Daring to Live God’s Promises
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Cover image: Sarah Davies ‘The Miraculous Catch of Fish,’ (John 21:4-6), study for the Stations of the Resurrection, Swanbourne

THE COVER image on this month’s edition of The Messenger is a painting by Sarah Davies, part of the Stations of The Resurrection from the Church of The Resurrection, Swanbourne. The painting is titled ‘The Miraculous Catch of Fish’, taken from John 21:4-6:

‘Just after daybreak, Jesus stood on the beach; but the disciples did not know that it was Jesus. Jesus said to them, “Children, you have no fish, have you? ” They answered him, “No.” He said to them, “Cast the net to the right side of the boat, and you will find some.” So they cast it, and now they were not able to haul it in because there were so many fish.’

Throughout the gospels Jesus calls people to follow him, to fish for people, to serve others, to invite people to know God’s love through him. In many of the appearances of Jesus after his resurrection he sends his friends to announce God’s Good News of love to the entire world.

This month’s Messenger offers readers stories about a variety of ways in which people have heard Jesus’ call to follow him; various ways in which people are being sent by Christ to tell the good news of his reconciling love; various ways in which today’s disciples are hearing Christ’s call to cast their nets differently and in new directions as they seek to be faithful to God.

Articles and stories concerning call and vocation include, Alison Gilchrist’s article on Sport Chaplaincy, Lyn Harwood on being a deacon, responding to God’s call to do justice, serving people who are on the margins, a conversation on discerning and testing a call to ordained ministry, Peter Laurence on schools and volunteering, Jeremy Hultin on Calling, and Jules Whiteway on why work matters. I hope it offers food for thought for all our readers.

A Prayer Book For Australia includes this prayer of Call to disciplership:
Christ, whose insistent call disturbs our settled lives: give us discernment to hear your word, grace to relinquish our tasks, and courage to follow empty-handed wherever you may lead, so that the voice of your gospel may reach the ends of the earth. Amen.

APBA p210

+ Kay
Acting Editor

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)
MAY 1 marked a special holiday in Sri Lanka. It had nothing to do with ancient rituals linked to pagan mythology surrounding May poles, dances and flowers.

In cities across the nation workers from across the spectrum – farmers, teachers, carpenters, masons, builders, miners, fisher folk, professionals, white and blue collar workers, gathered in their thousands to celebrate the dignity of work and to acknowledge the importance of the advocacy role played by trade unions in work place safety and fair wages.

Political parties organise massive rallies. Workers and their families are encouraged to attend. Amidst the air of festivity strong messages calling on global corporations, employers and workers to strive for justice can be heard.

Since 1959 the Christian Workers’ Fellowship has organised a special liturgical event at St Michael and All Angels Church in Sri Lanka that is ecumenical in the broadest sense of the word. Leaders of the major faiths, Buddhist, Christians, Hindus and Muslims, participate. Adherents of secular ideologies, Marxists and Maoists, are involved in the liturgy.

The offertory procession was a colourful event headed up by drummers and dancers. Representatives of trade, industry, agriculture would place symbols of their work on the altar to be blessed. Divisions were set aside in this act of Holy Communion.

The Blessing and dismissal marked the start of another set of processions as people marched off to various rallies.

The Prayer of Commitment issued a challenge:

**Lead**
We seek a revolution of mind and spirit
a revolution in the structures of society
a revolution in human relationships

**Response**
We seek a revolution of relationships
between leaders and people
administrators and workers
teachers and pupils
parents and children
priests and laity

**Lead**
We seek liberation for all those who are oppressed

**Response**
We seek to commit ourselves
to the struggle for liberation

**Lead**
We seek a new order of love, justice and peace
that all may share

**Response**
We seek sharing of power and resources

“Workers of the World Unite” is a powerful theme and challenge for Church and society.

The month of May brings with it the Feast of Ascension – Christ the crucified and Risen One present and transcending every aspect of life and living, reigning with mercy and justice over the whole creation. Making all work sacred, praying for the overworked and the unemployed, those seeking a job and the retired.

Divine grace that hovers over all telling us that:

*The day we stop burning with love people will die of the cold.*

CCA Youth, Your Will Be Done, CCA Youth, Singapore, 1984, p43

John Hughes in Victoria Park
Your car buying destination

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

The Most Revd Roger Herft AM
Archbishop of Perth

CCA Youth, Your Will Be Done, CCA Youth, Singapore, 1984, p151
THE first time I heard someone say “sport is the first religion of Australia,” I remember smiling. As an English woman, I held a media-fed image of the average Aussie either playing or watching sport, so the witticism fitted the stereotype. I later heard that the last national census indicated that Australians were 80 times more likely to have been in a sporting club in the last week than a church. That’s when I knew my experience as a sports chaplain to a professional rugby league side was another item in the toolbag God had provided ahead of my arrival in Western Australia, and a unique service held at St George’s Cathedral this weekend confirmed that understanding.

