Life is a journey...
5 MARKS OF MISSION

1  Witness to Christ’s saving, forgiving, reconciling love for all people (Tell)
2  Build welcoming, transforming communities of faith (Teach)
3  Stand in solidarity with the poor and needy (Tend)
4  Challenge injustice and oppression (Transform)
5  Protect, care for and renew life on our planet (Treasure)
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his month’s Messenger focuses on education and there are several articles on various aspects of education.

The Reverend Dr Gregory Seach explores a School of Christian Wisdom. The Church has been involved in education since the time of Augustine, and in Dr Seach’s words ‘Education, in the church, needs to become again a process of life-long immersion in the church’s wisdom, so that we can lead lives that reflect the value of the teaching we receive from the Great Rabbi, the One who calls us to follow him, to be ‘disciples’ whose discipline of learning requires long immersion through reading and being read by the Scriptures, prayer, and the daily practice of virtue and holiness. The tradition is clearly there. Our task is to live it today’. 

The Reverend Dr Philip Raymont writes on religious education in schools and the availability of a post-graduate course on Teaching Religion in Schools through Murdoch University.

Bishop Allan Ewing explores the year of Mark and says that academic learning alone is not enough - the theory needs to be practised and lived.

This issue also showcases the twenty schools that form part of the Western Australian Anglican Schools Association.

God of all truth, 
teach us to love you with heart and mind.
Bless our schools, colleges and universities that they may be lively centres for sound learning, new discovery, and the pursuit of wisdom.
May all who teach and all who learn seek and love the truth, and in humility look to you, the source of all wisdom and understanding, through Jesus Christ our Lord. Amen.

A Prayer Book for Australia p.206
The Most Reverend Roger Herft, AM
Archbishop of Perth

The experience of meeting communities that express profound gratitude for the encounter takes one's breath away. One elder remarked that it was more significant than the moon landing! That was a human achievement – this was about humans exchanging discomfort at difference and expressing joy in learning. Strangers making friends across divisions, conflict and barriers. That is true exploration. Joy is found not in the incessant consuming of material gadgetry, but rather in sharing the mud of daily living with people who have so little, yet give so much.

In our encounter with ‘the stranger’ we meet Christ, ‘the stranger' who is our most intimate friend.

James Fenhagen in his classic work More Than Wanderers reminds us that ‘when the thirst is awakened we become companions who begin to discern the basic outlines of a new path.’

We come to that point in our lives when we are ready to make a turn — to put behind us all those things that have bent our lives out of shape — and to enter into a new kind of relationship based on the belief that Jesus Christ is as present to us today as he was in the first century.

The Christian faith is a story of new beginnings. It is a story of repentance and forgiveness, of life emerging out of the experience of death. It is a journey which begins with the recognition that there is more to life than meets the eye — that without the healing and sustaining power of God our lives are incomplete. It is a journey which begins with the incredible fact of our unconditional acceptance by God. As the Gospel proclaims, because He lives, we live also with new possibility and purpose. Instead of being ‘takers,’ we become ‘givers,’ members of a community struggling to live in the world in a new way.

‘Reachout’ is education – a drawing forth of who we are and what we can become in the depth of companionship, in worship, in witness and service.

In reaching out we reach deep within. The pilgrimage reshapes the way we understand ourselves, the world, the Church, and the strangers who have wandered into our lives – transforming us, challenging us to be Christlike!

The Episcopal Church of the Philippines was our companion in this adventure, along with the Brothers of Taize, and the community at Canterbury Cathedral, including Archbishop Justin.

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The Episcopal Church of the Philippines was our companion in this adventure, along with the Brothers of Taize, and the community at Canterbury Cathedral, including Archbishop Justin.
With that in mind, I make only the simplest possible prediction, that the battle against Al Qaeda, Al Shabaab, Boko Haram, Isis, and their myriad mutations, will be the defining conflict of the next generation, for obvious reasons. First, as Ori Brafman and Rod Beckstrom explained in their book, there is a difference between a starfish and a spider. A decapitated spider dies, but a starfish can regenerate itself from a single amputated leg. Radical political Islam is a starfish, not a spider, and though Al Qaeda and Isis may be defeated, they will come back in other guises under other names.

Second, despite the best endeavours of the West over the past 14 years, radical political Islam is far stronger today than it was then. As Moses Naim writes in *The End of Power*, asymmetric warfare has increasingly delivered victory to the militarily weaker side. The terms of conflict are changing and we have not yet found an answer to this form of disruptive innovation.

Third, we are facing a phenomenon that the West has not known since the wars of religion in the 16th and 17th century. When they ended in one place, they began in another, and they lasted for more than a century. The same factors present then are present now. Discontent with an existing power widely conceived to have been corrupt: then the Catholic Church, today secular nationalist regimes. Protest taking a religious form, an attempt to get back to the pristine purity of the faith as it was in the beginning. And a revolution in information technology, which allowed what would otherwise have been marginal disaffected groups to outflank all existing structures of power. Then the revolution was printing, today, YouTube, Facebook, and the other social media, whose most accomplished users are ISIS.

If this prediction has even the remotest chance of coming true, then I would argue three simple points.

First, it is not clear that we have yet obeyed Robert McNamara’s fundamental rule: understand your enemy’s psychology. As Graeme Wood makes clear in his article in *The Atlantic* in March this year, Isis is a religious phenomenon through and through, as are all the movements of radical political Islam. We are not very good in the West at understanding theology, but without it we will not understand our opponents.

Second, wars are won by weapons, but peace is won by ideas. That is what happened in the 17th century. Thinkers like John Milton, Thomas Hobbes, John Locke, and Benedict Spinoza sat and studied the Bible and came up with the five ideas that shaped the modern world: social contract, the moral limits of power, liberty of conscience, the doctrine of toleration, and most important of all, human rights. These began life as religious ideas, as John F Kennedy said in his Inaugural Address: ‘The same revolutionary beliefs for which our forebears fought are still at issue around the globe—the belief that the rights of man come not from the generosity of the state, but from the hand of God.’

The Cold War was conceived by the West as among other things a battle of ideas, and great thinkers like Isaiah Berlin, Karl Popper, and Friedrich Hayek developed new and inspiring defences of freedom. Thus far the 21st century has produced
few if any new ideas, and since we are dealing with a religious conflict, they must be religious ideas, precisely as they were in the 17th century. It was for this reason I wrote my new book *Not In God’s Name* to at least begin a conversation of ideas.

Lastly, if religion is part of the problem, then religion must be part of the solution. And we begin with one major advantage. Most of the world’s great faiths are on the same side today. Jews are threatened by the return of anti-Semitism. Christians are being massacred or exiled or living in fear throughout most of the Middle East. Moderate Muslims are being slaughtered by the radicals. Hindus and Sikhs feel equally threatened, not just in India but also in Europe. The Baha’i are being persecuted in Iran, the Yazidis in Iraq and the Druze in Syria. If we stand together we win.

Religious leaders must be recruited and brought together as a recognised element of the global response to tyranny and terror, preferably under the aegis of the United Nations. Whether this is done in the form of Track-2 diplomacy in specific conflict zones, or under the rubric of article 18 of the United Nations Universal Declaration of Human Rights, or simply as a body dedicated to establishing the parameters of religious education so that we can teach the world’s children not to hate those with whom they must one day learn to live.

This is a battle we can and must win for every kind of reason, political, moral, religious and humanitarian. We live, today, in a world in which people are killing in the name of the God of life, waging war in the name of the God of peace, and practising cruelty in the name of the God of compassion. There comes a time when we, whatever our faith, have to stand and say: not in God’s name, and the sooner we do so together, the better.

© The above speech was delivered by Rabbi Lord Sacks at the UK-Israel Shared Strategic Challenges Conference in Westminster, London on Monday 22nd June, 2015. Rabbi Sacks’ new bestselling book – *Not in God’s Name: Confronting Religious Violence* – was published earlier in June in the UK.
Not long after he arrived in Canterbury in 597, St Augustine established a monastery with a school attached. The school still exists and, since the Reformation, has been called The King’s School. Augustine quickly realised that if he and his team of missionaries were to convert the Saxons, educating their sons (educating daughters took longer!) was a vital step. In succeeding centuries, great centres of learning were established, especially in the North. Long before the Norman conquest, English scholars (Alcuin of York most famously) ‘invaded’ Europe, bringing education to places across the continent. The ‘dark ages’ weren’t really as ‘dark’ as we think of them, thanks in part to those early British ‘invaders’! From the earliest times of the church in England, therefore, education was seen as a core part of the church’s mission.
There was nothing new, nor especially British, about that, however. In Alexandria from the beginning of the third century, academies of ‘catechesis’ existed, with leaders such as Clement and Origen teaching the faith with all the academic rigour of any of the great Greek academies on which they were based. Furthermore, many of the earliest visual representations of Jesus show him robed as a philosopher, a teacher. Here, these pictures seem to be saying, is the Incarnation of true, divine Wisdom, superior to any philosopher revered in the pagan world. This understanding of Jesus is seen in the New Testament itself, where Jesus is frequently addressed as ‘Rabbi’, ‘which means Teacher’ (as John’s gospel reminds us: John 20: 16; c.f 3: 2). Jesus the teacher gathers ‘disciples’, those who learn and are taught by a master. (We still speak of a field of study as a ‘discipline’, from the same root word.)

Throughout Christian history, therefore, education and teaching have been at the centre of our faith. Christians felt compelled to ‘give a reason for the hope that is within you’ (c.f. I Peter 3: 15). And, as we saw with Augustine, education was seen as part of the missionary activity of the Church. In time, education as mission wasn’t restricted to the Christian faith either. If the God Christians worship is the maker of all, and is truth, then searching for truth in and about everything was within the scope of Christian learning.

Education, therefore, is at the heart of the Christian faith. And a key part of our Anglican heritage is the church as a source of education and learning. Indeed, the ‘three-legged stool’ at the core of Anglicanism consists in Scripture, Tradition and Reason – learning about the Scriptures, reading them in the light of the Traditions of the Church, and bringing an educated reason into the service of both.

Over time, however, our thinking became a little disjointed about all of this. ‘Teaching’ became a ‘specialised’ exercise, undertaken at certain places (schools and universities), chiefly to the young. While the church continued to run schools, that was seen as ‘something different’ from what happened at church itself. There is sometimes hear talk like that now, when people say, ‘All these young people may be going to these church schools, but we don’t see them in church on Sunday!’

Somehow, the communities of learning (including worship) that are formed in church schools aren’t seen any more as ‘church’. And while there is increasing recognition of the value of ‘life-long learning’, only occasionally was that connected with churches.

