5 MARKS OF MISSION

1. Witness to Christ’s saving, forgiving, reconciling love for all people (Tell)
2. Build welcoming, transforming communities of faith (Teach)
3. Stand in solidarity with the poor and needy (Tend)
4. Challenge injustice and oppression (Transform)
5. Protect, care for and renew life on our planet (Treasure)
he Greek word skopos can mean mark, aim, as well as ‘watcher’. The defining of episcope as ‘overseer’ can be heavy, controlling, limiting. Episcope is better described as the common aim, the mark among us of who we are intended to be as the people of God. A rather high calling indeed!

On my surprise election as a bishop in New Zealand I sought counsel from my spiritual director. Relaying the news I said, ‘I think God has made a mistake!’ I knew him to be a ‘holy cynic’, but his response shocked me, ‘I think so too!!’ Where was the comfort, the encouragement, the affirmation I so desperately needed in my confusion?

Seeing the bemusement on my face he continued, ‘Don’t you worry about God. God lives with his mistakes by offering grace upon grace. The question is can you live with your mistakes? You are going to make many. Will you wallow in guilt and in blaming others, or will you surrender your mistakes to God, trusting the one who called you to grace your mistakes?’

Can you live with the mistakes made by others in the past and in the present? As a bishop you will be called to wear their mistakes. Pastoral negligence, indifference in preaching and administering the Sacraments, sexual abuse of children and adults, callousness in prayer and holiness of life may be some of the mistakes. You will be called to hold these mistakes before God and the Church in fervent intercession for sinner and sinned against. Courageous action will be demanded of you.

Then there are those who are convinced that you are a mistake because you do not belong to their party or promote their factional interest. They discern your priorities in mission as contrary to their theological, doctrinal and moral view and see you at variance with their political strategies. Can you be a ‘gracious mistake’ for them?

There will be those for whom you are a mistake no matter what. They see the Episcopate as a parental authority figure to pummel and snipe at in rebellious adolescent mood swings. How will you live with the permanent recalcitrants?

There will be those who know there will be mistakes made by you. They will embrace you as a fragile, vulnerable brother. Their love and prayer will call you to deep repentance and be a reminder that the call to the Episcopate is not an end in itself; it is an invitation to bear one’s precariousness with joy.

In the New Zealand Prayer Book’s service for the consecration of a bishop says it with eloquence and passion:

Do not allow the burdens and anxieties of your Office to blunt your purpose or cloud your vision, strive always to be pure in heart, to be Christ’s servant, to follow Jesus. May the vision of God enlighten your understanding. May God’s continuing call sustain your walk with Christ and keep you always joyful.

The calling is to be a joyful mistake!

The Most Reverend Roger Herft, AM
Archbishop of Perth

Will you surrender your mistakes to God, trusting the one who called you to grace your mistakes?
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his is a brief musing on the pastoral role of Chaplain when it comes to the inevitable conflicts that arise in organisations between staff and those who manage them.

In any large organisation, a Chaplain is someone who can move independently within the structures of their organisation offering pastoral care, spiritual support and considered advice to anyone who requests it. In terms of staff engagement the Chaplain should be able to yack with the cleaner, hang with the street workers, work the lunch room and sit with the CEO, all without fear or favour and always on the same footing as the person they encounter. That’s what gives us our strength and our privileged position in our work community. We are those individuals who have unfiltered access across the organisation and are the ‘trusted independent’.

Whilst the ubiquitous nature of Chaplaincy and immediate access to the authority structures in the organisation enhances the role, these two aspects of this ministry can collide in times of conflict. Staff members, for instance, might turn to the Chaplain for support and guidance when they feel unsupported (or wronged) bullied by their immediate manager. That manager might come to us with their frustration and concerns about their staff member. Their team leader might be worried about the situation to calm things down. There can be great complexity for us when staff conflict unfolds. We are in the middle at times, and this can be a tricky business.

How do I navigate all of these legitimate demands for support? Whom do I belong to and how do I offer support without fear or favour? How do I bridge the gap in circumstances like these when we stand as ‘Chaplain in the middle’? There are no easy answers to these questions, but I have found four postures helpful when conflict arises.

1. Fair Witness

Offering to be a fair witness when there are difficult discussions is a powerful way to be Chaplain. Sitting silently while intense and sometimes volatile interactions take place is not an easy discipline, but it does provide a measure of safety for the disputants. Our peaceful, prayerful demeanour also calms what can be a painful or heated exchange. As a fair witness there are two risks. For a holy meddler, the temptation to facilitate the meeting in the desire to bring about a ‘good’ outcome can be difficult to overcome. The other is that there can be a request (or even a demand) for a report or interpretation on what was said. This isn’t in keeping with our role.

2. Pastoral Conduit

Opening doors is the essential role of the Chaplain. In times of conflict it means encouraging colleagues to engage more creative ways in dealing with conflicts by being the well-meaning ‘go-between’, and the one who encourages each individual involved to find good solutions to a bad dynamic.

3. The Via Media not the Mediator

This rewording of the previous point enriches the concept. I am group facilitation-trained, and my default mode is to solve problems with people around their interpersonal dynamics. As a Chaplain, however, this is not my primary role. What is more helpful and more godly is to model the one who walks the middle way to find greater agreement and harmony; to be the Via Media not the Mediator.

4. Prepared to Declare, Withdraw or Represent

There comes a time in every Chaplain’s life where the situation before us becomes too difficult to fully comprehend, or we are drawn into the story in a way that makes objectivity impossible. It can even be that we see some real injustice and need to make a stand. These are the moments when professional integrity demands some response from us other than ‘more of the same’. These moments are rare, as they should be for someone in our position, but are not inconceivable. We must be prepared to declare, withdraw or represent if the situation demands it.

Chaplains walk a fine line as they provide essential pastoral support to the people they serve. Our calling is to help bridge the gap when inevitable conflicts arise.

An extract from an Anglicare Australia network paper presented in May 2015

While there are some narratives in Scripture that might give a sense that this is what happens (the callings of Moses, Jeremiah, Paul: though, significantly, none of these is a priest), there is another, stronger sense. Last month I also wrote that ‘all baptised people have a part to play in the life and ministry of the Church, because each and every one of us has been given gifts by the Holy Spirit.’ In short, because we’ve been baptised, we have a vocation: we’ve all been ‘zapped’! That vocation is to live as members of the Body of Christ, as the people of God here in Western Australia.

We are called to show in and by our lives what it means to be citizens of God’s in-breaking kingdom: the kingdom declared by Jesus in his life, ministry, death and resurrection, and that is being made present by the work of the Holy Spirit.

Vocation ultimately derives from the Latin vocare, to ‘be called’. The same word is at the root of words like ‘vocal’ and ‘voice’ (and ‘vocative’, for those who remember enduring Latin lessons!). So, the first mark of our vocation is to listen again to the words Jesus heard at his baptism. As the heavens open, and the Spirit descends in the form of a dove, a voice says, ‘You are my beloved Son’. We need to remind ourselves daily that the same voice makes the same declaration to each one of us at our baptism: ‘You are my beloved child’. That is our chief calling. As beloved children of a loving and reconciling God we have a vocation. The same Spirit descends on us and sustains us in our ministries. And, as reflections on Pentecost make clear, the ministries and gifts, while different, do not divide. We have different gifts, but all are given by the same Spirit for one purpose: to build up the Body (see I Corinthians 12–14). That is why I was delighted to hear, at the beginning of May at the Opening, Dedication and the Commissioning of new staff at our newest Anglican School, St James’ Anglican School, Alkimos, the following words from the Archbishop to the teachers: ‘it is timely to be reminded of the importance of your calling.’

Teaching, clearly, is one instance of a vocation; but there are a multitude of others. The question is, ‘How do I discover and live out my vocation?’. There is no easy and ready answer. But prayer and discernment, listening to the voice of God in Scripture and through other members of the Body (who can discern in us gifts we may not be aware of) is a good start. And we can speak to one another – you seem to be very good at.... Have you ever thought...?’ Above all, let us remind each other: we have been baptised, so we all, not just the ordained, have a vocation! And ask: as a beloved child of God, where is the Spirit leading me? What, and who, is God calling me to do and be?
THE PLEASURES AND SORROWS OF MINISTRY

The experience of the real George Herbert, as opposed to the ‘Jacobean Angel’ revealed and critiqued by Justin Lewis-Anthony’s work on ‘Herbertism’, reminds us how different the clerical estate could be, even in early modern England, from our expectations. Herbert was ‘inducted’ into a number of ‘livings’ as an absentee before his final few years of dedicated presence at Bemerton. This system, the ‘parson’s freehold’, is not so far away from our own experience, but was not strictly speaking work in the modern professional sense. The income of the parish was provided to the incumbent on ‘Herbertism’, asserts the complete dedication of the priest to God and Church in a way that seems only capable of being expressed through something like ‘hyper-employment’, a commitment that meets and exceeds professional expectations, and hence shies away from the possibility of anything ‘less’.

