THIS month we focus on Refugees and Asylum Seekers.

Newspapers, magazines, blogs and face book, sermons and speeches have already given countless words to this confronting and often confusing matter.

For those who reflect on what it means to live Jesus’ words, ‘I was a stranger and you welcomed me’, we offer food for thought and prayer and action.

William Thomas’ article, ‘Opening up a difficult topic’, Dean Spalding’s in-depth opening of scripture in ‘Welcoming the stranger: Scripture and asylum seekers’, Joice Rianga’s and Martha Kongor’s writing on ‘The cry of the diaspora’ and ‘War back home affects us too’, all offer readers the lens of faith through which to examine or re-examine how the issue of Refugees and Asylum Seekers brushes against or bangs head-on into lives and communities on our shores as well as far, far away.

I hope you find this month’s Messenger offers you news of grace even in the very hard ground of this reality.

Tell us what you think! Details of the online survey of Messenger readers can be found on page 4. Please take the time to give us some feedback as we look to the future of the magazine. Thank you in advance.

Editor’s note

The Magazine of the ANGLICAN DIOCESE OF PERTH

Table of Contents and Editor’s Note

Archbishop – Daring to live God’s promises

The Revd Alison Gilchrist – No outsiders to God’s love

Toni Stampalija – Ending Slavery – from Perth to Rome

The Revd Katrina Holgate – Refugees & backpacker outreach

Praying for kidnapped Nigerian girls

Frederick Irwin Anglican School – Positive builders

New Canon for the Cathedral

The Revd Dr David Wood – Spirit talk

The Revd Dr Elizabeth Smith – Servants and advocates together

The Revd Joice Rianga – Cry of the diaspora

What is happening in South Sudan?

The Revd Martha Kongor – War back home affects us too

Kate Hewitt – Community art in Heathridge

Cathedral

Bishop Allan Ewing – A call for mercy

Purple Patch

Areas of episcopal oversight – Diocese of Perth

News

Anglicare WA’s annual Peet Op Shop Ball!

Brian Doyle – We’re all boat people after all

The Revd Peter Laurence – More than words

The Revd William Thomas – Opening up a difficult topic

The Revd Dean Spalding – Welcoming the stranger

Dr Judyth Watson – Not in my name

Jocelyn Ross OAM – Nor’West Postcard

Philippa Catchpole – Face to face

Books and Reviews

Concert Review – St Matthew Passion

Film Review – How to Train your Dragon 2

Anthony Howes – Theatre

Bishop Peter Brain – Our rich liturgical heritage

Susanna Howlett – Afghani hospitality in Perth

Felicity Shallcross – Dents in our souls

Peter Sellick – It’s art for God’s sake!

Where to Worship

Classifieds

Crossword: A pleasing sent

The Dean – The Stranger in our midst

COMMITTEE

Acting Editor

Bishop Kay Goldsworthy E: kgoldsworthy@perth.anglican.org

The Revd Dr David Wood E: frdavid@joondalupanglican.com

The Revd Dr Elizabeth Smith E: esmith@perth.anglican.org

Advertising

Mrs Chris Davies T: (08) 9425 7222

M: 0448 209 070 E: cdavies@perth.anglican.org

Copy deadline: 10th of every month prior to publication.

Articles must be under 300 words and are subject to being edited for content and length without notice. When sending photos, please make sure they are 300dpi or above.

The opinions expressed in the magazine do not necessarily reflect those of the Editor, or the Anglican Diocese of Perth.

Acceptance of advertisements does not mean endorsement.

This publication is printed using vegetable based inks onto paper stock which is totally chlorine free and manufactured from pulp sourced from plantation grown timber.

Designed by Insight Communication & Design, Subiaco.

Printed by Vanguard Press.

Cover images: Shutterstock – credits: chiakto, Christos Georgiou, Northfoto, Sadik Gulec, Kojoku, fotostory

Five Marks of Mission

• Witness to Christ’s saving, forgiving, reconciling love for all people (Tell)

• Build welcoming, transforming communities of faith (Teach)

• Stand in solidarity with the poor and needy (Tend)

• Challenge injustice and oppression (Transform)

• Protect, care for and renew life on our planet (Treasure)
MOST of us have experienced the empty feeling that accompanies broken promises. The seeds of anticipation, the kindling of hope, the fragile willingness to trust again all wrecked. The debris of despair washed upon the shore of expediency. The clever spin, manipulating the stark evidence of words spoken and written that offered so much hope for truth to win out.

From the time we are children we live with the cycle of broken promises. Parents who promise much and then leave us feeling disappointed. We learn that there are promises made with good intention, with every resolve to fulfil them, and then circumstances take over. Genuine remorse appeases the brokenness. When some adults indulge in this behaviour on a regular basis we know the insincerity that masks the regret. We also learn that there are promises made to bargain and bribe, to obtain affection and favour. There was never any intention to keep the promise; it was simply a means to an end. One is left feeling hollow, used and abused.

Sadly in our political cycle the craving to gain government and power has led to a deadly game of promises being made to the electorate and then “disclosure” ... shock – horror ... the cupboard has been left bare by the previous bandits. Promises made have to be broken or delayed. The populace will be wooed with ‘treats’ to make the return more palatable. This pattern of breaking promises diminishes the political process and leaves the nation disillusioned.

The church promises so much in its proclamation, lofty ideals and liturgical actions. How often we fall short.

The Bible links confession, “declaring of sin”, to the good news of God’s saving act in Christ. Penitence, genuine grief for sin, lives with promise.

We can be confident in our penitence because our “turning” is to the God who keeps his promises. God invites those who receive them to “dare to live by them” and to know that all God’s promises are fulfilled in God’s ‘Yes’ in Christ:

For in him every one of God’s promises is a ‘Yes’. For this reason it is through him that we say the ‘Amen’, to the glory of God.

2 Corinthians 1:20

We live the promise of the Gospel by deeply abiding in Christ.

In the despondency that surrounds the political landscape when many feel cheated and deceived, where the effect of a broken promise shatters hope, overwhelming those on the margins and the vulnerable, the church made weak and fragile by its own brokenness dares to lives God’s promises.

We are a people called to worship God in Christ and by the power of the Spirit to share radical love with the world, building communities of hope, healing and transformation.


We remain grieved at the promises made and broken. We remain joyful that we can trust in the God whose promise to be with us always, even to the end of the age, is never broken.

The Most Revd Roger Herft AM
Archbishop of Perth

John Hughes in Victoria Park
Your car buying destination

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

JUNE 2014
I WRITE this having just completed day 3 of THE FORGIVENESS CHALLENGE (www.forgivenesschallenge.com), a web based initiative developed by Archbishop Desmond Tutu and his daughter Mpho, emanating from the Truth and Reconciliation Commission work in South Africa, which Desmond chaired in his then troubled, post apartheid homeland.

This morning I read:

‘Science is perhaps beginning to recognise what we in Africa have long known—we need each other. We are deeply connected to one another whether we recognise it or not. We call it “Ubuntu,” which is the understanding that we are who we are through one another.’

I was enabled to give thanks for the forgiveness I find at the cross, given to me and enabled in me, as indeed it is in all who have found that forgiveness through Christ: thankful for the understanding of it as one of God’s life gifts for our journey of faith. Thankful too that Jesus’ followers, His body here on earth, hear Genesis 1:27, God’s declaration that ‘ALL’ are made in his image. Tutu, taking this and no doubt other themes from his theological storehouse, speaks of ‘ubuntu’ elsewhere: ‘We are made for goodness. We are made for love. We are made for friendliness. We are made for togetherness…. We are made to tell the world that there are no outsiders. All are welcome: black, white, red, yellow, rich, poor, educated, not educated, male, female, gay, straight, all, all, all. We all belong to this family, this human family, God’s family.’

Moments later, reading emails, one arrived from David who teaches in Jordan where refugee camps are swamped by those fleeing Syria. It took a second for my mind to cast me back to my last sermon, an introduction to an eight month long theme on mission and evangelism. How was the ‘good news’ I had been speaking of on Sunday being made available for refugees and asylum seekers? How might they find the peace we have known in the light of the grace that helps us know forgiveness and to forgive? What is God asking of us, his image bearers, in the face of the plight of those who seek refuge on our shores? How can we manifest ‘ubuntu’ that shows we know we are one?

Perturbed by the questions, puzzled by mammon driven politics which often redden my cheeks, pained that modern ‘tolerant’ society often sits idly while desperate people die trying to find sanctuary, I could so easily just have allowed the magnitude to overwhelm any hope. I waited on God and I found my lead: Speak up for those who cannot speak for themselves, for the rights of all who are destitute. Proverbs 31:8. There it was, my call to action, using the gifts and skills He has given me, for the part He fashioned me to undertake, for such a time as this.

Forgiven child of God, made in his image, part of his in place of his body, you too are fashioned for your part in helping others know that too. Let’s show the world we understand ‘ubuntu’ and that there are no outsiders to God’s love. I have covenanted to do my part and commit to pray for you in yours.

No outsiders to God’s love
The Revd Alison Gilchrist | Parish Priest Bassendean | Diocesan Evangelism Enabler
THE Global Freedom Network was publicly launched on 17 March 2014, and the Vatican City-based office was officially opened on 1 April 2014. I am its Chief Executive Officer, having moved to Rome from Perth, where I had previously worked with Amana Living (1996-2006) and the Mission Plan Oversight Team (2008-2009).

The Global Freedom Network is a faith-based network with the vision of eradicating modern slavery and human trafficking by 2020. In a first ever agreement of its kind there has been a commitment to fulfill this vision by Pope Francis, The Archbishop of Canterbury, Justin Welby, the Grand Imam of Al Azhar, Mohamed Ahmed el-Tayeb, and the Chair and Founder of the Walk Free Foundation, Mr Andrew Forrest. And it doesn’t stop there; an invitation is open to all world faiths who share the vision to join the Network.

It is abhorrent that in the year 2014 there are nearly 30 million people living in conditions of modern slavery. People are being forced to work as maids, prostitutes, child soldiers and manual labourers, and unfortunately most are girls and women. Human beings are being bought and sold, and forced into situations like this against their will.

An extreme example of this is the alleged kidnapping of 276 young Nigerian school girls in April by Boko Haram members who threatened to sell the girls into sexual slavery through forced marriage and other means. The world cried out against this and so too did the Global Freedom Network, pleading with the Nigerian government to do all it can to rescue the girls and bring them back to their families safely.

I have also heard a recent testimony from a woman who was trafficked from an eastern European country to London and forced to work as a prostitute. The woman describes herself as “rescued” but not “saved,” as every day she has to live with the thought that what happened to her is continuing to happen to others, and therefore she has no peace.

Closer to home, many people in Australia don’t seem to think that slavery exists in our beautiful country. It does, even in Perth. In Wanneroo recently, a raid on a market garden found 190 illegal and indentured workers. The workers had been forced to live in overcrowded, substandard accommodation with one toilet and raw sewage running across the premises. The links to well-known businesses, the likelihood of money laundering and the connection to corrupt and illicit business was shocking.

This is why the Global Freedom Network exists. Modern slavery and human trafficking is happening all over the world. We need to open our eyes to this violent crime and stand united against it. I urge all faiths, all governments, all NGOs, and all people of good will to fight this crime against humanity. We all need to think about our actions, our desires, what we buy, what we consume and how we can make a difference.

We can also look to Archbishop Justin Welby, who is totally committed to supporting the vision of the Global Freedom Network. He has said: “Trafficking in human beings is one of the greatest scandals and tragedies of our age. This outrage should concern each one of us, because what affects one part of humanity affects us all.”

I am working closely with Archbishop Justin’s representative to the Holy See, Archbishop Sir David Moxon, and the representatives from the Anglican Communion and Anglican Alliance in London. I recently attended an anti-trafficking collective meeting at Lambeth Palace to connect with Anglican and other faith based organisations to discuss the proposed United Kingdom Modern Slavery Bill and to explore opportunities for joined up action with the Global Freedom Network.

ROME April 2014: Antonia Stampalija standing next to the first official portrait of Pope Francis by one of Australia’s acclaimed painters, former refugee Jiawei Shen of Bundeena NSW.

The life-size painting portrays the Holy Father against a multi-cultural backdrop of men women and children of all races, ages and cultures, their hands clasped in prayer.
LEADING up to our church mission and evangelism week two years ago, what started as an observation of the local area turned into something completely unexpected. A young member of our congregation said, “let’s do an outreach to all the backpacker places near to our church.” After seeking permission, we put up notices in the local backpackers: “Come and meet some Aussies, over a meal and movie.” We went to the backpackers and chatted to the international guests and discovered there were a number of Iranian and Afghan refugees.

One thing led to another and we determined that what they really needed was an introduction to the English language in a caring environment. So started our English as a Second Language (ESL) Connect@Highgate Outreach. We advertised on Facebook and with postcards that are handed out through Red Cross and the like. We are called to spread the Gospel and do as Christ did, particularly caring for the poor, and we invited our parishioners to join us in prayer, cooking meals, or teaching ESL.

Every Sunday we provide English lessons on three levels from 4.00 till 5.30pm, and then English conversation over a meal followed by a game. We are blessed to have a number of parishioners with qualifications suitable to be ESL teachers. We have been running for over eighteen months now. There were not many takers at first, but we put cards into the local Red Cross Office and offices of other refugee agencies. Gradually the numbers built up and some of our early students are still attending. A few have commented, “this feels like family.”

We’ve made mistakes and there have been some changes along the way but the basics have remained: ESL, food and fun. When asked why we do what we do, we tell them it’s because we believe Jesus would want us to help them. This is often the start of a great conversation about our faith in Jesus. We now offer weekly Thursday evening Bible study for ESL students, and Friday evening Farsi Bible study.