The great English theologian Nicholas Lash recently bemoaned what he called ‘a systematic failure of the Christian churches to understand themselves as schools of Christian wisdom: as richly endowed projects of lifelong education.’ (Holiness, Speech and Silence: Reflections on the Question of God, p.5)

And one of Lash’s distinguished students, Professor Graham Ward, also recently spoke of the need for catechesis that was ‘a life-long immersion in the traditions of the church’s teaching, not just five steps to salvation.’

In a way, that brings me back to Augustine. Bede, a product of one school from England’s North, writes that what converted ‘a number of the heathen’ in Kent, before Augustine’s school was established, was ‘the simplicity of their holy lives’. Their lives, as well as their preaching, Bede writes, were ‘edifying’.

Education, in the church, needs to become again a process of life-long immersion in the church’s wisdom, so that we can lead lives that reflect the value of the teaching we receive from the Great Rabbi, the One who calls us to follow him, to be ‘disciples’ whose discipline of learning requires long immersion through reading and being read by the Scriptures, prayer, and the daily practice of virtue and holiness. The tradition is clearly there. Our task is to live it today. #
In response to this, some of the churches in the Perth Diocese are running English as an Additional Language classes. The classes certainly respond to language needs, but also to the need for friendship and practical and spiritual support. Coming to a new country can be daunting at many levels.

Participants are usually grouped according language ability, so that they feel comfortable, yet stretched to improve their English. Some of those who teach are qualified English language teachers, while others have learnt on the job, using the many excellent resources available. If the church is able to provide a crèche, young parents appreciate being able to take classes while their children are cared for.

The relationship between language students and church members can be a reciprocal one. Those of other belief systems can be invited to learn what Christians believe. Church members can be invited to assist at some events, like games mornings, or to international lunches, where the language students provide the food. Other activities such as book clubs, playgroups and outings can supplement the language programs. Long term friendships can be forged.

Some of the classes running at present are at St Alban’s, Highgate, on Sunday afternoons; St Lawrence’s, Dalkeith, on Tuesday mornings; St Matthews, Shenton Park, on Wednesday mornings and St Francis’, Karrinyup on Friday mornings in school terms. Readers are invited to enquire further about classes currently running, or perhaps to start up new ones. Inviting our non-English speaking background neighbours to an English class can make a wonderfully positive difference to their lives.
As a literary device this works very well; it enables Mark to make the point that the disciples did not really understand Jesus, and it allows the message of the gospel parable to be spelt out in more detail. But it begs another question. Why did Jesus use parables at all if they were so difficult to understand?

At one point Mark tells his readers, ‘he did not speak to them except in parables, but he explained everything in private to his disciples’ (Mark 4.34). Interestingly, Mark does not sustain this argument about Jesus’ parables as the subsequent chapters have numerous instances of Jesus teaching directly. What Mark’s gospel does show us is Jesus as the one who proclaims the Kingdom of God initially through healing and through parables.

The use of parables serves to emphasise the experience of the Kingdom. The parables present striking examples of forgiveness, hospitality, and loving relationship. Consider, for example, the wayward son of Luke 15, the Mustard Seed of Mark 4 and the Good Samaritan of Luke 10. In each of these examples the stories are so strong, and go against an expected narrative. They are breathtaking examples of God’s Kingdom, and the scandal of the love of God is writ large within them.

Similarly, healing accompanies Jesus as a constant experience. The people who followed may not have understood Jesus’ teaching, or even understood the love of God described in the parables, but they did know that Jesus transformed lives through healing. And the people followed, yearning for healing for themselves, or for those they loved.

In the context of education and schooling, Jesus’ example presents opportunity. Experience is paramount for Jesus; if a child is to encounter the living God in a school setting, it will not be through the methods of teaching that work so well for academic learning.

Learning of the Kingdom of God is more like learning a sport, or becoming a skilled crafts-person. No matter how well the theory is presented it is only as the craft or sport is practised that the theory begins to make sense.

To know of the Kingdom is to experience unconditional love; the kind of love that Paul describes when, after listing so many hardships, he insists that nothing ‘will be able to separate us from the love of God in Christ Jesus our Lord.’ (Romans 8.39)

Offering experiences which draw people closer to the Kingdom must be part of the mission to and with the young; experiences need to be of love, service, and generosity - breathtaking and life-changing.
Is Jesus still good news to us and our people? Does the gospel bring joy to our hearts or does it honestly feel more like a burden?

If our spiritual diet is out of balance, we can get spiritually sick. Too much service, mission, work, challenge, striving, spiritual stress and strain is going to burn us out. We need to give careful attention to being sustained, recharged and empowered by God’s Spirit. It’s essential to have times of rest from all the striving and doing, and just simply enjoy God. We need to be refuelled, blessed, fed, encouraged and built up by God’s love ourselves. Even Jesus needed this.

The gospel is supposed to be good news for us. It has to bring us good things that we can appreciate, thrive on, and be exhilarated by. This teaching is something we have to pass on to God’s children if we want them to keep the faith. Stop. Revive. Survive the drive. It makes sense spiritually too.

So how do we do this ourselves, with our kids and families, and encourage this in others? We rethink our priorities and allow room in our day for regular time with God. For example, many parents complain that they are a taxi service for the children’s ridiculously busy schedules. Parents need to set appropriate boundaries in regards to how their family spends time together and how children use their time. It is vital to model creating space to both live and be spiritually fed. For many families, the most significant family time spent together is in the car. How could you more effectively use this time in terms of faith and life together?

By creating space we learn how to open our hearts to receive from God. We tune our radar to pick up on the Holy Spirit’s activity in our lives and in the lives of those we encounter. We count our blessings and celebrate them. We swap stories with our friends about how good God has been to each of us and soak up the love that comes out in these stories. Then we will start to notice the fruit of the Spirit evident in our lives, not because we are working hard to be patient, peaceful, kind and so on, but because the Holy Spirit has touched us deeply.

A balanced faith life is one where we live life in all its spiritual fullness, being sustained, recharged and empowered by the Holy Spirit. As we read in Ephesians 1:17ff, that same power that God used to raise Jesus from the dead is available for us also.

The gospel is supposed to be good news for us. It has to bring us good things that we can appreciate, thrive on, and be exhilarated by.
ENLIGHTENING EXPERIENCES

The Reverend Alison Gilchrist
Parish Priest Bassendean
Diocesan Evangelism Enabler

Have you ever thought how much we take for granted, or to put it another way, just how much we assume we know what something is really about?

As I came to write an article for this month’s Messenger on the theme of education, I suddenly realised I had never really given much thought to the precise definition of education, despite being an educator for many years, as well as being a schools worker in some hundreds of schools. I googled these two words: ‘define education’ and my search revealed the top result as:

1. the process of receiving or giving systematic instruction, especially at a school or university;
2. an enlightening experience

What I know from my years in schools, and in fact from other statutory bodies, is that there is a great deal of hesitation, working as we all now are in societies with a more multi-cultural complexion, of getting the whole issue of faith wrong. For while when I was in the UK, during a time when I was part of a multi-faith chaplaincy team in a large further education college, I was invited to training days for staff in schools, colleges, doctors’ surgeries and hospitals, as an advisor on issues of faith. The aim of these days was to engender confidence in working with people whose faith shapes their daily lives, so as to ensure the best experience for all concerned. Most people went away feeling they were better equipped to engage with their prospective students, patients, colleagues or client bases, and therefore suitably sensitive to the needs of those they encountered.

As I delivered these sessions, alongside representatives of other faith groups, we were not only able to offer factual input about our respective religions, but we were able to answer questions on the lived experiences as adherents of those faiths. It was this aspect of the day that was always well received. Hearing our experience of living out our faith, how it was for us in daily life, was we were told, far more helpful than just receiving the bare facts on a page.

One of my commitments to readers of my article is to offer practical suggestions. I just wonder whether you might be one of those people who would consider engaging with your local school or college, where I believe the curriculum allows for consideration of ‘people of faith’, and be willing to be one of those who could share what it is to be a follower of Jesus in the modern world. Maybe, living as we do in a very multi-cultural city, you might have some friends who come from a different faith background, who might join you in offering a combined session in various settings too, such as Scout Troops or Girl Guides, other young people’s organisations, older people’s groups or libraries, and so on.

You never know: this might be, for you, as well as for all involved, a very enlightening experience. 

The Reverend Alison Gilchrist
Parish Priest Bassendean
Diocesan Evangelism Enabler

Have you ever thought how much we take for granted, or to put it another way, just how much we assume we know what something is really about?
An ‘A’ in RPE is the equivalent of an ‘A’ in English or Science! Along with the offering of the Western Australian Certificate of Education subjects, Philosophy and Ethics, and Religion and Life, at Year 11 and 12, this recognition and presentation of RPE by the School as a subject area with real credibility, with real possibilities of further study, taught by specialists, and given ample hours within the timetable each week, expresses in practical terms the words of Stephen Webber, Headmaster, in his Foreword to the Curriculum Documentation presented:

‘We can at times underestimate the desire students have to grapple with the ‘big questions’ such as their place and purpose in the world, how their lives have meaning, and what frameworks they should turn to in making ethical decisions. Developing meaningful and engaging curricula that enables students to confidently address such questions is of the utmost importance and lies at the heart of why our schools exist.’

Such an approach as outlined above and which complements and is complemented by broad and inclusive catechumenal, chapel and missional activity, may be one that Church or Faith based schools adopt when it comes to deciding what form of religious education should be provided at the School. In the Murdoch University post-graduate subject ‘Teaching Religion in Schools’ addressing issues relating to the place of religious education is not restricted to such schools but also deals with the why, where and how of its provision in Government schools as well. As but one example; the course addresses the possibility for religious education in Government Schools if you recognise that Australia is and has been during much of its European history a pluralistic society and not simply a ‘secular’ one as is proclaimed and perpetrated by a particularly powerful hegemony in Australia!

The course does not aim to be pedagogical but instead invites students from a variety of backgrounds and callings to understand the historical and philosophical debates that have and continue to inform societal and educational policy and praxis in this important aspect of every child’s growth and maturity, not only in the religious and spiritual sense, but in what it means to be human and humane, so that the child and adult may play a part in developing and sustaining a cohesive, peaceful, just, loving and hopeful community.
The children race out the school gates on Friday afternoon, most of them looking forward to a weekend of good time with their parents, friends, sports clubs, back yards and favourite computer games. There will be warm beds, good meals, hugs, books, and even church activities for some. Others will dive into homework with a hearty appetite, soaking up learning outside the classroom as enthusiastically as they tackle it inside, determined to meet the high expectations that others have of what they can learn and do and discover.

For other children, though, the gate is closing on the safest, warmest place in their lives. The best, the kindest adults they know are disappearing until Monday morning. Home may not be clean and welcoming. It’s hard to sleep when the grownups are arguing. It’s hard to play when you’re worried about where Mum is, or how Dad is, or whether there will be anything to eat tonight. It’s hard to learn when nobody takes time to help you figure things out, when no one ever tells you that you’re smart and special.