We have already seen that this is partly a modern phenomenon. Just as the Church has borrowed and even radicalised the language and culture of bourgeois professionalism, and before that of feudal hierarchy, we too can borrow new concepts and patterns. It is often stated that young persons today will do something like ordination and ministry unservingly to a dying paradigm of work; would be disastrous, for it can only encourage the notion that those young persons who, like their peers, undertake different kinds of paid work at different times are actually abandoning their vocation when they leave parish ministry. In Protestant circles this seems often to be the case, and hence of course disastrous, for it can only be expressed in a way that seems only capable of being expressed through something like ‘hyper-employment’, a commitment that meets and exceeds professional expectations, and hence shies away from the possibility of anything ‘less’.

We must now be willing to rethink the deeply entrenched conviction that the ordained are ‘professional’ ministers, and vice versa. There is of course a venerable and even profound spirituality of ordained priesthood in particular which, perhaps with a dash of ‘Herbertism’, asserts the complete dedication of the priest to God and Church in a way that seems only capable of being expressed through something like ‘hyper-employment’, a commitment that meets and exceeds professional expectations, and hence shies away from the possibility of anything ‘less’.

Ordination must I think be seen as a form of covenant commitment to God in the Church whose relationship to employment is likely to vary from person to person and from time to time. I do other paid work lessen my own or anyone else’s sense that I am a father. Do we imagine that fatherhood is compromised by the mere fact of paid employment? Or does even identity as a great cook or a mediocre poet depend on being paid for it?

Ordination must I think be seen as a form of covenant commitment to God in the Church whose relationship to employment is likely to vary from person to person and from time to time. I do other paid work lessen my own or anyone else’s sense that I am a father. Do we imagine that fatherhood is compromised by the mere fact of paid employment? Or does even identity as a great cook or a mediocre poet depend on being paid for it?

Giving people a range of ways to help them grow closer to God and encouraging them to enjoy God’s company is a precious blessing, and ministry to young people should be intentionally designed to model a variety of ways to pray and learn with other children and adults in the parish. How about encouraging personal devotion patterns, journaling practices and active ways to be with God. All these and more can help our young people enjoy and love God more and more.

Even in saying this, nothing can replace the influence that good modelling has on children. Being witness to the everyday faith experiences of the significant adults in their lives, and being invited to share in these precious times with them, is invaluable in fostering and nurturing a child’s personal faith and their own relationship with God.

What steps could you take to nourish the children and young apostles in your community in ways that will enable them to enjoy an intimate relationship with God?

For helpful advice and exciting resources, contact the team at ACYM. ❯

It seems that somewhere between 5 and 18 we change our expectations of young people. In the early years we encourage being, in the later years the question gets overlaid by the need to do something. Being, the pursuit of vocation, the exploration that enables us to become fully the person that we are meant to be becomes subsumed into the practical.

After all, do we have to do something. Perhaps the change reflects an insistent realism; no matter how we might want to be everyone of us has to do to live. In the creative tension between form and function, ‘form’, the essential being of a thing, has given way to ‘function’, what it does. It seems that a thing must be functional or the beauty (its form) has no significance.

To pursue vocation is not to insist on being over doing, it is to insist that doing without being is an impoverishment of God’s purpose for each person. Living our vocation, who God has called us to be, is to participate with God’s purpose in the world. Such a partnership of ‘form’ and ‘function’ emphasises that a life is most fully lived when the questions of ‘who are you?’ and ‘what do you do?’ have the same answer.

The pursuit of doing alone risks ignoring human identity as being made in the image of God. If people are essentially doers rather than beings then they become a resource to be used. This may explain my disquiet when I read of Human Resources or the Human Resource Department. A more dramatic example dominance of ‘function’ over ‘form’ is hard to find. An identification of a human being as a resource diminishes God’s purpose, and describes all human life as units of production (and, incidentally, suggests that units that are unproductive have no value - a very dangerous perspective.)

In these matters language is important; to stress the significance of vocation is to stress that each person is uniquely made by God and will be most fully what God has intended by careful attention to the fulfilling of God’s purpose for their life. To know that each person is a person called to live their vocation is also to insist that the definition of human life must never be reduced. Human beings are much more than resources, units of production, slaves, serfs, collateral, unemployed, or disabled. Any suggestion that we are valued only for our productive purpose is the very opposite of vocation.

What do you want to be when you grow up?” It is a common enough question for a lively four or five year old; one that they usually have no difficulty in answering. Doctor, Nurse, Astronaut… the answers describe a way of being that fulfils the young person’s imagination. Come to the end of schooling and the standard question is often subtly different, ‘What are you going to do when you leave school?’ or ‘What are you going to do after you leave university?’

The invitation to explore vocation can only be received in an already established and intimate relationship with the One who calls us first. Knowing God, and being in relationship with God, an essential ingredient in our Christian faith. Adults and young people alike need to be encouraged and taught how to do this. Many people may have no idea how to spend time with God, and some may not even be aware that their relationship with God can develop and flourish in rich and inexhaustible ways. How wonderful if these lessons can be shared with those who are young, enabling them to nurture and tend their faith as they grow!

od and i: Enjoying an Intimate relationship with God, is the first ‘soul food group’ in the Growing Apostles approach to youth ministry, and is the first step towards exploring vocation. The invitation to explore vocation can only be received in an already established and intimate relationship with the One who calls us first. Knowing God, and being in relationship with God, is an essential ingredient in our Christian faith. Adults and young people alike need to be encouraged and taught how to do this.

Many people may have no idea how to spend time with God, and some may not even be aware that their relationship with God can develop and flourish in rich and inexhaustible ways. How wonderful if these lessons can be shared with those who are young, enabling them to nurture and tend their faith as they grow!
I have been called to be in a number of ministries and places over the years, both lay and ordained. Each one has been significant in that God is working out his purpose in and through me, sometimes in most unexpected ways. A pastoral care trainee recently stated: ‘We are his hands and his feet.’ I responded: ‘We are also his ears, his eyes, his mouth. We are the body of Christ in the world.’ For me, as one baptised are the body of Christ in the eyes, his ears, his mouth. We care trainee recently stated: ‘What is heaven like?’ If you believe in heaven, in God? ‘Do you believe in heaven, in God?’ ‘What is heaven like?’

The chaplain in Aged Care is the bearer of Christ and the hearer of story, not only to the person who is aged and ageing but also to their families and friends, to the staff in care facilities or who work in home care in the wider community. Chaplains work across all organisational levels, with people from diverse ethnic backgrounds and cultures. The chaplain hears stories of great joy and hopefulness, stories of loss and grief, stories of regret and remorse, the good, the bad and the indifferent. You never know what might be presented to you from one hour to the next, requiring an ability to move on, to be present to the next person you encounter, handing the other to God. The chaplain brings into Aged Care the gift of presence, as well as the gift of God’s unconditional and redeeming love.

My name is David Fedson, and I am Anglicare WA’s Emergency Relief Team Leader. It is my job to support the most vulnerable members of our community, especially those in dire straights with their finances. I often liken the service we provide to a springboard. It is not about short-term relief, but building capacity and strength so that our clients never need to rely on us again. In that sense, I suppose we are trying to make ourselves redundant – an odd thought, but true nonetheless. My path to community service seemed to come organically. Despite my mathematical brain, I always knew that I wanted to work with people rather than numbers. My father is a pastor, and from a European background which celebrates community outreach. I was intrigued that my skills, so often associated with the abstract world of bureaucracy, could make such a tangible and real impact to people’s lives. That tangibility is what truly drew me to Emergency Relief work. To be able to advise someone, help them budget and plan, find the necessary resources, and then see that work become a new home or even a new job, is rewarding beyond measure. Going forward I am excited to see how I can expand the reach of our work. There is opportunity to stretch our service so it can support more and more people.