It began with a conversation at the monthly breakfast gathering of SCA (Sports Chaplaincy Australia). Weeks of networking and planning followed, with the newly formed Christians Together in Sport. It brought together sporting stars, local clubs and school teams, musicians, worshippers, and the leaders of many of the churches and major denominations in WA, to thank God for sport and its gift to people’s lives.

The preacher was West Coast Eagles chaplain and Sonshine radio presenter Paul Morrison, who reminded us of the ability sport has, not only to keep us in shape, to give great joy, to teach us skills and encourage good character, but also to bridge impasse like nothing else can. He recalled that even wars have been unable to place a bar on gatherings such as the Olympics, showing that God’s grace in the gift of sport can transform at so many levels.

Nic Naitanui spoke of the undergirding of faith in all areas of his life and how prayer before games anchors him. He quoted Romans 8:31: “If God is for us, who can be against us?” We saw footage of South African jet dragster driver Pieter De Wit crashing at over 400km/h Perth’s Kwinana Motorplex in 2013. He shared, at times through tears, how he realised that God had been present in the crash that all the experts say should have ended his life. Both men spoke of the valued input of their sport’s chaplains in their faith journey.

A joint choir from Hale and St Mary’s schools raised anthems, as well as gentle refrains to lead into prayer. The worship band from Mount Pleasant Baptist Church added contemporary classics, including leading us in the ancient Irish Catholic hymn ‘You raise me up’ now made popular by Westlife.

A meditation by a Paralympian preceded prayers led by local school sports captains. Team shirts, mascots and other club emblems were placed on the central altar to be blessed by Archbishop Roger. Led by SCA WA coordinator Ron Hunt, sports chaplains stood to reaffirm their commitment to their calling and the final blessing was delivered corporately, in good team fashion, by Perth’s faith community’s leaders.

Archbishop Roger had this to say: “It was a remarkable gathering of gifted sports men and women, family, friends and fans, as well as curious onlookers, giving thanks to God for chaplains in Sport, and praising God for the greatest gift of all, Jesus Christ, the source of all energy and purpose.”

The event was covered by Channel 7 news, and plans are afoot for this to be an annual celebration which will be held in churches across the city. Next year’s event is earmarked for St Mary’s Cathedral.

Involvement in sport as a chaplain, in clubs of any level, is a wonderful way to show God’s love and reach out in Jesus’ name. To facilitate this, the Diocese of Perth is in the final stages of initiating a “Centre Bounce Team,” designed to enable engagement with Sports Chaplaincy Australia at local level.

For more information contact me at agilchrist@perth.anglican.org.
AT ST HILDA’S, North Perth, more than eighty people celebrated a Noongar Acknowledgment Service on Sunday 30th March. The service was to unveil a plaque on the church building to acknowledge the Noongar people as the traditional owners of the land. Despite the first rain of the season, this was held in the church grounds at the front door of the church. All enjoyed the light sprinkling after such a hot summer.

Mr Tom Little welcomed us with wonderful didgeridoo music. Uncle Ben Taylor performed a smoking ceremony, playing the clap sticks as all the congregation walked through the smoke at the commencement of the service. He then welcomed all assembled to country. The whole assembly responded, acknowledging Noongar traditional custodianship of the land and Noongar elders.

A simple service was led by Revd Canon Michael Evers. Carolyn Tan read from Isaiah 58 and prayers were led by members of the congregation for healing for all the damage done to the First People, for new habits of honour and care and for proper recognition of Indigenous people in the constitution. We were joined by elders of the Wadjela community, politicians and many involved in reconciliation and the Deaths in Custody Watch. There were tears as the service progressed and the plaque was unveiled by Uncle Ben Taylor and the Church Warden, Malcolm Emery. At the end of the ceremony there were short speeches of thanks and recognition by Alannah MacTiernan, Mingli Wanjurri, and Tom Little. Many took the opportunity to take photographs. All were moved by the sense of healing and community that this simple action engendered. At the Communion service that followed, Tom Little spoke about Aboriginal customs and told us about his meetings with Jesus.

PETER Llewellyn asks:
Michael, how did your awareness of a vocation to ordained ministry begin?

MICHAEL JESSUP explains:
It was around ten years ago. My wife Joan and I were going through some life changes, and I thought that this might be something God was calling me towards.

Coming into the Formation Program in 2013, it must have taken a while before you acted on this sense of call.

Yes, I thought and prayed about it for a long time. Joan and I discussed it, and then with some freedom to make changes in my work as a pastoral care co-ordinator, it seemed the right time to approach the Diocese.

Did you talk about the call with your Parish Priest and other people before acting?

I did, and they were all very supportive and helpful. I spoke to contacts within the wider church and others within my parish community, the Wardens and other parishioners, mostly quite informal. As a Warden I was involved in conversations round future directions at St Paul’s [Beaconsfield] which led into personal questions about what might be evolving for me.

While the final step into the ordination process has occurred in a relatively short time, overall it has taken me a couple of decades to get to this point. For me, marriage, family and community are really vital, so my decision to delay going into the ministry until after I had truly discovered and explored my vocation, has been beneficial to me and my future ministry possibilities.