It’s mainly our state schools that provide the interface between chaos and order, danger and safety for the most vulnerable children, although there is no high-fee, low-fee or church-sponsored school where all the families are uniformly functional, supportive and loving. While we may rightly take pride in the schools with mitres on their badges and ‘Anglican’ in their names, our local state primary and secondary schools also need our attention, involvement and passion. The most socially and emotionally impoverished students are most precious to God. The teachers who are stretched daily by the acute and chronic learning, behaviour and social problems that come to school with vulnerable students are teachers in the image of Jesus Christ himself.

To our Teacher, I am one of those needy, cranky, hungry, distracted students. To our Teacher, we are those conflicted, erratic, wilfully disobedient and casually rude students. We are not children any more, but there are real and imagined worries that cramp our learning. We have conscious and unconscious habits that sabotage our efforts to play and work with the joy that our Teacher offers us.

Does Jesus despair, as teachers sometimes do, of my ever learning how to be holy and wise? Perhaps, but he never gives up on me. Does Jesus long, as great teachers often do, to whisk us out of the life situations where we are content to live in muddle and misery? Perhaps, but instead of lifting us out of the debris of our diminished lives, he comes to our homes to love us at our worst. Does Jesus see, as gifted teachers always do, the tiny signs of hope and change in us when something that was too hard becomes possible, when one act of forgiveness leads to another, when a moment of love opens the way to a transformed life? Yes, indeed; and our Teacher invites us, reluctant learners though we have been, to become teachers after his own heart.
The Bible Studies were led by Bishop Victoria Matthews. During her time as Bishop of Christchurch, the city and surrounding areas have suffered 12000 earthquakes and aftershocks. Bishop Victoria has journeyed with them as a strong spiritual leader through this period of ongoing trial. She reminded us of our ‘first love’ (God), and how if we lose that first love, we are in fact the ones that are lost. She encouraged us to reconnect with our first love, because God has never ceased to love us. Her study on Ephesians, presented gently and thoughtfully, with anecdotes from her own life and story, encouraged us to reclaim confidence in the Gospel because of the new identity we have in Christ, and the calling we receive through him. Her final exhortation to us was to have confidence in the Gospel, because the Gospel has confidence in us.

The keynote addresses were presented by Dr Benjamin Myers, a lecturer in systematic theology at Charles Sturt University’s School of Theology in Sydney. Ben introduced us to four of his ‘friends’, remarkable early Christian apologists whose contexts weren’t so very different to our own. Through riveting addresses, he explored how the lives and stories of Clement of Alexandria, Tertullian of Carthage, Origen of Alexandria and Augustine of Hippo can inform our own ministries, and what each has to teach us about confidence in the Gospel. The overwhelming response to Ben’s addresses was a desire to learn more of the patristic period, something most of us never thought possible! His conclusion is well worth repeating.

In Jesus, the human-loving God calls out in love to every human person, inviting them into fullness of life (Clement). Those who respond to this call are drawn into a community of disciples whose lives bear witness to the great and holy love that has called them (Tertullian). The lives of these disciples – strangely holy in spite of their faults – are the truest proof of the power of Jesus (Origen). All the disciples of Jesus, from every time and place, form one society whose homeland lies beyond this world, in the country of God’s eternal love. Life in this world is a pilgrimage towards that country, and an opportunity to invite others to listen and respond to the great call of a great Love (Augustine).

As a token of our appreciation, both Bishop Victoria and Ben were presented with an icon written by Marice Sariola. Bishop Victoria’s was of St Emerygdius, patron saint of earthquakes. Ben received Athanasius, a renowned Christian theologian and Church Father, whom Ben said he loves more than himself!
Deacons are called to proclaim the story of God in word and deed, study his Word, proclaim his truth, accompany those searching for faith, make the love of God visible. In many instances I can do all of these through sharing stories.

When you tell people you are a high school teacher, many people say ‘I could never do that.’ And I was one of them not so long ago! However, I have a new role this year as an RE teacher at John Septimus Roe ACS and I really love it. I love that in my job I get to tell the story of God, the story of the church and lots of other stories which contribute to religious education as a whole. I love seeing how those stories impact the students. I get to share little bits of my faith story from time to time, when we are thinking about faith and life. I get to hear some of the students’ stories and hear where God is working in their lives and for others, how they are thinking about faith and making sense of the world. I am able to challenge them to think deeply and critically about matters of faith. (They don’t always do this, of course!)

I also love being in a school where there is a commitment to nurturing students’ faith life alongside their academic, social and emotional life.

I also love my other role at St Philip’s where part of my job involves telling and sharing stories with kids of primary school age, with families and at times with the church as a whole. My first thoughts when preparing for Kids Church, first communion preparation, baptism preparation and preaching are very often ‘Which story does God want us to hear today? How might the Holy Spirit use this story to change us, form us and draw us closer to Jesus?’

As you hear and share the stories of God, as God’s story breaks into your own story, as your story impacts and interacts with the stories of others, I pray that you may be drawn closer to the God of all stories. This is the God who loves us deeply and has gone to extraordinary lengths so that our story with him will never have an end.

The Reverend Liz Pemberton is a deacon who teaches RE at John Septimus Roe Anglican Community School, and is also Children’s minister at St Philip’s Church, Cottesloe.

Once upon a time’ is one of my favourite phrases. When I hear those words I imagine sitting down in a cosy chair to hear or read a story full of wonderful characters and interesting adventures. I love hearing stories, reading stories, telling stories, sharing stories. In his book The Storytelling Animal, Jonathan Gottschall writes: ‘We are as a species addicted to stories. Even when the body is asleep the mind stays up all night telling itself stories.’ I love that! We humans are ‘wired’ for stories. We each live our own stories, of course, and these interact with the stories of others and most importantly with the story of God.

Deacons are called to proclaim the story of God in word and deed, study his Word, proclaim his truth, accompany those searching for faith, make the love of God visible. In many instances I can do all of these through sharing stories.

Even when the body is asleep the mind stays up all night telling itself stories. ’I love that! We humans are ‘wired’ for stories. We each live our own stories, of course, and these interact with the stories of others and most importantly with the story of God.
On 11 July Chaplain Ian and Sue McGilvray (Dampier MtS), the Knights (Port Hedland), the Copemans, the Kitchens, Chaplain Dean Griffiths (Pearce Air Force Base), Noeleen Delbridge, Michael and Noel Lush, Bishop Brian and Doreen Kyme, Jeanette Strong, Gere Harwood, and Peter and Helen Krynen - all ex Nor’Westers - gathered in Geraldton to help MtS Chaplain Bill Ross celebrate the 50th anniversary of his ordination. The service was held at Holy Cross Cathedral at 4pm followed by a reception at the Catholic Centre. Dongara Parish were saddened by the death of Lyndon White early in July. Jeremy Rice (Geraldton Hospital chaplain) travelled to Brookton to take the funeral service, at which The Reverend Rob Stubbs spoke. Rob and Jenny, now in Gerringong, NSW (for cancer treatment) flew to WA to support Esther and her family.

Bill and Jackie France, locum tenens in Broome, have this special story to share:

Neil, the CEO of an Indigenous community who has been staying with us, recently told us he had been seeking the Lord’s guidance about future work and had applied for two jobs. He was accepted for one and had agreed to go when he heard from the other that he had likewise been accepted and they were really keen for him to come. He replied that attractive as the job was, he felt he should honour his commitment and set out for the first job. On arriving he discovered no preparations had been made for his coming, the accommodation was sub-standard, and his new boss was out of town leaving no directions for what was expected of him. He resigned on the spot, repaid the airfare, returned home and got in touch with the people who had offered him the second job. On discovering it was still open he accepted it.

Before leaving his local church the people gave him a poster which said: ‘Never be afraid to trust an unknown future to a known God’. On arriving, the local bishop picked him up and took him to his really nice new home. As he entered the kitchen, there on the wall was a copy of the same poster! It was faded and had obviously been there some time! The bishop said he had never noticed it there before, but what a blessed confirmation that the Lord was indeed in control and had brought him and his wife to the place of his choosing.

Bill and Jackie France left Broome on 28 July. They were sad to leave. They had seen the Lord’s hand in the lives of people in the church in Broome and in their own lives in a variety of ways, as the Lord had used them to both encourage and to admonish each other. ‘His work of refining and reshaping us in the likeness of Jesus is never ending – he ‘prunes’ us that we might bear fruit!’

Glory to God!

Website: www.anglicandonwa.org
How wonderful it is that our services include singing. The rubric, a hymn may be sung, testifies to the joyful experience of Christians down through the ages. And what a benefit this is to us and to our fellows. The Biblical mandate for singing rings through both testaments, by example and exhortation alike. We hear the people of God singing their way through life. Moses after the Exodus, David in victory, Ezra and Nehemiah as they assemble the people, our Lord and his disciples going to Gethsemane, Paul and his friends in prison or the heavenly throng around the throne of our risen and glorified Saviour, are singing from the same page.

Christianity is a singing religion because it is one of grace. There is so much to sing about. No wonder the apostle exhorts the Ephesians (5:18-21), Colossians (3:15-17) and us, to sing together gratefully. Singing is a vehicle not only of expressing our love for God but an effective means of encouraging one another. Last week we sang Wesley’s Rejoice the Lord is King and found great encouragement recalling our Saviour’s rule, never failing kingdom, ascension and promised return, but we also exhorted each other to lift up our hearts and to rejoice.

What a gift we give to each other as we sing vertically since our horizontal lives are so often characterised by cares, concerns, distractions, preoccupations and pleasures, all of which can so easily derail us of our desire to honour our Lord. To have my thoughts lifted vertically to God refocuses me and then helps me to not only worship God as he deserves but to find strength to deal with the issues of life and discipleship with a new joy and resolve.

Singing proves to be a great means of giving God his due, of building each other up, of testifying to the watching world that God is praiseworthy in good and hard times whilst contributing to our own well-being.

Congregational hymn and chorus singing is like the hump of a camel: stored up praise that will sustain us in the driest and most difficult circumstances of our lives. One of our home group members, whose husband has cancer, often testifies how much comfort she finds in singing choruses while she walks the dog.

Rehearsing the great truths of her salvation in Christ becomes a proven channel of God’s grace. I find whistling some of my old favourites from youth group days a sure way of banishing discouragement.

We have been blessed with a wide and rich range of psalms, hymns and choruses, gifts from God through the pens of many authors. How grateful we ought to be to both God and those musicians who help us sing heartily unto the Lord. It is a rich heritage indeed from our great and generous God whose ways are always worth singing about. Singing ourselves rich will free us from the poverty of self-pity, ingratitude and disappointments.