There is also opportunity to take on a role as an advocate or policy maker who can change the environment that creates such disadvantage in the first place. If you were to ask me, however, what I think I will be doing in 10 years time, there is no way I could answer with any degree of certainty. As I have already discovered, vocation takes many forms and many unexpected paths.
In 2012 we decided to look for a unit in a retirement village. After visiting several villages, we believe we were led to Meath Mews in Kingsley, where a villa was for sale. After inspecting it, we both knew it was meant for us. We moved in and soon began to help attend and soon began to help the residents pastorally, and it invoked a deeper sense of call to this task. We attended and completed a course in Lay Pastoral Ministers for the parish and Meath Care in December 2014.

With our licence in hand, we applied to Meath Care to be registered as volunteers. This meant we could visit the facility and offer our time and assistance wherever needed. The Dr Mary Surveyor Centre provides care of the highest order. The residents have all their physical needs met with excellence and compassion. We are delighted to have the opportunity to assist the very busy staff in caring for the residents pastorally, and attending to their spiritual needs.

We regularly visit several residents as lay pastoral carers. Being able to listen to their stories, share thoughts and reminisce with someone from the outside world fills an important gap in their lives. From time to time the opportunity arises for us to share a conversation about our faith. When the necessary permission has been given, we are able to read the Bible with some residents, sing hymns together and even pray with them as fellow brothers and sisters in Christ. We are so blessed that God has called us to serve in this way, and it brings us great joy.

Recently, one of the ladies we visited was reminded that she would be fetched from her room for the church service next morning. As her memory isn’t the best, she again enquired ‘When is it that we will be seeing God?’ The reply was ‘Tomorrow, God will be there and so will we.’

The Ordinal exhorts the newly ordained Deacon to ‘be an ambassador of Christ’ and to ‘proclaim the good news of God’s love.’ They are to ‘strengthen the faithful, teach the young, search out the careless and indifferent and minister among the sick, the needy’ and those ‘oppressed and in trouble,’ all the while letting ‘the transforming love of Jesus be known to all among whom you live and work.’

The Deacon is called, among other exhortations, to live a godly life, study the scriptures, to be faithful in prayer and to take their liturgical place in the worship life of the gathered faithful. There is much to do and much to share as an ordained servant of God.

But all baptised children of God are called to a way of life that speaks of ‘call’ and ‘vocation’. Our baptism calls us into the body of the church where we are marked as God’s own, striving to live as Christ’s disciples, shining as lights in the world.

Jesus makes very plain the type of life that we are called to when we are baptised as a child of God. Follow me into the streets where we feed the hungry, shelter the homeless and quench their thirst. Follow me into the hospitals where we visit the sick and bring them succour and hope. Follow me into schools and offices and workplaces where we make known the transforming love of Jesus to all with whom we live and work. Follow me into homes where parents teach their young about the all-encompassing and inclusive love of Jesus for all people. Follow me into the inner recesses of our hearts and souls where we find the truth about ourselves and our relationship with God through our prayer and contemplation.
The Right Reverend Dr Peter Brain

he short prayer in Morning Prayer Clothe your ministers with righteousness is followed by the congregational response and make your chosen people joyful. This prayer, based on Psalm 132.9, has shaped the ministry of many.

When ministers are preaching the wonderful doctrine of justification by faith alone in Christ alone where God mercifully credits Christ’s righteousness to their account and as a glad response live rightly, God’s people are invariably joyful.

In praying like this we were not only calling down God’s blessing upon them but reminding each other of the graciousness of God in granting to us faithful pastors. Imperceptibly we were affirming the primary role of the local church by ministers that there is another’s joy in other churches.

When congregations are joyful through the preaching and conduct of their ministers they will want to copy them in their own spheres of life and ministry and encourage others to continue and multiply their joy in other churches.

I for one remain grateful to God and the members of our local church for the joy they exhibited in their life together. It was always obvious that this was a fruit of the Godly and consistent ministry exercised by our ministers in public and personal pastoring. To be encouraged to exercise a pastoral ministry and evangelism amongst my peers, which was lovingly nurtured, affirmed and supported by the older Christians became the training ground for a call to ordination.

Our liturgical heritage in affirming the primary role of the local church by ministers faithful to the wonderful truth of credited righteousness in pulpit ministry and Godly conduct provides the context for the vocation of all Christians, not least that of the ordained ministry. 

No two people experience illness in the same way. If I were to receive a diagnosis of cancer and say to you that ‘God is in this with me’, this is not just a ‘by the way’ observation. It is something that is central to my experience of cancer, and thus central to what cancer is for me. Cancer is not simply a bunch of pathologically growing cells. It is a deeply meaningful experience that cannot be explained by biological pathology alone. And my unique personal experience matters, and should be attended to, and not only by me, but by those charged with my care.

Coming close and understanding is the essence of good spiritual care. What gives my life meaning is not necessarily what gives your life meaning. My understanding of hope might be very different from yours, and my sense of the transcendent is probably unique and idiosyncratic.

Waiting with others, sometimes in the midst of confusion, being willing to enter their experience with them, without attempting to explain it away; acknowledging their pain, and being prepared to wait and support them as they strive to make some meaning out of the place they find themselves in, will very much depend on a chaplain’s ability and willingness to be a calm and accepting presence; attentive, open, patient, always looking beyond the surface.

And in all of this the only thing a chaplain is asked to bring to the encounter is their open-hearted, vulnerable and discerning self. And if we are up for this then the potential is indeed there for us to enter into fruitful and supportive relationships, and to be for others what Christ has called us and gifted us to be.
CHOICES

It was a sobering thought. For at the heart of this month’s theme of Vocation lies choice. So often we take our choices for granted. The choice to sleep in a warm bed. The choice to select what we like to eat and the choice not only to have clean drinking water, but even to pour expensive drinks that we know are bad for us down the drain. The choice to breathe. We need to stop and remember a conversation I had once with Gerard Neesham, the CEO of the Clontarf Football Academies. He was explaining his vision for Indigenous children and the opportunities that having a caring adult mentor, through the agency of sport, can have on their lives. He said, ‘Most of us try to restrict our children’s choices and surround them with clear boundaries when they are young so that as they grow older, their choices will increase. Imagine if there are no boundaries and infinite choices when you are little. It means that by the time you leave school, there will be very few choices, maybe even just one - prison.’

The choice to respond to God’s ‘call’ on our talents, time and energies and to find our vocation in the world.

So may we all continue to take the time to reflect upon our gifts, seek God’s guidance on their best use and be open to the Holy Spirit and the Church of God bringing them together. As the American writer and educational philosopher Parker Palmer says: ‘Our strongest gifts are usually those we are barely aware of possessing. They are a part of our God-given nature, with us from the moment we drew first breath, and we are no more conscious of having them than we are of breathing. We need to stop and listen, and listen from within.’

Vocation

For many centuries Christians have marked the Nativity of St John the Baptist with the lighting of fires as part of community celebrations. Doubtless the origins of this tradition of ‘Johnsmas’ fires lie in the fact that this feast day falls near the June solstice and there may well be pre-Christian antecedents to the tradition. Biblical narrative places John’s birth six months prior to that of Jesus, so the tradition of marking Jesus’ birth on 25 December brought with it a concomitant marking of John’s in June. The coincidence with the summer and winter solstices is noticeable. In Australia the fires have been most popular among our Scandinavian communities but they are gradually being restored to their proper place in the cycle of the year. The absence of fire-bans in mid-winter assists the revival of the tradition.

At 5pm on Sunday 21 June, which is the Sunday nearest to the Nativity of The Baptist and also the winter solstice, St George’s Cathedral holds its popular annual mid-winter candlelit service of Evensong of St John; part of the City of Perth’s Winter Arts Season. The Cathedral is full and illuminated by the candles the crowds hold in their hands; the Choir sings Stille Nacht with new German words telling of the birth of St John; and the worship is followed by a winter fair on the Parvis with hot mulled wine, bratwurst, the blessing of the Johnsmas fires, live music, fire-jugglers, and much community spirit.

COME, LET US JOIN OUR CHEERFUL SONGS

The first ever Bible Society was formed in 1779 to distribute Bibles to soldiers and seafarers, but the modern Bible Society movement began formally in 1804. It was Lachlan Macquarie, Governor of NSW, who, in 1817 inaugurated the Society in Australia, and it is now Australia’s oldest continuous organisation. The Society’s work includes distribution of Bibles, literacy programs, translation projects, assistance to other Bible societies, advocacy for the relevance of the Bible in society, and humanitarian work. The Society is presently working with World Vision in providing relief for the victims of the earthquake in Nepal. Other on-going work includes the Society’s work with children suffering from cancer in Nicaragua.

