin Anglican School is: To provide a high quality, inclusive, caring Christian education which encourages students to fulfil their potential. While the raison d’etre for most schools, including our own, is to provide the finest academic education and/or vocational training to prepare students for the adult world, as an Anglican school we take the ‘caring Christian’ aspect of our Mission very seriously. Indeed, in offering our students the opportunity to reflect on their faith and to ‘mine their souls’, we believe that they are more likely to ‘fulfil their potential’ in other areas too.

In the Primary School, regular Worship Assemblies are prepared by classes and our students take great pride in leading each other in worship (of course, guided by their teachers and Father Noel); while in the Secondary School, the students enjoy regular early morning House Reflections, as well as House Eucharist and some Christian content in assemblies. All this in conjunction with weekly Christian Education classes across the School.

Of great significance too are our Service and Pilgrimage programmes, as we believe that part of ‘building the soul’ comes from giving of our time and resources to others.

“Ordinary riches can be stolen, real riches cannot. In your soul are infinitely precious things that cannot be taken from you.” Oscar Wilde
Mining the soul at Swan Valley Anglican Community School

THE concept of ‘Mining the Soul’ at Swan Valley Anglican Community School is based on ensuring that our students are equipped to journey through their life with the necessary spiritual, emotional, physical and intellectual knowledge, skills and values.

The development of a culture where all staff are commissioned with the task of ensuring that the individual treasures that lie within all of our students are extracted is a continually developing theme. The practices and processes supporting the development of this theme are largely implemented and supported through the School’s Pastoral Care program and structures. It is our hope and mission that all students feel connected and supported in an environment that enables and encourages individual gems to develop, enhancing the qualities of the individual and therefore the collective. The evidence of this culture can be found in the quality of the relationships that exist between the staff, students and parents.

Jason Bartell
Principal

Inspiring through music

THE purpose of the music programs at Geraldton Grammar School is to develop confident, resilient, committed and knowledgeable students.

We always strive for the highest standards in our students and we aim to provide an educational, rewarding, disciplined and socially interactive learning environment.

“Immersion Experiences” – mining the soul

AN “IMMERSION experience” presents a unique opportunity to gain an insight into a culture, education and spirituality completely different to your own. They discover that the Anglican Church is bigger than Hale School.

Boys can join groups that visit schools for the disabled, aged care facilities, Op Shops, and overseas trips to Vietnam, Cambodia, Solomon Islands, the United Kingdom, South Africa, and the USA on service learning, music, sports, drama and academic trips. The boys spend time in classrooms, sports ovals, on stages and Chapels. This gives a very different insight into life and how we are connected to each other.
Dancing with pride and joy

GROWING up in rural Queensland dance was an important and regular part of life at school and in the community. At school on most Friday afternoons we would gather for ‘folk dancing’ - ‘Waltzing Matilda’, ‘Click go the Shears’ and ‘O Susannah’, played on 78 rpm records. The local district inter-school sporting competition was celebrated with dance - Gypsy Tap, Pride of Erin and Evening Three Step, rendered by a local band. Every Saturday evening various bands would perform at dances at different local halls. After a marriage service and ‘breakfast’ every local marriage would be celebrated by a dance open to all.

Dance is an art form valued at Guildford Grammar School (GGS). Dance sport, a program in which Year 10 students of GGS are joined by their counterparts at Perth College, to learn the jive, samba, and waltz, has been taking place for at least six decades. In more recent years a group of volunteers interprets and then performs a piece of contemporary dance to a passage from the Bible as part of a special weekly service. To these expressions of dance the School is pleased to add the Boodjar Bidi Dance Group. This indigenous dance group has now performed on several occasions at school, local primary schools and community events. Over the mid-year break they will be a ‘lead act’ on the school’s Music Tour to Singapore.

If Dance might be described as art that generally involves movement of the body, often rhythmic and to music, performed in many cultures as a form of emotional expression, social interaction, exercise, in a spiritual or performance setting, and which can express ideas or tell a story, then it has much to offer in the educational, religious and spiritual development of students. Not least will that be true of indigenous students as they use dance to more fully express themselves as the spiritual and religious people they are as the Prophet Jeremiah wrote “Then young women will dance and be glad, young men and old as well. I will turn their mourning into gladness; I will give them comfort and joy instead of sorrow.” (Jeremiah 31:13)

There’s more to a successful student than academic success

AT JOHN Wollaston, students are encouraged to develop as a whole person. Whilst they are at school, not only are they supported academically but emotionally and spiritually as well. Through many different initiatives, students are encouraged to explore their emotions and how they affect their daily lives.

The Revd Dave Deeny says these initiatives play an important part in supporting students through the many challenges they face as students developing into young adults.

In the Primary School, children are taught to express their emotional needs in line with their academic development. The Kimochi programme allows children to express their feelings by identifying them with the relevant plush toy.

The Primary students are supported by their yearly Head Boy and Girl and new Captains each semester, whilst Secondary students can turn to a Prefect, Peer Support Leader, House Senior or a House Councillor. Not only does the opportunity for leadership help to develop and nurture responsibility in these students, it also provides a sense of security to other students who know they have their peers to approach for help or advice. Students’ knowing they are in a safe learning environment is a crucial part of their development and their success academically and emotionally.

A recent successful initiative was the Youth Focus Programme which spoke with Year 9 parents, students and teachers about the importance of good mental health. The feedback has been overwhelmingly positive.

Acting Principal Bronwyn Twining says it’s crucial that children and young adults learn to express themselves.

“A place of learning will be more effective and productive if it encourages and supports student and staff wellbeing and positivity.”
InsideOut: Inner development to outer excellence

THE self-leadership programme, InsideOut, sets Perth College apart from other schools.

Now in its third year, InsideOut continues to evolve and is equipping girls from Kindergarten to Year 12 for success in study, life in general and future careers. They learn how to lead themselves before they can lead others.

Workshops, excursions and guest speakers are tailor-made to each year group and complement classroom activities, preparing girls to face an increasingly complex world with confidence, courage and resilience.

Through InsideOut, Perth College is also the national directorate of the Canadian friendship programme, GirlPower, for girls aged six to 12, helping them manage friendships, develop self-esteem and prevent bullying.

For more information about InsideOut or GirlPower, visit www.perthcollege.wa.edu.au.

PCACS Major Miners

KEEN to “Mine the Soul,” Peter Carnley Anglican Community School maintains close ties with local industry, including the Kwinana Industries Council (KIC).

Recently that association involved students from PCACS participating in KIC’s “2013 iMen and iWomen Project”, aimed at giving students in Years 11 and 12 first-hand knowledge of the roles and opportunities open to them within local industry.

Principal Peter Martin, in his role as Chair of the KIC Education Partnership Principal’s Group, welcomed the project. “This type of collaboration strengthens the links between industry and education and helps local students to take their place in the workforce,” Mr Martin said.

Photo: Kwinana Industries Council Director Mr Chris Oughton, with School Captain and Vice Captain, Emily Judd (left) and Taylor Sofield (right).

‘Mining the soul’ boarding at Esperance Anglican Community School

The soul can be defined as the essential part of anything so it seems right to consider the soul in the context of boarding at EACS (opening in 2015): it is subtly pivotal in reinforcing the school’s whole educational philosophy. Boarding is a powerful formative force in fostering a sense of community, encouraging young people to recognise and celebrate personal strengths and respect differences. It provides spiritual DNA equipping young people to cope with life in the 21st Century. Boarding at EACS is a fundamental part of the education the School provides and in many real senses completes the School.

P. Kerr Fulton-Peebles
Principal

Artist’s Impression of the 40-bed boarding house at EACS
Chaplaincy intern program: connecting with students at St Mark’s

EACH year, the Chaplaincy team at St Mark’s Anglican Community School encourages graduating students to return to the School to spend a gap year as a Chaplaincy Intern. The intern’s role is to work with the students in a way that the ‘adults’ cannot – by communicating with them as peers, sharing a common culture and understanding.

In 2014, St Mark’s is blessed to have not one, but three interns sharing their faith with the students. Riley Law-Davis and Victoria Jayawardene are St Mark’s Old Scholars, and the third intern, Shera Moya, has joined us from Tanzania. Shera is proving to be a helpful resource as a group of students prepare to travel to her home country as part of a service trip to the Anglican Diocese of Ruaha.

School Chaplain, Scott Rowland, says that it is exciting to be working with a team of young interns who are keen Christians, enthusiastic, energetic and clearly gifted at working with the students.

“To have Victoria and Riley be willing to return to School and give back is a testament to the life of St Mark’s, while Shera brings an international flavour to the team, and gives us a unique insight into our upcoming work in Iringa, Tanzania.”
Mining the soul through travel

A CONTINGENT of students and staff from St Mary’s Anglican Girls’ School learnt that travel is a great teacher as they journeyed to China during the Easter holidays.

Eleven students and two staff members were hosted in the city of Nanjing by the Amity Foundation, a partner agency of the Anglican Board of Mission (ABM).

Amity is world famous for its Bible printing press, and our girls got to see this mammoth operation in action.

The foundation also helps people find ways to improve their lives. As the proverb goes, “Give a man a fish; you have fed him for today. Teach a man to fish, and you have fed him for a lifetime.”

Its projects encompass health, environment, disaster management, women’s development and much more.

Our girls looked particularly at Amity’s work in education, aged care and social welfare.