Might it have been different had you moved earlier?

I think so. There may have been conflict had I tried to change direction so much back then, perhaps most importantly I did not really understand my vocation. But when I was ready, it seems that so was everyone else.

So you approached the Diocese, with a strong sense of call. How did that go?

People were again helpful and supportive. I had been employed in pastoral care in aged care and community sectors, and now I felt I could offer something to the Church and the wider community. My sense is that my vocational calling is community based, but I am still discovering ways of describing that vocation, in a shared understanding between the Church and me.

You had to moderate your own sense of what you were offering.

Sure. There’s a humbling, as you realise that the Church sees things a bit differently from yourself.

What if the Church had said “No”?

I had a very strong belief that if the church had said No, I would have carried on more or less as before in a pastoral care role in the parish, although perhaps without the deep sense of fulfilment that I have now. But things have changed. I have changed, and now there’s a strong sense of vocation about my life as a deacon if and when I am ordained.

You have been discerned as having a vocation to be a deacon in the Church. However, you’ve been challenged to think whether your call might perhaps to be a priest.

I’ve struggled with the language about what it is that I’m called to. There’s a lack of clarity in the Church itself about the Diaconate. This has muddied the waters a bit as I’ve gone through the process. But I’m on a journey, and more is being revealed as I go on. I have changed and continue exploring the question, yet I remain entirely convinced that my role is more in the community.

In the scattered people of God, more than in the gathered people?

Yes, and I think there’s an incredible breadth of resource in our Anglican community, of older people who could offer a great deal in honorary ministry. My desire is to be out there at the coalface on behalf of the Church – sooner rather than later!

When you get there, will you ride around on your motorbike?

Probably – I’d like to be and to be seen to be a person who belongs in the community, representing Christ. The bike suits that. You’ll certainly hear me coming.

What would you say to somebody else in the older age bracket who was considering vocation to ordained ministry?

I would love to encourage them, to sit down with them and share what has been for me a fantastic experience. I am not naturally academically inclined, but I’ve found that my Formation studies have given me a knowledge base and the language to express the Gospel message in a much more helpful way than I would have in the past.

I look forward to the day when I can actually get out into the community and put my vocational gifts into practice.
ALTHOUGH baptism is a sign of God’s calling of every believer into ministry, from among the baptised, deacons are called to a lifetime of servant leadership. Deacons lead the Church in making the essential connection between our devotion to God as expressed in our daily worship and the work God is doing in the world.

As a deacon my ministry has a three-fold aspect. I am the part-time Aged Care Ministry Coordinator for the Victoria Park Deanery, where I ensure that the residents and staff in our aged care facilities receive pastoral and liturgical care. I am the Honorary Deacon at All Saints’ Parish in Belmont, where I fulfill the deacon’s role in liturgy and assist with the mission of the parish to reach out in loving service. And three years ago I was called into ministry as a chaplain to Bandyup Women’s Prison and Boronia Pre-Release Centre for Women.

As the Anglican Chaplain I minister in a multi-faith team environment to offer religious, moral and spiritual support to the women in custody. This work also extends to supporting those who have now left prison and to the families of prisoners as well. Chaplains also conduct weekly worship services and celebrate the feast days in the church’s calendar. Recently we celebrated the first Ash Wednesday service to be held in Bandyup Prison. When Bishop Kay visits in June, two of our women will be offering themselves for baptism and confirmation.

Another important aspect of my ministry is to facilitate memorial services for women who have had to face the death of a family member while they are in custody.

Women who are incarcerated can meet with a chaplain for pastoral visits, religious instruction and private counselling. Prison ministry is essentially a ministry of presence, hospitality and compassion. It is a great privilege to be invited to walk alongside women who are coming to terms with their poor choices and the impact their offences and subsequent custodial sentences have on their lives.

As I minister with women in prison, I often hear their stories of poverty, domestic violence, abuse, mental illness and substance abuse – all the worst issues women have to deal with. With God’s help, often a woman comes to see a different future for herself and her family. Resurrection to a new life is an option that is offered through the love and compassion of God in Jesus Christ.

Chaplains, as well as caring for those in custody, exercise a pastoral ministry to the whole establishment, staff as well as prisoners. I ensure that I am always available for pastoral conversations with the officers and staff, and I provide support and resources for the staff wellness days.

I have learned much from my experience as chaplain in a women’s prison. I am grateful for those whom I have been able to help and for those who have taught me that “there but for the grace of God go I.”

Deacon in deanery, parish and prison
The Revd Lyn Harwood
I BECAME aware of the call of God when I was 12 years old. As young as I was, I somehow knew that it was a call to a life of service in an ordained capacity within the church. Being part of the process of formation and training at Wollaston, as well as being in placement in a parish, helps me to discern that call in a very focused and intentional way.