My sister used to ask me ‘are you going to sing loudly in church this morning?’ ‘Of course I am’, to which she would reply ‘then I’m going to sit on the other side!’
Our Relationship Education service is a program that educates individuals and families about ways to enhance their relationships with their friends, families, children, colleagues, and with themselves. We do this by offering a variety of seminars and courses in different locations throughout the Perth metro region. The courses are facilitated by qualified professionals.

One of our key areas of expertise is parenting. However, parents are busy people and often find it difficult to find the time to come to a course. We’ve decided that instead of asking them to come to us, the best way to deliver our service is for us to go to them. And where is a place we know parents of school aged children are likely to gather? Schools, of course.

Over the course of 2015 we have begun offering programs for parents on school grounds. While children are learning Maths, English and Science in the classroom, their parents can learn about communication techniques, parenting skills and conflict resolution.

This initiative began with Christ Church Grammar School and the program has now established a partnership with Maddington Primary School. Maddington Primary is an enormously diverse school, accommodating students from a wide diversity of cultures. The families there speak over fifty different languages. The course we are offering is called ‘Languages of Love’. It is based on a book by Gary Chapman, and it postulates that there are five methods which one can use to express love. Our program adapts this concept specifically to parenting, and teaches parents practical ways to connect with their children and provide a supportive and loving home environment.

In the future, we are hoping to expand further into the Gosnells area and are having discussions with East Maddington, Gosnells and Armadale Primary Schools. Parenting is a fundamental social pillar. The effectiveness of parenting can play a big role in the face of childhood illness and accidents, school disruption, truancy and a range of other childhood problems. Supporting parents so they can perform at their best ensures the brightest possible future for our kids.

School students aren’t the only ones who can benefit from education; their parents have things to learn, too. Raising kids through their various phases and fostering a relationship with them can be a real challenge, especially for first-time parents. Fortunately, Anglicare WA’s Relationship Program has developed a new initiative to help out.
PREPARING YOUNG PEOPLE TO FACE THE WORLD

Esben Kaas-Sorensen | Coordinator of Street Connect
Lynn Crasto | Senior Youth Worker

The education that schools provide to children and young people is critical to their development academically. However, education extends beyond scholarship. It is equally important for young people to learn social skills, life skills, cultural heritage, and about the wider world – especially those things that are outside their bubbles of personal experience.

Over the course of their lives, children and young people inevitably encounter some of the world’s troubles. Homelessness, poverty, mental illness, substance misuse – these are all unfortunate realities endemic to modern Australia. Young people may not necessarily experience these things first-hand, but they are almost certain to have friends or family who will. It is important that young people are made aware of these realities and prepared when they face them.

Our Street Connect program is an outreach service that supports homeless and at-risk young people in the Perth inner city area. Focussing on 15-25 year olds, we seek to connect with the most marginalised young people and engage them in positive life changes. On average we make over 3,200 contacts with young people on the streets every year.

Over the last few months, we have partnered with a number of Anglican Schools to educate students about youth homelessness and a range of associated issues. Our youth workers and partnerships team have made visits to All Saints’ College, St Hilda’s, Christ Church Grammar School, and the newly founded St George’s Anglican Grammar School to engage with the students about our work.

There are a number of positive outcomes we hope to achieve: raising the students’ awareness around youth homelessness; cultivating a sense of social justice, service and generosity; and equipping the students with practical knowledge and skills. We deliver presentations and run workshops, teaching the students safety strategies, how to detect early warning signs, and where they can get help if it is ever needed.

The response of the students has been heartwarming. Many have arranged drives to donate money, hygiene packs, blankets and other practical materials to Street Connect. All Saints’ College students are arranging a sleep-out, much like those that many parishes conduct, to raise funds for our service.

We are hoping to expand our relationship with Anglican Schools in the future. Previously, through Anglicare WA’s School Ambassadors Program, we have connected with students to involve them in advocacy and fundraising for Street Connect. We are preparing to re-launch the Ambassadors Program at the end of the year and look forward to seeing what can be achieved.

There is much to be gained from partnerships between community services, like Street Connect, and schools. The more educated and equipped our young people are, the more ready they are to face the wider world.
Women over the age of 55 years have become the fastest growing demographic of homeless people in Western Australia. It currently stands at around 17% of the total. Until very recently there has been no accommodation facility to cater for this group. However, St Bart’s has made an exciting new beginning with the establishment of the Kensington Street Transitional Accommodation Service, stage one of Brown Street Redevelopment. This service consists of two buildings, Peter Hodge House and Hawaiian House.

Peter Hodge House is named in honour of The Reverend Peter Hodge, who was a central figure in the founding of St Bartholomew’s House and was its director from 1966 to 1974. Hawaiian House is named for the property group Hawaiian, whose generosity made the building of this facility possible. Other major donors included Lotterywest, the Department of Housing, the Dorothy Hall Bequest and the Walter Padbury Bequest.

These two buildings provide transitional accommodation for up to 36 women for a period of up to 12 months. Most women who come to this facility are people with relatively low support needs and are able to live independently. They are generally referred to St Bart’s by other agencies. Residents share kitchen, dining room and laundry facilities. Real attempts are made to create a sense of community within this environment.

Stage Two of the Brown Street Redevelopment, the construction of up to 95 accommodation units, is still on the drawing board. The aim is to provide longer-term housing which is stable and affordable.

There are a number of reasons for this increasing need in W.A. One is that the cost of living continues to rise, and another is that the employment market has been tightening in recent years. The latter is particularly so for people in the older age-bracket.

I continue to be impressed at the way in which St Bart’s is demonstrating the love of Christ through its professionalism and through its attempts to assist people in need in our community.

New Warden to deliver Inaugural Lecture
‘The Christian Priest Today: Forty Years On’

Earlier this year, Wollaston Theological College commemorated the 50th anniversary of the opening of the Chapel, and its consecration, by Archbishop Michael Ramsey. Within seven years of his visit to Wollaston, Ramsey published a book of essays, collected from the ‘Charges’ he had delivered over his years as bishop to those he was to ordain. The book remains Ramsey’s most popular; indeed, so popular was it that it went through numerous reprints in succeeding years, and a second edition, with additional essays, just before his death.

At the request and suggestion of the Board of Wollaston, the newly appointed Warden, The Revd Dr Gregory Seach, will deliver an ‘Inaugural Lecture’ in which the issues raised by Ramsey will be reconsidered in light of today’s Church and society.

Where: Wollaston Conference Centre
When: Friday, September 11 2015
Time: 6:00 p.m.

Light refreshments to follow.

Please RSVP by Friday 4 September to Victoria McDowell, wecadmin@perth.anglican.org or 9286 0270.
My favourite high school teacher changed my life. Thirty years later she told me that I had changed hers. I had no idea. Education can do that. When relationships are founded on the exchange of ideas, broadening understandings and the application of reason in an atmosphere of trust, a rich harvest ensues.

I have been fortunate enough to be involved in education all my life. As a high school PE and RE teacher, school chaplain, university lecturer and parish priest (let alone husband and father), I have learnt far more than I have ever taught. And it was this understanding of the power of education that led me to create the four pillars of the Service In Action programme at Christ Church Grammar School:

1. Educational awareness
2. Cultural exchange
3. Learning through service
4. Leadership development.

In my experience most of the students and staff in our Anglican schools and university colleges are equal to the best in the world at the three pathways out of poverty that my friend Scott Neeson, the Executive Director of the Cambodian Children’s Fund, defines. They are literacy (especially English language skills), numeracy, and information technology (IT) skills. From Burringurrah to Phnom Penh, Marble Bar to Fiji and Alice Springs to Looma, I have seen the power of children educating children. And when that exchange takes place in an atmosphere of tackling some of the causes and symptoms of poverty and disadvantage, the results are often life-changing.

Out of these experiences, it is my hope and prayer that we will continue to develop our educational programmes at the Cathedral. Bishop Brian Kyme, who has recently retired, did a wonderful job founding and stewarding the Institute of Anglican Studies. A reference group is praying for discernment as we look to the future. I am hopeful that the outcome will include offerings that will be inclusive, transformative, challenging and available to many stages of development.
John Lyall is an old-boy of Guildford Grammar. He was a boarder from 1932 to 1939, and was in the school’s magnificent chapel on the day when the Second World War broke out. After the summer of ’39/’40 he was due to return to school, but his father reckoned that since they were going to put a uniform on him soon enough, he’d better stay at home to be with his family before going to war. John never returned to study at Guildford: he enlisted in 1941 and saw active service with both the Australian and the British Air Force.

Many returned from the war changed. Many did not return. Of those who came home there are now, 70 years on, not many left. But they are the last generation for whom the experience of WWII, the deadliest conflict in human history, is a living memory.

That is why it is so important for veterans of WWII to be embraced by our schools as living connections to a part of Australian history which might otherwise seem as remote as Agincourt. John is one of many veterans invited into schools to recount their war-time experiences: memorably to Bull Creek Primary, where one student asked him, ‘Were you killed in the war?’

At 5pm on Sunday 9 August at the St George’s Cathedral, John Lyall reads aloud from the Scriptures once more, as he did in the magnificent Guildford Grammar Chapel before the War broke out, at a service to mark the 70th Anniversary of the End of the Second World War. This service is attended by WWII veterans and by diplomats of the United States, Canada, New Zealand, and other nations. The Reception following the service gives young and old alike the chance to meet and converse with WWII veterans on this significant anniversary of their service to Australia.

Last To Leave: When Schoolboys Went To War
hen John Septimus Roe (1797-1878) was a schoolboy he studied just round the corner from St Bart’s, and St Bartholomew’s Fair was the biggest event of the year. Christ’s Hospital, his school, was then beside St Bartholomew the Great, after which the Fair was named, in the Newgate area of London.

Coming from a lowly background Roe was given a ‘fair go’ by his school’s founding philosophy of free provision of education for the poor. He excelled at school, joined the Navy, and went on to become the first Surveyor-General of Western Australia. He laid out East Perth Cemetery, whose later mortuary chapel (St Bartholomew’s) became a place of assistance for the poor and eventually gave rise to St Bartholomew’s House - an award-winning Anglican facility giving those who are homeless, or at risk of homelessness, a ‘fair go’ again in life.

That earlier geographical connection between Roe’s old school and St Bartholomew the Great (and its Fair) now retakes shape as a community initiative between the (only) school which bears Roe’s name today and St Bartholomew’s House. At 3pm on Sunday 23 August, St Bartholomew’s Eve, at the Cathedral, St Paul’s Chapel Choir of JSRACS sings Choral Evensong followed by St Bartholomew’s Fair on the Cathedral Parvis. The Fair features food and drink stalls, ferris wheel, brass band, roving performers, petting zoo, donkey rides, face painting, and traditional arts and crafts.