A highlight of the ten-day tour was meeting the elderly residents of a retirement home managed by the foundation. Although we could not speak Chinese, connections were through songs and gifts of toy koalas.

The girls also spent time at a local middle school. They cooked dumplings with students, before introducing them to vegemite and cheese sandwiches.

We then visited one of Amity’s bakeries, where the girls made cookies. They worked alongside trainee bakers from the Home of Blessing, a training centre for young people with disabilities.

Despite limited resources, Amity works to increase the independence and dignity of some of the most discriminated groups in society.

While our girls enjoyed seeing the sights of Nanjing and hearing its history, they reflected that the best part of the trip was the time they spent with the local people.

The Reverend Geraldine E Nixon
Chaplain
St Mary’s Anglican Girls’ School

John Septimus Roe Anglican Community School: mining the soul

JOHN Septimus Roe Anglican Community School is an integral part of the mission of the Anglican Church with regard to its ministry with its families and the financial support provided to the worshipping communities of St Paul’s, Balga/Mirrabooka and St Bede’s, Beechboro. There is a long established close working relationship between the School Council, the School’s Chaplaincy Team and the Priests serving the wider local communities. The resulting ordained ministry team comprises four. The School requires each student to undertake formal studies in Religion until the end of Year 12 and is sensitive and able to embrace students from all faiths; for example, making provisions for its observant Muslim students.
Mining the soul at Georgiana Molloy Anglican School

AUSTRALIA’S mining boom has seen a marked increase in fly-in-fly-out (FIFO) and drive-in drive-out (DIDO) workers. With Rio Tinto flying directly out of Busselton, GMAS has attracted a growing number of these families.

At GMAS we embrace and value our FIFO and DIDO families and offer support to students when parents are away working. We understand the complexity of differing family units, and our nurturing staff and school community aim to provide the best education and pastoral care possible.

Every child is valued and their uniqueness respected at GMAS. The children’s families, cultures and interests are shared and integrated into a variety of engaging and intentionally planned activities, using both the inside and outside learning environments.

GMAS creates children who are confident, involved learners, ready for any new challenge thrown their way.

An Anglican foundation

At St Hilda’s, our students experience the range of liturgies of our Anglican tradition.

Girls are part of a community which models Christian values, while respecting the range of beliefs represented in our school community.

Everyone has the opportunity to understand the importance of values and to learn about the many ways different cultures express faith.

If you would like to experience life at St Hilda’s, join one of our tour mornings:

**Senior School** – 19 September or 7 November
**Junior School** – 18 September or 6 November

To book, please email us at enrol@sthildas.wa.edu.au

www.sthildas.wa.edu.au
Kapkolei Girls’ High School in Eldoret
The Revd Edith Koech

THE idea of having a girls’ school in the area was conceived in 1993 by the leaders of the community. There was a need to increase enrolment in the local primary school, to cater for the girl children in the surrounding community, and to ease the difficulty of meeting school fees and other expenses in distant schools.

The school opened its gates in the year 2000 with an enrolment of 40 girls on eight acres of land. The current Principal of the school is The Revd Edith Koech, a priest of the Anglican Church of Kenya, Diocese of Eldoret and an award-winning teacher. She is known for her initiatives in helping the needy students in schools through various initiatives such as charity walks as well as seeking help from donors and well wishers.

The school is high-performing academically, ranked amongst the top 10 positions in Nandi County every year. Every year, over 30% of the school’s graduates get admission to Kenyan universities. Hundreds of thousands of primary school students select Kapkolei Girls High school as their first choice. However, only 50-100 students are selected based on academic merit and quota. Academic merit is based on performance of the KCPE exams. The quota system sees to it that the school admits girls from every county in the country, with a bias to students from public schools.

The school is a participant in the national sports festival. The following games are offered at the school: athletics, badminton, basketball, football (soccer), handball, hockey, lawn tennis, rugby football, swimming and table tennis. The school hockey team has been the pride of the school, qualifying to represent the country in the regional competition scheduled for August this year in Dar-es-Salaam, Tanzania. There are inter-house sports competitions spread across the three school terms.

There are over 10 clubs and societies including the Research Club, Debating Society, the Girl Guides Movement, the school choir, the Science Club, the Writers’ Club, the Kiswahili Club, the Seventh Day Adventists (S.D.A) Society, the Christian Union (CU), the Young Catholics society (YCS), Muslim Association among many others. The school has three houses which house almost 500 students. The houses are named after the mountains found in Africa, Mt Elgon, Mt Kilimanjaro and Mt Longonot.

The school chaplaincy is charged with the responsibility of organising for the Sunday services, daily midweek services, conducting Bible study and providing guiding and counselling. The school chaplaincy also seeks to help needy students who cannot afford their basic needs as well as looking for sponsors to aid in fee payment.

Challenges for the school’s future include construction of new dormitories and six new classrooms due to increasing student population, equipping the twin laboratory, construction of Staff quarters, equipping the school library, acquisition of more land for the growing school, and construction of a reliable source of water. 
EDUCATION is old as the human race, the Holy Bible is the creation and a composition of inspired spiritual ideologies and concepts, it is a book of all times and seasons. The Diocese of Eldoret in Kenya subscribes to these biblical norms. It is a communion of Christian believers. The diocese covers three counties, namely Elgeyo-Marakwet, Uasin Gishu and Nandi.

The Diocese of Eldoret will be represented at the Anglican Schools Australia conference, “Mining the Soul”. The gospel of our Lord Jesus Christ is and will be spread across the nations of the world through education. Education is the greatest tool for moral, social and political justice, bringing together a Godly society.

The Anglican Church of Kenya and the Diocese of Eldoret has strategically positioned its key priorities of human and financial resources towards education. Our Anglican sponsored schools are among the best performing schools in Kenya’s Certificate of Primary Schools (KCPE) and the Kenya Certificate of Secondary Education (KCSE). They have made us proud.

The social-cultural, political and economic challenges we face in Kenya are enormous, and limit us from realising our dreams of having quality education. We face poverty, lack of teachers and lack of enough physical facilities. Poverty is a social vice that is threatening the growth of the church in Kenya. It’s an area of great concern that the government of Kenya needs to seriously address. Our development partners are encouraged to partner with the church in fighting this monster.

We are therefore looking forward to efficiently rolling out the ambitious programme. Your prayers, advice and financial resources are paramount to our success. The Diocesan Board of Education is praying for the good relationship between the Diocese of Eldoret and the Diocese of Perth. Our togetherness, experiences and challenges are our strength. In closing, I praise God for his great love that is being witnessed between the Diocese of Eldoret and the Diocese of Perth. The grace of God is sufficient to us all. Amen.

The primary functions of the Education department in the Diocese of Eldoret is to co-ordinate education matters within the Anglican sponsored institutions, including pastoral matters, education performance, moral and financial assistance, advice to the schools’ Board of Management, county governments and national government on matters of education policy.

The Education Department is managed by the Diocesan Board of Education which is constituted by the Standing Committee of the Synod and the Bishop. It is the legally mandated body that runs the affairs of education in the entire diocese. There are over 200 Anglican sponsored schools in the diocese, both primary and secondary, and we thank God for this opportunity to serve these young ones. There are also four tertiary institutions under our sponsorship. The Board of Education has plans to start an Anglican University College as an affiliate Institution to the Anglican University of Kenya. The programme is a capital development project that requires substantial financial muscles.

Our development partners are encouraged to partner with the church in fighting this monster.
THE beauty of stories is that their meaning is fluid. Jesus is interested in chasing away the doorkeepers of our minds, and not particularly interested in replacing them with new doorkeepers, so he teaches in stories to set our thinking free, kindling our imaginations, encouraging us to roam far and wide in thought and feeling, pressing us to explore all the territory of the heart without fear. So regimented can we grown-ups be in our approach to life, so set in our ways, so trapped in our preferred ideology, that we are impervious to straight-forward, no nonsense doctrine, something neat and tidy and safe and rational and digestible, being told in so many words what to believe and what not to believe. There are, of course, versions of Christianity where everything is nailed down, but our Lord believed that human beings deserve something far better. This means that there are also Christian communities committed to providing a safe place for exploration, a loving community, companions for the journey, where we can overcome our anxieties about life and death, being more concerned about learning together how to ask right questions rather than demanding right answers.

This means that we need to be puzzled and puzzling rather than having everything interpreted and pre-digested for us, tamed, domesticated, and dumbed-down. We need to be prodded and pushed, provoked into thinking more deeply, provoked into wondering all over again as we once delighted to do, and this fits perfectly, of course, with the way Jesus prefers to teach. For Jesus the teacher is first and last a story-teller, not some armchair philosopher, not some free-lance systematic theologian. He travels around, he lives with ordinary people, and he spends his time telling them stories to get them thinking afresh about who God is, and inviting us to act in accordance with our true natures as God’s beloved daughters and sons, made in the divine image and likeness.

Sunday by Sunday at this time of year we are working our way through Matthew’s parable collection, listening again as Jesus now tells us his stories. One particular favourite is the parable of the sower, and the name is the clue to unlocking its meaning, and this truth may help as we listen to other parables as well. For all the possible meanings, what is first and foremost?

The parable of the sower, then, is not a parable about four different kinds of soil – soil alongside a path where birds eat the seed; shallow soil where growth is short-lived; soil where thorns grow and choke young plants; and rich soil where grain grows plentifully. This parable is primarily about God, not about us, and we will be deaf to its teaching if we focus on ourselves, on our need to prepare and improve and feed and cultivate ourselves to be really good soil. These needs may be real and urgent, they almost always are, but the story is first of all about what God does, not what we do by way of response, and what God does is scatter the divine word all over the place.