Full-day training is conducted on Wednesdays at the Wollaston Educational Centre or Murdoch University. Specialists are invited to present and facilitate workshops and seminars. I am challenged to grapple with the theological, philosophical and methodological aspects of baptism, church and mission. Formation students are placed in teams to lead morning prayer and to prepare a Eucharist every Wednesday. A joint initiative with the Uniting Church formation students has broadened my understanding of their theology and liturgy. I cherish the sense of collegiality that is established among Anglican and Uniting formation students as a result of working closely together.

The process of formation and discernment also includes a parish placement requiring 12 hours of work in the Parish of Mosman Park with the Rector, the Reverend Angela Webb. I attend both morning services every Sunday and assist at the altar, and also do pastoral work during the week. I meet with the Rector weekly and present a written verbatim report on a particular issue arising from the work. The knowledge, insight and wisdom gleaned from an experienced practitioner are invaluable.

The training at Wollaston and the parish placement provide excellent resources for ministry and an environment of learning where I am encouraged to explore and experiment, and where grace is extended if I make a mistake. The structures are in place to assist the formation student to discern the call to ordained ministry. I consider this a very important period of my life where I set aside or postpone pet projects and personal pursuits to pray, explore and test that call to vocation with the help of the diocese.

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**Learning to explore and experiment**

Rose Guok

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**“Come Holy Spirit”**

A time to seek healing and wholeness as we open ourselves to the healing power of the Holy Spirit

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**Multicultural Healing Service**

Rev. Alison Gilchrist and healing team

Sudanese musicians and singers will begin the worship.

Supported by The Archbishop’s Multicultural Ministry Commission.

**Pentecost Sunday June 8th**

5:00pm

Holy Trinity, Malaga

Corner of Cassowary Drive and Weir Road.
THE national bard of the country of my birth (Scotland), Robert Burns, wrote (and I translate for ease of understanding!)

Oh would some power the gift to give us
to see ourselves as others see us:
it would from many a blunder free us
and foolish notion.

As with so much of Burns’ writing it embraces the wisdom and common-sense of a man who really understood the human race and all of its foibles. Although not an especially religious man his words echo what Paul says in his second letter to the church in Corinth.

Examine yourselves to see whether you are in the faith; test yourselves. Do you not realise that Christ Jesus is in you —unless, of course, you fail the test? And I trust that you will discover that we have not failed the test. (2 Corinthians 13:5, 6)

I suppose this might mean that we should not assume that all is necessarily well, or that we do not need to examine ourselves too closely, without recourse to hard evidence.

I am often asked by various people how Esperance Anglican Community School is faring. Although I know we have a fine school, I always find it a little difficult to respond to such questions and comments but also feel that they illustrate a need to know what the School is really doing and how it is fulfilling its mission:

‘At Esperance Anglican Community School we aim to educate the whole person – in mind, body and spirit – as a unique individual each with their own talents and capabilities.’

Happily I now feel more comfortable in responding following a successful examination of the School as part of the process of re-registration conducted by the Department of Education and Services (DES). I was heartened by the verbal feedback I received following the visit by the team from DES. Not only did they recognise that the school provided a nurturing and stimulating environment for education but they also gave us the highest standard of recommendation in classifying us as ‘low-risk’. There were no conditions or directions attached but, of course, quality improvement requirements about which we already knew and are in the process of addressing in-tune with Paul’s letter and the sentiments of Burns. So we will, for example, continue to examine the whole process of teaching and learning within the curriculum, to ensure that students learn in the most interesting, effective and relevant manner. We will seek to improve our knowledge of the capabilities of our students, the better to tailor their learning and allow them to flourish and develop their talents to the full. We therefore take pleasure that the fine qualities of the School have been recognised, but we avoid any sense of complacency about the work we need to continue.

So with hard evidence in front of us we can feel satisfied with the remarkable progress this school has made since its foundation in 2008. We can also take comfort in knowing what we need to do to make a good school a great one having found out what we are like in the eyes of others. What better illustration could there be of the opinion of these two authors, Burns and Paul?
NICODIMUS, the woman at the well, the person blind from birth, and finally Lazarus – four great representative human beings, four gospel stories from Lent 2014, and all four from the Fourth Gospel. Appointed for Year A of the three-year lectionary, the four stories are actually permitted every year in Lent, for these are stories of growth, stories of initiation, stories of birthing from above, of womb water and womb life, of life-giving water bubbling up in our hearts, of enlightenment replacing darkness and blindness and deadness, stories leading step by step to Easter baptism, stories describing the new life. In other words, the Lent stories, like all biblical stories, are not stories about the past but about the present, not stories about other people but stories about us, about our coming to faith, about being able within the generous bounds of the faith community, to say with confidence and trust, ‘I believe.’

The young Australian theologian Ben Myers published recently a lovely Lent reflection on the Apostle’s Creed, the baptismal creed we confess each year in solidarity with those about to enter the tomb and rise with Christ in the Easter Vigil ceremonies.

WAS CRUCIFIED, DIED, AND WAS BURIED
Who did not flee the darkness. Who sought no protection, no place of refuge. Who was led defenceless to a naked death. Who was hurt. Whose body became a horror to himself. Whose last hour was a deepening descent into the dark, followed by a deeper darkness that brought no relief.