One hymn which sings the Bible Society’s message clearly is the 1968 hymn of The Reverend Edward Burnes: We have a Gospel to proclaim, Good news for all throughout the earth: The Gospel of a Saviour’s name; We sing his glory, tell his worth.

The choice to respond to God’s ‘call’ on our talents, time and energies and to find our vocation in the world.

THE FIRE OF GOD’S LOVE

‘he chaff he will burn with unquenchable fire,’ proclaims John the Baptist.

The Very Reverend Richard Pengelley | Dean | St George’s Cathedral

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BUDGET 2015-16: LACKS A SENSE OF DIRECTION

Skye Owen | Media and Communications | Anglicare Australia

his year’s Budget lacks direction, according Anglicare Australia’s executive director Kasy Chambers. There’s widespread relief among services working with the most vulnerable Australians that the initiatives in this year’s Budget are likely to make life better rather than worse,” Ms Chambers said.

“We see that most clearly in some of the government’s innovative responses to young job seekers, which take a person-first rather than work-first approach to exclusion from the workforce. This reinforces the view across the Anglicare network that constructive economic policy is inclusive social policy too.

“But sadly when all added up, it’s pretty clear that this is – nonetheless – a Budget that lacks direction. Our biggest problems remain unaddressed, and despite the innovations in childcare and employment, in this scattershot approach there are too many Australians who are being left behind.

“People simply can’t get by on Newstart or the Youth Allowance. Whether it is as a single person or a family, inadequate income leaves people anxious, unhealthy, often hungry, and much less able to find work.

“Even some of the more positive developments seem to have a sting in the tail. New childcare arrangements promise to make life simpler for many when they finally come into force in 2017. However, single parents who are out of work may lose some of their invaluable family tax benefit and their children miss out on the early childhood education that can make such a difference to their lives.

“We note there was no commitment to addressing the critical national shortage of affordable housing for people on low incomes despite the improved work or training packages government might be able to offer. Without a secure and affordable home, people continually find themselves trapped out of work, out of school and increasingly unwel.

‘Similarly, although it’s widely acknowledged that we need to take action together on mental health, there’s absolutely nothing in the Budget but talk about a plan. We also note this Budget includes another large cut to international aid and no greater commitment to action on climate change.

‘The notion of taking a wider responsibility for those whose voice is least often heard is really the part that is missing in this whole Budget story.’

She said that ‘using the latest figures from the Department of Immigration, which say there are 1707 people locked up in Nauru and Manus Island, this equates to a cost of $475 000 per asylum seeker per year.’

The estimated costs also appear to have blown out last year - this time last year offshore processing was supposed to cost $827 million, but the price tag has come in at $913 million, according to the budget papers.

Ms Coleman pointed out that ‘two weeks ago, West Australian Premier Colin Barnett said he had to shut down aboriginal communities because some were costing up to $85 000/person/year, a figure he hasn’t been able to really explain yet. So my question to Colin Barnett and Tony Abbott tonight is whether they are happy that West Australian taxpayers, like the rest of us, are spending $475 000/person/year locking women and kids, mums and dads up in Nauru and Manus Island? Shouldn’t they be closed down too?’

In an ironic twist, the Budget Papers also states that it will cost the taxpayer $4.3 million to gain efficiencies in the DIBP portfolio next financial year.

Ms Coleman said that ‘Norfolk Island will get $5.4 million to reform itself – although Norfolk Island has repeatedly said it would be an ideal location for humane and cost-effective processing of asylum seekers. Hopefully they can use some of this $5.4 million to bid for the next round of lucrative detention facilities contracts.’

‘This government really has a schools-level understanding of refugee flows – by cutting aid to countries like Vietnam, we only increase the poverty and misery that force people to flee from these. Vietnamese boat people are still coming, despite the illegal response by the Australia Government to send these boats back – as they did a couple of weeks ago to 26 asylum seekers from Vietnam. We still have no idea what happened to those people when they arrived back – we have to assume the worst’

She said that ‘Cambodia is one of the few countries that has escaped an aid budget cut, while neighbouring Vietnam, Laos and Burma were all hit with 40% budget cuts. I must say that the Cambodia Government are great negotiators though. By agreeing to take up to 10 refugees from Australia and Nauru each year for four years, the aid budget provided nearly $40 million. That’s $1 million/refugee, and this exactly the original agreement, we’re now paying even more on top of the original deal’.

She closed by saying that ‘with all this cash floating around the immigration portfolio, it is highly disappointing that this Minister has again this year refused to fund the Refugee Council of Australia.‘

The Australian Churches Refugee Taskforce is an initiative supported by the National Council of Churches in Australia, and the Steering Committee is comprised of 22 leaders who represent nine Christian churches and three ecumenical bodies. The Taskforce has a further 640 Christian entities who are network members.

It was standing room only at St Stephen’s, Toodyay, as Bishop Tom preached on Jesus’ promise, ‘I am the good shepherd.’ Peter celebrated Holy Communion. Bishop Jeremy gave thanks for Peter’s ordination in the Diocese of The Murray in 1978, leading to his WA ministry at Whitfords, Lesmurdie, Moora, Toodyay and Gingin-Bindoon, and as Archdeacon of Avon. Peter and Lily were presented with Jonah and the whale, painted by local artist and Anglican priest The Reverend Bob Booth, together with a thanksgiving offering drawn from parishes across the Wheatbelt and presented by the Rural Executives Meg Bradford-Seeley, John Proud and David White. A sumptuous lunch followed, central to which was a cake depicting the roads leading to and from St Stephen’s, together with a model caravan and Holden. The Bourne’s plan to retire to Adelaide.

The previous Sunday was Kalgoorlie’s annual multicultural festival, and I mixed with a thousand people from the dozens of nationalities and cultures that make up the Goldfields melting pot. I handed out leaflets inviting people to a free concert at St John’s during the week. We were expecting a visit from more than thirty Guildford Grammar School musicians, dancers and staff. They arrived exhausted but victorious after a marathon seven-hour, 600-kilometre, world record-breaking rail journey on the Prospector, playing all the way. Parishioners rallied to feed the visitors at a sausage sizzle before they played a lively concert in the church with support from the local Aboriginal children’s choir, Wongutha Birni. The next morning the musicians raised the roof at East Kalgoorlie Primary School, where 95% of the students are from Aboriginal families. The local children sang ‘I am, you are, we are Australian’ for the Guildford contingent in the local Wongutha language.

I have loved being able to offer people something that comes to them for free. Genuine freebies, with no commercial consequences! A free concert – just come along, no strings attached! A free blessing – stick it on your fridge!

God is the ultimate free gift giver. God is loving us, feeding us, blessing and forgiving us for free, every day, not in return for our devotion or because we ask, but just because God is love, and because we are thirsty, hungry, dragging along under the weight of our baggage of badness and sadness. God gives, and it is always free to us, despite the profound cost to God, seen most clearly in the cross.

I understand why churches sell jumble, jams, pickles and sizzled sausages. But we can also give things away for free, with open hands and open hearts. It will cost us a little money to photocopy free blessings, light the church for a free concert, bake or buy free food to give away. There will also be the cost to our pride of the occasional rejection. But our primary vocation and our joy is to be givers, in the image of God the Giver.
As I visited our South African partner, the Anglican Diocese of Grahamstown’s Department of Social Responsibility (DSR), I was staggered to learn that there is an epidemic of violence against women. So it was inspiring to hear from some of the women who are being trained to change community attitudes to violence against women. Her story reminded me of Moses confronting the mighty Pharaoh and telling him to let God’s people go.

In Mozambique, where we work with the Anglican Diocese of Niassa, I visited a program that provides access to clean water and sanitation. The Diocesan field workers live with the same challenges as the people they serve. Last year a staff member died of tuberculosis. Earlier this year two staff had their homes destroyed by flooding, and yet continued their life-saving work.

Most of the work is done by local staff, but sometimes skills from outside are needed. The water project is led by a young English couple, and to my shock I discovered they live in a house without running water and unreliable electricity.

God help me to not forget what I have seen and heard, and give strength to our partners who do their work in truly hard places.