In Matthew’s text the word logos is used over and over, no less than seven times in this story, the same word with which John opens his gospel: In the beginning was the logos, and the logos was with God, and the logos was God; the logos was in the beginning with God, and the logos became flesh and dwelt among us, full of grace and truth. God’s word and God’s wisdom and God’s truth and God’s reason and God’s generosity live right here among us - indiscriminately scattered on good and bad soil alike, sown in every corner of the universe, in promising places as well as the most unpromising, in likely and unlikely people just like you and me. This sowing of the divine logos into the entire cosmos, into the entire world, and into all the conditions of human life, has already been done without any participation on our part at all.

This means that traces of God are to be found everyone and in everyone, not just in our own preferred religious system or race or culture, for the simple reason that the God’s fingerprints are on every creature. It is not exactly rocket science to extrapolate from this who we really are and how to act toward one another, caring for the poor and welcoming the stranger, and loving even our enemies. To use a Hebrew expression familiar to the story-telling Lord, we are all to engage in tikun olam, which essentially means mending the world. We live in an imperfect world, and the whole purpose of human existence is about the process of mending the world and welcoming the kingdom.

So the parables are told, and the story-teller takes the risk of letting them stand on their own. He is happy for them to swing in the breeze, to swing freely in minds and hearts, subverting routines, undermining prejudices, inviting us to be imaginative and generous healers wherever we are and whatever the circumstances. The word made flesh comes to set us free - to prise open closed minds, to widen mean spirits, to melt cold hearts, to stretch us and save us from ourselves. Faith is about reading the facts of life in a particular way, about living in depth, about attending to mystery, it is about trusting our instincts, living lovingly and openly, and walking gently on the earth. Let those with eyes, see. Listen, anyone who has ears.
I DON’T know about you but I find the Beatitudes very difficult to listen to and take seriously. Part of the problem is that it is simply difficult to listen to a list. One ‘blessing’ blends into another so that it can be almost impossible to listen to each in turn. Another problem is that the words have become over familiar so that as soon as I hear ‘Blessed are those who...’ I switch off knowing what it coming. If I’m really honest I must also admit that hearing the Beatitudes takes me immediately to the Monty Python film The Life of Brian with its iconic mishearing of ‘Blessed are the Peacemakers’ as ‘Blessed are the Cheesemakers’.

All in all it is not easy to engage properly with these definitions of Christian character that stand at the start of Jesus’ Sermon on the Mount. It may not be easy but it is important to learn from them. They offer a vision of what a world shaped by the values of the Kingdom of God could be like. This vision of the world is as needed today as it was during the time of Jesus.

For Jesus’ first audience, the Beatitudes would have begun in a very familiar way. ‘Blessed are those who...’ was a common formula and regularly used in the Old Testament. Slightly annoyingly modern translations often render the phrase as ‘Happy are those who...’ which means it is harder to see the connection. The reason for the change is that the original word is quite hard to capture fully – it can mean happy, or fortunate or blessed. There is a strong connection between all of these possible translations. Those who are blessed by God are seen as being fortunate and therefore expected to be happy now.

This expectation becomes even clearer when we look at some of the occasions where the phrase is used in the Old Testament. Happy are those who take delight in the law of the Lord (Psalm 1:1); Happy are those whose transgression is forgiven (Psalm 32:1); Happy are those whose whom you choose and bring near to your courts (i.e. the temple, Psalm 65:4); Happy is the man whose quiver is full of them (i.e. children!, Psalm 127:5). What stands out from all of these is that the second half of the phrase matches the first half. It does not take much of a leap of imagination to see why someone who is forgiven, or who has lots of children might be considered to be fortunate and therefore happy.

If we now return to Matthew’s Beatitudes we can begin to see why their content might have been rather shocking to Jesus’ first audience. ‘Happy are those who mourn... Happy are those who are persecuted...Happy are you when people revile you’. Are you mad? Here, unlike in the Old Testament, the second half of the phrase most definitely does not match the first half. And you can see why it is that the translators have decided not to match their translation with that of the Old Testament. As a friend of mine observes, you can be very close in the Beatitudes to declaring that the sad are happy.

Ridiculous as it sounds, the Beatitudes are not all that far from saying this. What they were doing was turning all the accepted teaching of the day about what counted as fortune on its head. Then, as now, wealth, reward and reputation were regarded as markers of success and poverty, persecution and meekness markers of failure. Not only that, but unlike now, it would have been very difficult indeed to be holy unless you were wealthy. Regulations about purity – what you ate and who you mixed with – were possible to observe if you were rich but almost impossible to do if you were poor. In the mind of the Jews of Jesus’ day there was a direct connection between blessedness, wealth and holiness. If you were wealthy, it was a sign of God’s blessing. If you were wealthy, it was easier to be holy. If you were holy, you would be blessed by God. Poverty, then, was not only a sign of a lack of blessing, but an almost cast iron guarantee that that situation would not change.

Jesus’ Beatitudes stood all of this on its head. To begin with the fruits of blessing are not something you can see now but something you will see in the future: ‘those who mourn... will be comforted; the meek...will inherit the earth; the peacemakers...will be called children of God’. In other words current success does not denote blessedness. The fruit of God’s blessings will be felt in the future not the present.

Connected to this is the Kingdom of heaven. It is striking to notice that the Beatitudes begin and (almost) end with two matching statements about the present: ‘Blessed are the poor in spirit, for theirs is the kingdom of heaven – Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven’. The place where God’s blessing will be felt is in his Kingdom and, although the effects of that blessing will be felt in the future, the Kingdom already belongs to the poor in spirit and those who are persecuted. In other words, the Kingdom belongs to those who look to us to have failed.

It is, perhaps, in this opening phrase ‘Blessed are the poor in Spirit’ that the key to this whole question lies. The poor in Spirit are those who do not consider themselves to be holy, important or special. One translation renders this as ‘Blessed are those who know their need of God’. This is surely the point of everything that Jesus is saying here. The problem with success, fortune and happiness now is that it can dull us to our need of God. We have what we want and so no longer yearn for God’s blessing in our lives.

Jesus’ Beatitudes are truly revolutionary. They require us to turn our backs on everything that we have been taught to believe is important and, instead, to become aware of our need of God. It is only when we can do that that we will find the blessing we so desperately need.

Paula Gooder is Theologian in Residence for the Bible Society, England UK. Paula is one of the Anglican Communion’s most gifted lay communicators. She is a writer and lecturer in New Testament Studies with a particular focus on the writings of Paul. She is a Visiting Lecturer at Kings College London, Associate Lecturer at St Mellitus College London, Canon Theologian of Birmingham and Guildford Cathedrals, a Lay Canon of Salisbury Cathedral and a Six Preacher of Canterbury Cathedral. S

Are you mad? The topsy-turvy values of the Beatitudes
Dr Paula Gooder
Our daily life is awash with information. Cars, for example, are no longer limited to letting us know speed, water temperature and oil level. Driving home one evening my eyes surveyed the wealth of information before me (and occasionally the road.) I could review my speed, water temperature, engine revolutions, the current time, my location on a map, the time until I arrived home, how much fuel I was using, my average fuel consumption, how much further I could travel before refuelling, the distance travelled since I last refuelled, the name of the radio station I was listening to, the temperature inside the car, the temperature outside the car, how long I had been driving and the gear I was travelling in. Information threatens to fill our lives with noise, leaving little space for deeper thought.

The task of educating our children is a great trust, and the gift and art of teaching is a vocation which deserves greater honour and financial recognition than is currently given. The prime objective of education cannot be the production of work-ready human resources. It has to be the nurturing of wisdom.

When the new king, Solomon, was invited to choose what he desired as a gift from God he made a profound choice. Instead of power over others, subjugation of those around him, he asked for something deeper. ‘Give me a discerning heart, that I may distinguish between right and wrong,’ was Solomon’s prayer (I Kings 3.9, paraphrased.) We cannot know the nature of the world which our children are inheriting. The fears and hopes of our current scientific knowledge offer some clues, and political debate reminds us of the continual tension between self-interest and the well being of society as a whole. If it were possible to draw a map of the future for our children to follow it would have many areas where, following the tradition of ancient cartographers, we would have to write ‘Here be dragons’. The warning of areas of great danger will be the best we can offer, for our knowledge is too limited. It is a somewhat ironical reality that, deluged with information as we are, we cannot anticipate the dangers that the generations after us must face.

Wisdom is the gift that must be placed and nurtured in the hearts and minds of the young. A discerning heart that is able to cut through the noise of information and competing demands. A wisdom that distinguishes between good and evil, choosing right over wrong. This is no easy task; the pressure to make the principle role of schools the preparation of human beings capable of production is enormous.

Knowledge is valuable; wisdom is essential. The difference can be subtle. After all it is knowledge which tells us that a tomato is a fruit, not a vegetable, but it is wisdom that ensures that we do not put the tomato in a fruit salad. Wisdom is the best and only gift for our children and our children’s children. The world they will live in is an unknown place where we cannot give directions, but we can give them the ‘compass’ by which they will find their way.
RECENTLY, Jo Hood, the International Director of mainly music was in Perth for Belong 2014, and a number of Anglican mainly music teams attended, from West Nedlands, Bicton, Willetton, Hilton and Mt Hawthorn – Joondanna.