HE DESCENDED INTO HELL
He did not go gentle into that good night. He did not rest in peace. He did not partake of any pie in the sky. But descended. Since the world’s great darkness was not dark enough for him, down he went into the world of shadow. Down he went to where the human spirit is a horror to itself. Down he went to the place where death wraps its roots around the hidden heart of things. Down he went, the silenced Word, the dead and buried Life, the world’s true Light shrouded in darkness. Down he went, a dead one seeking out the horrors of the dead. Down he went until he found them. Adam. Eve. And took their hands.

THE THIRD DAY HE ROSE AGAIN FROM THE DEAD
His life and death were not an inspiring illustration. He was not a symbol of a higher truth (that spring follows winter, that every cloud has a silver lining, that things will generally work out in the end if only you believe in yourself). Was not resuscitated. Was not hallucinated back to life by his grief-stricken companions. Deep in the world of flesh, the tectonic plates were shifting and Big Things happened. He had clutched death by the roots and dragged it up. When the grieving woman saw him at the tomb, she thought he was a gardener. She thought he had been weeding. So well she knew him.

One reason dead and buried Lazarus meets us in Lent is because what happens to Lazarus is not what happens to Jesus. Lazarus is brought to life only to die a second time. He is resuscitated, not resurrected. Resurrection is so much more than the resuscitation of a corpse, and is never about the past; resurrection is always present tense and future hope.

An elderly Melbourne priest loves dining out on the story of his first Easter Day at St Paul’s Cathedral following his ordination. In the corridor he ran into Dr Floyd, the cathedral organist for over forty years. ‘Good morning, Dr Floyd’, said this youngsters, and excitedly gave the ancient Easter greeting ‘Christ is risen!’ To which old Dr Floyd replied wearily, ‘I know, I know.’

Christ has died is the voice of history.
Christ is risen is the voice of faith.
Christ will come again is the voice of God’s beckoning future.

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REMEMBER the image that Paul uses in 1 Corinthians 12 about how every part of the body has a purpose and a value? Modern biology can help us play with Paul’s body metaphor beyond his mention of eyes, ears, hands and feet, as we all consider our vocation.

You might be called to be a kidney in the Body of Christ. You would be someone who helps filter out the toxins from the bloodstream of the Body. You’d be good at forgiveness. You’d help others to live surrounded by holiness, rather than slowly being poisoned by the breakdown products of old sins.

Can you see in the babies and small children of the Church the tastebuds and the fingertips of the Body of Christ? They have no inhibitions about giving something new a try. Their world is full of surprises to be explored. They don’t mind if something doesn’t taste as good as it looks; they learn from the experience. Adults in the Church need small children’s sense of adventure in the world of taste, touch and movement. Without the tastebuds and the fingertips, the Body will be badly disconnected from its world.

Who is called to be the pituitary and adrenal glands and the pancreas of the Body of Christ? Various kinds of hormones (not just reproductive ones, though those matter, too!) help to regulate the body’s processes and keep things balanced. If this is your calling, you might be a gifted organiser and administrator, managing anything from rosters to parish cash flow. You plan and communicate quietly and efficiently, so that the sick get visited, the enquirers get a conversation, the hungry get fed.

Does the Body of Christ have a lap, for small people to sit on for some love, and shoulders, for anyone to lean on or cry on? This is the calling of some, including perhaps older members of the Body who may not be racing around a lot these days, but who can sit, listen, pray and love. Even in an armchair or a wheelchair, you have a permanent lap, and two available shoulders. The Body would not be itself without you.

The Body of Christ needs people with clear vision. You could be the lens in the eye, able to focus on both distant goals and small details. And the Body needs lungs: people who breathe the Holy Spirit in deeply and constantly, in personal prayer and meditation, providing the energy for the ministry that everyone else is doing.

For a worshipping community to do local mission well, it needs to be aware of and to delight in the calling of every single member of every age, ability and educational level. Not just on rosters, not just on Sundays, and certainly not just the ordained, but every baptised person is a living part of the living Body, needing each other, working well together. That’s everyone’s vocation: to be as alive as we possibly can be, individually and together, to the glory of God.
I HAVE worked at Anglicare WA in the Goldfields for the past thirteen years and a lot of those years have been working with the Aboriginal Early Years’ Service - Little Peoples Meeting Place Service. In this service I work with Aboriginal families with children zero to five years old.

I work on building on the cultural strengths within these Aboriginal families and support them to meet the needs of their children in their early years.

It is important that I acknowledge the importance of family and kin connections to cultural history. I ask families to provide a cultural support map which provides a cultural/kin, connection snapshot of the family, extended family who can provide support in times of need. I provide a holistic, supportive parenting service which focuses on the spiritual, cultural, physical, emotional, mental, environmental and social aspects of family.

I enhance parenting skills and link participants to cultural appropriate local services.

It is important that I recognise and value the importance of extended families, particular Grandparents, Aunts, Uncles and Elders. I always promote parenting, knowledge, skills and positive behaviour during the first five years of a child’s life.