The first was a story of the cathedral itself and its renewed calling within the rapidly changing modern world. Like many of us here in WA facing the challenges of a society seemingly indifferent to faith, the chapter and staff knew they needed fresh ways to speak for Jesus, that could be heard by new generations.

I was told they had successfully transferred focus from being the church of the ducal court, to ‘an everybody’s church in the city centre, whose work radiates all over the country.’ They prayed, considered their shifting context and demographic, as well as what they had to hand, to begin a new journey. It was then, and is still, proving the wisdom of that process.

The other story was about the Imervard cross, which is mounted high on the cathedral wall. Sculpted in 1150, it is their most important piece of art. As I heard the task for which it was made, I began to weep. ‘He was made to be taken out the to people. He would be taken out into the streets and make Jesus known.’ Unexpected tears finally subsided to a calm in which I prayed thankfully for the affirmation deep in my soul, that I was indeed primarily an evangelist, whose task was to ‘take Jesus out.’ ‘Yes I was going to be an Anglican priest but that did not trump my call, like the Church I was to serve, I could be both/and.’

In God’s economy nothing is wasted and these stories speak to me still, despite the years and miles since they first received life, and they underpin thinking for work done in myriad places across the globe.

To ground them here in our context, I want to point you to Sparks and Flames, a resource compiled for the diocese, at the Archbishop’s request. Like the people of Braunschweig Cathedral, many churches are seeking to clarify calling or to refresh vision in this day, so as to enable an onward journeying with greater confidence and clearer direction. This highly flexible tool, the distillation of some of the 20+ years of ‘coalface’ ministry practice in parishes far and wide, is offered along with initial interaction, followed if and when needed with additional input or resourcing on the way.

Braunschweig Cathedral is summoned to serve its city and the review of that call is bearing fruit. The Imervard cross, now riveted to a wall, has a different call in the 21st century, nowadays bearing Jesus to the household of faith, and as God’s pilgrim people ‘making disciples of nations.’ Do we need to revisit our call, check how it’s fairing in our changing context and allow our findings to shape us for the ongoing journey? My hunch is we do.
It was such a great day. Over 200 people attended to look through the building, enjoy the historical information, photos and exhibits on display, and watch a slide show of hundreds of sights and scenes of yesteryear. A Devonshire afternoon tea was served, the Geraldton City Band gave it a festive air, and the Geraldton Primary School choir sang delightfully during the ceremony which commenced with a flag-raising by TS Morrow Naval Cadets. Our local MP, with representatives from the Department of Education, City Council, and Fremantle Flying Angel spoke briefly, with Bishop Gary Nelson thanking God for his great benefits from Psalm 150. If you are in Geraldton the other day on their way to Darwin, where they are taking the Ghan through the Centre and back to Adelaide. It was such a lovely surprise to spend time with them again before they drove on to Denham, Carnarvon, Exmouth and towns north, renewing friendships whilst enjoying once again the vastness of WA.

The annual St George’s Bluff Point Mayfair was again very popular, with entertainment provided by the Geraldton Choral Society, train rides, face painting and a wonderful variety of stalls.

We have bidden a sad farewell to The Reverend Rob Stubbs and Jenny, who have resigned from Dongara Parish to return to Sydney for further cancer treatment for Rob. Till next month, may the grace of our Lord Jesus Christ be with you.

Email: jocelynclareross@gmail.com

Website: www.anglicandonwa.org

50 YEARS OF ORDAINED MINISTRY

On Saturday 11 July, at Holy Cross Cathedral Geraldton, Archdeacon Emeritus Bill Ross OAM will celebrate the Eucharist to give thanks to almighty God for his grace and enabling for 50 years of ordained ministry.

Orated deacon on 24 January (the feast of the conversion of St Paul) in 1965 in his home church of All Saints’ Ainslie in Canberra, Bill was ordained priest in the same year on St Andrew’s Day, 30 November, in St Saviour’s Cathedral Goulburn. He served curacies at St Luke’s Deakin in Canberra, and St Matthew’s Albury.

In January 1970 Bill was commissioned by The Reverend Ged Muston, Federal Secretary of the Bush Church Aid Society, together with his wife Jocelyn, for service in the fledgling Ord River Scheme town of Kununurra and the patrol district of the East Kimberley.

Since then the Rosses have served in Dampier, Bluff Point, Wickham and Port Hedland over a period of 45 years, 28 of them in service with BCA, and 22 of them with the Mission to Seafarers. In that time Bill has served as Archdeacon of the Mid West, the Pibara and the Kimberley. For the past five years he and Jocelyn have served together in an honorary capacity at Geraldton Mission to Seafarers, with part-time ministry at Holy Cross Cathedral.

Bill and Jocelyn raised four children in the North West, and now have ten grandchildren.

The anniversary service will be at 4.00pm, with a reception to follow. Former Nor-Westers and others who know Bill and Jocelyn are invited to attend. Please contact Bill on bill.ross@kisser.net.au or on 9921 3614.

Silver Chain Hospice Care Service

Silver Chain is seeking expressions of interest from Chaplains to help meet the spiritual needs of our Hospice Care clients and their families, across the Perth metropolitan area.

For further information please email Andrew Allsop, Support Manager, Psychosocial and Spiritual Service at Andrew.Allsop@silverchain.org.au.
Clients come from all cultures, races, religions, sexual orientations, socio-economic levels, and spiritual persuasions; they all walk their own spiritual path. Some walk that path in the company of a faith community, following the map of an established religious tradition. Others develop a meaning structure that is uniquely their own, drawing on a variety of secular sources.

Spiritual care does not start with doctrines or traditions, it is not about labelling, or selling a certain brand of religiosity or spirituality. It is about empathy, listening, storytelling; it’s about unconditional presence and congruence, being real and honest without false or professional pretence.

The place of spiritual care in our multicultural, multi faith society is not a place for the faint-hearted. At present all of our Silver Chain Chaplains come from a Christian tradition. For all of us, the diversity of communities, traditions, understanding of truth, and visions of God are not obstacles to overcome, but opportunities to engage in mutual discovery, understanding and transformation.

My father was looked after by a Hindu carer when he was dying. The night he died, Mohan told me to go home for a couple of hours saying: I treat your father as I treat my own. I have brought some water from the Ganges with me. If your father is to die before you return I will place some of the water on his tongue and he will go straight to heaven. I often wish I could be half the spiritual carer that Mohan was.

It is my hope, that one day Silver Chain Hospice will have spiritual carers from other cultures and traditions working, in the words of Sufi poet Rumi: Out beyond ideas of wrongdoing, and right doing, there is a field. I will meet you there. Most of our clients are met in that field.

All of our chaplains come from a place of deep faith; we all sing the same song. The shared melody of all spiritual traditions is heard in the questions of meaning and purpose that are the same for everyone. The music of the spirit is expressed in the life stories of our clients, and in the universal quest for love, inner peace, belonging and hope. That quest is the same whether one is Christian or Muslim, Jewish or Buddhist, agnostic or atheist.
LOVE PEOPLE WHO AREN’T LIKE US?

Rabbi Lord Jonathan Sacks

he humorist Alan Coren was told by his publisher that if he wanted to write a bestseller it should be about sport or pets. So he wrote a book called golfing for cats. Today I suspect his publisher would tell him to attack religion. Atheism sells.

First The End of Faith by Sam Harris was a success in the US. Then came Daniel Dennett’s Breaking the Spell, Richard Dawkins’s The God Delusion and A. C. Grayling’s Against All Gods. And Christopher Hitchens’s God is not Great is high in the charts both sides of the Atlantic.

There have been, of course, various ecclesiastical ripostes, usually that atheism is itself a faith and you can have secular fundamentalists as well as religious ones. This is fine if we enjoy knockabout polemics, but if we are honest, it’s not good enough.

There is a story told about the 1st-century Jewish teacher Yochanan ben Zakkai. A Roman challenged him about a Jewish ritual. Pure superstition, he said. Not so, said the rabbi, and gave him an answer that made sense in terms of his questioner’s beliefs. The Roman went away satisfied. But the rabbi’s disciples said: ‘You answered him. What will you answer us?’

That is the real question. Atheism does not come from nowhere. Agnosticism and indifference do; people drift, religion ceases to inspire, there are other things to do. Atheism is different. It is a form of protest. Something goes badly wrong in religious life, and people feel moved to write books saying, essentially, ‘Not in my name’. When that happens, mere apologetics is not enough. When the debate is over, something inside the believer’s soul refuses to stay silent. ‘You answered him. What will you answer us?’