“The continuum we are focussing on through mainly music”, says Jo Hood, “is bless – belong – believe – become”. The program provides challenge, encouragement and resources. Teams in each church then in turn bless those they meet; provide a place where people can belong; develop spaces for exploring what it means to believe in Jesus; and, last but not least, assist others in becoming followers of Christ while also concentrating on their own faith story.

Nigel Dixon, in his book Village Without Walls says, “A sense of community within a local church is no longer something that we can assume exists – it must now be consciously nurtured. An alternative community – a village in the city – is essential. This feeling of belonging and mattering to a group comes through the forming of friendships, shared experiences, the internalising of the church’s values and theology so they become my values and theology. It comes from a sense of mattering – of being cared for – by people. All this leads to a sense of connection and place.”

During the mainly music conference, participants explored holding together the aims of mainly music and ways of bringing a sense of belonging and genuine care for families and spiritual nurture.
THE education of the young was for over forty thousand years a community project here in Western Australia. Traditional learning was imparted to the young by their elders within an extended family network. The system was continuous: it did not stop and start with the seasons of the year, but continued year-round. There was no such thing as ‘term time’ or ‘holiday’.

With European settlement in the 19th century, the Scots and English brought systems they had known at home. Scotland established universal public education in the 1560s, and England followed in the 1880s, well after the foundation of the Swan River Colony, although it did have some church schools prior to that. In Perth our General Board of Education opened two primary schools in 1847, and about ten years later Bishop Hale opened a secondary school. These schools were based upon a British model of term-time and holiday.

That system assumed that holiday was for summer, religious festivals (‘holy-days’), and agricultural festivals. Thus the year began in September when summer was over, and was punctuated by holidays of at least a week for Christmas and for Holy Week and Easter, with agricultural holidays varying from place to place depending on crops and harvests. Other one-day public holidays included feasts of Our Lord, our Lady, and of Apostles.

In course of time Western Australian education adapted to local conditions. The long holiday moved to December-January, summer. Holy Week and Easter divide the first two terms of the year, and the Royal Agricultural Show divides terms three and four. Almost all the one-day feast-day holidays have been lost, though made up for by secular holidays such as ANZAC Day and WA Day.

St Bartholomew is one of those Apostles whose feast-day once merited a public holiday. The placing of the modern school Term 3 from mid-July to late September results in its ‘mid-term break’ or ‘half-term’ falling by coincidence in ‘Bartlemastide’: 22-25 August. In that half-term this year St Bartholomew’s House, our award-winning Anglican caring organisation, restores the traditional fair held on this day. Starting with a special choral Service at St George’s Cathedral at 5pm Sunday 24 August, the event includes an old-fashioned carousel, hog roast, circus performers, brass band, magicians, and other traditional 19th century fair attractions. The fair is an ideal treat for children and adults alike this half-term, and St Bartholomew’s House a great cause to support.

WE ARE blessed in Australia with a forty thousand year old continuous visual art tradition which is the envy of the world. Lascaux in France can boast cave paintings only some seventeen thousand years old, and that painting tradition is not continuous with any today. In Australia, the art never stopped, and it is now acquired by collectors from all over the world. In the last two hundred years or so Australia has acquired other art traditions as people settled here from Asia, Europe, Africa and many other parts of the world, bringing their own art cultures with them. This has led Australians to become interested in the art of many nations, and a well-grounded art education in Australia takes a student on a virtual tour of the globe.

Kerry Stokes (born 1940), West Australian businessman and art-lover, who served for many years as Chair of the National Gallery of Australia and received the award Companion of the Order of Australia (AC) in 2008, has a personal art collection of over 1,200 works, sacred and secular, from a huge variety of periods and styles: Indigenous art, medieval illuminated manuscripts, 19th and 20th century French painting including Monet and Matisse, and works by Picasso and many other modern masters. He is passionate that Australians should be able to view art from all over the world without leaving these shores, and keen that good Australian art stays here:

“I just want to acquire nice things and make sure, in particular, certain things that mightn’t come to this country do come and do stay, and that where possible we keep our heritage.” (from an ABC interview, July 2001)

Parts of the collection are always on loan to public galleries so that the Australian people can benefit from them. A large selection of medieval ecclesiastical manuscripts is presently on show at New Norcia.

At 3.30pm on Sunday 31 August at St George’s Cathedral, Erica Persak, Executive Administrator of the Collection, gives an illustrated tour through the riches of this great Western Australian treasury, using large projected high density images, in a lecture with question-and-answer format. Including drinks and canapés, and followed by Choral Evensong, this is one of many educational events on the calendar of the Friends of St George’s Cathedral. To book for this evening (the fee ($40/$20 conc.) includes membership of the Friends) please contact the Cathedral office on info@perthcathedral.org or 9325 5766.
ST MARY’S Anglican Girls’ School began with the merger of two schools in September 1921. Two other schools later merged with it. None of the ‘ancestor schools’ (the Girls’ Grammar School, Alexandra High School, Cowandilla, Roseworthy School) was Anglican. Both the Anglicanism and the dedication to the Virgin, arose from the parish church of St Mary, West Perth, where the schools first came together, and where the then Rector, the great Tom Riley (son of Archbishop Charles Riley) became both Principal and Chair of Governors.

In the early days the worship of the School was bound very closely to that of the parish. Its focus on the Virgin was expressed through the Patronal Festival of the parish, which was held on the Feast of the Annunciation on 25 March. It is hard for modern Anglicans to appreciate the austerity of the Anglican calendar in the first half of the 20th century. It had not substantially changed since 1662. Only in ‘advanced’ parishes were such feasts as 31 May, 8 December, 8 September, and 15 August celebrated. In pre-AAPB Australia there were but two Marian commemorations: Purification (2 February) and Annunciation (25 March). These are properly feasts of Our Lord, which is why they survived the Reformation, but they were all there was.

From 1964 the School straddled two sites, with the old school buildings by the church and the new campus at Karrinyup. By 1970 the move to Karrinyup was complete.

In 1978 An Australian Prayer Book added 15 August to the calendar as ‘Mary, the Mother of the Lord’, and the seasonal focus began to shift.

At 5pm on Sunday 17 August, just after the principal feast-day of the Blessed Virgin, the Chorale of the School sings Carols by Candlelight: Our Lady in Winter in St George’s Cathedral. This is a traditional winter-time candle-lit service of lessons and carols followed by mulled wine and warming winter fare, enjoyed by people of many denominations and of none.

This is one movement in a suite of candle-lit events at the Cathedral surrounding the August feast-day. These include Monteverdi’s Vespers of the Blessed Virgin (5pm Sunday 10 August), Choral Eucharist of the BVM (6pm Wednesday 13 August), and The Divine Liturgy of St John Chrysostom (concert: 7.30pm Friday 15 August, on the feast-day itself). All of these satisfy two very Anglican instincts: a restrained reverence for rôle of the Blessed Virgin Mary in the Incarnation of Our Lord, and a love of candlelit services in wintertime.

THE 2014 Primary School Students’ Baptism and Admission to First Holy Communion services took place in the Beechboro and Mirrabooka campuses on 28 and 29 May. Altogether fifteen Primary students made their promises to follow Christ, and received the Sacrament of Holy Baptism. They were then joined by another twenty five students who had already been baptised, and were all then welcomed to their First Holy Communion.

The students had been instructed and prepared by the School’s two Primary Chaplains, Luke Durham at Beechboro, and Cheryl Absalom at Mirrabooka, who officiated at the services, assisted by Senior Chaplain Tony Murray-Feist.

Following the services, candidates and their families, together with staff, celebrated with special refreshments. At each occasion the Principal organised a huge celebration cake, which all the candidates gathered around to cut and enjoy.

More information regarding JSRACS and its various worship services and ministries can be found on the School website www.jsracs.wa.edu.au
THE Archbishop of Canterbury, Justin Welby, will attend and preach at the installation of Archbishop Philip Freier as Primate of Australia in St Paul’s Cathedral, Melbourne in August.

Dr Freier was elected to the primacy on the eve of the General Synod in Adelaide on 28 June 2014 for a six-year term. He has been Archbishop of Melbourne since 2006, and continues in that role.

Archbishop Welby arrives in Melbourne on 12 August from the Solomon Islands, and flies to New Zealand on 14 August. The 105th Archbishop of Canterbury is making the first visit to Australia by an Archbishop of Canterbury since George Carey in 1997. Plans for Archbishop Rowan Williams to visit Australia were never fulfilled.

Dr Freier was elected Archbishop of Melbourne after seven years as Bishop of the Northern Territory. Before that, he was a priest serving Aboriginal and Torres Strait Islander people in Queensland. He has worked to engage the church with the wider community. He is closely involved in community organisations and strongly committed to social justice issues, with a particular concern for Indigenous people. He has recently advocated a new social contract for Australia, upholding a vision of the common good in which there is a sense of mutual obligation and responsibility for one another.