Farsi Bible study numbers ebb and flow, but every week there is a collection of people attending. The study is conducted in Farsi and translated into English. It is still early days for the Farsi Bible study, which we hope will develop into a Farsi Languages Church. We use the term Farsi Languages because the plural brings in all the other languages that are based on Persian like Dari, Tajik, Uzbek and more.

Connect@Highgate is still evolving. Over 400 people have been through and new members come every week. More recently, we have been teaching a large number of South Korean working holiday students. We help them with English using a course that is based on the Bible. These are not the poor, but they are somewhat displaced from their comfort zone. Our primary purpose remains assisting the refugees and providing them with support that they need and in all we do, to give God the glory.
PRIMATES from countries all over the Anglican Communion joined the worldwide outcry the abduction of more than two hundred young girls from Chibok, Nigeria. Church leaders on five continents have added their voices to the multitude of others calling for the safe return of the girls. Calling what happened “an atrocious and inexcusable act,” Archbishop of Canterbury Justin Welby said, “My prayers and thoughts go out to the young people and their families at this upsetting time. I appeal to those who have taken these schoolgirls to release them immediately and unharmed. This is in a part of Nigeria I have visited and in a country whose people are close to my heart. Let your hearts be open in compassion and mercy to those who have suffered so much.”

The International Anglican Women’s Network, through its current president, Australia Ann Skamp, asked Elizabeth Smith to write a prayer that women around the world could pray for the kidnapped Nigerian girls. Elizabeth’s prayer has been taken up in many countries and by other churches also praying for the girls.

O God, we cry out to you for the lives and the freedom of the 276 kidnapped girls in Nigeria. In their time of danger and fear, pour out your strong Spirit for them. Make a way home for them in safety. Make a way back for them to the education that will lift them up. Hold them in the knowledge that they are not captive slaves, they are not purchased brides, but they are your beloved daughters, and precious in your sight. Change the hearts and minds of their kidnappers and of all who choose violence against women and girls. Cast down the mighty from their seat, and lift up the humble and meek, through Jesus Christ our Lord. Amen.

‘To assist the homeless of today to rebuild their lives and act to prevent the homelessness of tomorrow.’

St Bart’s Mission Statement.
**Positive builders**

Kerry Robertson | Principal, Frederick Irwin Anglican School

“**EDUCATION is the passport to the future, for tomorrow belongs to those who prepare for it today.**”

Malcolm X

Frederick Irwin Anglican School opened its doors for the first time in 1991 with just 175 students from Kindergarten to Year 6. By 1996, it had matured to a Kindergarten to Year 12 school. Today the School educates and nurtures 1475 young people, and employs over 160 teaching and support staff members.

Bishop Allan Ewing, Kerry Robertson (Principal) and Geoff McLarty (Chair of Council)

The School is certainly in a ‘building’ phase – building in numbers, building actual buildings, building our pedagogy to offer our students an outstanding 21st Century education, building our co-curricular offerings and, importantly in our Anglican school, building our pastoral care, values education and faith-based opportunities. None of these stands alone; all are inter-related, with each one giving life to the others.

With the Year 7 cohort moving into the Secondary School in 2014, there was a need to increase the number of streams from two to five in 2014 and then to six in 2015, to match the size of the Year 8 cohort. A spin-off from this was the triple streaming off Years 5 and 6 which has proved to be a positive decision. Thus, our numbers have grown by approximately 130 students.

And so the physical building began. What a joy to watch our magnificent Year 7 Centre emerge from the sports courts over the course of last year, then to see our Year 7 students and teachers move in with great excitement at the beginning of 2014, and start to enjoy a pleasant, airy, functional, modern space! This also brought with it a strong sense of building young lives through our Transition Programme.

Now we are about to commence building our new basketball, netball and tennis courts overlooking the oval. This represents the building of young lives in a different way, this time by catering for the physical needs and health of our students.

Our new vertical House system has created increased opportunities for students and staff members to worship in the Anglican tradition. Hopefully, by the end of this year, we will be starting to lay the foundations of our Chapel, which will ultimately enhance our worship as an Anglican community and will represent the fulfilment of the spiritual needs of our students, staff and families.

We have been building in different ways too at Frederick Irwin. Our Strategic Plan (2013 – 2016) provides a strong foundation for the growth of our school and the development of structures to support the education of our students.

“Our vertical House system has created increased opportunities for students and staff members to worship in the Anglican tradition. Hopefully, by the end of this year, we will be starting to lay the foundations of our Chapel, which will ultimately enhance our worship as an Anglican community and will represent the fulfilment of the spiritual needs of our students, staff and families.”

We have been building in different ways too at Frederick Irwin. Our Strategic Plan (2013 – 2016) provides a strong foundation for the growth of our school and the development of structures to support the education of our students.

“**Children must be taught how to think, not what to think.**” In line with this idea from the American cultural anthropologist, Margaret Mead, a great deal of thought has been put into the pedagogy and curriculum that underpins teaching and learning at Frederick Irwin. Our Primary School has enthusiastically embraced the Walker Learning Approach which beautifully balances play-based (Early Childhood) and inquiry-based learning with explicit teaching. In the Secondary School much energy has gone into a review of the number and types of courses offered in order to cater for a broader base of student ability and need.

Our Mission is “**To provide a high quality, inclusive, caring Christian education which encourages students to fulfil their potential.**” In keeping with the theme of building, our aim is to be true to this Mission by providing an education at Frederick Irwin that forms a foundation for our students, not just to be ‘good students’, but also to master the challenges of life, and that inspires them to develop the cornerstones of dedication and passion. This in turn will enable them to be positive ‘builders’ of their own futures and optimistic, confident, constructive ‘builders’ in the wider community.
THE Reverend Kathy Barrett-Lennard was installed by the Dean as a Canon of the Cathedral at Evensong on Sunday 11 May.

‘Canon’ derives from the Latin, and means ‘rule;’ therefore ‘canonicus’ refers to someone who lives under the rule. So a Canon is a person who keeps the ‘rule’ of the Cathedral.

Collectively, Canons form the Chapter, which is the governing body of the Cathedral.

According to our Cathedral Statutes, Canons are required to attend meetings of the Cathedral Chapter, to participate in the life of the Cathedral community, to preach when requested by the Dean, and to encourage and foster the ministry of the Cathedral to the Diocese and City of Perth. Also, according to the Statutes, the Dean and Canons “shall be a Council of spiritual persons upon whom the Archbishop may depend for advice and co-operation in matters concerning the spiritual welfare of the Diocese.” Canons are also responsible for the selection of a new Dean.

The stall to which each clerical Canon is assigned has the name of a saint, and Kathy’s stall is that of St Theodore of Tarsus.

The service was a splendid occasion. The address was given by the Senior Canon, Canon Frank Sheehan, and the lessons were read by Tony Howes, Head of the Cathedral Drama Department, and Claire Barrett-Lennard, representing the Advocacy Commission of the Diocese. The Cathedral Consort provided the music.

That so many of Kathy’s family, friends and colleagues were present, some having travelled long distances, was a clear indication of the love and respect in which she is held in her ministry as Priest-in-Charge of the Wongan Hill group of parishes, and Area Dean of the Moore Deanery.

We all wish her well as she takes up her responsibilities as a member of the Cathedral Chapter.
Spirit talk
The Revd Dr David Wood

APART from parishes in the archbishop’s gift, when a vacancy occurs, a nomination board consisting of four elected parish representatives and four elected diocesan representatives begin the search for a new parish priest. Eventually, all things being equal, this nomination board nominates one priest or more in order of preference to the archbishop, and the archbishop may then offer the parish to one of these. Such nominations are by majority vote – a simple majority of both parish nominators and diocesan nominators, a balanced majority of both lay and clerical voices. If the board cannot agree within the prescribed time, the appointment process lapses, and the archbishop can make a direct appointment, although in practice this is rarely without careful consultation with parish leaders. In addition, the archbishop is never bound by nominations, always having discretion to refuse a particular nomination without any explanation. Processes differ from diocese to diocese, but this is how we currently manage things in the Diocese of Perth.

Not surprisingly, there is a lot of Spirit-talk in nomination board meetings, and one common line of thought is that we are meeting to discern the priest God is calling. This sounds obvious and straight-forward enough, but what is actually meant by it? Discernment, you might say, is self-evidently a human activity, a process of patient sifting of available clergy, much discussion of personal merits and professional skills, and the making of lists – often enough, A, B and C lists! To claim that discernment is a human activity is not, of course, to suggest that we operate in a vacuum. For one thing, discerning always takes place in an atmosphere of prayer, so we deliberately open ourselves to God’s promptings, meaning that the result is never simply a result human machinations or politicking, which focuses the question: while we may be fairly clear about our own role, what is the Spirit doing? Is it true that God is calling a particular priest to a particular parish at a particular time, so all we need do is identify the chosen one, or is there more to it? Such talk at the initial meeting of a nomination board could be construed as putting the cart before the horse! Can God be said to be calling anyone at all? While we may be fairly clear about the risen life of the crucified Lord in the communion of the church, we might begin by inviting the pentecostal Spirit to do so in our own lives? As Eastertide reaches its climax, we might begin by inviting the pentecostal Spirit to burn up our proud certainties, recalling us to trusting faith – faith which absolves us of nothing, gives responsibility for every thing, and makes nothing impossible.

was something cardinals could use to deflect awkward questions. It became the ecclesiastical equivalent of no comment. One sighed for a linguistic philosopher, of undoubted faith, who would make sense of this discourse. He would want, no doubt, to examine not so much its meaning as its function. How did it operate in pre-conclave usage? Its main function was to ensure advance approval for whoever was elected. It suggested that it didn’t really matter who was elected, since the Holy Spirit was in charge. It made the idea of a bad or unsuitable pope impossible (though no one could deny that there have been bad and unsuitable popes – a long time ago). And after the election it would act as the official divine ratification of what had been done. There is a valid use of Spirit-talk, but in the pre-conclave period it was often used abusively and mystifyingly. In any case, in the context of the conclave, it had never meant inaction or passivity.

Most of us, of course, are not electing priests, let alone popes, but it takes no great leap of imagination to apply this to our own circumstances. What does it mean for us to live the risen life of the crucified Lord in the communion of the Spirit? How does the church make wise decisions? How do we do so in our own lives? As Eastertide reaches its climax, we might begin by inviting the pentecostal Spirit to burn up our proud certainties, recalling us to trusting faith – faith which absolves us of nothing, gives responsibility for everything, and makes nothing impossible.

NAIDOC WEEK

SERVICE

5PM SUNDAY 6 JULY
ST GEORGE’S CATHEDRAL
38 ST GEORGES TERRACE

A celebration of the achievements and aspirations of Aboriginal and Torres Strait Islander People
For NAIDOC Week
with Madjitil Moorna Choir, Cathedral Consort, and traditional dance

A new stone memorial to the Indigenous Soldiers of WWI will be dedicated at this Service.
“REACHING out in loving service” in our Mission Plan covers countless acts of generosity and compassion, from one parish’s emergency food relief hampers to another’s homework help at the local primary school, from our hospital and prison chaplains to our volunteer pastoral carers at Amana Living. Sometimes, though, loving service makes political waves.

A few weeks ago, hundreds of Anglicans gathered with people from other churches and none outside St George’s Cathedral on a hot April Sunday afternoon. We wanted to show our support for refugees and asylum seekers, and to call for changes in Australia’s policies. We heard a speech from a refugee who had experienced firsthand the mental and spiritual oppression of long-term detention, and speeches from people working to help refugees resettling in Australia. We said “Not in my name” to the policies that lock up vulnerable people, including children, in remote places, with no timeline for their refugee claims to be heard and no pathway for their resettlement in safe places. We were grandparents, teenagers and toddlers, clergy and lay people. Come election time, we vote for dozens of different parties. But in Holy Week, remembering Jesus, we had to protest against the suffering that political point-scoring is causing to people who have already suffered more than most of us can even imagine.

In our diocesan Mission Plan, there are two kinds of responses the Church is called to make when people are suffering. We meet people’s immediate needs with love and practical care. And we do something about the causes of their suffering.

Practical care may mean quietly visiting people in detention centres, volunteering skills to help people make their case for refugee status, offering free English language classes or donating household goods to refugees whose strict visa conditions do not allow them to work to support themselves. Doing something about the causes of the suffering may mean more extravert behaviour: writing letters to policy makers, marching around city blocks with banners, or even getting arrested in non-violent actions to draw attention to injustice. There is something for everyone to do, whether you are a hands-on helper of your needy neighbour, regardless of their background, culture or religion, or whether you are a big-picture person with a flair for the words or the gesture that will help to change people’s minds about the way they are treating their neighbours.

It is important for both the private, practical helpers and the public, persuasive advocates among us to respect each other’s different gifts, and to recognise that both are essential to the Church’s mission. Praying together is one way of keeping us working together with mutual affection, despite our different ways of responding to the injustice we see. Perhaps the advocates can pray for the servants, and vice-versa, as all of us pray for the people whose plight sparks our compassion.

God of infinite compassion, write your law of love on every heart, beginning with ours, through Jesus Christ our Lord. Amen.

Servants and advocates together
The Revd Dr Elizabeth Smith | Mission Development Coordinator

Prices start from a low $13,999

Allen organs
The world’s largest builder of Church organs
Represented in WA by Ron Raymond at
ALLEN DIGITAL COMPUTER ORGAN STUDIOS (WA)
14 AMERY ST., COMO
9450 3322
www.allenorganswa.com

Anglicare WA supports people through each stage of life’s journey.
And so can you.

Contact us to find out how you can make a difference.
P: 9319 6401
E: fundraise@anglicarewa.org.au

JUNE 2014 11
OUR mother land lay between rivers.
A land of beauty.
Oh, how we long to see you clothed again.
This is my cry – a call to all in the Diaspora – both men and women –
come let us call upon the name of the Living God,
who is able to forgive and extend his loving hand
to the lost hurt people of Southern Sudan.
We cannot control the pain and emotions for our beloved country;
the words can’t be explained or expressed;
they are beyond our imaginations.
Oh people of South Sudan – raise your hands and call upon the mercy of God.
The pain cannot be spoken.
Many of us were born into the war; grew and married;
and gave birth to the same violence.
Our generation and our children’s are no more; the poor and innocent are all gone.
We are in the Diaspora … but we still carry the pain.
We can’t escape the pain.