Secularisation, the great movement of the European mind that began in the 17th century, did not begin because people stopped believing in God. The movement’s intellectual heroes, Newton and Descartes, believed in God very much indeed.

What they lost faith in was the ability of religious people to live peaceably together. Catholics and Protestants had been fighting one another across Europe in what Hobbes called ‘the war of every man against every man’. There had to be another way. So, first science, then philosophy, politics and culture were rebuilt on foundations that did not depend on doctrine or dogma but instead on experiment and observation, reason and inference.

As then, so now. Sunni and Shia fight in the Middle East, as do Muslims and Hindus in Kashmir, and Muslims and Jews in Israel. Two things have happened in our postmodern, Post-Cold War constellation. Religion, often as the outer clothing of ethnicity, has returned to the political arena. And religions still do not know how to live together in peace. In one sense, then, we have been here before. But in another, we haven’t. That’s not just because our powers of destruction have grown, but because global communications technology means that conflict anywhere can be broadcast everywhere. Battles being fought thousands of miles away are transmitted throughout the world, creating tensions in university campuses, charities and churches, polarising opinion, wrecking friendships and dividing societies.

That’s when people start writing books about atheism and they become bestsellers. For the great strength of religion is that it creates communities, and its great weakness is that it divides communities. The two go hand in hand. For every ‘us’ there is a ‘them’, and the stronger the togetherness within, the deeper the estrangement without. What binds also separates. It always did.

The real battle, and it applies to secular and religious alike, is: can we love, not hate, the people not like us? We are tribal animals. We are hardwired for conflict. Sociobiologists call this genetic coding. Christians, original sin, Jews, the evil inclination. The belief that unites us is that instinct is not the final word. Selfish genes can produce selfless people. Is that miracle or mere chance? Loving creator or blind watchmaker?

That is an important question. But the urgent one is: can we, believer and nonbeliever, join hands to become agents for peace against those who seek to globalise war? 

(First published in The Times)
Each school introduced its journey, and concluded by encouraging mutual sharing of resources and professional development. This new network encourages other ASC schools to join the online discussion forum and future network meetings.

Georgiana Molloy Anglican School’s first focus in Positive Education is positive health, supporting staff and students as they develop and sustaining optimum physical and psychological wellbeing. Two activities receiving positive feedback are weekly mindfulness classes and a focus on sleep hygiene.

Schools can contact Deb Treloar at dtr@gmas.wa.edu.au for more information.

Positive Education at GMAS

Georgina Molloy offers a range of camps to make a positive impact on student learning and development. As students challenge themselves through activities, team leadership, listen to stories and participate as a group, they develop teamwork and leadership skills.

The Year 4 students participated in two days of activities at Bridgetown Camp School. They made clay pots and paper, had a talent quest, did obstacle courses and photo orienteering, and learnt how to set tables and make beds.

Activities on a Year 6 camp at Woodman Point saw 96 students use the flying fox, build rafts, play surf rescue games, go climbing and try archery. A tour of Fremantle prison let students discover how prisoners lived.

Further afield, students and staff experienced a three-week cultural and language tour around Italy. A spiritual element was added attending services in Holy Week including the Via Crucis (Stations of the Cross) on Good Friday in Rome and three days in the steps of St Francis of Assisi, staying in a convent. Students discovered a great deal about travelling, navigating public transport, and respecting other cultures.

Year 9 students visited Sydney and Canberra. The stand-out memory of this camp was the Australian War Memorial in Canberra. The Busselton RSL had provided the students with names of local servicemen and women who lost their lives in active service. Students placed poppies on the Wall of Remembrance next to those names: a touching experience for all, especially one staff member whose great uncle’s name was on the wall.

The Year 10 four-day camp was located at Camp Quaranup, an old quarantine camp in Albany. Activities included surfing, laserscape, canoeing, archery, rogain and an 8.8 kilometre hike.

Student Brooke says the camp was an enjoyable experience spending time with our peers. The bus trip and the hike enabled students to view some of the largest Karri and Tingle trees in the region. Rumours of haunted dormitories stalked the corridors but there were no sightings, although a snake hiding amongst the wooden beams shocked the girls sleeping nearby.

Year 11s experienced a camp loosely based on the TV show The Amazing Race at the Perth Race for Independence, Discovery and Education Camp. For the week students worked as a group finding clues and solving challenges as they travel through Perth suburbs. A staff member joined each group as an observer. Challenges included cooking for themselves and being judged on food presentation and taste, getting out of bed after sleeping in the MAC at school for a 4am start, budgeting their money and not using any electronic device for the whole week.

The 56 Year 12s bonded during a ‘camp never to forget’. New Norcia Monastery offered a reflective experience for students, discussing their futures. The four days involved early morning services with the monks, as well as making friendship bracelets and playing human hungry hippos.

Friday 8 May was our thirtieth birthday celebration day. It had three distinct but connected aspects: the opening of a new school, a Eucharistic celebration with our schools and an evening of feasting! After years of praying, planning and construction, Archbishop Roger dedicated and opened St James’ Anglican School in the northern beaches suburb of Alkimos. Guests from across the ASC family and beyond joined students, staff and families to thank God for the opening of the fourteenth ASC school. A simple liturgy marked the occasion, with time for guests to walk around the new campus and see what is already being achieved in the first few months of the school’s existence.

St James’ is set on 10 hectares of sand with glorious ocean views barely one kilometre from the coast. It is a living example of the strength of relationship between the ASC and our partners in mission, the Perth Diocesan Trustees. Not only have we opened a school with contemporary teaching and learning facilities, but this year will also see the completion of the feature building on the site, the Chapel of St James. The worship space will be the spiritual home to both the school and local parish, together with a growing presence of Anglicare services onsite.

Many of us who celebrated St James’ opening then headed southbound on the Mitchell Freeway for the CBD, where over five hundred people gathered in St George’s Cathedral for our thirtieth Anniversary Eucharist. Archbishop Roger presided, assisted by the two Diocesan Bishops of the other dioceses with ASC schools, Bishop Allen Ewing from Bunbury and Bishop John Parkes from Wangaratta. A focal point of the Eucharistic liturgy was a drama written by The Reverend Gerry Nixon (Chaplain, St Mary’s Anglican Girls’ School), in which students reflected the life and energy of Anglican schooling today. All fourteen ASC schools, including the three from the eastern states, took leading roles in the service. The bishops got into the swing, dancing out of the Cathedral with the joy of the Spirit on their faces and in their feet!

A day of celebrations concluded with the age-old Anglican tradition of feasting. About three hundred guests from across our schools, as well as past and current supporters of the ASC, shared a delightful evening at the Duxton Hotel, interspersed with musical items from talented students.

It wasn’t a time for looking back as much as celebrating who we are today and what it means to be part of the ASC family. The day reflected what lies at our core purpose:

- A new school opens, where young people will be nurtured into a love of learning, opportunities to grow in faith and become valued human beings who contribute positively to society;
- A Eucharist gives thanks to God, as we are reminded of our core purposes as schools seeking to live as authentic Christian communities; and
- A table at which to sit, share and celebrate our community life.

1985 to 2015. Thirty short years… and so much for which we can be thankful.
The Rector of the Parish of Bayswater and the Co-ordinating Chaplain of 13 Brigade, Kate brings to the role of Bishop extensive experience in ministry. She has served in the Parishes of Northam, Ballajura and Kingsley, and as an Army Reserve Chaplain since 2004. She is a serving Canon of St George’s Cathedral.

Kate was born in Darwin, and educated at Northam Senior High School. She obtained a BA (Hons) from the University of Western Australia and a BD (Hons) in Systematic Theology from Murdoch University.

Kate has worked as a computer typesetter in two print companies.

The Archbishop of Perth said that ‘Kate is a gifted person with sound and sensitive pastoral skills. She has proved her leadership in both rural and urban settings. Her intellectual vigour is balanced with a humble and gentle spirit. Her service in the Australian Defence Force is deeply valued and for the time being she will remain as an active Reservist alongside her wider diocesan and community responsibilities.’

Kate follows Bishop Kay Goldsworthy, the first woman Bishop appointed in the Anglican Church of Australia in 2008. Bishop Kay was elected Bishop of Gippsland in December 2014 and took up appointment in March 2015. The appointment of Canon Wilmot continues the Anglican Church's commitment to enhancing the role of women in every aspect of diocesan life. Kate will be consecrated on Thursday 6 August 2015 at 6.30pm in St George’s Cathedral.