John Septimus Roe Anglican Community School bears many resemblances to Roe’s alma mater, Christ’s Hospital. Both are private Anglican schools providing high quality education for children from non-wealthy backgrounds by levying little or no fee. Anglican schools have traditionally been single-sex, but both JSRACS and Christ’s Hospital have been co-educational from their foundation (1989 and 1552). Both schools have a national reputation in music-making.

SYNOD 2015

IMPORTANT DATES

2 - 5 OCTOBER 2015

Synod Eucharist at St George’s Cathedral
Friday 2 October 2015 – 7.00pm

First Session of the Forty-Ninth Synod
Peter Moyes Anglican Community School (Elliston Parade, Mindarie)
Saturday 3 October 2015 – 8.30am
Sunday 4 October 2015 – 1.00pm

DEADLINES for SYNOD BUSINESS

LEGISLATIVE MOTIONS for inclusion on the business paper are now CLOSED

GENERAL MOTIONS to be received by the Registrar at Diocesan Office by 5.00pm on Thursday 20 August 2015.

NOMINATIONS FOR ELECTION to be received by the Registrar at Diocesan Office by 5.00pm on Thursday 24 September 2015.

SYNOD PACKS will be available for collection from 1pm on Monday, 31 August to 1pm on Wednesday, 2 September.

For further information please contact The Venerable Braden Short or Ms Karen Cliffe on 9425 7217
The philosophy of the school room in one generation will be the philosophy of government in the next.

Abraham Lincoln
St Hilda’s Anglican School for Girls

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 – 8 September or 28 October
- Junior School – 11 September or 29 October

To book, please contact us at enrol@sthildas.wa.edu.au or call 9285 4100.

www.sthildas.wa.edu.au

Opportunities for life
COMING OF AGE AS SYNOD ARRIVES

Many events and moments may be said to mark a school’s coming of age. For the Peter Moyes Community Anglican School its sixteenth year has seen a number of such events and moments. At the start of the year the school’s enrolment reached over 1600 and construction of the school’s gymnasium commenced in earnest after preliminary earthworks. The gymnasium is expected to be completed in early November and already shows signs of being an impressive facility that will serve the school and its community.

The school achieved an academic ‘first’ when its Dux of 2014, Andre Strydom, became our first student to secure a guaranteed place to study medicine at the University of Western Australia. A sporting ‘first’ was achieved when Savannah Steinbach became our first student to receive ACC Letters for her four successive years of selection in the ACC All Stars Cross Country team. The school’s Cross-Country team finished second out of over sixty schools at the ACC Inter-School Championships, and will compete for the first time this year in the ‘A’ Division of the ACC Inter-School Athletics Championships.

The school celebrated its fifteen years by staging a whole school production of *Fame Jr* in the auditorium of the Allan Shaw Centre. For the third successive year the school will host the ASC Piano Championships in early August and in October the school will proudly host for the first time the Synod of the Diocese of Perth. The school has had its largest number of pilgrims participate in the Reach Out Pilgrimage to Manila. Next year the school will complete the introduction of Laptop Learning Programmes in all of its sub-schools. The school continues to expand its work and service to its neighbouring community, as was seen in its support of the Centenary ANZAC Day Service at the Quinns Rock RSL Sub-Branch and the opening of the St James’ Anglican School in Alkimos.

I suspect that many of those attending Synod will be visiting the school and its locale for the first time. I look forward to welcoming the Synod representatives to a school that, in a relatively short time, has become a significant and important part of its community, the Anglican Schools Commission and the diocese.

Julian Dowse, Principal

BRAND NEW CBD SCHOOL

The Anglican Schools Commission is proud to announce the opening of St George’s Anglican Grammar School. Located in a five storey building in the heart of the Perth CBD, the school offers a progressive, modern learning environment with state of the art facilities.

St George’s caters for students in Years 7-12, offering an authentic, Christian, future focussed educational experience.
A CUPCAKE

Nurturing the spiritual growth of young people

We do things a little different at GMAS

This may look like a normal if somewhat stale cupcake but its story is far from ordinary. It was given to me by a young boy in pre-primary the week leading up to Pentecost. Instead of eating it straightaway I decided I would take it to Chapel to reinforce the concept of Pentecost being the birthday of the church. The extraordinary part is the boy in the photo with the cupcake and myself is the same boy who gave it to me 11 years ago, yes its true.

Finn Moore was in pre-primary then, now he is in Year 10. As we have grown in age, in size, in wisdom, and as a community of faith, this ordinary cupcake with a supposed life span of a week has been with us every step of the way.

I like to think that the cake is symbolic of our students, for if we can nurture them in even half the same pristine manner for what is usually a temporary item then that says something of the care we take with each other at GMAS.

The cupcake, now a GMAS heirloom, ventures out to Chapel once a year every Pentecost, reminding us of the birth of the church and will do so for at least 2 more years until Finn’s graduation.

The Reverend Earle Chamberlain, Chaplain

CENTRAL TO SCHOOL LIFE

While it is hard not to be impressed by the beauty and grandeur of the revivalist Gothic Chapel of St Mary and St George, its centrality to the life of Guildford Grammar School, and not least to the school’s spiritual life, lies with that for which it stands and that which takes place within. It is to the Chapel that four days a week Senior School students come in an orderly, dignified and reverent manner for worship, for prayer, to sing, to reflect, to be still, to experience silence, to take in its beauty and space, to hear the Bible read, and an address delivered. As Mr Stephen Webber, the Headmaster, wrote in the foreword of the centennial history of the Chapel A Goodly Heritage:

Words can’t adequately express what the Chapel means to the Guildford Grammar School community. Within its majestic walls we gather to celebrate, give thanks and praise to God, mourn, grieve, pray, sing, reflect, find meaning, question and seek guidance. In essence we come in search of wholeness and peace.

For a more quantifiable expression of the place of the Chapel in the nurturing of the spiritual life of the 740 Senior School students then the fact that sixty-four of them willingly offer themselves as servers while a similar number joyfully sing in the Chapel Choir is surely compelling evidence!
AN ALL-ROUND EDUCATION

As the first Anglican co-educational boarding school in Western Australia, Bunbury Cathedral Grammar School continues to be informed by the Christian faith of the founders more than forty years after the School’s establishment. At the heart of our School lies our Chapel, a beautiful rammed earth structure which welcomes students on a weekly basis to worship and reflect. We aim to nurture our students not just academically but spiritually as well. Through the teachings of Scripture, Tradition and Reason, our School has continued to provide a balance between faith and learning. With regular Eucharists our students learn about the history of the Anglican church, the teachings of Jesus as well as other faith traditions, and how to conduct themselves in a place of worship.

Our Religious Education classes encourage our students to ask and seek answers to the bigger questions of life, philosophy and faith - and these are discussed in an open and honest way. Through careful and respectful conversation students are encouraged to think philosophically about their lives and develop strong personal values. Although an Anglican School, our students learn about the many faiths of the world and how each celebrates their different beliefs. Our aim is to produce young people who have a considered and compassionate outlook towards others and the world.

NINE NEW CLASSROOMS

Mid-June saw the formal opening of our nine new classrooms (The Eyre Building) and boarding house (McVay House) with a special Eucharist presided over by the Archbishop. Over 20 representatives from the ASC and sister schools in the Perth area flew down for the day, and Mr Rick Wilson MP flew over especially from Canberra to open the buildings, recognising the significant funding contributions of both Federal and State Governments. Our dancers provided a celebratory pre-service performance to the delight of our guests. As part of the service Year 8 student Taye Williams gave a moving Welcome to Country and we also heard from The Reverend Peter Laurence, CEO of the ASC, and Mrs Barbara Godwin OAM, Chair of the ASC Board. We also commissioned eight new members of staff. Refreshments followed before Year 10 students took over 70 of our guests around the school to show the full extent of our facilities; all students then enjoyed a lunch provided by Canteen Manager Mrs. Rose Weckert. It really was a marvellous occasion with so many members of the local parish and community also present to celebrate alongside us.

Celebrations were also apparent as our actors and actresses took to the stage at the Bijou Theatre for Happily Ever Laughter which cleverly involved over half of the school in writing, acting, back-stage work, singing, making music, painting and drawing, constructing and using IT. It was a wonderfully inventive production the like of which I have not seen before, and was peculiarly EACS in its style - a great tribute to the energetic leadership and direction of Ms Lyndel Taylor.
LENDING A HAND

Christ Church schoolboys recently assisted Australian Doctors for Africa (ADFA), as they prepared and sent a 12 cubic metre sea container filled with medical supplies to help equip a new 20-bed ward in Somaliland’s largest public hospital.

ADFA, founded by orthopaedic surgeon and Christ Church old boy Dr Graham Forward, provide overseas medical teams, training programs and in-country support in Ethiopia, Madagascar, Somaliland and the Comoros.

Over the past five years Christ Church schoolboys, as part of their service learning activities, have regularly enlisted to help volunteers with some of the heavy lifting. The boys have loaded more than 20 sea containers with medical equipment, ward beds, mattresses and mobility devices.

At Christ Church, every boy gives time and effort to benefit individuals or groups both locally and overseas. By participating in service activities, the boys have an opportunity to deepen their understanding of others and demonstrate care, respect and compassion.

WORSHIP IN MANY PLACES

Worship at Frederick Irwin Anglican School has and does take place in many places – classrooms, the Library, a former woodwork room, the Gym, the Oakmont theatre in Performing Arts, a temporary building, the Primary undercover area, even on the lawn. The essence of the worship has never been compromised by the venue, nor have the students and staff failed to respond to the calling of God to worship, no matter where it has been.

Over the years the style of worship has changed, without forgetting our Anglican roots. Technology has allowed more visual, paperless services, always with an awareness that the presentation should not be why we meet. Students lead worship. Students write the prayers. Students act out the readings. Students sing joyous songs of praise. Puppets try to interpret the readings, even when they are mute, and the exploration of the Gospel can often become quite messy and loud.

In all of this it would strike a casual observer how reverent students are and that ‘Chapel’, through Primary Worship Services, through House Eucharist and House Reflections (tri-weekly) and through Secondary Worship at significant dates in the Christian and school’s calendars, helps students explore their faith journey.

With the completion of our Chapel only months away, the school will soon enter another phase of its nurturing of young people in worship.
CHAPEL A SANCTUARY AT JOHN WOLLASTON

Chapel life at John Wollaston is an integral part of the school timetable. Students of all ages regularly attend Chapel for morning reflections.

The Chapel is a beautiful, modern building at the front of the school, prominent and easy to access for all members of the John Wollaston community.