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Invitation

to Fathers & Father-Figures

Come along and hear about:

The Powerful Role of Men in Young Lives

3 brilliant, ‘modern’ ideas that the Bible had first

DATE 7 September 2014
VENUE St George’s Cathedral
TIME 3.30pm – 6pm (Talk & Service)
COST FREE EVENT
CONTACT 9325 5766 or www.perthcathedral.org

The speaker will be Dr Bruce Robinson AM
Western Australian of the Year, 2013-14 & Best-selling author

The presentation will include the viewing of the DVD:

“What Kids Need from Their Dads”

“The DVD ... it’s just GOLD. It’s so moving and simple and heartfelt”

Mums are welcome, as are father-figures

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ANGLICARE WA has been working in partnership with Anglican schools for many years now and much has been achieved in that time.

In 2011, Anglicare WA set up its School Ambassadors Program, which connects students from Anglican schools with the work of Anglicare WA. Through the program, students learn about community need and the services available to support people. They also have the opportunity to make a difference through volunteering at Anglicare WA and fundraising for its Street Connect service.

Students continue to be reminded of the fact that there are people of all ages in this beautiful state of ours who are in need of a helping hand to enable them to deal with the challenges that life throws at them. Anglicare WA helps such people to transition from a position of surviving to thriving.

Anglicare WA is connecting with schools across the state, whilst at the same time connecting with the homeless and street present children through the Street Connect program.

Anglicare WA’s Street Connect program helps homeless and “at risk” children and young people in the Perth CBD. The service connects with these vulnerable and often hard to reach young people to help them access the support they need to get their lives back on track. The Street Connect bus parks up in the City Centre and acts as a mobile drop-in centre for them.

In May, Christ Church Grammar School borrowed an idea from Anglicare WA’s highly successful Op Shop Ball (see June’s Messenger) and held an Op Shop Dance for its Year 10 students. The kids dressed in formal clothes purchased from local Op Shops. Anglicare WA also provided a pop up Op Shop in the school to help the children to make their purchases. The proceeds from the event helped to support Anglicare WA’s Street Connect program. The Street Connect Team attended the event and brought the colourful bus too.

If you would like to connect more with Anglicare WA regarding its School Ambassadors scheme or its Street Connect Program you can contact Jillian Fraser on (08) 9421 8206.
AT A recent conference, ‘The Eclipse of God: Theology after Christendom’, Anglican priest and theologian Professor Graham Ward debunked the myth of secularism, which has led many a worship leader to a rationalist and functional approach to liturgy. Apparently the only institutions talking about secularism now are churches, who, instead of ‘Mining the Soul’, try to answer ‘New Atheism’ with uncritical fundamentalism or post-Christian humanism.

According to Ward, cognitive studies and neuroscience have revealed how much unconscious and immeasurable activity is in each person. Our culture, as witnessed by movies, literature and art, is open to belief, mystery, enchantment, symbol and myth: the very things that used to characterise Christian worship, but were scrapped in the quest for the simple, lounge-room religion that still pervades today’s liturgical endeavours.

If schools are to help mine the soul, we must be responsive to a culture that is full of religious symbolism, mythology and belief. We need to change escapism into enchantment; relativism into truth-seeking; narcissism (self-worship) into doxology (glorifying God). Catechesis could challenge the common misunderstandings of faith as superstitious, poisonous or fantastical - those criticisms that tempt us to present Anglican Christianity as not really standing for anything.

At St Hilda’s, we try to interpret the liturgical life of living Christian tradition for this generation, setting it in a context and allowing students to glimpse the beauty, timelessness and depth of the Trinitarian God.

Out are accommodations to non-existent secularism: shadowless, sterile buildings; simplistic language; the static ‘service’ (a soulless word better used in describing what we do to machines); folk music that parodies the 1970s. We are confident in God-focused worship that rescues our souls from superficialities, and a form of Christianity that says there is a soul to be mined, and a God still to be discovered.
FIRSTLY I must put into context what I am about to discuss as everyone’s emotions, including my own about today may be misunderstood. My placement up to this day has been Payong, and today was our group’s last day here. Cue emotional breakdowns, happiness, sadness, and excitement all in one bundle of a teenage girl.

My day started off with Father David’s knock on our door at 5:30am. Sorry, Father, my dorm Ates (“sisters” in Tagalog) and I were quite slow in getting ready today as the tired state of mind has crept slowly into the midst of Horeb House. After a delicious breakfast and attending chapel, my work group and I headed off for our last day with the beautiful community of Payong.

When we arrived at Payong’s Saint Margaret Episcopal Church, we had the SMEC youth leaders waiting for us. We sat down with them and talked before singing our favourite songs ‘Halinat Sama Sama’, ‘Let us love one another’ and ‘I am a Christian’, which we have all been singing non-stop so that it is starting to get variations such as I am a pilgrim! Emily began the day with morning praise with a gorgeous prayer blessing our last day in the community of Payong.

It was so lovely today teaching kindergarten and watching other groups and seeing how much my fellow pilgrims had progressed and become more comfortable within their teaching groups. Amazingly I can actually teach young children maths in an effective way though I never knew it, and I can teach conversational English.

It is starting to kick in to everyone that this pilgrimage is not only making a difference to the children of the communities we enter, but to our inner selves as well. I know now that many of us are discovering new things about ourselves that we never knew about until we arrived here. Personally, I have discovered that I can now relate and have close friendships with people close to my age. It is really inspiring to me to be here on this life-changing journey and not only feel myself grow as a person, but watch my fellow pilgrims also change and go through their journey of faith.

I’m sorry to tell everybody this but most of the pilgrims and I have officially decided that the food served at Payong is the most amazing food you will ever eat. In our time here we have experienced the tastiest, most succulently sweet mangoes, the sour grape-tasting fruits fresh from the trees as well as the meals. We are so grateful to the church ladies who cooked us meals every single day we were at placement, and for their kindness and caring souls.

After lunch my fellow pilgrims and I took part in a traditional Filipino folk dance. This dance consists of a three-beat rhythm and bamboo. The dancer must keep in time with the rhythm and on the first and second beat when the bamboo hits the ground they tap the floor with their right foot in between both bamboo sticks. This was a highlight of our day as we all got to have fun and hang out with the youth for one last time. I was so glad to have this time with them as it allowed me to have an everlasting memory with my two good friends Diosa and Sheryl. These two girls helped me to find my inner self and allowed me to share with them the beauty that their culture has to offer. I will forever be grateful to them as they have taught me life lessons that I don’t think I would have ever learnt without these fantastic girls.

As today was our last day, we had a presentation. It was very emotional to leave Payong today. As we walked out of this beautiful community I became aware of the fact that I may never see some of these people again. It is completely astonishing to think that five days with these amazing people, five days is all it took for me to fall in love with them over and over and over and over again! I feel as though the people of Payong have shown me ways of thinking I will never forget, and I will never forget my precious memories with these people; I’m sure that neither will my fellow pilgrims. Many of us were given letters and I wanted to share with you a letter given to me by one girl that has touched me through the feeling that I have helped her and I have actually made a difference to these children’s lives.

“Dear Ate Tegan,

Thank you for teaching me English and thank you for spending time with me. I am so happy that you are my teacher and my wish for you is that you have good health every single day we are apart. I will miss you ate”

To Payong my fellow pilgrims and I just want to say a big thank you again to every one of you, and we appreciate everything you did for us whilst we were with you. Thank you for opening your homes to us, thank you for treating us as family and thank you for teaching us valuable life lessons; we will never forget you.
A WHILE back I was talking to Laura, our Community Relations Manager. During the conversation she mentioned she was trying to find a carousel, which I thought was strange because Carousel Shopping Centre is a major Cannington landmark. What Laura was actually after was an old fashioned merry-go-round for the St Bart’s Day Fair.

There was a long history of a St Bartholomew’s Fair held in London to raise funds for the work of healing those in most need. The Fair has been dated all the way back to 1133, when Henry I issued the license for a fair to a former court entertainer, Rahere, founder of the priory at Smithfield which eventually became St Bartholomew’s Hospital.

Over the centuries the Fair grew in size and stature. One man who attended the Fair in 1614 was engrossed with the skills of a conjuror putting on a show with three yards of ribbon. Some of the other attractions in the 1700s included boat-swings, puppet-shows, wrestlers, fire-eaters, contortionists, tight-rope walkers and the Whirligig Ferris Wheel.

St Bartholomew’s House East Perth started life as a mission to those living on the streets and was originally linked to the small East Perth Chapel. St Bart’s has, over the last 50 years, developed into a place of healing for the homeless and support for those in crisis. St Bartholomew’s House also has strong links to St George’s Cathedral with the Chapel in East Perth falling under the ministry of the Cathedral for a significant portion of its history.

This year, to celebrate the work done by those connected to St Bart’s, we have gone back in history to bring something new to our patronal festival. We are making a connection with the cathedral by holding Evensong and a St Bart’s Day Fair at St George’s Cathedral. Evensong starts at 5pm on Sunday 24 August, followed by the Fair which will be held on the Cathedral parvis.

Come along and join us for Evensong. Bring your children and those young at heart for the Fair. Let us together make this a memorable celebration of St Bartholomew’s and the history of a London fair, and also show our appreciation to the hard working staff and volunteers of St Bart’s East Perth.
ON 29 JUNE, Mundaring parish opened its celebration program for the centenary of the Church of the Epiphany with a commemoration of laying its foundation stone in 1914. A great crowd of past and present clergy and parishioners attended, and enjoyed lunch afterwards in the Parish Centre garden, complete with birthday cake. Our celebrations come to a close in November, when we commemorate the consecration of the church which houses a vibrant and dedicated Christian community.