We are one body, one nation, one people.
When one part hurts, we all hurt and can never be at rest.
We carry the endless struggle, pain and grief in our hearts.
Come let us bring our burdens to the Lord!
Jesus has carried our pain.
Jesus has lifted our burdens on the cross.
Our Lord Jesus assured his disciples that though he must leave them,
he would not leave them comfortless or powerless.
He would come to them through the ministry and work of the Holy Spirit
offering them fellowship, guidance, comfort and strength.
Today these words are for us!
Let us return to the Lord.
He is risen!
He is alive!
His grace and mercy endures forever!
His Spirit will carry us through tribulation and we shall overcome.

Cry of the diaspora
The Revd Joice Rianga | Sudanese Worshipping Community of Malaga

What is happening in South Sudan?

TWO years ago, with great joy, South Sudan became the world’s youngest nation. South Sudanese people living in Australia, who had fled the decades of fighting, prayed for a peaceful and orderly start to the new nation’s life. A new government was formed with a President from one major ethnic group and a Vice President from another. Oil revenue would help to fund South Sudan’s future. Hopes were high.

But in December last year, when rivals within the governing political party began to push their particular ambitions and candidates, and the President and Vice President fell out, violence broke out. There were clashes between rival armed groups. Attacks and retaliations followed. Women, children and even hospital patients were killed. Property was destroyed, including schools and health care facilities. Oil producing and refining infrastructure is being fought over, threatening South Sudan’s economic future. People were not safe even when taking shelter in United Nations compounds. The violence has continued and even increased over the past six months, with atrocities committed on all sides of the conflict, a death toll in the tens of thousands, and hundreds of thousands of people internally displaced within South Sudan and over the borders into neighbouring countries.

In February, Archbishop of Canterbury Justin Welby prayed with Sudanese Anglican clergy in Bor, where church leaders had recently been murdered. He had the shattering task of blessing a mass grave before it was used to bury many of the dead. He urged people to plant “trees of reconciliation” rather than “trees of bitterness.”

The South Sudan Human Rights Commission has reported on the situation and called on both government and rebel forces to end the violence. Among their recommendations, they call on the government to restrain its forces from violating human rights, and to provide security to allow humanitarian access to affected population. They also call on the rebels to “allow the members of civil society organizations particularly the church to carry message of peace to their areas of control and protect and consider them as messengers of peace, harmony, coexistence and promoters of human rights.”

Meanwhile, in neighbouring Sudan, where the majority of the population is Muslim, Christian leaders have the challenge of following their traumatised flock across borders once again. Bishop Andudu Adam Elnail, of Kadugli diocese in Sudan, tells of how many Nuba Christians who fled to safety in South Sudan have now had to come back to Sudan’s continuing war zones in the Nuba mountains. The Anglican churches in Uganda, Kenya and Ethiopia continue to support the displaced Sudanese Christians in their diaspora in refugee camps and foreign cities. In Australia, too, we want to embrace our brothers and sisters from Sudan and South Sudan, and to join them in praying for peace and reconciliation in their home countries as well as in the places where they have sought refuge.
THE past decade has seen many refugees from South Sudan settling in Australia. South Sudanese women are increasingly undertaking non-traditional roles in their families and communities in order to establish themselves in this new place. Many women are joining the workforce in addition to their domestic duties. This is to financially contribute to the household both here and by sending support to their families back home. Some have also taken up studies.

The recent outbreak of civil war in South Sudan in mid-December has left over 100,000 people dead and more than half a million displaced. This current war has greatly impacted the South Sudanese women in Australia financially, psychologically and physically.

The majority of South Sudanese women have lost immediate family members in this war which has left them with the responsibility of financially supporting their families back home. This includes orphaned children as well as vulnerable elderly family members who are unable to support themselves. This requires dividing their already-stretched income in order to fulfil these roles. This negatively impacts their lifestyle in Australia which is already financially exhausted from paying rent, bills and their children’s school fees.

Many women are also experiencing psychological trauma as a result of the war. The loss of countless family members and the lack of knowledge about family members who have been displaced cause deep emotional distress for the South Sudanese women living in Australia. The ongoing major loss in the local community only adds to this distress as they find themselves attending funerals and prayer services on a weekly basis to support one another in the community.

All of this results in the women feeling physically weakened and unable to carry out their daily routines at home and at work. Many of them are becoming more isolated at work and find themselves unable to promote teamwork because of the tremendous stress they are feeling.

It is important for the community leaders and church leaders to deliver pastoral care to these women and to the community at large. This involves pastorally caring for them when they have received news of a death and are in need of comforting. It also involves supporting them through the funeral and providing counselling whenever it is needed. This is the work we are committed to doing.

Even though the women from South Sudan are suffering greatly, and despite the fact that most of us were born and raised during the long Sudan war, it is our faith in God that keeps us strong! Our faith helps us to strengthen one another, and hopefully one day, “in the greatness of God,” we will see peace in our home country and will finally have rest within ourselves.

---

SYNOD 2014

**IMPORTANT DATES**

3 - 5 OCTOBER 2014

Synod Eucharist at St George’s Cathedral
Friday 3 October 2014 – 7.00pm

Third Session of the Forty-Eighth Synod
All Saints’ College (Ewing Avenue, Bull Creek)
Saturday 4 October 2014 – 8.30am

Sunday 5 October 2014 – 1.00pm

**DEADLINES for SYNOD BUSINESS**

**LEGISLATIVE MOTIONS** to be received by the Legislation Committee at Diocesan Office by 5.00pm on Thursday 31 July 2014

**GENERAL MOTIONS** to be received by the Registrar at Diocesan Office by 5.00pm on Thursday 21 August 2014.

**NOMINATIONS FOR ELECTION** to be received by the Registrar at Diocesan Office by 5.00pm on Thursday 25 September 2014.

**SYNOD PACKS** will be available for collection from 1pm on Monday, 1 September to 1pm on Wednesday, 3 September.

For further information please contact
Hamish Milne or Trudi Baker-Flach on 9325 7455

---

**War back home affects us too**

The Revd Martha Kongor | Parish of Kingsley North-Woodvale
Sometimes life gives us a bad roll of the dice. Anglicare WA aims to build capacity and resilience to see people through the tough times.

Amy* is a client of Anglicare WA’s Family Housing Program and her story is a touching reminder of the adversity of homelessness, but also the success that is made possible by proper support.

Amy was caring for her four children including a newborn baby while living in an overcrowded house with her father and sister. This initially worked, but tension began to build between them. Bickering escalated into loud arguments and conflict often erupted. Concerned for her children, Amy was determined to find their own place. However, she couldn’t afford a decent rental and was forced into a dirty, run down house.

When the rent went up, the family was forced to vacate the property and live out of their car. Amy became exhausted as she struggled to keep her family safe, sheltered and fed. She was later diagnosed with anxiety and depression.

Fortunately Amy was referred to Anglicare WA’s Family Housing Program, who offered her a property she could move in to.

“It was such a relief to know that I wasn’t facing this alone. There were people who cared, who were dedicated to helping.”

The house was perfect for them. It was close to the kids’ school, affordable and had enough room for them all.

Amy was supported by a dedicated worker.

“At first I didn’t think I needed the counselling. Once I started, I realised how helpful it was. Now, I have things under control and I am so thankful.”

With the skills Anglicare WA helped her to develop, Amy’s symptoms decreased. Soon she had secured part-time work.

Amy and her children are finally moving on with their lives in a Department of Housing home. She is now pursuing a career as a social worker.

“I want to help other people who are going through the same things that I did.”

To help families like Amy’s this Winter, please make a donation to Anglicare WA.

* We have changed her name to protect her privacy.
THE annual Community Art Exhibition was held over the ANZAC weekend at St Mary Magdalene’s, Heathridge, with more artworks exhibited this year than ever before. Now in its fifth year, the Exhibition attracts artists from across Perth’s northern suburbs, showcasing their creativity in a diverse array of watercolours, oils, acrylics, pastels, mixed media, and inks.

Entitled ‘& it was very good’ after the story of the Creation in Genesis, the exhibition comprised 124 pieces from 44 artists, as well as a children’s art show. Artworks depicted a broad variety of subject matter including coastal scenes, rural settings, vibrant birdlife, animal portraits and colourful flora.

The Official Opening was attended by Jan Norberger MLA, with a welcoming speech by Bishop-Elect Jeremy James, who said: “Art is the outward physical reflection of our inner soul. Just as Christianity is an expression of self, the importance of art in providing people with the means and freedom to express themselves should not be underestimated.”

Guests were treated to refreshments and the opportunity to meet and speak with exhibiting artists and exhibition curator, Val Brooks. Val pointed out that the number of exhibits has steadily increased each year so far, and her delight in bringing it together.

Val Brooks (Curator), Penny Gilpin (artist) and Jan Norberger MLA.
CHINESE New Year, Octoberfest, Burns Night, Diwali, NAIDOC Week, are all occasions enjoyed by Western Australians who are not Chinese, or German, or Scottish, or Hindu, or Aboriginal. They are public events in our WA year which are enjoyed by members of the general public irrespective of their own cultural background. These, apart from NAIDOC Week, which is a uniquely Australian 20th century phenomenon, are examples of cultic practices brought to Australia by migrants from the Chinese diaspora, Germany and Austria, Scotland, India and the Indian diaspora, which Australians have embraced. For some who first experienced these celebrations in their countries of origin they may be nostalgic indulgences, but for most Australian-born Australians, about three-quarters of our population, they are part of the rich cosmopolitan culture of 21st century Australia. Ethnologists try to analyse why some introduced traditions have flourished in Australia and others not.

One pan-European tradition which has survived and is making a come-back is that of the Johnsmas fires. Sankthansaften (Danish), Festa Junina or Festa de São João (Portuguese), Sobótki (Polish), J u vakars (Latvian) celebrations all occur on or near the June solstice or the Feast of John the Baptist. Though the traditions vary from country to country, they all involve the lighting of 'sacred fires'. This European tradition was spread over the world by colonisation. The Portuguese took the tradition to Brazil. It is Perth’s Brazilian community which hires Claremont Showground for public Festa Junina celebrations, whereas the Danish in WA simply celebrate at the home of someone with a garden big enough for a bonfire. Whether or not the tradition came to WA from the UK in the 1820s is not yet established: it was certainly on the wane in the British Isles at the time.

At 5pm on Sunday 22 June, just after the June solstice, West Australians of many different ethnicities gather at St George’s Cathedral for a traditional mid-winter candlelit service marking the Nativity of St John the Baptist. The liturgy then flows out onto the Parvis where the Archbishop lights and blesses the Johnsmas fires and the worshippers enjoy traditional winter victuals: mulled wine, bratwurst and other hot foods, and lebkuchen, gingerbread and other sweets. German and French bands play as the children enjoy the snowdome and the fire-jugglers light up the winter night.

OVER three million Syrians have become refugees during the course of the present Civil War. Christians have been particularly persecuted in the conflict. Syria’s Christian population was estimated at 16%. They are predominantly from two traditions: the Orthodox (in communion with the Greek Orthodox Church) and the Syrian Orthodox (Oriental) Church. When the conflict ends, there may be no Christians in the places they have settled, including Australia.

Syrian refugees are by no means the first case of a Christian denomination coming to Australia through displacement. German Lutherans suffered severe persecution in many Germanic states and in 1838 the first German refugees arrived in South Australia, bring their Lutheran faith with them. Another twenty thousand followed them.

Although the Roman Catholic Church had arrived with Irish convicts in the 1780s and 90s, together with Church of Scotland and Anglican free settlers, the Great Famine of the 1840s swelled the numbers of Irish in Australia. Twentieth century migration from the ruins of post-war Europe added Italian, Maltese, Balkan, and other Roman Catholics.

The 1923 Exchange of Populations between Greece and Turkey drove one and a half million Orthodox Christians from their ancestral homes. Some of the first Greek Orthodox to settle in Perth arrived in this period. During the crisis in The Lebanon (from 1975) many Christians fled to other parts of the world: the first significant numbers of Maronite Christians to arrive in Australia came at this time. During and after the Apartheid regime in South Africa many Africaans-speaking Christians re-settled here, adding to the congregations of the Dutch Reformed Church.

Thus Australia has become an ecumenical haven, where Christians, as well as those of other faiths, enjoy freedom of religion. At 4pm on Sunday 15 June, Trinity Sunday, at St George’s Cathedral, the present, past, and future of this ‘household of faith’ is explored by three speakers opening up discussion.

Theodore Issa of the Syrian Orthodox Church speaks from his experience at the World Assemblies of the World Council of Churches. Bishop Brian Kyme of the Institute of Anglican Studies speaks on the Ecumenical Councils of the Church through the ages. The Reverend Dennis Ryle, of the Churches of Christ, a 19th century American movement, speaks of the activities and plans of the Council of Churches WA.

This exploration culminates in ecumenical worship at 5pm, at which Monsignor Kevin Long preaches, in which all these Christians celebrate together their unity in The Three in One, and One in Three.
SOUTH SUDAN, the world’s newest nation, has, arguably, come into existence for religious reasons. It could be argued that the political separation of the former Sudan into two nation states, one in the north with a majority Muslim population and one in the south with a majority Christian population, is an attempted solution to the problem of inter-religious violence and intolerance. Before the creation of South Sudan the religious violence resulted in a refugee situation for people who could be termed religious refugees.

That this could happen in the 21st century would have surprised 20th century cultural theorists. From roughly the middle of the 20th century until 11 September 2001 the dominant assumption was that religion did not really matter any more in the course of world affairs. 9/11 woke the world up to a situation which already existed but was not until then seen by those assuming the western paradigm of the inevitable death of religion and the ‘eclipse of God’: that religion, for good and ill, is still a major factor in the course of world events.