Off the main Chapel is also an oratory. This provides a space where people can be quiet, reflect, escape and/or pray whenever the need arises. This special room instils a sense of peace in the occupant. There are candles which can be lit in prayer and couches to sit on and reflect or take a moment away from the stresses in life.

Our School Chaplain, The Reverend Dave Deeny provides a visible Christian presence in the John Wollaston community and is available to discuss pastoral issues with staff, students and their families.

Religious and Values Education helps students to make informed decisions about matters of personal faith and ethical behaviour and urges them to think, question, challenge, investigate and reflect in their search for spiritual meaning.

Our students’ emotional wellbeing is of paramount importance and our staff provides guidance, support and counselling to help students feel a sense of belonging, find their way and achieve their goals.

STUDENTS TEACHING SCRIPTURE TO STUDENTS

Despite being an Anglican School, St Mark’s has few students who self-identify as Christians. Anglicanism especially, and Christianity generally, is seen as something for older people. School Chaplain, Scott Rowland, is keen to change this perception.

‘We wanted to demonstrate that Christianity is something for all, while also growing students’ ability to teach the Bible and trust in the gospel,’ said Scott.

To this end, Scott encouraged students to start teaching the Bible to others during Chapel, with Year 12s teaching in the Secondary School, and Year 9s in Primary. Scott works closely with the students on their presentations, giving feedback and guidance.

As a result, the participating students have shown marked growth in their ability to share the message of the gospel, and in their own personal faith.

‘It is clear that the other students enjoy hearing from one of their own, helping them to recognise that being Christian is living life, and responding to God’s love shown through Jesus.’

‘As a student, it can be difficult to be different. We are encouraged to see that by accepting the challenge, and saying they are a Christian in front of their peers, these students are maturing in their faith, and are thankful,’ said Scott.
At All Saints’ College, Chapel is seen as integral to our Mission and students in Junior and Senior Schools attend a twenty minute service once a week.

Given today’s secular society, it is unsurprising that Chapel tends to be an uncommon experience for many young people. As a result, our services are not of the same nature or character of a parish service. For starters, our congregation is conscripted not volunteer! Further, in many instances, Chapel provides the first suggestion to a young person of their spiritual being.

College Chapel services tend to have an overt pedagogical nature and, to effectively engage students, it can be useful to have them fully participate in an interactive way. Further, any explanation of religious faith in a general sense, or specifically with a Christian view, must take into account the students’ age group (from 4 to 18 years) and the variety of religious backgrounds they may have.

It is important that hymns and songs are not just sung but understood, rituals explained rather than merely performed. A meaningful service would be one where a student comes away with the thought: ‘So that’s what it’s about!’

St Mary’s Anglican Girls’ School nurtures an understanding of worship in the Christian community. The foundations are laid in Junior School where active participation in Chapel services strengthens students’ faith or appreciation that God underpins all of our teaching and learning. Guest speakers help to enrich our involvement in the wider Church and its mission to serve others.

Aboriginal Elder, Marie Taylor, shared insights into her relationship with God and the benefits of mutual understanding.

Students were delighted to hear The Reverend Mark McCracken speak of the work of our church agencies, Anglicare, and how our fundraising helps people in need.

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

HEART OF CHRISTIAN COMMUNITY

St Mary’s Anglican Girls’ School nurtures an understanding of worship in the Christian community. The foundations are laid in Junior School where active participation in Chapel services strengthens students’ faith or appreciation that God underpins all of our teaching and learning. Guest speakers help to enrich our involvement in the wider Church and its mission to serve others.

Aboriginal Elder, Marie Taylor, shared insights into her relationship with God and the benefits of mutual understanding.

Students were delighted to hear The Reverend Mark McCracken speak of the work of our church agencies, Anglicare, and how our fundraising helps people in need.

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

NURTURING SPIRITUAL GROWTH

At All Saints’ College, Chapel is seen as integral to our Mission and students in Junior and Senior Schools attend a twenty minute service once a week.

Given today’s secular society, it is unsurprising that Chapel tends to be an uncommon experience for many young people. As a result, our services are not of the same nature or character of a parish service. For starters, our congregation is conscripted not volunteer! Further, in many instances, Chapel provides the first suggestion to a young person of their spiritual being.

College Chapel services tend to have an overt pedagogical nature and, to effectively engage students, it can be useful to have them fully participate in an interactive way. Further, any explanation of religious faith in a general sense, or specifically with a Christian view, must take into account the students’ age group (from 4 to 18 years) and the variety of religious backgrounds they may have.

It is important that hymns and songs are not just sung but understood, rituals explained rather than merely performed. A meaningful service would be one where a student comes away with the thought: ‘So that’s what it’s about!’
LIVING ANGLICAN VALUES

At Geraldton Grammar School, we aim to nurture the spiritual growth of young people in every way.

School faith program that includes religious instruction, chapel services, church experiences together with a comprehensive service-learning focus.

As a community we gather together to encourage our students to live by the Anglican values of unity through diversity, respect, community service, and generosity of spirit.

For more information about our Geraldton Grammar School community, please visit our website at www.geraldtongrammarschool.wa.edu.au

PRAYER AT THE HEART

Prayer was at the heart of the full and active lives of the Sisters of the Church who founded Perth College in 1902. One hundred and thirteen years later, the School continues to support students to develop their faith and a willingness to work, learn, lead and serve in society.

We nurture our students’ spirituality through regular services in the Chapel of St Michael and All Angels as well as a robust and intriguing Beliefs and Values curriculum from Kindergarten to Year 12. In an increasingly busy world, our Chapel provides a place for worship as well as quiet contemplation and deep thinking; it is the spiritual heart of the School and allows students and staff to foster their relationship with God.

COME AS YOU ARE

Chapel is an opportunity to worship God, to understand the gifts of God, to reflect and be still – to explore the inner space, to celebrate all that is good, to come to terms with evil, to express joy at being alive, and to discover meaning and purpose in living.

‘Chapel is a chance to check and refocus our moral compass, to affirm that our actions are good; a chance to stop, think and reflect to make sure I am living in line with my beliefs. If not, commit to making a change.’ – a Year 12 student.

The Reverend Dougall Ethell, Chaplain
NEW SCHOOL, NEW CHAPEL

A Chapel is being constructed as part of the Stage One development of St James’ Anglican School, in association with the Anglican Diocese of Perth. This magnificent worship space will become the home of the Alkimos/Yanchep parish and will be available for school and community worship during September 2015.

The Reverend John Taylor, School Chaplain, has experience volunteering in local schools and is well aligned with the flavour of St James’ Anglican School. John’s vision is to engage the community on as many levels as possible and make all feel welcome in an environment of mutual respect and trust.

THE FAITH JOURNEY

At Swan Valley Anglican Community School we acknowledge that the spiritual development of a child is an important aspect of their development.

In the words of our Chaplain we agree that, ‘There is a danger that we see education as informative but are blind to its formative aspects. It is important to be intentionally reflective – training hearts to love, not just putting information into minds. It is about real selflessness and loss for the benefit of others, not just in a productive way, but to be virtuous.’

It is the practical application of our philosophy that nurtures the spiritual growth of young people.

FAITH IN ACTION

Peter Carnley Anglican Community School is very proud of the efforts of its Junior School students and their extended families, who have answered the call to support those less fortunate than themselves, raising in excess of $14,000 through their annual ‘Lapathon’ sponsored walk.

This money will enable a small primary school in Bali to extend its facilities, and to ensure that its students can attend classes through to the end of Year 6. Our own students now realise that education is a privilege, and their generosity, along with that of their families and friends, has been a delight to behold, and a true example of Christian charity in practice in the world.
VIBRANT WORSHIPPING COMMUNITY

The chapels at JSRACS are vital parts of the two campuses, making the school a vibrant worshipping community. The secondary chaplain is assisted by a lively group of year 12 chapel prefects and a chaplaincy intern, who are invaluable in helping to create relevant and useful acts of worship for teenagers.

In May 2015 a total of 56 primary and year 7 students were welcomed at the annual Baptism and First Communion services, which are highlights of the year.

JSRACS also benefits from the chorister program of the Chapel Choir, which sings a weekly choral Evensong in the chapel, as well as leading worship on many other occasions.
The growth of schooling options in regional centres, in part led by the ASC, has meant that families living in rural and regional areas now have greater choices in schooling. Many will continue to choose the education offered by Perth boarding schools, or those in regional centres such as Bunbury or Geraldton. Others will want their son or daughter to remain at home, so a school such as Georgiana Molloy Anglican School in Busselton provides a low-fee day schooling option for people living in the south-west.

Of course boarding in the long-established schools has changed radically over the decades. Today, students are housed in rooms akin to the bedrooms in their homes, a far cry from the large dormitories of the past. Grandparents and parents would not recognise some of the facilities in which their grandchildren and children are living today. ‘It wasn’t like this in our day’ is a catch-cry I often hear, after they have toured today’s boarding schools.

The Archbishop opened a new boarding school option in June, located in one of the farthest reaches of the Diocese: Esperance. Since 2008, the ASC has been running Esperance Anglican Community School (EACS) as a low-fee day school, serving the people in town and the nearby rural areas. However, over the years many people have been calling for a low-fee Anglican boarding option, and from this year it is available here in WA.

The ASC has invested $2.55 million in the construction of a 40-bed boarding house. Located in the heart of the school campus, the facility is truly bespoke. Rooms are designed for either single or double occupancy, and every room has an ensuite bathroom and study area. Common recreation rooms form part of each wing, providing spaces for boarders to relax.

As well as providing a schooling option for families throughout the Goldfields-Esperance region, the EACS boarding house is easily accessible to families across WA via the excellent connections to Perth through Esperance Airport.

It is a tremendous privilege afforded boarding schools, as they have 24/7 responsibility for the care of their students. In this our 30th anniversary year, the ASC is pleased to be venturing into an area of schooling for which the Anglican Church has been so well regarded for a long time.
LOCATION! LOCATION! LOCATION!

After eleven years conducting worship in Beverley-Brookton and eight years in Cunderdin and Tammin, The Reverend Carol Whitcombe concluded her formal ministry on Sunday 12 July. Carol and her husband Ron live in Baker’s Hill and have travelled out faithfully each month to these communities to ensure they are fed by Word and Sacrament. They were presented with a framed collection of photos from parishioners at Beverley-Brookton, and with a voucher for two nights at the Esplanade Hotel at Fremantle, from Cunderdin and Tammin. In her speech at the Ettamogah Pub in Cunderdin, Carol said it was hard to say goodbye but it had been ‘a wonderful journey which I have enjoyed travelling with you.’