Between June and November several events are being held, including a Book of Common Prayer service, with an invitation to wear period costume, a high tea at a local open garden, a history quiz night, and a community spring fair. All events are designed to celebrate our Church family working together, moving forward God’s ministry in this parish with love and life.

Our local community is celebrating our 100th with us. The Mundaring Christian College has organised an excursion to the church for 56 students, who will work on various centenary related projects. The Mundaring Historical Society is helping us with a social history scrapbook, and some events are being held at local venues.

A program of conservation and development of the church and related buildings, together with beautification of the grounds, has already commenced and will be on-going.

A sculpture of a dove entwined within the circle of God’s love, suspended by the seven fruits of the Holy Spirit, commissioned from local artisans Joan and Charlie Smith, will take pride of place above our sanctuary as a permanent marker of the centenary. Over the next six months, we will be choosing items to go into a time capsule to be planted at Epiphany 2015. We have 100 stories from people who have experienced our church, a collective snapshot of those who have given the church life, and a book of recollections entitled Stories in Time.

Our celebrations are being developed and organised with much energy and love, making this a truly memorable centenary.
WE HEARD the spirit stirring within, calling us to a sacred place in an ancient land. Across the oceans we flew, guided by the Spirit. We gathered quietly, expectant with anticipation, trepidation, excitement and fear, from places near and far, from Ireland, England, Canada, the USA and Australia at our monastic cell for the next eight days - the Adare B&B in Galway City. Eleven women answered the call to seek the places where the veil is thin, where pilgrims of the ages walked and lived in days long past in their search for the sacred essence that brought them closer to God.

We were warmly met by our ‘abbess’ Christine, and her husband ‘on-line prior’ John Valters Painter. We were walked from the B&B to the nearby residence of Christine and John - a stunning circular living room with spectacular views of Galway Bay. This was to be our meeting-prayer space for the pilgrimage.

At the end of our first full day, we gathered in that circular welcoming space for reflection and meditation. We witnessed and were blessed by the rainbow oracle.

Each day we worked with a theme as we journeyed, with meditation, reflection and witness to the surrounds - Hospitality, Community, Work & Service, Silence & Solitude, Sabbath, Kinship with Nature, Conversion, Creative Joy.

Walking in the Burren with themes of ‘Community’ and ‘Conversion’ we discovered the holy spaces, the holy wells and early church ruins, along with the pre-human history that makes this space so special and sacred. We wore rain trousers and rain coats, walking across the exposed limestone of the ages and through the muddy fields. The weather was cool but not cold, the rain light and refreshingly invigorating.

The relentless blowing of a cold north wind was somewhat appropriate the day we held ‘Work and Service’ as the theme. We visited the Island of Inishmore (one of the Aran Islands off Galway) and spent time reflecting and meditating in the sacred spaces that held monastic communities for St Ciaran and St Enda. The adverse weather gave us some insight into the enormity of what it was to answer God’s call for these early monastics in a hostile environment.

At the end of eight days, we were full to brimming with the richness of the sacred spaces where the veil is thin and the Spirit inviting. We bid our sad farewells and journeyed our way home, linked forever in community as ‘monks in the world’ seeking the sacredness in all we do and experience each holy day.

Above: Church believed to have been built by St Patrick, Lugna or Lugnaed his nephew and other monks or locals in the late 5th century, Inchgoaill Island on Lough Corrib. Centre: headstone of St Patrick’s nephew Lugnaed, also on Inchgoaill Island.
FROM The Revd Frank Nicol in Exmouth: “The weather is very pleasant in town at the moment, making it a great place to visit. For us that has meant a number of BCA nomads have dropped in. These people make it a goal to support local churches while they tour around Australia. They do everything from gardening and cleaning to praying and preaching. Just this Friday one of our nomads ran a craft night for us. Twenty six women joined us as we made craft, ate cake, and heard how Jesus had changed one woman’s life. It was a great night. Thank God for the support we receive from BCA, and please pray that the women we met that night be challenged to follow Jesus more closely.”

From The Revd David Mitchell in Karratha: “The men’s camp, held a couple of weeks ago, was great. From 2 Timothy the men were encouraged not to fear, but to rely on God who has given us a Spirit of power, and love and self-control. It was great to get to know one another more deeply, and encourage one another, especially through prayer.”

Geraldton Mission to Seafarers is engaged in a massive fundraising drive to build a new centre adjoining the existing heritage building (150 years old in March 2015) near the port. The two storey building, with a chaplain’s residence, will provide much needed extra space for an ever increasing number of seafarers visiting Geraldton. The present building will become a games and recreation room, which is lacking at present. Business plans are being drawn up, and our prayer is for a fundraising manager to take on that aspect.

Ron and Narelle Leven, BCA nomads over a number of years, returned to WA in July, working first at the church in Kalbarri, and then caring for our Centre whilst I attended the MU Australian Council in Brisbane and visited family on the Gold Coast.

Vale Dorothy Yurisich, much loved member at Holy Cross Cathedral, and long-time member of Mothers Union. She was farewelled by her many family and friends, at which MU members forms a guard of honour. The eulogy presented by her son Adrian paid tribute to her faith, and its influence in his life and his decision to follow Christ.

Do you know just under half of WA’s homeless are female and most are women aged over 55? Please reach out to help our Hidden Homeless

visit: www.stbarts.org.au/donate
email: manager.community@stbarts.org.au
phone: 9323 5100
NO ONE with a daughter or grand-daughter between the ages of six and ten could be unaware of the phenomenal popularity of Disney’s recent animation, Frozen. Standing in the cinema queue to take my own daughters (aged six and eight) for their second viewing in late April, I was surprised to see that the upper age range certainly included a lot of twenty-something women, some with boyfriends who may have been there under duress! But seeing it explained the film’s great popularity. Frozen is the highest grossing animation ever.

At last, a Disney princess story that offers some resistance to the idea that ‘true love’ is primarily a feeling, and one that can be diagnosed at first glance! The quality of the animation and the music is very high, but it is the plot that really sets this tale apart from the rest. In some ways the setting is quite conventional for a Disney ‘princess’ film Elsa and Anna are the daughters of the King and Queen of Arendelle, a ‘Nordic’ kingdom. The castle sits between high mountains and fjords, the king’s library has books with runic writing about trolls, an orphan called Kristoff has a reindeer called Sven as his constant companion. Elsa, the king’s older daughter, has an unexplained magical ability that allows her to freeze things and conjure ice and snow. But the “frozen” concept also functions as a rich symbolic metaphor right from the film’s opening scene. The first twenty minute segment of the film moves at a rapid pace in which the princesses grow from infancy to adulthood.

When the two princesses are quite young they are “best buddies”. One night, Anna persuades Elsa to sneak down to the ballroom and magically transform it into a winter wonderland. Accidently though, Elsa hits her beloved sister in the head with a freezing spell. The accident changes the course of the girls’ lives. Immediately after the accident, which leaves her unconscious and with a tell-tale white streak in her hair, Anna is raced to the realm of the trolls who, in order to heal her, remove her memory of the accident and of Elsa’s magical abilities; but in the words of the troll elder, they “leave in the fun.” For Elsa the accident reveals that her magic is somehow connected with her emotions. Her father, the king, suggests that the solution to controlling the magic is that Elsa wear gloves and suppress her emotions (“conceal it, don’t feel it”). The king decides it would also be safer to close the gates and isolate the kingdom. The saddest consequence for the girls’ relationship is that Elsa decides that to protect her sister it is best to have little to do with her. Years pass, and, when the girls are in their teens, the king and queen are lost at sea. Even in their grief, Elsa will not let Anna get close to her. Three more years bring Elsa to her “coming of age” at which she can be crowned queen. But that will necessitate opening the gates to Arendelle once more. Into the open gates strolls the film’s ‘prince charming’, Prince Hans of the Southern Isles.

Although Frozen is a descendant of those innumerable Disney films that followed the “love at first sight” scenario, and in which the solution to every dilemma was “true love’s kiss”, this film offers a thoughtful and helpful critique to the former storylines. I particularly appreciated the clarity of new formulations like, “Love is putting someone else’s needs before yours.” For first-time viewers, there are some delightful surprises in the plot. And the climax of the film is beautifully staged. The ending in particular suggests that the directors held their nerve and didn’t yield to the temptation of over-concluding the story. We are spared yet another fairy tale wedding.

I think the film’s hit song “Let It Go,” might survive to be the equivalent for my daughters’ generation to the feminist ballad “I Am Woman.” Be prepared for a stage version! The DVD is now available. The album is also available on iTunes, which explains why everyone in my household is just about lyric-perfect. And Children’s Workers could imaginatively use Frozen as an excellent discussion starter about the nature of “true love.”
AS I look back over the winter theatre season, I cannot but be impressed by the huge variety of fare that has been offered: ballet, opera, puppet theatre, new stage plays, classics, both traditionally staged and ‘re-imagined’. Yes, there have been some failures, but as GK Chesterton admonished us all: “dare to fail greatly”, or, as Alan Bennet says when speaking of what he considers to be the measurement of the achievement of the Royal National Theatre - “Plays plump, plays paltry, plays preposterous, plays purgatorial, plays radiant, plays rotten - but plays persistent. Plays, plays, plays. The habit of Art.” So what may one look forward to in the final month of the winter theatre season in pursuit of the habit of art?

As detailed in the last issue of Messenger David Suchet stars in The Last Confession by Roger Crane. Playing at His Majesty’s Theatre from 2 to 16 August, the cast features accomplished actors from Australia, Canada and Britain. Other Australian cities play host to it following the Perth season.