Not long ago this was coastal bush atop sand dunes, now transformed into a bustling young school with 180 students across Years K-6. Gathered in the marquee placed on the lawn adjoining the wonderful Stage 1/Early Learning Centre and the Administration Building, students in their distinctive orange and blue uniforms welcomed families, friends, Mr Allan Griffiths Chair of St James’ Council, Mr Adrian Pree Principal, the ASC Chair Mrs Barbara Godwin OAM, ASC CEO The Reverend Peter Laurence, and many other special guests.

Among this latter group were Federal Government Parliamentary Secretary Christian Porter MHR who brought a message from Minister Pyne; The Honourable Peter Collier MLC who officially opened the School’s first building; representatives from the Diocese of Perth and all other ASC Schools – including the band from Peter Moyes Anglican Community School; and parishioners from St James’ Parish whose partially built new ‘home’ provided a dramatic backdrop on the skyline.

This new Chapel of St James will be shared later in the year by the School and the Parish, along with an office for Anglicare, heralding a groundbreaking partnership between school, agency and diocese.

Once the Dedication was complete, the St James’ staff blessed, and a plaque unveiled, we enjoyed refreshments as we surveyed the School’s new building - designed by DWA Architects and built by Metrocon - both of whom are also involved in building the new Chapel. All present also enjoyed seeing the enclosed Infants Play Area with its tree trunks, sink and other sensory elements; the undercover area; the grassed hockey/soccer pitch; and the wonderful views to the ocean in the west and hills in the east.

A place to grow …… in Faith, in Wisdom, and in Service.
This year was the first time the School participated in the initiative, with our beautiful Chapel of St Mary and St George lit up blue from 27 March – 2 April. The initiative was introduced by our Learning Support team to increase awareness and understanding of Autism Spectrum Disorder. As the priest at St Christopher’s Roleystone and Chaplain at Kelmscott Senior High School, Susan has a busy life juggling her responsibilities in both school and Church, but she wouldn’t have it any other way: “I got into chaplaincy because I value young people and their contribution to our community and the future,” she said. “I want to be a part of a team of people that makes a difference and that are present in a way that empowers students and the entire school community.

As a school chaplain, she listens, watches, listens some more, and supports students, staff and parents. She also shares skills with students through programs such as BeyondBlue – SenseAbility and grief support program Rainbows, and co-ordinates students’ peer programs.

The Reverend Thorpe-Gudgeon said having both jobs, in the school and the Church, helps to connect the needs of mainstream society and the Church’s mission with the wider community. “Often I am asked by members of the Church ‘what can I do?’ Having a YouthCARE placement allows me to connect members of the Church with the needs of our community, using their special gifts they offer God each week.

The Reverend Thorpe-Gudgeon said the school chaplaincy program was a way she could provide hope for young people’s futures by helping them achieve their best at school, create positive relationships and contribute to their communities. *The State Government’s recent chaplaincy funding announcement means Susan’s role at Kelmscott SHS has increased from one to two days a week. YouthCARE currently has a number of positions available for chaplains in public schools across the state. Visit www.youthcare.org.au for more information.*

On Tuesday evening in Kalgoorlie, guests arrived to find the Lions Club providing a free sausage sizzle to all comers. As the sun went down and the church began to fill, pipers from the Eastern Goldfields Highland Pipe Band serenaded the community. Pastor Geoffrey Stokes from Ninga Mia welcomed the congregation to country, and the Wongutha Birni children’s choir sang in both English and Wongutha.

In his sermon, Bishop Jeremy spoke of the decision by Diocesan Council to provide generous financial support to sustain the two Mission Priest positions. Clergy from around the Diocese had travelled to share in prayerful solidarity, while messages of support rolled in via social media. In Kalgoorlie, Catholic priest Father Andrew Bowron offered a heartfelt assurance of prayer on behalf of the local clergy, a sentiment echoed by the Salvationist, Lutheran and Pentecostal ministers present. In Southern Cross, Uniting Church minister John McKane and the acting Yilgarn Shire CEO expressed their pleasure in the new arrivals, before the congregation adjourned for lunch at a local pub.

Any community partners shared in services at Kalgoorlie and Southern Cross at which The Reverend William Thomas and The Reverend Dr Elizabeth J Smith were commissioned as Mission Priests for the parish of The Goldfields.

For more information, visit www.youthcare.org.au.

*Photo credit Alex Scutt*
WELL-JUNED MUSIC

May Solution

ACROSS

1. and 9 across. Sounds like him to sing a sacred song. (4)
2. Moving forward bent — and rows. (7)
3. See 1 across.
4. Dowry lyrics drolly put across. (5)
5. It flares, sears scratches. (6)
6. It flares, sees scratches. (4)
7. Little Daniel. (2)
8. It flares, sees scratches. (6)
9. See 1 down.
10. Maker of vocal music (7,6)
11. Consent among the shyest. (3)
12. A cracked groan from the musical instrument. (5)
13. Arboreal senior layperson? (5)
15. Hu out of the rhubarb advantaged! (4)
16. Started to pray, left off, turned onto Scandinavian rug. (3)
17. New music. (2)
18. Speak in sayonaras! (3)
19. Started to pray, right off, turned onto Scandinavian rug. (3)
20. Exhaust by ordered rite. (4)
21. Lane turns with enthusiasm! (4)
22. Tenor pronunciation. (2)
23. Short theological education. (2)
24. Started to pray, left off, turned onto Scandinavian rug. (3)
25. Oxfam International. (2)
26. New music. (2)
27. Oxfam International. (2)
28. A real ethereal and lofty spire. (6)
29. Early music. (2)
30. I, one certain musical bar! (7)
31. Take tea from the stayers to write Anglican detective stories. (6)
32. New music. (2)
33. Hu out of the rhubarb starts rhythm, blues and resurrection beats! (5)
34. Started to pray, left off, turned onto Scandinavian rug. (3)
35. Little bag for sacrament. (3)
36. Started to pray, left off, turned onto Scandinavian rug. (3)
37. Senior Year Experience. (6)
38. Month permit. (3)
39. 41, 43 & 45 across. Books not in Old or New Testaments copy a harp untuned. (9)
40. On second thoughts, carelessly hew the author of many hymns. (7,6)
41. Exaggerate the universe emerges to appear to exist. (4)
42. Across the world, putting desert spirituality into practice and inviting others to experience God in the desert with them. (5)
43. Put to music in The Mousetrap. (3)
44. A cracked groan from the musical instrument. (5)
45. Hebrew masculine pronoun. (2)

DOWN

1., and 9 across. Sounds like him to sing a sacred song. (4)
2. Moving forward bent — and rows. (7)
3. Not any on the piano. (2)
4. Dowry lyrics drolly put across. (5)
5. The elderly among the advantaged! (4)
6. It flares, sees scratches. (4)
7. Little Daniel. (2)
8. Shepherd rough and ready, hard at night the shepherd lies alone. At night the shepherd lies across the doorway to ensure the safety of his flock. He then likens the priest’s arrival in their first parish, finding welcome, warmth, willingness, until sooner or later the test will come. The Parish council will vote your project down, the faithful churchwarden will say one thing privately and another in public, supper invitations dry up. You are a true shepherd, standing alone, but being tested in your leadership.
9. Consent among the shyest. (3)
10. A cracked groan from the musical instrument. (5)
11. Consent among the shyest. (3)
12. Arboreal senior layperson? (5)
13. Hu out of the rhubarb starts rhythm, blues and resurrection beats! (5)
14. Started to pray, left off, turned onto Scandinavian rug. (3)
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18. Speak in sayonaras! (3)
19. Put to music in The Mousetrap. (3)
20. Exhaust by ordered rite. (4)
21. Lane turns with enthusiasm! (4)
22. Tenor pronunciation. (2)
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25. Oxfam International. (2)
26. Started to pray, left off, turned onto Scandinavian rug. (3)
27. Oxfam International. (2)
28. A real ethereal and lofty spire. (6)
29. Early music. (2)
30. I, one certain musical bar! (7)
31. Take tea from the stayers to write Anglican detective stories. (6)
32. New music. (2)
33. Hu out of the rhubarb starts rhythm, blues and resurrection beats! (5)
34. Started to pray, left off, turned onto Scandinavian rug. (3)
35. Little bag for sacrament. (3)
36. Started to pray, left off, turned onto Scandinavian rug. (3)
37. Senior Year Experience. (6)
38. Month permit. (3)
39. 41, 43 & 45 across. Books not in Old or New Testaments copy a harp untuned. (9)
40. On second thoughts, carelessly hew the author of many hymns. (7,6)
41. Exaggerate the universe emerges to appear to exist. (4)
42. Across the world, putting desert spirituality into practice and inviting others to experience God in the desert with them. (5)
43. Put to music in The Mousetrap. (3)
44. A cracked groan from the musical instrument. (5)
45. Hebrew masculine pronoun. (2)
teven Roth is the Chief Executive of the West Australian Ballet Company. Following this year’s Easter celebrations in the Cathedral, he said this: ‘Nowhere is ‘resurrection’ more redolent and visible than in artistic expression: a beautifully executed grand jete’, a soaring phrase on a violin, a sweep of colour across a canvas; and for that reason art stands above the ordinary and the mundane. Art is important simply because it is, and what it can be. It allows us to look inside ourselves and discover something we may have forgotten, or not yet come to recognise. We may not always like or appreciate a piece of art, but the act of creating it is fundamental to our humanity.’ It is with this understanding, I write these columns.