Morale is good in the central wheatbelt although it has been an arid start to the season and many farmers have dry seeded their crops. David White of Beverley said he hoped for spring rains to give the crops a boost. Progress is never far away with a New Holland 400hp tractor with tracks arriving at Baxter’s in Cunderdin earlier this week. Working in wide open spaces, a community that cares when it matters, and being your own boss are factors that Tammin farmer Greg Packham listed as positives for living in the central wheatbelt. As retired Cunderdin farmer John Jasper said, ‘it all comes down to ‘Location, Location, Location!’.”
n Saturday 16 May Tim Scheuer from Movements ran a workshop as part of Energise Equip. Tim taught us a method called T4T, Training for Trainers. We learnt how to share our story, interlinked with the gospel story through six activities that were simple enough and interconnected enough that we could sketch them on a napkin but intricate and all encompassing enough that they merit the full attention of all Jesus’ followers.

As God’s people we are a missionary movement called to follow the example of Jesus in the Gospels and his disciples in the book of Acts. We are all called to share our story and to share Jesus’s story: the Gospel. Using the T4T method of sharing the Gospel we can all play our part in the multiplication of disciples and churches. The movements.net website give us the following overview:

What did Jesus do?

1. Jesus saw the end.
   He was moved with compassion. He looked out over Israel and saw sheep, lost without a shepherd. He wept over Jerusalem’s rejection of God’s messengers. He prepared his disciples to take the gospel to the whole world.

2. Jesus connected with people.
   Jesus crossed whatever boundaries stood in the way and connected with people. No group was beyond his care. Jesus spent a lot of his time ministering to people, looking for the ‘sick’ not the ‘healthy,’ ‘sinners’ not the ‘righteous’. He sought out people who knew they needed God’s mercy.

3. Jesus shared the gospel.
   Jesus proclaimed the good news of salvation in words and deeds. In him, God’s rule had become a present reality. He preached, he taught, he rebuked, and he invited everyone he met to repent and believe. He gave his life as a ransom for many.

4. Jesus trained disciples.
   Jesus led people to put their trust in him and to learn to obey his commands. He modelled and taught them a new way of life.

5. Jesus gathered communities.
   Jesus formed his disciples into communities characterised by faith in him, love for one another, and witness in word and deed.

   Jesus equipped his followers to make disciples of all nations. He sent the Holy Spirit upon them so that they would continue his ministry in his power.

Tim Scheuer will return on Friday 7 August, continuing on Saturday and Sunday afternoon if needed. Come along and be part of a movement that multiplies communities; all are welcome. For more information see the Energise website for details: http://www.energise.org.au/24-2/
A GUST OF REFORMATION

July solution

WE RESPECT EK
A FI EBAR
NGYROS G
AILRAIR
IDYLLO CREDO
DEFEAT ORMOLU
OSCHO OSE N
CSQUID
SURE
BSEERSK
CELEBRATE
ABORIGINALLY

CLUES

ACROSS

1., & 8 across. Cross-fret banjo, high notes to begin with, on first name terms with Methodist’s founder? (4)
2. Nothing from the untuned chorales of the brother of 1 across. (7)
8. See 1 across.
10. Transcendent group singing of psycho irreverences. (5)
11. Is French, from the east. (3)
13. A tale embroidered for the happy Roman lady? (5)
16. Evangelical Alliance in short. (2)
18. Undeveloped branch in the budget. (3)
19. Little Episcopal Diocese of Haiti. (3)
21. Aramaic language. (2)
22. Popped toast for brown weasel. (5)
24. Merit ascribed for episcopal headgear. (5)
26. Re-draw a lot he can detest. (6)
28. A hairy head-covering with conjunction for a Lutheran reformer. (6)
29. Evangelist Mark was first. (2)
30. Hath Elk rounded up in city-possession in Asher’s territory? (7)
32. Oh, goodness! First Amorite King slain by Moses! (2)
33. Their run is broken by the tumbled down buildings. (5)
34. Don’t dust this original insecticide. (3)
36. Perceptive faculty across chosen seminary. (5)
39. Ecclesiastes translation. (2)
41, 42, 44, & 45 across. Nothing from this confused romancer for Anglican reformer. (7)
46. I spoil canapés utterly for American Christians with bishops! (13)

DOWN

1., & 9 down. Adonija neutral across the last Lady Canterbury? (4)
3. Begins Holy Communion. (2)
4. One chief in front. (5)
5. The flower in proselytising. (4)
6. Mixed title of Saxon river. (5)
7. Err right away with Judah’s wicked son. (2)
9. See 1 down.
12. Sly ewe gone astray from Church of England. (6)
13. Hurtle madly to continental reformation. (6)
14. Assents to you leaving the stadium. (3)
15. Tripled genuflection to cross of hypothecation! (6)
17. Plato mentioned the smallest particle crossing. (6)
18. Abba thoroughly transcends baptismal pool. (4)
20. Tea left off the thigh goes up. (4)
21. Organ transplant lacking gravitas in Italian river. (4)
23. First online Anglicans. (2)
25. Tel Aviv capitals. (2)
27. Slyly avoid the Semitic deity due around. (5)
28. Desires Warren’s initial ants? (5)
31. Does the child sleep during abduction? (6)
35. Perceive diocese. (3)
36. Swiss Reformed Church. (3)
37. Enact no legalisms. (3)
38. Furs left off Sufi saint’s anniversary. (3)
40. Initially theologically progressive? (2)
41. Beginnings of Christian socialism. (2)
44. I’m singing the mediant backwards! (2)
45. Evangelists’ narratives begin. (2)
Malaysia is of course an Islamic nation, but the two East Malaysian States of Sarawak and Sabah have strong Christian minorities (42% and 30% respectively). Some eyebrows would have been raised in Kuala Lumpur by the Sabah Times article which quoted Bishop Melter as saying that he would not hesitate to speak out on behalf of Christians’ rights to practise their faith.

The inspiring Installation with its catholic ritual and evangelical hymns reflected the impact of faithful SPG and CMS missionaries who had planted the gospel in Borneo under extremely harsh and unpromising conditions. When the missionaries were expelled in the 1970s, Christians comprised only 8% of the population. They could not have foreseen the growth that would take place under local leadership, and in the face of fierce Islamic pressure.

The Anglican Church in Sabah reflects the multicultural nature of that State. At the Diocesan Banquet which followed the service over a thousand guests were treated to some spectacular dances from Kadazan, Dusun, Chinese, Murut, Iban and Indonesian Christians. There were visiting bishops from Myanmar, Korea, Hong Kong, the Philippines, Singapore, West Malaysia, and Sarawak. The Reverend Jacob Ng (a Sabahan) from St Mary’s West Perth, joined me in representing our diocese.

Inevitably, for Judith and I, the eight days in Kota Kinabalu represented a trip down memory lane. We had meals with ex-students from the 1960s including Bishops Yong Ping Chung and Yong Chen Fah. We also met up with clergy whom we had taught in Bandung, Indonesia in more recent years, and were warmly welcomed again at the Sabah Theological Seminary where we had lectured in 2012.

Fifty years ago, it might have been tempting to see the Anglican Church of Sabah as a colonial relic with a doubtful future. The extraordinary vital Church that exists today reminds one of the prophet Zechariah’s words ‘Do not despise the day of small things’.

It was my privilege to represent Archbishop Roger at the Installation of Bishop Melter Jiki Bin Tais as the sixth Bishop of Sabah on 19 May 2015. The event attracted media attention as Bishop Melter was the first indigenous (Kadazandusun) leader of the diocese, the previous five bishops having been Chinese.
Shirley Claughton

This book, the last of the Synoptic series written by Brendan Byrne, followed his hugely successful commentaries on Luke, then Matthew, followed by Mark and, just recently, John.

Francis Moloney said that Byrne’s Mark, ‘brings to a close a series on the Synoptic Gospel that has generated a literary form in itself’ by achieving a remarkable ability to combine the accurate reading of the text with a close familiarity with contemporary scholarship.

Dorothy Lee likewise says that Byrne is one of ‘those rare people who, while being an experienced scholar and theologian, knows how to communicate that scholarship in a lively and engaging way to those outside the academic world.’

In seven packed chapters, plus indexes and Reflections, Byrne works through the text of Mark, but not just as a commentary, ‘not feeling obliged to comment on everything in detail.’ The clue to the remarkable popularity of his series of books lies in his own declaration that his constant aim is to assist preachers and readers ‘to find theological and spiritual meaning in particular episodes and scenes, as well as in the Gospel of Mark as a whole’.

The reader senses that the author was tempted to make the book more extensive; accordingly, there is an impression that everything that is included in the 280 pages is worthwhile and merits reading. He does not generally include Bible quotes, adhering to the NRSV, urging readers to have this version, together with one of the publications of the Synopsis of the Gospels.

Brendon Byrne is an Australian theologian and acclaimed author and just a few months ago, was announced as Emeritus Professor of the University of Divinity. It was acknowledged that his teaching was a highlight for many students in the Melbourne theological scene at the United Faculty of Theology, and many of our Perth clergy who studied in Melbourne had first-hand encounters with this engaging scholar.

This publication has stood the test of time and, together with its companion volumes, can be found on the bookshelves of serious biblical students. The whole series is beautifully produced, enhanced by wonderful cover design. All are currently available with the exception of Hospitality of God (Luke) which is pending publication in a new edition.
This is a delightful, colourful and inexpensive new paperback, small enough to distribute to little ones at church; a useful outreach, or a charming gift.

Parents and teachers who buy bible stories and prayers for little ones have an increasing awareness of the need for gentleness, inclusiveness, imagination and creativity in the text and illustrations. This series ticks all the boxes.

Prayers include humour, creativity and the classical in modern language, with the Lord’s Prayer, Grace, Christmas, Easter, Night Prayers and more.

My Very First Bible covers seventeen stories from Creation to Jesus’ ministry. They are brief but engaging. Each of the stories concludes with a reflective question which can lead to discussion and a Bible reference to encourage further exploration.

Whilst previously published in hardback and board book formats, this is the first time Candle has produced the Prayers and Stories in such an inexpensive format.

Helen Prole, who illustrates extensively for Candle books, draws together the text with her whimsical and humorous pictures of gentle lions, cute donkeys and characters ever smiling. Ideally the two books would suit children up to about 7 years, but it is in the Candle Bible for Toddlers series.
This recently-released book deals comprehensively with the rise and fall of the Diaconate specifically in the Church of England (in England) from Reformation through to the present day. Young has meticulously researched the political, religious, theological and practical influences on the Diaconate, as the Church of England formed its own theological rigour and character over the last five centuries. The ‘problem’ of the Diaconate rests heavily on the poorly articulated theological basis for deacons in the church, despite there being a strongly held traditional allegiance to the threefold holy orders of the Church of England.