The New York Times once said that “Chekov’s plays were the greatest since Shakespeare” and whether you agree with that statement or not, no one should miss seeing Hilary Bell’s new adaptation of his The Seagull at the State Theatre Centre from 9 to 31 August. Directed by the Artistic Director of Black Swan State Theatre Company, Kate Cherry, the cast features Greta Scacchi as the celebrated actress Arkadina and Leila George as the ingénue Nina, with novelist Trigorin played by Ben Mortley and Luke McMahon as Arkadina’s son Konstantin. It is a strong cast indeed, with other roles played by Adam Booth, Rebecca Davis, Michael Loney, Andrew McFarlane, Sarah and Greg McNeill.

To some, The Seagull is a tragic play about eternally unhappy people. Others say it is a humorous satire, poking fun at human folly. Chekov himself said that he wanted to depict ‘real life’ as it is lived by ordinary people. “A play should be written in which people arrive, go away, have dinner, talk about the weather and play cards. Life must be exactly as it is and people as they are – not on stilts.” He went on to say: “Let everything on the stage be just as complicated and at the same time just as simple as it is in Life.” This adaptation underlines the tender and humorous, and emphasises the stories we craft out of our dreams and disappointments about love in all its guises.

A totally different theatrical experience is Le Noir - the Dark Side of Cirque - the Crown Theatre from 28 August to 7 September. Le Noir features twenty of the world’s leading circus performers, many having starred in previous Cirque Du Soleil shows. Producer Tim Lawson said: “The original concept was to take the very best of the best Cirque performers in the world and rather than create a production in a huge auditorium or arena, produce an intimate style show where the audience is literally inches from the action on stage”. The Crown Theatre will be transformed to seat audiences around a custom-built stage, offering a 360 degree view of the performance with the action closer than previously experienced. Described as surreal, mesmerising and hilariously risqué, it explores emotions through colours as the cast transforms from white, to red and then to the darkness of Le Noir.

In June, the Perth Concert Hall saw and heard The Soweto Gospel Choir perform their world tour concert in celebration of the life of Nelson Mandela. Now those brilliant performers return to Western Australia for their provincial tour. The Choir is performing at the Mandurah Arts Centre – 26 August; Albany Entertainment Centre – 27 August; Margaret River Arts Centre – 28 August; Bunbury Entertainment Centre – 29 August; Octagon Theatre Perth – 31 August.

I urge you to keep up the habit of Art in August!
IN THE midst of life we are in death, from whom may we seek for help but from thou Lord God.

These concise, evocative and memorable words from the funeral service are so important for an age which seeks to banish all thought and talk of death. Given that death, in the words of George Bernard Shaw, “is the ultimate statistic: one out of one people die!” we are fortunate to have in our liturgies a regular reminder of our mortality and God’s judgement.

In the past few years of pastoral ministry and witnessing, I’ve been surprised at the way so many view their own death. Recently, while in a queue at Sydney Central Railway Station, I asked a man who was going to Newcastle for the funeral of his best friend whether he was ready to meet God. “Oh, I don’t believe in God, so there’ll be no judgement for me to face when I die.” I was so sad at this response. It reminded me of a toddler who thinks that if he can’t see you then you don’t exist. What is cute in a toddler is a great sadness in a grown man on his way to a mate’s funeral.

Our liturgies, so wisely and lovingly, never let us forget that we are sinners under judgement, who nevertheless, through repentance and faith can confidently enter into God’s presence, now in prayer and at death without fear of judgement. All because of the Lord Jesus Christ. The biblical truth of God’s righteous judgement, so essential if we are to make sense of the injustices in our world, is also a mark of just how seriously God takes us. It is a mark of our nobility, of our being made in God’s image, to be held accountable by our Creator.

The real fear of death is not the physical, but this day of account we must give to God. It is here as Christians that we have such good news to offer. Neither a denial of God nor of his judgement does justice to him, our fellows or our Saviour. Fundamental to our Lord’s ministry is the way that his death atoned for our sins. This is crystal clear in our liturgies, especially in the Holy Communion. It was not the prospect of his physical death that exercised our Lord’s mind in Gethsemane, but the bitter cup of God’s judgement which would overwhelm him on the cross (so Matthew 26:36-46, following Psalm 75:8).

The gospel good news as we read the obits, attend our friends’ funerals and grow older is that we can find help from God himself. Indeed, death is one of his means of grace that awakens us to our frailty and need. The writer of Ecclesiastes wisely commented, ‘Better a house of mourning than a house of feasting’ (Eccles.7:2) to make this point.

The gospel also helps us to see that there is no injustice on God’s part when we die. An obit in the Sydney Morning Herald ran ‘Ashes to ashes, dust to dust. It just goes to prove that God is unjust.’ Whilst death is always sad, it is perfectly just, since we are rebels. It is part of God’s judgement, but whilst it cannot be avoided, evaded or ignored, its eternal sequel of judgement can be. This is where our liturgies, following scripture, are so wonderfully realistic, but only for the repentant sinner; only for the person who, abandoning any pretence or hope of salvation through personal merit, casts themselves on God’s rich grace in Christ.

And the grace, the help we may expect? New birth, which makes us God’s sons and daughters, assuring us of his daily help, especially in bereavement (Hebrews 4:14-16), our release from condemnation (John 5:24), and certain welcome into God’s very presence at death (Hebrews 7:27-28; 2 Timothy 4:6-8). Wonderfully, for the believer there is life before death as well as life after death.

Here are riches to be enjoyed forever - riches that cry out to be shared with the poverty-stricken and good people all around us.
STANDING before the congregation in a church that used to be a cow shed, priest John Taylor and wife Angela became Australian citizens recently. The couple, who moved to Australia from the UK 4½ years ago to take over St James parish Yanchep, celebrated the occasion on 11 May with about 35 congregants.

With the pledge incorporated into the Sunday service, Wanneroo Mayor Tracey Roberts said it was the first citizenship ceremony she had performed in a church.

Father John started the service saying he knew he was becoming Australian because he enjoyed the sound of recent rain in the warmer Perth climate.

“I’m becoming a part of a community, the Australian community,” he said. “So many of the original migrants were sent here because they had done wrong. That could have been anything as terrible as murder or as little as stealing a loaf of bread. Now we queue up to get in here. When we came, we thought ‘this is where we belong’. Australia is now home.”

Father John said when they first visited Perth in 2008, they travelled about 3,000kms to visit 12 potential parishes, but knew as soon as they arrived in Yanchep they were meant to be in the St James Parish.

“When you come in here, you know this is a place of prayer, and yet it is a former cow shed,” he said. “It’s not about the building, it’s the people in there.” They plan to relocate to a purpose built church in Alkimos by St James’ Day 2015.

The Taylors heard about openings in WA through a notice in the Church Times, which promised a great climate and friendly people within the Diocese of Perth.

From North Coast Times, 27 May 2014. Reprinted with permission.
MY LITTLE BOOK OF PRAYERS
$9.95

Day by day, dear Lord, of Thee three things I pray:
to see thee more clearly,
to love thee more dearly,
to follow thee more nearly, day by day.

The prayer of St Richard of Chichester is typical of this collection. All are traditional prayers which are well known and in the public domain, apart from several modern prayers by Meryl Doney, a respected children’s writer. It is a delightful gift book which includes table graces, bedtime prayers, the traditional Lord’s Prayer and some action songs as well.

The presentation, with superb illustrations by well-known illustrator Veronica Vasylenko and a soft padded cover make this book a delight, but the outstanding feature is a gold plated cross on chain which is included. The book was initially $19.95 and a bulk purchase has enabled St John’s Books to make these available at just $9.95.

IN DEFENCE OF DOUBT: AN INVITATION TO ADVENTURE, VAL WEBB 2ND EDITION
2012
$27.95

The story of the publication of this important book is fascinating. Val Webb hails from Brisbane, and has a graduate degree in science and a PhD in theology. She has given her thoughtful readers freedom to doubt. The book is appealing, informative and assuring. It was written “that it might nudge many readers to face their particular moments of existence with honesty, courageous doubt and an openness to adventure. Life is all too short to have lived in a shape provided by others.” In most disciplines, doubt is encouraged, but doubt is often abandoned in religious thought.

This second edition updates some historic events, adds a few recent doubters to the pool, includes a chapter on progressive Christianity and new theological directions and broadens the final chapter on world religions. The new edition was embraced by a new Australian publisher based in Melbourne, Mosaic Press. Sadly, Mosaic Press and parent company Rainbow Books both went into liquidation last month and the whole Christian book trade has suffered a great loss. These two companies were the main suppliers for St John’s Books, the Cathedral shop and local Christian bookshops in Perth. It was bad timing for an Australian publisher to start a new business, given the infiltration of overseas on-line booksellers, avoiding GST and bypassing local distributors and having now forced many Australian publishers, distributors and retailers out of the market altogether. Inevitably, many consumers will be simply price-driven and there will be very few bookstores in which to browse. We are thankful that this book was published and is readily available.

Admittedly, most readers who buy this book will most likely be those already sympathetic to her progressive thought, but the logical, clear presentation and the detail given to research will take all readers on a journey. She starts by reflecting on some well known “doubters” and takes the reader on a chronological journey including William Cowper, Carl Jung, Rudolf Otto, John Hick, Marcus Borg, Mother Teresa, Karen Armstrong. After reading about them, the reader might want to identify and include themselves in the spirit of questioning thought.