Following the season of Embraceable You: a Celebration of Balanchine in Perth, the WA Ballet travels north to Karratha for a special one night only performance on 6 June in Hearson’s Cove. For this presentation under the stars a special curtain raiser has been created, featuring some of Karratha’s up-and-coming young dancers. It is presented by The City of Karratha, Rio Tinto, and the Ballet’s principal partner, Woodside.

Black Swan State Theatre Company launches the premiere of Shadowboxing, written by Ella Hetherington, directed by Jeffrey Jay Fowler, on 4 June in Koorliny Arts Centre, Kwinana. Shadowboxing then tours to Mandurah Performing Arts Centre, and other regional centres. This is the second production created by Black Swan to specifically tour to schools and regional WA, and is aimed at those aged 12 - 17. Shadowboxing challenges the notion of identity, friendship, and the balance of truth and make believe. It explores the stories we tell, lies, honesty and dishonesty. What happens when we define ourselves by the opinions of others, rather than who we really are?

Perth Theatre Trust’s Independent Theatre Festival plays the Subiaco Arts Centre this month. From 3-6 June; HorseHead featuring Damon Lockwood and Sam Longley; 10-13 June; The Final Chase featuring Tomás Ford; June 17-20, The Night Guardian featuring Nick MacLane, Jessica Messenger, Craig Williams and Gemma Sharpe; 24-27 June; How We Ruined MacArthur’s Markers by Thomas Owen, Cal Silverstein and Jackson Griffis; 1-4 July; The Boat Goes Over The Mountain featuring Andrew Hale and Craig Williams.

The Adelaide based Australian Dance Theatre celebrates its 50th anniversary with a new contemporary work. Be Yourself, at the State Theatre Centre from 24 – 27 June. Last here in 2013, the acclaimed Company’s season was sold-out.

The West Australian Symphony Orchestra’s Pictures at An Exhibition in the Perth Concert Hall on 5 and 6 June, features violinist Paul Wright, and the WASO debut of American/Japanese conductor Eugene Tziganie, leading the orchestra through a programme of music from Dvořák, Mozart and Mussorgsky. Also, Pictures at an Exhibition features at 11am, 4 June in the Morning Symphony series.

Finally – it is true - The Lion King arrives in November!
NASA engineer. She lives in a world that seems increasingly given over to pessimism. Her classes are filled with lessons on the potential for nuclear war, the certainty of global warming and the truth behind fatalistic books like George Orwell’s 1984. ‘I get things are bad,’ she says, interrupting one teacher. ‘But is there anything we can do to fix it?’ For her own part Casey sets about sabotaging the demolition of the NASA launch station, the platform for her own dreams. And when she catches a glimpse of Tomorrowland, she will do anything to realise its promise for herself — even if it means thwarting the forces of fatalism, one day at a time.

Dad: ‘The one you feed the most.’

On the surface Tomorrowland is an enjoyable romp that encourages children to not be swamped by the dire predictions that darken the news. It also remains true that whatever part of our nature we feed the most will gain ascendancy over us. However Tomorrowland’s optimism for the future is based on humanity’s ability to rise above its problems. I do hope that the ingenuity God has given us will help us undo global warming, for the world’s future?

It’s not hard to knock down a big evil building that’s telling everyone the world’s going to end,’ George Clooney tells his audience. ‘The hard part is trying to work out what to build in its place.’ When all the plot devices and special effects fade that, in a nutshell, is the question that drives Disney’s new children’s film Tomorrowland. What should become the foundation, the guiding light for the world’s future?

Clooney stars as Frank Walker, a man who as a child followed a hidden path to another dimension and a secret city. Tomorrowland is the metropolis where all of the world’s geniuses – inventors, explorers, artists and scientists – have come to give a fast-paced action piece for young minds set in a thrilling CGI world, centering on a heroine enthused with hope. Her worldview is neatly summarised by a favourite family fable she repeats back to her common-sense father: Casey: ‘There are two wolves and they are always fighting. One is darkness and despair and the other is hope and light. Which one wins?’

Dad: ‘The one you feed the most.’

Yet five thousand years of written history is still to provide a single example of a civilization that has risen above the problems of the human heart. Christian hope, by contrast, is tied to something greater than our determination. We have the word of the Creator God, who promises that he will not only renew us from within, but rescue us from the destruction we’re bringing down on ourselves:

‘We have this hope as an anchor for the soul, firm and secure. It enters the inner sanctuary behind the curtain, where our forerunner, Jesus, has entered on our behalf.’

Hebrews 6:19,20, NIV

Christian hope, by contrast, is tied to something greater than our determination.
SUNDAY SERVICES
8am: Holy Eucharist (BCP) with hymns
10am: Choral Eucharist and Sunday School
5pm: Evensong

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St Nicolas Anglican Church, Carine/ Duncraig
9.30 am Sunday 28 June
Church of Resurrection, Swanbourne/Mt Claremont
5.00 pm Sunday 26 July
St George’s Cathedral, Perth, (Evensong)
5.00 pm Sunday 23 August
St Boniface Cathedral, Bunbury
9.45 am Sunday 25 October
Grace Church, Joondalup
9.00 am Sunday 22 November
OTHER
9 Lessons & Carols
6.00 pm Sunday 29 November 2015
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SUNDAY 28 JUNE
38 St George’s Terrace, Perth, (Evensong)
James T: 9368 1253

SUNDAY 21 JUNE
5pm: Evensong for NAIDOC Week
St John’s, York Street

SUNDAY 7 JUNE
5pm: Candlelit Evensong of the Nativity of
For details of all other daily Eucharists and Evening Prayer, see our website: www.perthcathedral.org | 9325 5766

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ST JOHN’S
SUNDAY EUCHARIST
8.00am & 10.30am
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Tuesday 8.00am
Wednesday 12.30pm
Thursday 8.00am
Friday 12.30pm
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SUNDAY 14 JUNE
2pm: Families Connect. 5pm: Evensong marking the 800th Anniversary of the Magna Carta, with the Order of Australia Association (WA).
SUNDAY 21 JUNE
5pm: Candlelit Evensong of the Nativity of St John the Baptists, with Winter Fair on the Parvis.
SATURDAY 27 JUNE
10.30am: Royal Western Australia Regiment Association Service.
SUNDAY 28 JUNE
5pm: Hymnfest: a festival of favourite Christian hymns, in association with the Bible Society.
SUNDAY 5 JULY
5pm: Evensong for NAIDOC Week commemorating the Indigenous Soldiers of WWII.

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DAILY MASS
Monday 12.30pm
Tuesday 8.00am
Wednesday 12.30pm
Thursday 8.00am
Friday 12.30pm
Office 9335 2213

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SUNDAY EUCHARIST
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WEDNESDAY MASS 10.00am
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OTHER
9 Lessons & Carols
6.00 pm Sunday 29 November 2015
St Paul’s Chapel, Mirrabooka
For information regarding the Chapel Choir please refer to the School website www.jsracs.wa.edu.au
Helping IN HARD PLACES

There was nothing safe about Jesus’ life. It was risky in every way. He was consistently found among people who were on the margins. His ministry of friendship expressed the value and dignity of all. This example continues to inspire those who walk in his path.

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