Christian-Muslim violence is the most obvious example of this in the Sudans, the Central African Republic, Egypt, Nigeria, and in ‘swing’ states where neither religion has a huge majority. But Muslim-Hindu suspicion is an explanatory factor in India-Pakistan relations, and Muslim-Jewish animosities are significant in the history and future of the State of Israel. These religious antagonism break out from time to time locally and create refugee situations when the majority faith community in a secular state such as Israel becomes hostile to religious dissenters.

The Reverend Dr Graham Ward, Regius Professor of Divinity at the University of Oxford, has for some time been challenging the prevailing notion of the ‘secular’. At 5pm on Sunday 29 June at St George’s Cathedral members of the Order of Australia gather for their annual service, where prayer is offered for members of the Order and for the people and communities they serve. Both refugees and those quiet faithful Western Australians who have labored for their welfare are remembered and celebrated. This year the service is sung by the Choir of St Hilda’s Anglican School for Girls.
A call for mercy
The Right Revd Allan Ewing | Bishop of Bunbury

ONE of my earliest memories is of a church promoting Refugee Week. I have a vivid recollection of the temporary tent that was erected in the church grounds by the main road; I think it contained a few battered items of furniture, a bed, a table and perhaps a chair or two. In my memory it was a wet afternoon and the rain dripped off the tent and into the tent, but perhaps that is no more than my memory bringing to mind the dismal surroundings. There was nothing inviting; it was not the sort of place where people should live. I didn’t know what a refugee was, but living in England I knew that Europe was full of them. Somehow the thought came into my mind that this was a temporary thing, a result of the turmoil of war perhaps.

Decades later I sadly believe that refugees are no temporary problem, but a permanent reality in a broken world. The stark images that appear in the media of people desperate for food, shelter and safety will not go away. Disaster, whether in nature or of human design or, increasingly, a combination of both, is a constant feature of this fragile creation.

The measure of the quality of a community or nation’s response to this tragic reality is Jesus’ parable of Matthew 25. Refugees or asylum seekers are the ones who are the hungry, the thirsty, the stranger, the sick, the imprisoned. The measure is how the least of these refugees or asylum seekers are treated. This uncomfortable parable does not attend to circumstance or motivation, but simply insists that common humanity is the only thing necessary to demand compassion and care. All human beings are equal, for all are made in the image of God; ‘male and female he made them.’ This does not mean that our response to refugees and asylum seekers should be one of uncritical acceptance of every person who wishes to live in Australia, or any other nation for that matter. The well-being of the world and of the nation is more complex than that. However we can take some measure of our response from another of Jesus’ parables, that of the Good Samaritan in Luke 10. In this well-known account Jesus emphasises the merciful response of the Samaritan. The parable contains an important critique in the comparison between the Samaritan and the other, allegedly more religious, passers-by. However what is significant in the context of the care of refugees and asylum seekers is the quality of the care that the Samaritan offers.

The merciful carer offers immediate safety, a place for healing to take place, and a commitment to fund that safety and healing. Refugees and asylum seekers are failed when each nation in turn suggests that there is ‘no room in the inn’, acting only to protect their own immediate well-being. Equally all humanity is failed when each nation looks to its own perceived self-interest, and does not share in the burden of the cost of the safety and healing of refugees and asylum seekers.

The two great commandments ask of Christians two fundamental commitments; to love God with all that we are, and to love our neighbour as ourselves. We are left in no doubt how Jesus sees the neighbour, and the obligation that rests on each of us to do the same.

As continent and island a great distance from many of the great tribulations of the world our Australian experience is a very small part of the mass movement of people. As such our nation’s response to refugees and asylum seekers should be more international than local. No matter how concerning the issues of refugees and asylum seekers coming to Australia may seem when reported on in our Australian context we do not face the virtually impossible challenges of other nations.

For example, there are now more than two and a half million Syrian people who have fled that nation, more than 10% of that nation’s population. Of those refugees more than a million are presently in Lebanon, a nation with a population less than five million people. How will the people Lebanon respond to the need for the care, safety and healing of these refugees without the encouragement and support of other nations?

At then end of Jesus’ conversation with the lawyer in Luke 10 the lawyer is asked, ‘“Which of these... was a neighbour to the man who fell into the hands of the robbers?” He said, ‘The one who showed him mercy.’ Jesus said to him, ‘Go and do likewise.’ (Luke 10.36-37) Jesus’ call for mercy is as much an invitation for today as it was for that lawyer.
AREAS of Episcopal oversight within the diocese will change from 6 August 2014, the Feast of the Transfiguration, the date of the consecration of The Reverend Jeremy James as bishop.

Following consultation, Archbishop Roger has approved new areas of oversight for the Assistant Bishops, while continuing to oversee the whole diocese. The Archbishop will maintain immediate oversight of the Household of Deacons and the Sudanese communities.

The Assistant Bishops’ areas of oversight will be as follows:

**Bishop-elect Jeremy James – Eastern Region:**
- Armadale Deanery – Area Dean – Jan Boyle
- Avon Deanery – Area Dean – Judy Clay
- Eastern Deanery – Area Dean – Brett Guthrie/Sally Buckley

**Swan Deanery – Area Dean – Marc Dale**

**Moore Deanery – Area Dean – Kathy Barrett-Lennard**

**Bishop Tom Wilmot – Northern Region:**
- Claremont Deanery – Area Dean – Malcolm Potts
- Coastal Deanery – Area Dean – Marie Aitken
- Gnangara Deanery – Area Dean – Ross Kilpatrick
- Joondalup Deanery – Area Dean – Neil Walthew

**Bishop Kay Goldsworthy – Southern Region:**
- Cockburn Deanery – Area Dean – Clive McCallum
- Melville Deanery – Area Dean – Debbie May
- Perth Deanery – Area Dean – Trevor Goodman-Jones
- Victoria Park Deanery – Area Dean – Anita George

The Assistant Bishops will also interact with the schools and agencies within these areas of oversight.

The names of the corresponding Archdeaconries and Archdeacons will be advised.

---

### June 2014 News

<table>
<thead>
<tr>
<th>APPOINTMENTS</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>The Reverend Timon Yanga</td>
<td>Regional Chaplain, Amana Living</td>
</tr>
<tr>
<td>The Reverend Dr Gregory Seach</td>
<td>Warden, Wollaston Theological College</td>
</tr>
<tr>
<td></td>
<td>20.05.14 – 20.11.14</td>
</tr>
<tr>
<td></td>
<td>01.01.15</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>CHANGE OF STATUS</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>The Reverend Graeme Varvell</td>
<td>Rector, Parish of Warnbro</td>
</tr>
<tr>
<td>The Reverend Bruce Hyde</td>
<td>Rector, Parish of Bull Creek-Leeming</td>
</tr>
<tr>
<td></td>
<td>01.05.14</td>
</tr>
<tr>
<td></td>
<td>01.06.14</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>LOCUM TENENS</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>The Reverend Ron Attley</td>
<td>Spearwood</td>
</tr>
<tr>
<td>The Reverend Susan Thorpe-Gudgeon</td>
<td>Lynwood-Langford-Ferndale</td>
</tr>
<tr>
<td>The Reverend Raymond Molyneux</td>
<td>Esperance</td>
</tr>
<tr>
<td>The Reverend Canon Tom Sutton</td>
<td>Mt Lawley</td>
</tr>
<tr>
<td>The Reverend Tony Trethowan</td>
<td>Hilton</td>
</tr>
<tr>
<td>The Reverend Bill Hawley</td>
<td>Royal Perth Hospital</td>
</tr>
<tr>
<td>The Reverend John Warner</td>
<td>Amana Living</td>
</tr>
<tr>
<td></td>
<td>01.05.14 – 30.11.14</td>
</tr>
<tr>
<td></td>
<td>01.05.14 – 28.06.14</td>
</tr>
<tr>
<td></td>
<td>06.05.14 – 16.07.14</td>
</tr>
<tr>
<td></td>
<td>12.05.14 – 29.06.14</td>
</tr>
<tr>
<td></td>
<td>01.06.14 – 30.11.14</td>
</tr>
<tr>
<td></td>
<td>19.05.14 – 01.06.14</td>
</tr>
<tr>
<td></td>
<td>16.06.14 – 20.06.14</td>
</tr>
<tr>
<td></td>
<td>10.06.14 – 31.01.14</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>RIP</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>The Reverend Terry Ranson</td>
<td>31.03.14</td>
</tr>
<tr>
<td>The Reverend Elizabeth Couche</td>
<td>08.04.14</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ABOLITION OF PARISHES</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Parish of Eastern Goldfields</td>
<td>11.04.14</td>
</tr>
<tr>
<td>Parish of Southern Cross-Westonia</td>
<td>11.04.14</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ESTABLISHMENT OF PARISH</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Parish of The Goldfields</td>
<td>11.04.14</td>
</tr>
<tr>
<td>(incorporating the former Parishes of Eastern Goldfields and Southern Cross-Westonia)</td>
<td></td>
</tr>
</tbody>
</table>
ALMOST 800 guests from the Anglicare WA Op Shop Ball community once again donned “Op Shop” attire for its 8th successive year raising $250,000. The Op Shop Ball is Anglicare WA’s most successful fundraising event and has raised more than $1.55 million to date. These funds help support vulnerable Western Australians through a wide range of community services, such as housing, relationship counselling and financial counselling.

Each year, a new “Suitcase of Hope” initiative is unveiled at the ball – this year the funds will enable Anglicare WA to offer teens and children bereaved by a parent or sibling suicide new, more specialised help through extensions to their existing Active Response Bereavement Outreach (ARBOR) program. In a sobering reflection of the reality that suicide can strike any family of any social station, Anglicare WA Chaplain, Mark McCracken told guests “For teenagers the loss of a loved one in this way is terrible beyond imagination. They need compassionate and professional help to guide and uphold them as they try to get through what may well be the most difficult experience they will ever face.”

Award-winning singer and actor Samantha Jade headlined the entertainment in the Grand Ballroom Crown Casino. A live charity auction with money-can’t buy prizes, included a trip for two to Sydney to visit behind-the-scenes on the set of Channel 10’s Wonderland. The winner will lunch with the crew, tour the set and meet the cast.

The auction on the night also included a philanthropic item to support suicide prevention in rural Western Australia. Money raised will allow Anglicare WA to reach men who have been identified as being most at risk. Guests on the night heard first-hand the impact of suicide from Tracey whose husband took his own life.
THE tide of talk of refugees and boats and immigration and politicians holding refugees hostage for political capital having overwhelmed me recently, I went back to the old annals of my family, kept meticulously by my oldest brother, who recently digitised and webbed them, so that the family can access not only fact but photographs and film snippets of the Old Ones reminiscing, and I am reminded that I am the great-grandchild of immigrants, and so are you. We forget this, and it seems to me that we ought not to forget this.

On the one side my people came to America from County Clare, where they lived by the sea and eked out livings until my great-grandmother rose so high as to run a ferry between Ireland and England; a ferry used most often, I suspect, to escort exiles from Ireland to England, rather than the other way round.

On the other side my people came to America from County Wicklow, where they lived in the mountains and eked out livings which included, as my father has often noted with a smile, many years, perhaps centuries, as village seanachies, the storycatchers of old Ireland, charged with remembering and sharing stories — a crucial job, with hints and intimations of moral responsibility, although my dad, grinning, prefers to say that we have always been paid liars; as he says we have a natural gift for it and if we had only been more venal we could have sunk to being a powerful political dynasty in America, like the Bushes and the Kennedys.

A scientist friend of mine here is involved in a recent discovery that there appear to have been at least three major influxes of immigrants to North America, ten or more thousand years ago. His particular expertise is what he calls maritime strays, the evidence of additional immigrants landing along the Pacific shore thousands of years ago. Not even the First Peoples here were not immigrants, as he says — an interesting phrase to remember when the shrill arguments about who should be allowed to live here and who should not grow bitter and violent.

The same principle is true of Australia, of course, though on a far more remarkable timeline; the First Australians were also visitors to a red wonderland no man or woman had ever seen, before they stepped ashore in the north, and began to dream the oldest culture in the history of human beings.

Boat people, wetbacks, job thieves, welfare cheats; I’ve heard every nasty and sneering label and insult there is, bandied about freely in raves and waves, and I hear the greed and fear and incipient blood behind those words.

But lately rather than snarl myself at the crude selfishness behind our national fear of immigrants, I stare at my family annals, and read about the lanky children who came here from Ireland, utterly poor, desperately hungry, ferociously eager not so much for money but for decent work, and decent shelter, and a chance to love and protect their spouses and children in a country without imperial police, a country where they could speak freely and worship whatever gods they pleased.

We forget this, and it seems to me that we ought not to forget this.

Brian Doyle is the editor of Portland Magazine at the University of Portland, and the author most recently of the essay collection Grace Notes.

Originally published in Eureka Street. Republished with permission.

We’re all boat people after all
Brian Doyle
WE ACKNOWLEDGE the Noongar people, the traditional custodians of the land on which this building sits, and pay respect to their elders past and present.

Simple words but ones that have come to mean a great deal to those of us at the Anglican Schools Commission (ASC).

The culmination of this early part of our journey of understanding came on the evening of Tuesday 28 April, when the ASC Board and the Perth Diocesan Trustees stood together as Bishop Tom Wilmot blessed a plaque which has been erected at the ASC Offices in Mount Claremont. It marks the second such plaque erected on the Wollaston site, the other being located in the Wollaston Conference Centre, adjacent to the ASC offices.

The ASC offices are located at Wollaston, ‘on the hill’ in Bold Park. The beauty of our surroundings is a constant reminder of our heritage. Anglicans were not the first occupants of our land – we are recent arrivals! This small plaque is recognition of the growing understanding between cultures and peoples, and a daily reminder of the role each of us plays in ‘closing the gap’ between indigenous and non-indigenous Australians. The gap is no wider than in education, and Anglican schools have taken some important steps in this area.