When working with families I get them to set their own goals and empower them to take ownership and responsibility for their behaviour. When working with families I always work with compassion: a deep understanding of their needs and aspirations to make a difference to people and families in need. I offer proactive responsiveness to their changing needs; inclusion that is non-judgemental and non-discriminating, empowerment as I walk alongside and provide leadership, working with courage, determination and conviction. All these are Anglicare values that match my personal values as well as professional values.

I work with Aboriginal families to go from ‘surviving to thriving’ and I am part of supporting their children to a happy and healthy future. That’s why my work matters.
This year a special commemorative service was held in the Cathedral for the observance of Commonwealth Day and Harmony Week on Sunday 9th of March 2014.

Archbishop Roger presided at Evensong, and flags of Commonwealth nations were paraded. The Governor of Western Australia read the Commonwealth Day Message from The Queen, who referred to the baton that is being passed through the 70 countries and territories whose teams will compete in this year’s Commonwealth Games in Glasgow. The baton symbolically unites us, diverse yet having a common purpose expressed through team work in wielding “a powerful influence of good for the future.”

Dean Shepherd in his welcome said this year’s celebration focused on our neighbouring Commonwealth nations of Malaysia, Singapore and Brunei. The culture of these countries was displayed through Iban Dayak, Kadazan and Malay traditional cultural dances being performed.

The Archbishop presented Harmony Champions Award certificates from the Western Australian Government to Dr Kay Keng Khoo, Mr Michael Kitafuna, Ms Judith Nathan, and Mr Andy Williams, and (in her absence) to Mrs Frida Lemi. These awards recognise contributions to cultural diversity through dedication to volunteering.

After the service, a reception was held serving Malaysian, Singaporean and Bruneian foods, with Australian wine.

At a time when warmth, gentleness and understanding mean so much...

Bel Canto Promotions presents...

Sunday Serenades

Songs We Love To Sing
9th March @ 2:30pm  The Old Mill Theatre - South Perth.

Jay Weston In Concert
25th May @ 2:30pm  The Old Mill Theatre - South Perth.

Songs Of Inspiration
29th June @ 2:30pm  St Mary’s Church - South Perth.

Ron Macqueen In Concert
3rd August @ 2:30pm  The Old Mill Theatre - South Perth.

The Silver Rose Ensemble
14th September @ 2:30pm  St Mary’s Church - South Perth.

Justin & Katherine Freind In Concert
19th October @ 2:30pm  The Old Mill Theatre - South Perth.

Sleigh Bells Ring
14th December @ 2:30pm  The Old Mill Theatre - South Perth.

All tickets are $15 and include afternoon tea with the artists. Tickets are available online at www.trybooking.com or by contacting Bel Canto Promotions on 0408-855-458 or belcanto@westnet.com.au

www.belcantopromotions.com
THE word ‘talent’ is a very Christian word. Its present meaning (skill, ability, aptitude) has been largely brought about by the Parable of the Talents in St Matthew’s Gospel (Matthew 25: 14-30). The word took on this sense from the middle of the 15th century, helped by the various English translations of the New Testament. Prior to that the word talente (Old English) and its cognates in other languages (Latin talentum, Greek talanton) was a weight measurement, especially of metal, the therefore also a unit of currency. This is the literal meaning in the parable: money should not sit idle, but should earn interest, be put to use. Figuratively, then, that is so also of our skills, abilities, and aptitudes. It is part of the calling of all Christians to use their talents in productive and fruitful ways, for the benefit of our Lord.

That Christians put their talents to use in unpaid ways more than others is borne out by 21st century data from the Australian Bureau of Statistics. More than half of all Australian Christians have engaged in unpaid voluntary work regularly, whereas fewer than a third of non-Christians have. In particular, Christians are twice as likely to give of their time freely in education, youth work, or community welfare work. Christians seem to be more called than others to volunteer.

Often the calling to give of one’s talents for the greater good is frustrated by the difficulty in deciding where, and for what cause, to volunteer. That is where agencies can be helpful. Volunteering WA (volunteeringwa.org.au) aims to “make a difference by connecting thousands of volunteers to many community organisations.” It seeks “to build strong communities through volunteering and provide a range of resources, services and support so that people in Western Australia are aware of, and understand, the nature and scope of volunteer activity.” Anglican agencies, parishes, and schools provide many outlets for those who wish to use their talents for the greater good.

National Volunteer Week runs from 12 to 18 May this year, and many Anglican churches and institutions are involved in hosting and organising events. At 5pm on Sunday 18 May (to conclude National Volunteer Week) Volunteering WA holds a special service with a ‘thank you’ reception at St George’s Cathedral celebrating the immense contribution volunteers make to our life in WA. Those who volunteer in our Anglican agencies, parishes, and schools are particularly welcome.

‘Strangely warmed:’ the calling of the Wesley brothers

ON SATURDAY 24 May 1738 John Wesley, a thirty-five year old Anglican priest, attended a meeting of Moravian Brethren in Aldersgate Street in London, and, on hearing Martin Luther’s preface to Romans, felt his ‘heart strangely warmed.’ It was a moment of epiphany, and it is the day on which John and Charles Wesley are celebrated by Anglicans.