The book makes fascinating reading towards attaining an understanding of the problematic debate between maintaining a purely transitional Diaconate and a holy order where aspirants may experience a vocational call to the permanent Diaconate. Young’s use of a range of texts elucidate the mercurial opinions of a vast array of theological and academic thinkers towards the Diaconate and its role in the church. Many of these opinions have come full circle to the currently held perspectives of laity and priestly attitudes toward the Diaconate.

The prevailing sympathy of the book is that during the period covered, the Diaconate has moved from its original pastoral/community based ministry in the early church to become an order that fulfilled various politically charged expediencies such as a place for undereducated men to aspire to Holy Orders, a stop gap measure for the shortage of priests, somewhere to ordain women to while the campaign for priestly ordination for women raged or as a place where lay people with active and valuable ministries could be honoured. The history of the Diaconate is heavily coloured with prejudices of status, hence the title.

This is a thought-provoking book for all clergy who are intentional about the ongoing debate of the value of the distinctive Diaconate and of the ministry it can offer to the wider church. Young makes a cogent argument for deacons (transitional or distinctive) not to be subsumed by parochial ministry but to remain as a bridge between the church and the whole community exemplifying ‘that the church’s service to the world is sacramental.’

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n his De Consensu Evangelistarum, St Augustine wrote about ‘the Theatres – those Cages of Uncleaness, and publick schools of Debauchery’. Perhaps, in his day, that was so – but he should be able to trot along to our theatres this month, and find that they are offering not just joyous entertainment, but the means to examine the thoughts and ideas that shape our society. Indeed, I think Shakespeare got it right when he said that the theatre holds the mirror up to life, and I hope that this month you will take the chance to peek!

St Augustine might be put off by the title, but Dirty Dancing, which opens its Perth season at the Crown Theatre on August 5, is essentially a light-hearted story about ‘growing up’ and the search to find where true life values lie. The show’s leading Australian producer, John Frost says, ‘Dirty Dancing is a wonderful Australian success story. Now, ten years after the World Premiere in Sydney, it comes to Perth with a sensational new cast.’

The Shakespeare quote, as above, may be seen in context when the Bell Shakespeare Company returns to Western Australia in a new production of Hamlet, directed by Damien Ryan, who states: ‘Hamlet is one of the most complete experiences theatre can provide – extraordinary poetry, intense passion, dazzling intelligence, terror, casual slaughter, friendship, humanity, great humour and great grief. Shakespeare casts his spell through the sheer scope and grandeur of this story - beginning with a dead man walking and ending with a stage littered with bodies.’
From July, the production has been touring to 28 centres around Australia; in Albany 6 August, then Bunbury 8 August, and at the State Theatre Centre in Perth from 12-15 August only. 

*Cloudstreet*, by Tim Winton, was adapted for the stage by Nick Enright. The Midnite Youth Theatre Company, directed by Gregory Jones, presents an abridged version of this epic Australian story in the Studio Underground of the STC from 20 – 22 August. With their productions in 2015, we have seen MYTC return to presentations showcasing emerging theatrical talent of note with professional values of production and performance.

August certainly gives us theatre ranging from the spectacular to the profound, so perhaps it might be very pleasant indeed to round it off by visiting His Majesty’s Theatre for another of their *Morning Melodies*. They start at 10.30 am, play for just on the hour, and morning tea is included. Perhaps one might call it ‘theatre relaxation and sustenance’? On Wednesday 22 August The Charlie-Moon Meader Quintet presents

*All The Way* with music from The Great American Songbook. These songs have been sung by Frank Sinatra, Nat King Cole and Tony Bennett, and more recently by Michael Bublé, Rod Stewart and Harry Connick, Jr. *All The Way* is billed as offering smooth jazz vocals and a hint of swing, a timeline of memorable tunes, and the stories behind the songs.

So, Shakespeare’s ‘mirror’ of life, or St Augustine’s ‘debauchery? You decide. ☞
Imagine you could lead a better life – what would that look like for you? Younger? Pain free? A guarantee of many years ahead? Self / Less conjures a world where all of that is possible. The only catch is your gain comes at someone else’s loss. But what this science-fiction thriller doesn’t tell its viewers is that this is exactly the sort of decision they are making every day.

Self / Less stars Ben Kingsley as the hard-nosed developer Damian, who has spent decades becoming New York’s undisputed property king. He enters the story as the 21st century equivalent of the rich man in Jesus’ parable who decides to ‘... tear down my barns and build larger ones,’ only to discover God has put a time-limit on his life. Damian has learned from his doctors that he is likely to be dead from cancer in a matter of months. Faced with his mortality, the growing pain associated with his condition and an unreconciled relationship with his daughter, Damian begins investigating a secret treatment called ‘shedding’. Albright, a suave scientist played by Matthew Goode, explains that his technicians are able to help Damian shed his old body by transferring his mind into the brain of a healthy, lab-grown human. Of course the process is ‘highly selective’ – read expensive – but what’s $250 million to a billionaire with one foot in the grave? Damian decides to pay for his second chance at life, but you know what they say about offers that seem too good to be true...

When he emerges from the procedure as Ryan Reynolds, Damian discovers the body he’s bought into might have cost someone else everything they had to give.

Self / Less follows in the footsteps of a dozens body-swapping films ranging from Freaky Friday to Hot Chick. In fact this is the second body-swap for Ryan Reynolds who tried on someone else’s frame for size in 2011’s The Change-Up. This plot device is the cinematic equivalent of walking a mile in another man’s shoes and is often milked for laughs. However Self / Less has a socially minded lesson to teach.

The body Damian inherits belonged to a man who surrenders his life in exchange for health-care for his dying daughter. This twist allows director Tarsem Singh to underline that his protagonist’s privileges come at the expense of those least able to afford them. For the well-heeled western viewer it raises questions about the social inequalities that accompany so
many of our own advantages. Christian NGOs like World Vision have been working to raise our awareness about the human costs associated with our special coffee blends and chocolate treats. Like us, Damian tells his accusers he ‘… never wanted anyone to suffer!’ However Self / Less reminds us that though science may make all manner of promises, in a world where 10% of the population possesses 85% of the world’s wealth it’s usually the poorest who pay the bill. Yet Self / Less also has a lesson closer to Jesus’ parable.

Albright describes his ‘shedding’ service in altruistic terms:

‘We offer humanity’s greatest minds opportunity to fulfill their potential.’

Self / Less offers Damian the chance to gain a new lease on life, but lose his soul in the process. On the big screen the right choice is easy to see, but in our own lives it’s strangely obscured. Yet the approach of death can actually assist us in achieving our greatest potential.

If we realise our own spiritual poverty we can find lasting riches with the God from whom all good things come.

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**AUGUST 2015 PURPLE PATCH**

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<td>Bishop Kate</td>
<td>Parish of Melville</td>
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The Church acknowledges with regret that sexual abuse and misconduct has occurred in our Worshipping Communities. The Church also recognises the impact it has had on children and adults and accepts responsibility for the past occurrences.

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

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

Your enquiry will be treated with confidentiality, sensitivity and respect.

Address your enquiry to the Professional Standards Director
GPO Box W2067, Perth WA 6846
Phone: (08) 9425 7203 (Direct) or 0419 935 889
Email: psu@perth.anglican.org

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

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10.00am Sung Eucharist and Sunday School. Visitors welcome
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BUSSELTON
St Mary’s Anglican Church
Cnr of Queen St and Peel Tce Busselton
Fri: 9.30am
Sun: 8.00am and 9:30am
Office 9754 3775

CANNINGTONG
St Michael and All Angels’ Church
46 George Way, Cannington
Sunday Eucharist 8.00am and 9.30am
Midweek Eucharist Weds 10.00am
Sacrament of Reconciliation and Spiritual Direction by appointment.
The Reverend Ron Ross Locum
mob 0424 745 795
eemail reross1054@gmail.com
www.canningtonanglicans.org.au

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

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

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St Paul’s Chapel Choir
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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 2015
St George’s Cathedral, Perth, (Evensong)
3.00 pm Sunday 23 August
St Boniface Cathedral, Bunbury
9.45 am Sunday 25 October
Grace Church, Joondalup
9.00 am Sunday 22 November

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Grace Church, Joondalup
9.00 am Sunday 22 November

OTHER
9 Lessons & Carols
6.00 pm Sunday 29 November 2015
St Paul’s Chapel, Mirrabooka
For information regarding the Chapel Choir please refer to the School website
www.jsracs.wa.edu.au

ALBANY
St John’s, York Street
Sundays 8.00am Eucharist (with hymns)
10.00am Sung Eucharist and Sunday School. Visitors welcome
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WHERE TO WORSHIP ST GEORGE’S CATHEDRAL
38 St George’s Terrace, Perth
Daily: 7.30am Morning Prayer and 8am Eucharist.
For details of all other daily Eucharists and Evening Prayer, see our website:
www.perthcathedral.org | 9325 5766

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

SPECIAL SERVICES IN AUGUST 2015

SUNDAY 2 AUGUST
5pm: RSCM Festival Evensong directed by Gordon Appleton FRSCM.

THURSDAY 6 AUGUST
6.30pm: Consecration of The Reverend Canon Kate Wilmot as Bishop in the Church of God.

SUNDAY 9 AUGUST
2pm: Families Connect.
5pm: Solemn Commemoration of the 70th Anniversary of the End of the Second World War.

SUNDAY 16 AUGUST
5pm: Carols by Candlelight: Our Lady in Winter. Sung by the choir of St Mary’s Anglican Girls’ School. Soloist: Courtney Pitman. Followed by a reception of glögg and pepparkakor.

SUNDAY 23 AUGUST
3pm: Bartlemas Evensong and Fair. Sung by St Paul’s Chapel Choir of John Septimus Roe Anglican Community School. Please note the earlier start time.

SUNDAY 30 AUGUST
5pm: International Overdose Awareness Day Observance. With the Perth Fortress Salvation Army Band.

SUNDAY 6 SEPTEMBER
5pm: Service for the 450th Anniversary of the Relief of the Siege of Malta. Sung by the choir of Guildford Grammar School.
ACCOMMODATION

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CLASSIFIEDS

Join our dedicated team of Western Australian chaplains
We are here to make a difference to education outcomes for our students and families. We focus on providing a supportive environment for children and young people, irrespective of their faith or cultural backgrounds. We are here to listen and provide support.
Our school programs offer a real opportunity to listen to youth who may be experiencing problems at home, in the playground, or who may just need someone to talk to. Our care covers the health, social and overall emotional well-being of the students we assist. Our chaplains also help build and strengthen relationships within the school community, and offer additional practical assistance to school staff.
YouthCARE provides support and services as part of its comprehensive school network of more than 600 Western Australian schools.
Contact YouthCARE on 08 9376 5000 or youthcare.org.au

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