For many years, boarding schools have offered places to indigenous students from the Kimberley and Pilbara, with strong pastoral and educational support mechanism in place for these students. Many young aboriginal men and women have graduated from these schools and taken their place in the world of study, work and community service.

Next year the ASC will open our first boarding facility at Esperance Anglican Community School. For the first time, a low-fee Anglican school will be in a position to offer places to indigenous and non-indigenous students. This step is the fulfilment of one small part of the ASC’s current Strategic Plan, which we have as one of our objectives to explore ways of supporting schools to engage with indigenous students and adults. Together with the established boarding schools, our younger day schools are taking important steps in this area, including the acknowledgement by John Septimus Roe Anglican Community School of their commitment to unity amongst all people. The JSRACS ‘One People – One Destiny’ stone sits at the heart of the Mirrabooka Campus as a daily reminder to students and staff.

Whilst our journey towards this understanding goes back to the ASC’s founding, two significant moments in recent years are worthy of comment. Firstly, some five years ago the ASC Board and Staff took part in a one-day workshop run by Anglicare, to increase our understanding of aboriginal people and culture. It was an enlightening day, with a greater appreciation gained by all who attended. After that day, the ASC Board commissioned a group to look at how best we might contribute to ‘closing the gap’.

At the same time, Anglican Schools Australia (the peak body for Anglican schools) commissioned a study into indigenous education initiatives in Anglican schools. Dr Jennifer Barr (a researcher) travelled to each state and territory and met with principals, teachers, students and other leaders in school education, to gain first-hand knowledge of the stories, the successes and the struggles.

The report, published in July 2009, was ground-breaking research for Anglican schools. It painted a picture of the many and varied responses that our schools – single sex and co-educational, long-established and newly-founded, boarding and day – were making to the challenge of providing indigenous young Australians with the educational opportunities that should be available for all Australians. It revealed how aboriginal Australians were enriching the lives of students in Anglican schools, through building mutually rewarding partnerships. The partnerships were and are clearly two-way.

But the report went further. It challenged all involved in Anglican schooling to consider how we can play a more effective role as partners in our Nation’s and Church’s commitment to improve educational outcomes of indigenous young people. A copy of the report may be obtained from the ASC office.

One thing we have learnt is that whatever we do, we do as partners… fellow travellers on the road.

So the small step taken a month or so ago by the blessing of this special plaque on our office building is really a sign of a longer and deeper journey of understanding and commitment. For those of us involved in providing the best possible educational outcomes for all young people – indigenous or non-indigenous, citizen, resident, refugee or asylum-seeker - the plaque represents ‘more than words’.

The recently blessed plaque on the ASC office building

The ‘One People – One Destiny’ stone at John Septimus Roe Anglican Community School
LIKE most churches, our congregation at St Bart’s gathers after our church service to have a coffee and chat. Also like most people who meet together regularly there are discussion points which no-one wants to broach.

In our little gathering the no-go area used to be refugees.

So it was with great trepidation we decided to attend the Palm Sunday Rally as a group and use the time as an outward expression of our faith. One of the group said he didn’t want to attend because he didn’t believe we had a responsibility towards those in detention as they were queue jumpers. He felt that refugees were getting benefits Australians in need didn’t have access to. He also said that Australia’s first priority should be towards Australians who were homeless and in need.

While some of us disagreed with this person’s stance and understanding of what was happening, we did agree that we do have many people in need here in Australia and that it is Australia’s responsibility to provide support for those who are poor and homeless in Australia.

On the day of the rally this person did join us but said he still didn’t believe we should be going. It was his belief that the government had every right to lock people up if they enter Australia illegally; that it was the refugees’ fault they were in custody and they should have stayed in refugee camps where they were safe. It was his belief that asylum seekers should follow the procedures so they could be settled in an appropriate manner.

This member of our group had the same views as those held by many Australians. They were strongly held views arrived from educating themselves through legitimate forms such as reading newspapers, watching current affair programs on television and listening to talk back radio stations.

Now I am not sure what happened during the afternoon of the rally, but this person seemed to undergo a slight shift of opinion. I know he was moved by some of the speakers who talked about their experiences of visiting refugees in detention. He was also moved by the stories of the orphans who are being kept in detention. After the rally, this person spoke of how it was wrong for children to be locked up in detention and how we need to do more for children to get them out of detention and into home environments. He felt that, as a parent, he would want to know that his children were being looked after if they were in a similar situation.

He still felt that Australia’s first responsibility was to its own poor, but he also saw a need for us to be good neighbours. As Christians we need to practice hospitality to all who come to our door in need.

Since the rally our small group’s discussions have changed. Refugees and asylum seekers is a topic we no longer shy away from. We may not all be on the same page about the issue, but we do now have some common ground of agreement.
SCRIPTURE abounds with texts and narratives that should settle quickly where we stand on the issue of our nation’s treatment of asylum seekers. Each major section of the canon of scripture—Law, Prophets, Writings, Gospels, Acts, Epistles (both Pauline and Catholic)—contributes its voices to the chorus that we ought to welcome those who flee to our borders seeking a safer life for themselves and their children.

The Old Testament as a whole is punctuated with examples of Israel’s reception of foreigners who come to Israel seeking welcome and refuge—Rahab, the prostitute who lived in the walls of Jericho (Josh. 2 and 6:22-25) and Ruth, the widowed Moabite who features in the Writings (Ruth 1—4), are some of the most conspicuous examples.

The Law or Torah (comprising the first five books of the Old Testament) revolves around the central narrative of the Exodus of the Hebrews from slavery and persecution to a promised land. The remembrance of what it had been to live as strangers in a foreign land is evoked time and time again as the prime justification for God’s exhortation of Israel to treat the stranger well (Exod. 23:9; Lev. 19:33, 34). Provision is made throughout the Torah for the full participation of the resident alien in Israel’s rituals and feasts (Exod 12:48, 16:29; Lev. 17:12; Num 9:14). The so-called ‘gleaning’ provisions (whereby some grain was to be left in the field, some grapes on the vine and some olives on the tree) effectively functioned as a system of ‘welfare’ for the poor and the ‘stranger’ (Lev 23:22; Deut 24:20).

In what constitutes another major canonical division of the OT, the Prophets raise their voices (“Hear, the Word of the Lord!”) in defence of the most vulnerable in society. The constant “trio” in their refrain about whom we ought to safeguard and protect are: orphans, widows and the resident alien—the foreigner who has come to live within our borders (Ezek. 22:7; Zech 7:10; Mal. 3:5).

As we shift our attention to the New Testament we hear a confirmation of all this. In Acts, Peter enunciates with great clarity his realisation that God shows no partiality in the divine regard for humanity (Acts 10:34-35). People of all nations are treated equally. And through many parts of the NT we hear the direction to “show hospitality to strangers” (from the Pauline epistles: Rom 12:13b; I Tim 5:10; and from the Catholic epistles: Heb 13:2; 1 Pet 4:9; 3 John 5).

The word which we translate “hospitality” in the NT is literally philoxenia, the ‘love’—philos—of the ‘stranger’—xenos. Although ‘stranger’ is one way of translating xenos (Matt 25:35,38,43,44), in the context of hospitality it is often better translated ‘guest-friend’ or sometimes even ‘host’ (e.g. Rom 16:23). Hospitality (philoxenia) is not only one of the ethical imperatives throughout the Jewish and Christian scriptures, it was one of the highest imperatives in ancient Greek culture. A close reading of Homer’s Odyssey easily reveals this to be the case. The most noble characters in the Odyssey are those who show great hospitality especially to the stranger or beggar—for instance, Princess Nausicaa and Odysseus’s swineherd, Eumaeus. The most despicable characters in the Odyssey are those who treat strangers badly—like the Cyclops and Penelope’s freeloading suitors. Thus Western culture has hospitality at its most ancient core. Christian Western culture which draws upon both Hellenism and Judaism as it foundations has a double reason for holding hospitality as one of its core ethics.

And this is perhaps what is so monstrous about the ease with which we throw away our valuing of compassion for the stranger who flees to our borders in need. We dispense with something foundational to the Christian heritage. We position ourselves at odds with the sacred and holy scriptural documents. And we throw away something that was one of the most ancient and valuable practices in the ‘Western’ heritage (from a time before the ‘West’ was Christianised).

When we refuse to welcome the stranger we make a mockery of our national identity in the eyes of a watching
world. No longer can we claim that “for those who’ve come across the seas, we’ve boundless plains to share”. Neither can we claim to “make this Commonwealth of ours renowned of all the lands.” Instead we appear as a greedy nation of great wealth which refuses to “share with justice the resources of the earth.” And far from “renowned”, we are all too quickly destroying the reputation that had been built up in the post-war decades, when we welcomed an ever increasingly diverse host of ‘strangers’ to our shores. Beside the cost of the shame at this loss of respect in the international community, there is the great hidden cost of the inhumane treatment of asylum seekers with indefinite and uncertain periods of imprisonment (“detention” is a lie—one detains a guest by inviting them for afternoon tea, not incarcerating them for years in a remote prison). Indefinite imprisonment without charge is surely a violation of legal principles—principles we once would have raced to defend. Furthermore, indefinite imprisonment is psychologically damaging sometimes to the point of permanent trauma or suicide. As most asylum seekers to date have proved to be genuine in their claims, the trauma and psychological scars create costs that we are accumulating to our own account. This is wanton madness. It doesn’t even make pecuniary sense.

Above and beyond any of these reasons, our scriptures point us to the heart of why we must welcome the stranger—because we are called to be compassionate. As the Samaritan is compassionate to the ultimate ‘stranger’ (Luke 10:33)—a man stripped of all identity so we are called to be compassionate. As God in Christ is compassionate in response to humanity (Luke 1:78, 7:13; 15:20), we are called to be compassionate in our response to others. This ‘trumps’ any other rationalisation.

In this year of Matthew’s Gospel (Year A), the lectionary sets before us two narratives that clearly remind us to welcome the stranger. On the First Sunday after Christmas, we heard Matthew tell us of Joseph and Mary fleeing as asylum seekers to Egypt (of all places!) in order to escape the violence of Herod in Judah (Matt 2:13-15). We can presume from Matthew’s depiction of the safe return of the family after the death of Herod (Matt 2:19-23), that in Egypt, they did find reception and asylum. The second reminder we will hear on the last Sunday of the liturgical year (‘Christ the King’). We should attend with healthy fear and trembling to what Jesus is presented as saying in the Parable of the Judgment of the Nations (Matt 25:31-46). God’s displeasure and grief are for those about whom the judge says, “I was a stranger and you did not welcome me.” (Matt 25:43a). Let us instead turn from our current foolishness so that we might hear the alternate refrain, “I was a stranger and you welcomed me.” Let us see, in the face of the stranger, the face of God, and let us choose the ways that lead to eternal life and life at its fullest.
MANY myths have been generated by politicians and the media about refugees in Australia, especially about those who arrive by boat. Asylum seekers continue to look for safety here, but measures that many believe to be unlawful have been taken to deter and to punish them. Australia sees only a small proportion of the 45.2 million people who have been forcibly displaced, of whom 15.4 million are assessed as refugees.

According to statistics analysed recently by CARAD, over 600 detained asylum seekers of a national total of 4037 are in the WA Centres at Curtin and Northam. 125 people have been held for more than 2 years and 46 are in indefinite detention, and this is a breach of international law and human rights. There are 2453 asylum seekers at Manus Island and Nauru, including 313 women and 179 children at Nauru.

About 27,000 asylum seekers are living in enforced poverty in Australia after being released from detention. Almost all are prohibited from working and have little support.

While anti-refugee sentiment is heard loudest in industrialised countries, developing nations host 80 per cent of the world’s refugees. The small countries of Jordan and Lebanon have opened their borders to Syrians needing refuge. Jordan, for example, is a country of 6.5 million, already hosting 1.7 million Palestinians and now 600,000 Syrian refugees.

I was fortunate to visit Syria twice and met an excellent and knowledgeable local guide with whom I have kept in touch. With his family he is now ‘internally displaced.’ In 2013 he was held as a human shield.

In response to my Christmas email he wrote:

“We are still living in [named town] so far safe at the same place. The atmosphere of Christmas today was only restricted in the prayers for peace, and the daily life for most of people can be a battle; when we pass through a checkpoint we first hold our breath and pray for not being in trouble or detained. We are very happy when electricity comes and not being in darkness. We are very happy when we find diesel or gas. We are very happy when a bomb explodes nearby and not being injured or killed. We are very happy, so there is no time in our life not being happy.”

What a wonderful testimony to the theme of Hope for Refugee Week. As the UNHCR claims, “One refugee family torn apart by war is one too many.”

It doesn’t have to be like this in Australia. In years to come I am convinced there will be a Royal Commission into mandatory detention practice and consequences in Australia, and this will be followed by a Government apology and compensation. Too many people will claim: “I didn’t know”.

Dr Judyth Watson served on several refugee-oriented boards between 2000 and 2013. She continues to be an advocate and volunteer for CARAD www.carad.org.au and visits men at Yongah Hill. With others she is in the process of establishing an online information service, The Not In My Name Alliance.

MARRYING the Top to the Bottom.

I attended the wedding on Saturday, 10 May of Mark Shedley and Jennifer Royce in Holy Cross Cathedral, Geraldton.

It was exciting for Bill and me, as Mark is the grandson of Don and Meg Shedley whom we first met in Kununurra in the 70s, a most amazing couple who enabled many Aboriginal young men and women to achieve their high schooling in Perth. Jennifer is the granddaughter of another wonderful couple, Graeme and Lenore Royce who welcomed us into St. George’s Church, Bluff Point in Geraldton in 1980. Bill was celebrant at the marriage of their son Eldred to Geraldine, parents of Jennifer. And now we have had the joy of seeing those two loved families united through the marriage of Mark and Jen. Frank Nicol, Anglican minister at Exmouth, who knew Mark from Kununurra, conducted the ceremony, to which family and friends travelled from as far north as Kununurra, as far east as Kalgoorlie, Bunbury to the south and many places in between.