Years earlier at Oxford, John Wesley (1703-1791), along with his younger brother Charles (1707-1788), had become a devout Christian, given to daily Eucharist, fasting, much prayer, and self-examination, in a group nick-named the ‘Holy Club’. The new British colony of Georgia had been founded in 1733 and John and Charles, now ordained, went at the founders’ request. Their mission was unsuccessful but put them in contact with Moravians, who impressed them with their simple piety. Back in the UK they re-connected with Moravians, and it was in one such gathering that John had his epiphany.

Charles wrote thousands of hymns. Many of them remaining in the corpus of hymnody common to Anglicans, Methodists, and others to this day. ‘Lo he comes with clouds descending’, ‘Hark the herald angels sing,’ ‘O for a thousand tongues,’ ‘O thou who camest from above;’ ‘And can it be,’ ‘Love divine all loves excelling’ and hundreds of others are standard hymns in many Christian denominations. These and many more will be sung in full four-part harmony by massed community choirs in St George’s Cathedral this month (see below).

At first staunchly Anglican, the brothers rejected Predestination and other doctrines of the Calvinists, and eventually broke with the Moravians too, thus giving rise to ‘the people called Methodists’ within the Anglican fold. Originally opposed to preaching outside the context of Anglican liturgy, John acquiesced to this on the grounds that such preaching reached those who never attended church.

On Sunday 25 May keen hymn-singers (Uniting Church, Anglican, and others) gather in St George’s Cathedral for a feast of Charles Wesley hymns. Hymn-singing begins at 4.20pm as a prelude to worship beginning at 5pm: which includes more Wesley hymns and the music of his grandson Samuel Sebastian Wesley. Those keen on singing in harmony can down-load the hymn-booklet from the Cathedral website (perthcathedral.org) in advance, or phone for it to be posted to them, and those keen to practice beforehand can attend either or both of the Royal School of Church Music rehearsals in the daytime on Saturday 10 May or the evening of Monday 19 May (see the Cathedral website for venues).
Call of the stage

NOEL Coward advised, ‘Don’t put your daughter on the stage, Mrs. Worthington,’ but it is not a matter of putting, as Coward knew. Most of those who tread the boards were not put there by parents or anyone else; they were called to perform so that they might entertain, educate, or inspire their audiences. This calling is tested through years of specialised training, rejections, physical injuries, low pay, and under-appreciation. Many are called, but few are chosen.

Despite these challenges, and despite our relatively small population, the stage arts of theatre, ballet, and opera have flourished here in WA.

One of our most loved actor-directors was Edgar Metcalfe AM (1933-2012). Metcalfe became Artistic Director of the National Theatre Company of WA in 1963. He was then Artistic Director at the Hole-in-the-Wall Theatre in Leederville and frequently worked with the Effie Crump Theatre in Northbridge. He was named WA Citizen of the Year in 1976 and honoured AM in 1978. Primarily a stage actor, he was also known for film and television work.

Kira Bousloff of the Ballets Russes founded West Australian Ballet in 1952. She produced many works from the repertoire of the original Ballets Russes, founded by Sergei Diaghilev, but also commissioned new works on Australian themes, such as ‘Fire at Ross’s Farm’ (based on the Henry Lawson poem). She said of Perth, ‘I put my feet on the ground, looked around and I said loudly and strongly, “This is where I’m going to live, and this is where I’m going to die” ... this is my place.’ She lived here, led the Ballet from strength to strength, and died here in 2001.

James Penberthy AM (1917-1999) founded the West Australian Opera Company in 1967. Penberthy was Victorian by birth but his operatic career was here in WA. As a composer he crafted operas based on Aboriginal mythology, and as founder of our West Australian Opera Company he brought both traditional repertoire and new works to the WA stage.

At 5pm on Sunday 1 June, Western Australia Day, Metcalfe, Bousloff, Penberthy, and others will be permanently memorialised on a new public plaque in St George’s Cathedral, sharing, at last, recognition with the statesmen, soldiers, servants of the community and others already memorialised there. Attended by WA’s theatre, ballet and opera communities, this is public commemoration and all are welcome.

As Anglicans we are very aware that it was in Perth that the first female priests in Australia were ordained and that the first female bishop was consecrated. But we often forget that Western Australia has been a place where women’s leading roles in society have been valued and welcomed long before such advances were made in the colonies (later states) to our East.

Lucretia Jans was the first woman to write a diary recounting events in Australia (1629). Edith Cowan (pictured) was the first woman elected to serve in an Australian parliament (1921). Dorothy Tangney was the first woman elected to the Australian Senate (1943). Florence Cardell-Oliver was the first woman in Australia to be appointed to Cabinet (1947). Margaret Court was the first Australian woman to win the Wimbledon tennis singles crown (1963). Carmen Lawrence was the first female Premier (1990). The list could go on.