Although purchasing this and other current books from your local Christian bookshop cannot halt the disintegration of the Australian Christian bookselling and publishing trade, it can help to slow the movement which is seeing consumers switching their loyalty from a caring customer service to an indifferent internet trade.
Henri Nouwen is generally regarded as one of the most widely read spiritual writers today, and Charles Ringma is himself considered one of the best commentators and “anthologists” of Nouwen’s prolific writing, with about 44 published works. While on a sabbatical, Ringma was reading Nouwen’s “Salvation Journey, the diary of his final year.” He became aware of his own aging and the vulnerability of human existence when he read that, several weeks after Nouwen’s last entry in this book (30 August 1996), he died of a heart attack.

Nouwen’s desire to play a different role in L’Arche Daybreak community was not realised in his life. He had wanted to give more time to prayer, reflection and writing. The legacy left by Henri Nouwen confirms that his new goals were realised and confirmed in the huge popularity of his writings after his death.

What Charles Ringma has achieved by drawing on all Nouwen’s published works is a focus on the importance of matters of the heart in determining who we are, what we become and what we do. Ringma says “the journey towards a mature faith involves a willingness to embrace God for who he is rather than what we would like God to be.” Within the seven chapters, he covers the beauty and pain of the human condition, joys and challenges, responsibility, friendship, faith and mystery in the journey of doubt, the dark night of the soul, and self giving.

Those who have read some or all of Henri Nouwen’s prolific writings will see the immense knowledge and understanding in these pages. And readers who are looking for a starting point to follow the journey of this greatest of spiritual writers might find this reasoned approach useful as an informed commentary.

This valuable book of brief, story-based reflections covers the Sunday readings for all three liturgical years, together with special feast days, including Catholic festivals.

Whilst the book is essentially a sermon resource it has another life in making available an intelligent, interesting and theologically sound reflection for all, whether in a worship environment or not. The author gives this permission, and hopes it will be used as homiletic preparation, in parish bulletins and personal reflections, in classrooms and communities. He also wants any reader to feel freedom to adapt and use any of the 200 reflections in any way they wish. This is quite an unusual licence!

The stories are current and stimulating. For Holy Thursday he tells of two powerful women who saw the connection between service and hospitality, between the washing of feet and the feeding of the poor. Mother Teresa never wanted to found large-scale hospitals, but was more interested in befriending the poor. Dorothy Day once helped a nun take a homeless man to a soup kitchen, and that experience led her to found the Catholic Worker Movement. He recalls that these two saintly women met in Calcutta on Holy Thursday 1955 and quotes from Dorothy Day relating their meeting, appreciating this one-on-one spirituality.

Richard Leonard is also the author of the best-selling Where the Hell is God, and Why Bother Praying.
ST GEORGE’S CATHEDRAL
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Daily: 7.30am Morning Prayer and 8am Eucharist.
For details of all other daily Eucharists and Evening Prayer, see our website:
www.perthcathedral.org
P: 9325 5766
SUNDAY SERVICES
8am: Holy Eucharist (BCP) with hymns
10am: Choral Eucharist and Sunday School
5pm: Choral Evensong
SPECIAL SERVICES IN AUGUST 2014
SUNDAY 3 AUGUST
5pm: First World War State Memorial Service. Reception hosted by RSL (WA).
WEDNESDAY 6 AUGUST
6.30pm: Consecration of the Reverend Jeremy James as Bishop in the Church of God. Reception in Perth Town Hall.
SUNDAY 10 AUGUST
2pm: Families Connect.
5pm: Monteverdi Vespers (6010) by Candlelight, with Organ and Strings.
WEDNESDAY 13 AUGUST
6pm: Choral Eucharist of the Blessed Virgin Mary.
SUNDAY 17 AUGUST
5pm: Carols by Candlelight: Our Lady in Winter. Traditional carol service sung by St Mary’s Anglican Girls’ School. Mulled Wine Reception.
SUNDAY 24 AUGUST
12.15pm: St John Ambulance National Service. 5pm: Choral Evensong of St Bartholomew, followed by Barlemas Fair in aid of St Bartholomew’s House.
SUNDAY 31 AUGUST
3.30pm: Kerry Stokes Art Presentation followed by 5pm Choral Evensong of the Beheading of John the Baptist and the Martyrs of Papua New Guinea. Reception.
SUNDAY 7 SEPTEMBER
3.30pm: ‘Fathering’ Lecture by Dr Bruce Robinson followed by 5pm Choral Evensong and Procession, of the Birth of the Blessed Virgin Mary and the Siege of Malta. Reception.

ALBANY
St John’s, York Street
Sundays 8.00am Eucharist (with hymns)

BUSSELTON
St Mary’s Anglican Church
Cnr of Queen St & Peel Tce Busselton
Fri: 9.30 am Sat: 6.15 -7pm
Sun: 7.30am, 8am, 9.30am & 5pm
0897543775

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

FREMANTLE
St John’s ‘The Church in the Square’
Cnr Queen and Adelaide Streets
Sundays 8.00am and 10.30am Eucharist
5.00pm Evening Prayer,
T: 9335 2213
www.anglicanparishoffremantle.com

MANDURAH
Christ Church, Sholl Street
Sunday 7, 8.15, 10 am
(The bells are rung 9.25 - 9.55 am)

PALMYRA
St Peter’s, 2 Hammad Street
Sundays 9.15am Eucharist 9335 2213

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St Paul’s Chapel Choir
Director: Jamil 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 Mirrabooka and Boyare Avenues, Mirrabooka
(Parking is available on the School grounds)
DIOCESE OF PERTH – PARISH VISITS 2014
St Michael’s Anglican Church
Mt Pleasant
9.30 am  Sunday 24 August
Guildford Grammar School Chapel
5.00 pm  Sunday 26 October
Eucharist St John’s Anglican Church
Northam
10.00 am  Sunday 28 November
Evensong Holy Trinity Anglican Church
York
5.00 pm  Sunday 28 November

OTHER
9 Lessons & Carols
6.00 pm Sunday 1 December 2014
St Paul’s Chapel, Mirrabooka
For information regarding the Chapel Choir please refer to the School website
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ACROSS

1. & 9 down. Key is short class education in the faith. (4)
3. Mystic breath out of ohm? (2)
4. Deserving of folded mitre. (5)
5. Lies around in the ocean. (4)
6. Human spoiled to write in the Bible? (5)
7. Exists as sin reversed and any number removed. (2)
9. See 1 down.
12. Novel person for cardinal. (6)
13. Cross reversals as she dances in the Spanish style. (6)
14. Crazy wry duel left off with bad manners. (6)
20. But a curved musical instrument… (4)
21, and 15 down. My mare runs erratically to found women’s group. (4,6)
23. Sing third tone backwards – is God’s name? (2)
25. Nihil obstat. (2)
26. So Imam turned to wattle tree. (6)
28. Unfold the Radio National Robe and enjoy spiritual regeneration. (6)
29. Like a Roman penny. (2)
30. Mad gala in Mary’s great tower. (7)
32. Yes, you, old you – right away! (2)
33. The ocean at the Murray River is sordid. (5)
34. A brief goodbye to this little twisted island. (3)
35. Twitching in canticle! (3)
39. Inside the tea left off the tin. (2)
40. New liturgies from Holland. (2)
41. Alternatively, the Vatican newspaper. (2)
42. Federation Starship! (2)

DOWN

1. & 9 down. Key is short class education in the faith. (4)
2. Dim icon broken for founder of friaries. (7)
8. See 1 across.
10. Seams burst on table mountains. (5)
11. Really left-handed to begin with. (3)
13. Sure I bow to the French knight. (5)
16. And alien French? (2)
18. Corpulent in fatigues. (3)
21. Mother right away in Anglican charity. (2)
22. Width, height and length around the Indian Railways to cause a flurry.
24. Mothers’ Union tangled acreage in Ottoman Empire. (5)
26. So Imam turned to wattle tree. (6)
28. Unfold the Radio National Robe and enjoy spiritual regeneration. (6)
29. Like a Roman penny. (2)
30. Mad gala in Mary’s great tower. (7)
32. Yes, you, old you – right away! (2)
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39. Inside the tea left off the tin. (2)
40. New liturgies from Holland. (2)
41. Alternatively, the Vatican newspaper. (2)
42. Federation Starship! (2)
THE New Norcia Organ Retreat (5-7 September) offers a wonderful opportunity to hear a wide range of music performed on a splendid organ, as well as explanations of what it’s all about, and demonstrations of how it works. This is for anyone – including of course organists! You can come for a day, or a day and a night, or for the whole retreat.

The superb German Romantic organ in the Abbey, built in Munich in 1922, is unique in Australasia. Throughout the weekend it will be put through its paces, revealing its kaleidoscope of colours, from delicate whisper to thrilling climax.

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The Organ Retreat is led by Bruce Cash, who did post graduate study on a similar organ in Munich, and has been a cathedral organist in England, German, and New Zealand. Bruce will give talks, demonstrations and performances. Highlights include Bach, Liszt’s Prelude and Fugue on BACH in the 1917 edition, and Karg-Elert’s Homage to Handel, published in 1922, the year this organ was built.

Brochure and booking form available on [www.oswa.org.au](http://www.oswa.org.au)

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