Jen has worked as a nurse, but recently part-time with Scripture Union on holiday camps.

From the parish of Port Hedland:

Senior Minister, Philip Knight with Elke and their
daughters visited Sydney for two weeks deputation for Bush Church Aid Society who generously supports many ministries in The Diocese of North West Australia. The Knights visited five link parishes in the Blue Mountains, Kiama, Southern Highlands, and Sydney, speaking at church services and mid-week meetings, with power point presentations and Q & As. It was a very encouraging time meeting new people, introducing them to life in the Pilbara and the opportunities there to share the good news of Jesus Christ. In May, the parish had a stall at the annual “Welcome to Hedland Night” in the new Town Square at South Hedland, a great opportunity to inform and invite new folk to the Anglican Church in Hedland.

And the news still goes out from Cable Beach.

There was a time when Australia was connected to the world by the undersea telegraph cable that came ashore at Cable Beach in Broome. Possibly the first major world event to be reported within 24 hours all around the world, the explosion and subsequent tsunami of Krakatoa in the Sunda Strait in 1883, was broadcast on that cable. On Good Friday, 2014, the news went out again, as the Christian Churches of Broome gathered to remember the events of Jesus’ arrest, trial, crucifixion and resurrection. ‘He was delivered over to death for our sins, and he was raised for our justification.’

When I work, I work; when I pray, GOD WORKS!

Face to face
Philippa Catchpole

MY INVOLVEMENT with refugees began at a yoga class in 2001. A young woman stood up and asked if anyone had spare blankets for refugees. I asked the “blanket lady” if she would like to visit our church for a wider audience. She came, and arranged for a speaker from the Coalition for Asylum Seekers Refugees and Detainees (CARAD) to tell us more. Before long, St Cuthbert’s was supporting a house in Midland where CARAD was offering short term accommodation to refugees. One group had left, so we moved in to scrub the place, and leave food basics to welcome the newcomers. I set a time to meet the first.

I remember hesitating on the doorstep. I had a sense that this would be deep water, but I had a sense too that I had to knock. There I met a hungry, lonely man; it was the beginning of a relationship that has given me years of love, fun and tragedy.

He managed to bring his family to Perth, a wife and soon four children. I have followed them from suburb to suburb, school to school, and now to University. I have listened with delight as they learnt English, till we could risk jokes and not be misunderstood. Through their experience I have learnt about our “system”: HomesWest, Centrelink, labouring conditions, industrial accidents, the Law, all areas from which I had been largely sheltered.

I was with them when insults were hurled from a passing car; they told me of the rudeness they met daily in the street, the stones that were thrown at their house. I said, “It’s your clothes, you look different.” I soon learnt that their clothes meant to them their identity. I learnt to accept this, but I still feel sad that they cover up when my husband visits them with me. It felt odd to me when I was invited to a wedding party, and watched over a hundred girls throw off their black cloaks, and dance in glitteringly lovely, colourful evening dress. And I loved dancing with them to those seductive Arab rhythms.

We questioned each other about our faiths; they are devout Muslims. I learnt the prayer times, the times of fasting, which foods were haram. I learnt to read the small print to avoid gelatine in the sweets I was buying them. We realised we had stories in common once I understood the Arabic names for Jacob, Joseph and the rest. Their stories had interesting details our scriptures had omitted. I learnt not to call the youngest a “little monkey”—monkeys are fallen angels. They struggled with the Crucifixion and the Trinity, and I struggled with literalism, but our conversations were always respectful. I have learnt so much from their dependence on God/Allah, and from their unbounded generosity. Family matters deeply to them, and we have indeed become “family.”

We now support another CARAD house, offering friendship and help with English to men from Africa and the Middle East. I am again looking up maps and learning tribal histories. The pleasure is again seeing trust develop, and getting to know the people behind the headlines. If you are confused by the politics, try getting to know some refugees.

Our local church has set up the Hills Refugee Network. We have had several community meetings to spread awareness of the issues, to suggest websites for information and contacts for volunteering opportunities. Many of us joined the Palm Sunday Rally, and yes, we write to the politicians. These public gestures may seem fruitless. We maintain them because our face to face encounters with refugees give us the heart to see them as humans deserving a humane response.

That first knock on the door changed my life. And the yoga class “blanket lady” with her family have been staunch members of the church ever since.
**SILENT COMPASSION**  
*by Richard Rohr* $17.95  
Those who eagerly await each new publication from Richard Rohr will be delighted with this new book, but it is not simply a book to read from beginning to end. It could be a good idea to start at the end of the book to see how it fits together.

Sub-titled Finding God in Contemplation, this small book will not take long to read but, as the reader digests the setting and purpose of the talks, the whole work unfolds as a pivotal religious awakening.

In mid-May 2013, leaders of world faiths met at the City of Louisville’s Festival of Faiths. Richard Rohr and the Dalai Lama were there and shared the stage at the final gathering. They recalled that fifty years earlier, days before his tragic accidental death, the late Father Thomas Merton attended a similar event in southeast Asia and Merton was seen walking in deep conversation with the Dalai Lama, who was then a young man. Thomas Merton had a mystical insight into the oneness of humanity, the Dalai Lama’s whole life has been characterised by the spreading of his own message of peace and Richard Rohr follows in the footsteps of St Francis, spreading a message of peace in action and contemplation.

This book has five chapters. Four are talks from the 2013 conference and, as an additional treat, some include questions and comments by respondents. This type of feedback, together with the format of the talks, evokes that special sense of being able to embrace the reader in the workings of the conference itself.

The chapter “The True Self is Compassion, Love Itself” is short and succinct, but is of special interest as it records that His Holiness the Dalai Lama delivered a talk on Silent Compassion. This talk, approved ahead of time by the Dalai Lama’s committee, was deemed to be a true statement from the Christian Tradition, but also one with which other faiths could agree.

An Appendix presents a “Timeline of Mysticism” which starts 2500 years ago with first appearances of a sense of a loving personal relationship and works through the centuries to the 20th century. Whilst the entire list is enlightening, the list of 20th century mystics makes useful reading including Dag Hammerskjold, Anthony deMello, Gerald May, Eckhart Tolle and Helen Keller. Richard Rohr first presented this list in 2010 and he concludes that “what is emerging is a major first-time interface between East and West, the “two hemispheres of the body of Christ.” It is a rediscovery of non-dual thinking, acting reconciling, boundary crossing, and bridge building, based on the inner experience of God.

**JOURNEY TO THE EMPTY TOMB**  
*by Paula Gooder* $34.95  
A brand new book from inspiring author Paula Gooder. Each of her books has been outstanding and frequently used for group studies as well as individual enlightened reading. This book emerged from a pilgrimage to the Holy Land led by Rowan Williams which then developed into a course in Rome led by Paula.

The book explores the last week of Jesus’ life. What Gooder has done is to explore the texts in order, but she also makes it user-friendly and, in her inimitable teaching mode, draws out and highlights the interesting bits. The “Journey to the Empty Tomb is of course Jesus’ own journey,” says Paula, but if we accompany him “sometimes we will discover that is has also become our own journey.”

She suggests ways in which this book can be read, and coins some intriguing new concepts along the way. It aims to be “academically devotional,” using the insights of scholarship to understand the Gospel texts better and in so doing “attempt to reinspire our devotional journeys with Jesus.” As a commentary, Paula calls it a “semi-commentary”. The texts are explored in order but the layout makes it easy and pleasant to follow. It’s a commentary which is actually enjoyable!

Reflections at the end of each section are gems of wisdom, memorable reflections, meditation and sermon material. Of these 20 reflections, she says that these are “ideas that have occurred to me as I wrote” and invites the reader to “engage with them or not as is helpful to you.” All of Paula Gooder’s books lend themselves to studying and discussion. The reader often finds that after reading any of her books, one wants to talk about it with someone else. Paula also has the gift which makes us feel we are discussing it with her.

This book will surely be the choice of many for study groups and next year’s Lenten reading, but it is likely that this newly released book will be in the hands of readers long before then.

**WOMEN’S WRITINGS ON CHRISTIAN SPIRITUALITY, ED**  
*by Molly Hand* $9.95  
Whilst several similar books on women’s writings are available, the attractiveness of this new volume is in its wide coverage, succinct biographies, budget cost and particularly the grasp the editor has of the relationships between some of the authors. So Margery Kempe visited Julian of Norwich, Flannery O’Connor praised Simone Weil, Gertrude the Great was at the same convent as Mechthild, and Elizabeth of Schonau exchanged letters with Hildegard of Bingen.

Thirty-six women’s writings are anthologized in 225 pages. Some, such as those above, are well known. Others are less familiar. For example, Phillis Wheatley came to the U.S. as an African slave, purchased by a Boston family in 1761. A quick learner, she was mentored and educated by the family and her inspirational poetry is included in this anthology. A remarkable poet, Phillis became known to George Washington for whom she wrote a poem in 1755. The sweep of history begins with Perpetua, Paula and Dhuoda from the early church, and continues through the medieval and early modern periods into our current era.

Three of the writers, Nancy Mairs, Anne Lamott and Heidi Neumark are still living.
All of the writers overcame barriers which included not only gender but also class, race, and geography. The biographies focus on the difficulties many women faced and how remarkable it was that their voices, experiences and strength of spirit have been documented for us to be able to collect and read. The editor acknowledges that whilst many writers expressed outrage at male-dominated society’s injustices towards women, there are women who were aided and supported by male members of their religious communities. It is also significant that some were “enclosed” but others joined lay religious communities where they could be active in ways that the nuns could not. Influential laywomen included Catherine of Siena, Angela of Foligno and Birgitta of Sweden.

I’VE been searching for a new recording of Bach’s St Matthew Passion and I’ve finally found it. The only problem is it hasn’t yet been recorded.

In fact the absence of recording equipment may have been the only flaw in the St Matthew Passion performed by the St George’s Cathedral Consort with the orchestra of The Musician’s Table. Conductor Joseph Nolan’s attention to detail was evident everywhere else, from the Baroque soloists sourced from around the country to the positioning of instrumental soloists.

Nolan’s judicious editing cut Bach’s three hour Easter Passion to around two hours and (unlike Mendelssohn’s arrangement) the harmonic transitions were smooth and the storyline coherent. The chorales were performed unaccompanied, allowing Bach’s evolving harmonic architecture to be clearly heard. The beauty of the Consort sound glowed like a pearl. But most significantly the silence framing the chorales helped reclaim their original function; a space for self-reflection within the gospel story.

At other times Nolan kept momentum rolling forward, contrasting outraged climaxes with heartbroken intimacy as the story of Jesus’ arrest and crucifixion unfolded. Paul McMahon (Evangelist) narrated with fiery conviction, Andrew Foote sung Jesus with weighty presence, while Robert Hofmann and Richard Butler filled out the smaller roles.

Bach reserved his most tender music for the women onlookers in Matthew’s gospel and it is hard to imagine more magical versions than the ones given on Sunday night. Fiona Campbell’s prayerful “Have mercy” duet with Paul Wright’s sobbing violin was convicting, while Sara Macliver’s “Out of love my Saviour is willing to die” was like a love song with the trio of flute and cor anglais throbbing an exquisitely soft accompaniment.

“A thousand thanks for thy passion,” Macliver sung as Bach’s masterwork drew to a close, “That thou didst prize my soul’s redemption so dearly!”

For your passion, and for prizing musical excellence so highly, a thousand thanks Joseph Nolan and the cathedral team. Please make a recording soon.

© The West Australian 2014. Republished with permission.

Top: Cathedral Consort (photo credit: Russell Barton). Right: Dress Rehearsal.
How To Train Your Dragon 2
Mark A Hadley

RATING: M
DISTRIBUTOR: Fox
RELEASE DATE: June 19, 2014

COURTESY of DreamWorks Animation, this month Australian filmgoers will be able to imagine what it would be like to have families functioning as they should … on dragon-back.

How To Train Your Dragon 2 is obviously the sequel to the hit kids film from 2010 that introduced kids to the physically inept Viking boy Hiccup, voiced by Jay Baruchel, and his midnight dragon friend Toothless. Our hero inhabited a village where the inhabitants spent the majority of their time defending themselves from a range of thieving dragons. But Hiccup forges a relationship with a wounded ‘Night Fury’ whose disability is the perfect complement for the boy’s inability to fit in. The first film finishes with Hiccup simultaneously repairing his relationship with his father Stoic The Vast (Gerard Butler) and saving his village from a monstrous dragon that’s been feeding off the smaller beasts’ efforts.

However in How To Train Your Dragon 2 it’s clear that though Hiccup has helped unite Viking and dragonkind, he’s yet to find his place in this new fraternity. While his peers are racing dragons round the village in a new team sport, their world still has room for loners. “Astrid takes the game!” Stoic proclaims, and then in a disappointed undertone, “And Hiccup is once again nowhere to be found.”

That’s because, hero or not, Hiccup continues to be a square peg in a round hole. He’s spent the last five years on a personal quest to understand his world and the incredible dragon breeds that inhabit it. That quest eventually brings him into contact with his long-lost mother, Valka, voiced by Cate Blanchet. She too is a dragon expert and provides the answer to as to where her son’s sensitive, thoughtful side comes from. And Hiccup will need every bit of her insight, combined with his father’s courage, if he’s to save his village’s dragons from the clutches of the evil Drago Bludvist (Djimon Hounsou).

Villains aside, though, How To Train Your Dragon 2’s story turns on Hiccup’s personal journey. Plot-wise, his most crucial turning point is the arrival of that missing person who brought him into this world. When Valka offers to help Hiccup understand his dragons better, Australian audiences will realise she’s actually helping him discover himself through their new relationship:

Valka: I bet you think you know a lot about dragons.
Hiccup: Should I know you?
Valka: [removes her helmet] No. You were only a babe. But a mother never forgets.

It’s interesting that in a nation where divorce is increasingly common and step and blended families are on the rise (7% of all Australian families with children in 2010), this need to connect with birth parents to persists as a popular storyline. Unconsciously we realise we can’t really understand our place in life if we don’t understand how we came to be here. This might be something well worth bearing in mind when it comes to evangelism.

Despite modern rhetoric that individuals are the all important unit, we see in How To Train Your Dragon 2 a deep desire for reconciliation across family lines. The highlight of the film actually arrives when Stoic sets aside old grievances and tells his son, “We’re a team now – what do you want to do?”

But how do we set aside past wounds? Even Hiccup it seems is going to take some time to sort everything out – writer / director Dean DeBlois has already announced a sequel due in 2016. But surely, from the Christian perspective, the beginning is meeting that missing Father and understanding why the relationship faltered in the first place.
GOING to the theatre in winter is special, and June gives us occasions a-plenty. First up there is *Love Letters* at the Subiaco Arts’ Centre on June 5 and 6. This Pulitzer Prize-winning play stars Hannah Waterman (East Enders) and Huw Higginson (The Bill). It celebrates the written word and follows two childhood friends who began writing to each other, and continued to do so over fifty years of laughter, pain, unions and estrangements.

Actor and Associate Director of Black Swan STC, Stuart Halusz makes his directing debut for that company with *The House on The Lake* by Aiden Fennessy, a psychological thriller where truth and memory are scattered like broken glass. David Rail, played by Kenneth Ransom, a prominent lawyer, awakes in a hospital room with no idea of how he got there. Dr Alice Lowe, played by Martha Rovik, scrambles to piece together the mystery because in fifteen minutes time he’ll forget everything all over again. I am told that in all this is hidden a momentous crime. See it in the Underground studio at the STC from June 6 to 22.

*Not About Heroes* by Stephen MacDonald, plays in St George’s Cathedral for three performances only, June 11, 12 and 13. This truly moving story is of the Great War poets, Wilfred Owen and Siegfried Sassoon, played by Mark Desebrock and Sam Devenport. These two WA actors have returned from their overseas careers to Perth, especially for this season. *Not About Heroes*, with genuine sentiment, pathos and humour, properly commemorates the fallen and the returned of any conflict – Lest We Forget.

At the State Theatre Centre, with 50 minute shows throughout most days from June 17 to 22, The Gruffalo is playing. This is a musical adaptation of the picture book by Julia Donaldson and Axel Scheffler of a clever little mouse in a forest full of predators. Mouse can scare hungry animals away with tall stories of the terrifying Gruffalo, but what happens when she comes face to face with the very creature she imagined? Ideal fun for children aged 3 and up.

From June 18 to 21, His Majesty’s Theatre plays host to The Sydney Dance Company with 2 One Another, choreographed by Artistic Director Rafael Bonachela with set and costume designer Tony Assness, and composer/music director Nick Wales, and poetry by Samuel Webster. The performance is set against a digital backdrop of motion design and animation and features a soundtrack embracing Baroque to electronica - shot through with poetry fragments created and utilised during the development of the work.

The Crown Theatre is home to *Grease – The No 1 Party Musical*, from June 21. It is a fusion of the 1978 film and the original stage musical; with a lighter feel than the gritty original. It stars Gretel Scarlett, Rob Mills, Todd McKenney, Bert Newton and John Paul Young.

*Dust*, from Black Swan and playing from June 28 to July 13 at the State Theatre Centre, poses a challenging question: What would you do if the world outside changed in an instant? Written by Suzie Miller and directed by Emily McLean, the play features Benj D’Addario, Charlotte Devenport, Caroline McKenzie, Kyle Morrison, Ben Mortley, Nicholas Starte, Alison van Reeken, and Gemma Willing – a fine cast.

Bookings at Ticketek, except for *Not About Heroes* when you should use [www.trybooking.com](http://www.trybooking.com) or call the cathedral on 9325 5766.

---

Left: Sydney Dance Company featuring Juliette Barton and Andrew Crawford in 2 One Another (Photo credit Ken Butti). Middle: Sydney Dance Company featuring Charmene Yap in 2 One Another (Photo credit Wendell Teodor). Right: The House on the Lake – Kenneth Ransom.
LORD God almighty, ruler of the nations of the earth, give wisdom to the Prime Minister of Australia [and the Premier of this state], to all the members of parliament and to all who hold office in this land. Grant that their decisions may be based on wise counsel, so that peace and welfare, truth and justice may prevail among us, and make us a blessing to other nations; through Jesus Christ our Lord. Amen.

This prayer (APBA, p.14) and others like it have been part of the staple diet of Anglican worship. On more than one occasion however, Anglicans and other Christians have asked “why pray for those in government? They aren’t Christians!” The answer is simple. We are exhorted to do so through the Apostle Paul’s reminder to Timothy: “I urge that supplications, prayers, intercessions, and thanksgivings be made for everyone, for kings and all who are in high positions, so that we may lead a quiet and peaceable life in all godliness and dignity.” (1 Tim. 2:1-2).

Those in authority were certainly not Christians when Paul penned these words. They were, in fact, responsible for the persecution of Christians. So why the exhortation? A number of truths converge which help us understand why praying for leaders is enjoined upon us. As Christians we are dual citizens. We live on earth, but our citizenship is in heaven. God calls us to live on earth as his people who draw our strength and agenda from heaven. “Your will be done on earth as it is in heaven” is our mandate to be godly citizens concerned for the welfare of all who live on this earth. The familiar catch-cry “we are to live in the world but not to be of the world” reminds us that distinctiveness is a great gift we offer to those around us. We see this in the way Joseph and later Daniel and his three friends lived for God in the foreign environs of Egypt and Babylon. Just as God sends the rain on the just and the unjust alike, so it should be with us. To pray for leaders to govern wisely and fairly is to align ourselves with God’s desire for people to live peacefully. Here is a distinctive of Christian discipleship.

When we give ourselves to be model citizens, by taking on board our Lord’s example and teaching we bring a blessing to our fellow-citizens. Every time we seek to be peacemakers, prayers and servants of others who forgive rather than take revenge, we enhance the common good and commend the gospel.

Like all prayer, prayer for rulers is built upon a strong conviction that God is sovereign. This is why Paul could give us this exhortation and, along with his fellow-apostle, urge us to submit to governing authorities like Nero (Rom. 13; 1 Peter 2). Leaders are raised up and removed by God and whilst we are free to disobey when they forbid what God commands or command what God forbids we are always bound to pray for them.

Prayer for leaders, whether they are of our political persuasion or not, whether we like them or not, is a ministry we exercise because of our respect and gratitude for those who allow themselves to hold public office given that it is often lonely, time consuming and at great personal cost to family, not to mention opposition, misunderstanding and extreme weariness.

As a kingdom of priests we represent God to people by our citizenship, and people to God in our prayers. Prayer for those who govern us is a vital aspect of our dependence upon God to order our lives personally through allegiance to Jesus, and corporately through government to “restrain wickedness and vice and uphold integrity and truth.”

---

SUBSCRIBE TO THE ANGLICAN MESSENGER
GET THE MESSENGER DELIVERED TO YOUR DOOR FOR JUST $30 ANNUALLY

Subscription is easy:

- Send this form to us at Anglican Messenger
  GPO Box W2067,
  Perth WA 6846

- Email: cdavies@perth.anglican.org
- Fax the office on 08 9221 4118

Name: ____________________________
Address: __________________________
Phone: ____________________________
Email: ____________________________

32 Messenger
Afghani hospitality in Perth
Susanna Howlett

RECENTLY the Red Cross emailed out a list of tasks to volunteers, and I noticed a recurring job readvertised over a few weeks that no one else was choosing: to visit a house of six unaccompanied minors, teenage asylum seekers, boys, who wanted to practise conversational English. What could be easier to someone who loved talking to people?

I could also repay some debts of gratitude. I experienced friendliness on arriving in Perth in 1976 from New Zealand, a surprisingly and subtly different transition of culture in my own life. While Australia and New Zealand are seemingly so similar, the lonely times were unexpected. I missed that colour green, the bird sounds of original country, brown Polynesian people, their way of walking and their humour.

And when my own adventurous daughter was travelling in the Middle East, she fell ill passing through Syria. She didn’t tell me at the time, but confessed some months later, adding that there was nothing for a mother to be anxious about as the Syrian people were so kind and took good care of her. On this basis I figured there was a debt of hospitality to repay and maybe these boys from Afghanistan, Pakistan and Iran could be the recipients.

I find the politics and rhetoric around asylum seekers disturbing, confusing and generally leave me feeling anxious, even guilty and impotent. This way, I could relate to the perspective of adventurous boys and experiences with my own son now living far away, missing the entourage of boys gathering on my patio drinking and philosophising and playing music into the early hours of a Saturday night.

Four months down the track after a rather nervous beginning on both sides this aging lady on walking sticks now bowls up looking forward to a relaxing time to discuss anything: the food cooking on the stove, the board games on the patio, how poetry is the highest form of communication for Afghani people, but cannot really be translated into English, and the charming friends who drop by on their bikes. Mobile calls to family back home take precedence on a Sunday afternoon. So does the regular disappearing to the bedroom for prayers. I learn that the internet is budgeted across the boys, as unexpected. I missed that colour green, the bird sounds of original country, brown Polynesian people, their way of walking and their humour.

Sometimes I am aware of a shadow of sadness crossing a face, and fear when they speak on rare occasion of the fighting and danger from where they have come. I do not enquire of their fear of future. It is too much to focus on. They are caught in a holding situation without visas or a pathway forward or back.

My own idea of hospitality has turned completely upside down as more often than not the boys on duty for the day are waiting for me to come to ply me with an enormous bowl of meat and rice. The meat dish is cooked up in an enormous pot on the stove and is enough to feed six ravenous boys two meals for the day. The taste of slow-cooked Pakistan and Afghani food with chilli and spices is better than any restaurant. Like my own boy, they are not big on green vegetables. The once strange names now roll off my tongue: Mohammed, Moustafa, Ali, Abdul, Arif, Naizad, Medhi, my friends.

My church community at St Cuthbert’s Darlington generously backs my ventures to bring additional experiences to the boys. Jane dug up her old draughts and chess boards. Young Harri came and showed the boys how to fish on the Swan River one warm afternoon, though with a disappointing lack of fish in the upper reaches near Bayswater. Philippa passed on an article of a young person in a Midland café starting a chess club which could be enticing. Fr Chris has steered me towards some extra funding to complete dental work for two of the boys after the Immigration Department quota was used up. Like any newcomers, what they most lack are networks, giving entry to resources and belonging. The carers and caseworkers seem themselves to be recent migrants still finding their own way in this community also. What better place than an easygoing, inclusive and social justice-minded congregation to resource other people of God?
EARLY on a Perth morning in April, a group of hospital, aged-care and prison chaplains were privileged to hear a talk generously given by army chaplain Rob Sutherland, who was touring Australia with the play The Long Way Home. This honest and gritty production was performed by the Sydney Theatre Company and The Australian Defence Force at His Majesty’s Theatre on 11 and 12 April.

Rob spoke of spiritual injuries manifesting in guilt, betrayal and abandonment which can be experienced by returning soldiers, and how the healing forgiveness soldiers need can come from themselves, each other and God, and can be modelled by loving communities. This forgiveness is sought from those people and things we believe in. Soldiers coming back from deployment are not looking for cheap grace. They are looking for people who can first sit with them in their darkness and then offer them light and hope and love and life. They will find it in the Jesus of the cross who sat with sinners and suffered and died for them, in Jesus who confronted every darkness and showed the way to life eternal soldiers can find hope and forgiveness and life.

We all need to forgive ourselves, say, for not being able to fix the world, or for putting ourselves and others before God. We all need to forgive, and be forgiven by our parents, or those who model parental love for us. We can all be restored by loving relationship with the God who forgives us and dies for us. Those of us in touch with our failures can sit brokenly in the darkness with each other, yet then gently point out where the light is, and in whom our hope lies. We can only do this for others if we know the darkness and the true light in our own lives.

The talk and play were creatively helpful for our ministries with soldiers and their families in hospitals, aged-care residences and prisons, and also for attentiveness to any, ourselves included, who experience traumas, spiritual wounds, or ‘dents in our souls.’ Christ’s message has something no-one else can offer. Jesus has the power to heal; “be made clean!” (Matthew 8:3), or “speak the word, and my servant will be healed” (Matthew 8:8).

Rob highlighted the confidence we can have as people of faith, in the tangible gifts of hope, love and someone to believe in, which can bring meaning, purpose and self-esteem to many lives. For returning wounded soldiers, the only answers they often see are discharge, alcohol, pills or suicide. Military, medical and religious institutions may not always contain healing balm for spiritual wounds, yet Jesus does. Rob challenged us to question whether our hearts and souls have a handshake, a warm greeting and relational nourishment to offer the perpetrators and victims of trauma in our communities. Thanks be to God we appear to be better at bringing our soldiers home to their families this century, more aware of why they went to war in the first place, and what they need in order to flourish as the people they have become when they return.

Dents in our souls
Felicity Shallcross

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
ON A recent visit to Florence I was reminded of the historical connection between Christian faith and art. Wherever you go in Florence you will see frescoes, paintings, sculptures, ceramics and mosaics all in their own way telling the Christian story. Indeed, a visit to Florence – perhaps above all other European cities – can be a pilgrimage. In painting one discovers the Madonnas, the Annunciations, the Adorations of the Magi. In ceramics, the workshop of Della Robbia turned out beautiful pieces for four generations. These pieces can be discovered on the facades of buildings and in churches and are as fresh as the day they were made. The marble facades of the city churches, Giotto’s bell tower and the baptistery confront the viewer with sheer beauty. It amazes me that this medieval and Renaissance society could produce so much beauty that was dedicated to the glory of God.

This is in severe contrast to the paucity of art so dedicated in our own time. This neglect means that worshippers are, by and large, never confronted with art that tells of the beauty of Christ. Can you remember a time in which the purchase of art was an item on the agenda of the Parish Council? In the face of this dearth the aim of the Mandorla Art Award is to evoke art that speaks of God. It has been the intention of the Award from its inception in 1985 to remain within the fold of the Church. It does this by giving artists a verse or theme from Scripture that is to be the generating seed of the work of art. As such the Award is unashamedly Christian and resolutely refuses to broaden its scope by referring to an abstract “spirituality.”

The Mandorla Art Award theme for 2014 is “Elijah meets God” taken from 1Kings 19:11b-13. This is a fascinating reading that undermines all of our ideas about what meeting God would be like. The prophet stands at the entrance to a cave and sees wind strong enough to split rocks, fire and earthquakes but we are told that God was in none of these. Then the voice of God came out, the sound of sheer silence: “What are you doing here Elijah?” In all my travels to art galleries I have never discovered a painting based on this scene. The artists have a clean slate; there are no precedents! This promises to be a very interesting award.

The biennial award is sponsored by St John of God Health Care. This year’s Award will be exhibited at Linton and Kay Gallery, 137 St Georges Terrace. It opens on July 18 and will run to July 27. The finalists will be announced on June 15. The total Award pool is $42,000 and includes a youth award. Apart from those of the winners, the works of all finalists will be for sale.
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
P: 9325 5766

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

SPECIAL SERVICES IN JUNE 2014
SUNDAY 1 JUNE
5pm: Evensong for WA Day, with the Dedication of a Memorial to great Western Australians of Theatre, Dance, and Opera.

SUNDAY 8 JUNE (PENTECOST)
2pm: Families Connect. 5pm: Evensong of The Order of Australia, sung by the choir of St Hilda’s Anglican School for Girls.

SUNDAY 15 JUNE (TRINITY SUNDAY)
5pm: Ecumenical Evensong and Procession, with the Council of Churches WA. Preacher: Monsignor Kevin Long.

SUNDAY 22 JUNE
5pm: Candlelit Evensong of the Nativity of St John the Baptist, with Winter Fair on the Parvis.

SUNDAY 28 JUNE
10.30am: Royal Western Australia Regiment Association Service.

SUNDAY 29 JUNE
(THE FEAST OF ST PETER AND ST PAUL)
5pm: Evensong and Procession, with the Australia and New Zealand Association of Theological Schools. Preacher: Dr Graham Ward, Regius Professor of Divinity, University of Oxford.

SUNDAY 6 JULY
5pm: NAIDOC Evensong, with the Dedication of a Memorial to the Aboriginal Soldiers of the Great War.

ALBANY
St John’s, York Street
Sundays 8.00am Eucharist (with hymns)
9.30am Family Eucharist and Sunday School. Visitors made welcome

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

CANNINGTON
St Michael and All Angels’ Church
46 George Way, Cannington
Sunday Eucharist 8.00am and 9.30am
Midweek Eucharist Weds 10.00am and Thurs 8.00am
Sacrament of Reconciliation and Spiritual Direction by appointment.
Parish Priest: The Revd Evan Pederick
mob 0433 17 4 112
www.canningtonanglicans.org.au

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

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

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

WHERE TO WORSHIP

John Septimus Roe Anglican Community School
St Paul’s Chapel Choir
Director: Jamil Osman
Organist: Jonathan Bradley
CHORAL EVENSONG
TUESDAYS at 5.00 pm
during school term

St Paul’s Chapel
John Septimus Roe Anglican Community School
Corner Mirrabooka and Boyare Avenues, Mirrabooka
(Parking is available on the School grounds)

DIocese of Perth – PARISH VISITS 2014
St Patrick’s Basilica Fremantle
11.00 am Sunday 22 June
St Michael’s Anglican Church
Mt Pleasant
9.30 am Sunday 24 August
Guildford Grammar School Chapel
5.00 pm Sunday 26 October
Eucharist St John’s Anglican Church Northam
10.00 am Sunday 28 November
Evensong Holy Trinity Anglican Church York
5.00 pm Sunday 28 November

OTHER
9 Lessons & Carols
6.00 pm Sunday 1 December 2014
St Paul’s Chapel, Mirrabooka
For information regarding the Chapel Choir please refer to the School website
www.jsracs.wa.edu.au
Classifieds

NEW NORCIA MONASTERY GUESTHOUSE

Experience the peace, quiet and prayer of the Benedictine monastic community of New Norcia. 132km north of Perth.

Twin rooms with en-suites and single rooms. Join the monks for daily prayer. Directed retreats by arrangement. Recommended donation of $80/person/day full board.

Inquiries: Bernadette at guesthouse@newnorcia.wa.edu.au
T: 9654 8002 www.newnorcia.com

DUNSBOROUGH

Fully furnished house, close to shops and beach. School holidays, $100 per night other periods $80 per night. Sleeps 6-8.

T: 0419 654 258

Advertising

Gourmet Dining at Rod Evans Community Centre

Rod Evans Community Centre is offering

Senior Fitness Classes, Nordic Walking and Tiny Tots Playgroup.

Three Course Lunch for $12.00

Service starts 12.00pm sharp

Bookings are essential

Phone: 9325 1507

160 Hay Street
EAST PERTH WA 6005

email: rodevanscentre@bigpond.com.au

ALCOHOLISM

AL-ANON FAMILY GROUP

Hope for families and friends of alcoholics.

If you are troubled by someone else’s drinking you will find help in Al-Anon.

T: 9325 7528 (24hrs)

KINLAR VESTMENTS

Quality handmade and decorated vestments, albs, chasubles, stoles, altar cloths, banners.

Contact: Vickii Smith Veness
T: 9402 1318 M: 0409 114 093

12 Favenc Way, Padbury 6025.

By appointment only.
kinlar.vestments@gmail.com

www.kinlarvestments.com.au

ST JOHNS BOOKS FREMANTLE

Richard Rohr’s very latest book - $17.95

Check out our website for extra specials during June

Shop opening hours:

10am-1.00pm Monday to Friday

10am-12noon Saturdays

St Johns Books supplies lectionaries, church registers, Anglican print resources and Hymn Books, books, bibles, stationery.

* on-line sales welcome via our website

Highgate Court, Fremantle (across the road from St Johns Church and next door to 26 Queen St)

• email us books@stjohnsbooks.com.au

• check out website www.stjohnsbooks.com.au

• phone (08) 9335 1982

Opening Space for Spirit

Hosting meeting spaces for mission, innovation and community partnerships

Ministry Professional Supervision

Leadership Coaching

Michael Wood

www.michaeljohnwood.com

Ph. 0435 065326

RICH HARVEST CHRISTIAN SHOP

Bibles, CDs, cards, apparel, gifts statues, religious vestments

39 Huime Ct Myaree, 9329 9889

After 10am Mon - Sat
ACROSS
1. & 8 across. Was Ma’s partner under Lystra the first to preach to the Gentiles? (4)
2. Top ales brewed for a disciple! (7)
8. See 1 across.
10. Strangely, I, a lax characteristic of an axle? (5)
11. Best of luck in Bolivia! (3)
13. Muffled onset of particular qualities of sound. (5)
16. Abraham Lincoln, in brief. (2)
18. Start of Christian health and welfare. (3)
19. Little Saint Thomas Aquinas. (3)
21. Beginning to Green Australia. (2)
22. One who splits apart into the stream! (5)
24. A light at right angles to the keel. (5)
26. Sticky tee off! (6)
28. A crumbled alb in short alphabetical order energised to be on fire! (6)
29. Fingers crossed, we’re close friends. Why not? (2)
30. Set strokes for a hole in golf competent as a story of Jesus! (5)
32. Canaanite god ever lauded. (2)
33. Try round Underwriters Laboratories initially in a factual manner. (5)
34. Left off here before. (3)
36. Much bother concerning devotion? (5)
39. Beginnings of an established church. (2)
41. Me to be in the morning. (2)
42. Six Latin Voices International. (2)
44. Green Earth in Genesis! (2)
45. Headlong, come! Greet a nun for support and reassurance! (13)

DOWN
1. & 9 down. Circle ratio the French lump! (4)
3. Dad perhaps again?
4. Cattle bend at the waist in the billabong! (5)
5. Why not noisy back to the Jerusalem? (4)
6. The least complicated of the stories. (5)
7. Shall shortly! (2)
9. See 1 down.
12. The mother of Jesus around to translate briefly for a witness to the faith. (6)
13. The mad hatter is a menace. (6)
14. Why blast firmly? (6)
15. Abraham’s animals arrived in their fifties twisted. (6)
17. Lino unrolled for the big cat. (4)
18. Initiates Clean Energy Future Plan. (4)
20. Possible to be gone from falling Babel? (4)
21. Contemplation in gazebo. (4)
23. Vicar forane? (2)
25. A little each. (2)
27. Gone astray in red religious education? (5)
28. More adept in diableries. (5)
31. The first light of day is one who roars, I hear. (6)
35. Bishop’s patch in hayseed. (3)
36. Initiates Arab Maghreb Union. (3)
37. Given to Adam in reverence. (3)
38. Collection in the mousetrap. (3)
40. Christian names in China? (2)
41. Alpha and Omega. (2)
43. I am briefly in the Isle of Man. (2)
44. Good night, Geraldton – or Gnowangerup! (2)

A pleasing sent

May solution

1. ROCLINGLE
2. BLOOSEX
3. GUL
4. GUL
5. VOTESP
6. LOBISTCONOR
7. ANZACHAITI
8. QUARTGOALIE
9. USDISHERNCSTH
10. MOHEL
11. BAS
12. TASKEDT
13. ASATROKIN
14. PROVOCATION
The stranger in our midst
The Very Revd Dr John Shepherd

CARE for the stranger in our midst is a fundamental principle of the Law, and embedded in the book Deuteronomy.

“Judge rightly between one person and another, whether citizen or resident alien” (1:16).

“You must also love the stranger, for you were strangers in the land of Egypt” (10:19).

Aliens are to have plenty to eat (14:29). They are not to be deprived of justice (24:17).

The remnant of the harvest is not to be gathered up; it is to be left for the alien (24:19). Similarly, what remains on the olive trees and vines is not to be stripped or gleaned, but left for the alien. Aliens are to be included in family celebrations, and to partake of “all the good things which the Lord your God has bestowed on you and your household (26:11). In the third year, the tithe year, the tithe of your produce is to be given to the alien, the fatherless, and the widows (26:12).

And just so no-one is left in any doubt: “A curse on anyone who withholds justice from the alien” (27:19).

This important principle is incorporated into the New Testament.

When Jesus was asked what was the first of all the commandments, Mark (12:28 f.) says he quoted two: You must love the Lord your God (Deuteronomy 6:4) and, You must love your neighbour as yourself (Leviticus 19:18).

And when he was asked for a definition of ‘neighbour,’ Luke says that Jesus replied with the parable of the Good Samaritan (10:25-37). And the point of the parable of the Good Samaritan is that the neighbour is ‘anyone who happens to be around.’

Trouble is, it’s easy to fall away from this basic principle.

Even the early church appears to have fallen away from it, because by the time the fourth gospel was written, the word ‘neighbour’ had been replaced by ‘one another.’ “I give you a new commandment: love one another” (John 13:34). Now the instruction is not to love ‘anybody who happens to be around,’ but to love ‘one another.’

And in the Johannine letters, the meaning of neighbour diminishes even more. ‘Each other’ narrows to ‘brother’ (I John 4:20).

And ‘brother’ and ‘sister’ are technical terms, meaning ‘members of the church.’

The New English Bible restricts the sense of ‘neighbour’ even further, using the expression ‘fellow-Christian.’

So whereas Jesus taught that we should love whoever happened to be around, with no questions asked, the church gradually restricted our obligations to love of fellow members of the institution.

A question: which is harder, to love and welcome the stranger in our midst, or to love and welcome our fellow-Christians?

Whatever our answer, it’s clear that Jesus’ instruction to love our neighbour includes the obligation of loving those with whom we might disagree, or whom we might find difficult to understand. Or who are foreign to us. People of whose beliefs and customs we might be profoundly ignorant. And if ignorant, then we’ll feel threatened. And if we feel threatened, then our instinct will be to reject.

But take the example of Jesus. He was a faithful Jew who respected and kept the Law.

Yet it was those who were strangers and aliens to him that he listened, and accepted, and welcomed. He allowed them to broaden his views. He found the spirit of God alive in them.

For example, he found more faith in a Gentile centurion than in all Israel. He had women amongst his company – unusual for his time. He invited sinners, and associated with them, not the righteous.

When a woman who lived near Tyre, who wasn’t a Jew, put it to Jesus that dogs eat the scraps that children drop, he changed his mind, and the girl was healed.

According to Luke, it was the Samaritan leper alone who came back to give thanks. And it was a reviled Samaritan who took care of the man who’d been mugged on the road to Jericho. Not the priest. Not the Levite.

Whenever we draw a line around those we say we will only accept and love, Jesus will always be on the other side of it.

Lord, let us not judge, or make distinctions. People are people, and that’s all that matters.

Let us know that we are part of your creation, made of the same stuff as everything else, as far as we know.

Let us not think ourselves better or smarter than others, or more fortunate, or more blessed, or more saved.

Let us not thank you that we are not as others are.

Let us know that we belong to you, and so does everyone else, and so does everything that ever is.

Make us see all this, and understand it, and take it to our hearts, deep within us, and love you for it, and then love and heal everyone and everything you have made: Creator, Healer, and Finisher, to whom be praise, now and always.
Giving back to the Anglican Community

An incorporated member of the Anglican Diocese of Perth

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

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