But even before Federation the Colony of Western Australia was ahead of the other colonies in the advancement of women. The Weld Club (men only) had been established in 1871. The Karrakatta Club (men only) followed in 1873. The Weld Club was a counterpart to the Karrakatta Club, and both clubs were founded to provide a forum for the advancement of women and to promote social and educational activities. The Weld Club was open to men only, while the Karrakatta Club was open to women only. Both clubs were influential in the advancement of women’s rights and education in Western Australia.

At 5pm on Sunday 11 May members of the Karrakatta Club gather at St George’s Cathedral for a service commemorating Governor Weld (born 9 May 1823), after whom their sister-club (The Weld Club) is named, at which a member of the Karrakatta Club will be installed as a Canon of the Cathedral. Women interested in knowing more about the Club and its activities and ideals are welcome to join members at the service and at the ensuing reception.
ONE of the joys of serving as CEO of the Anglican Schools Commission is the many invitations I receive to speak to community groups. The other week, when speaking at a local Rotary Club, a man asked if I thought volunteer service organisations like Rotary would inevitably die, as young people did not seem interested in joining such groups these days.

In essence, I was being asked “Is volunteerism dying? My answer was “No, but…”

If you look around traditional community groups, service clubs and even churches, there is no question that, on the whole, young people are not attracted to them in any number, as many of us were when we were in our twenties and thirties. Whether it is a Rotary or Lions Club meeting or a typical Anglican Church on a Sunday, the average occupant is likely to be classed as ‘retiree’. Sure, there is a smattering of young people, but rarely more than a smattering.

It could be reasonable to conclude that volunteerism is indeed dying. Certainly it is aging. Most long-established organisations which focus around ‘community’ and ‘service’, whether faith-based or not, are of little interest to a majority of young people today. But that is not to say that young people are not interested in community, service or faith. More than ever, they have a heightened awareness of all three matters as being important in their lives. It is simply that they have no great interest in joining the traditional institution or group which fosters such values, as we did decades ago.

Rather than turn up to the Tuesday morning Rotary meeting, they will turn up to Scarborough to free a beached whale. Rather than turn up to the Sunday morning church service, they will turn up to the Fun Run. Rather than join Scouts or Guides, they are more likely to join friends and ‘shave for a cure’.

Whether young and not-so-young, patterns of behaviour in relation to ‘groups’ has changed. Commitment today is to the cause and not the group, with a measured dose of self-interest thrown in! Their commitment to service and community is alive and well, but just not as my generation has grown to know it.

Our schools have responded to this phenomenon by embedding into the curriculum opportunities for students to purposefully ‘volunteer’. If you are not a teacher or parent of a student in a faith-based school, you may not have heard the term Service Learning. It really did not exist twenty years ago and was little used even a decade ago. Today, it is one of the ‘buzz terms’ in Anglican schools.

An Anglican school website tells us that their Service Learning program aims to:

- Connect student learning to life in the belief that reciprocal service experiences provide powerful opportunities for personal, cognitive and spiritual growth;
- Foster an enriched sense of social responsibility that will extend to all areas of the school community; and
- Develop in students a sense of the connectedness of all living things and provide opportunities to experience that connectedness through service.

Today, it takes the form of serving as an Anglicare Ambassador to help support the wonderful work of Anglicare WA; assisting at a camp for children with a disability; helping construct a new building in a third world school; sitting alongside peers at a remote aboriginal school teaching them to read and write; or committing to one of many pilgrimage opportunities which our schools run today, such as Reachout Manila, operated across all ASC schools.

It is yet another responsibility which our schools have taken on, as generational change has meant that the traditional group, club or parish church is not the place to which most young people turn today. This is yet another reason why our faith-based schools play such a central role in the ministry of the church.

How our Church – through parish, agency or school – responds to the changing nature of society and people, as reflected through our young, will determine our very nature in the years to come. But one thing is sure: volunteerism is not dying. We just need to be where our younger generation want to serve.
ISAIAH 55 starts with a street seller’s call: “Ho, everyone who thirsts, come to the waters; and you that have no money, come, buy and eat! Come, buy wine and milk without money and without price.” (Isa. 55.1) This is God’s call to the nation; and God’s call to each of us. God the street seller calls out God’s invitation, and the listeners hear their vocation proclaimed.

The prophet Isaiah sings of the great hope of the vocation of the nation Israel. It is a song that resonates with joy and engages the whole of creation; mountains and hills burst into song and trees clap their hands. It is an extraordinary vision that proclaims the richness of the covenant between God and the nation, a relationship that brings fullness of life to all people.

The early verses of that chapter posed a question for me that went to the heart of my years of searching for a vocation that “made sense of who I am.” The prophet asks, “Why do you spend your money for that which is not bread, and your labour for that which does not satisfy?” (Isa. 55.2) My answer was riddled with uncertainty.

As a person who had mastered a profession and was a skilled practitioner it was a salutary lesson to learn. Discovering that being good at what I did was not enough to make me feel that my life made sense was disconcerting, to say the least. There was an inner voice of criticism, whispering that I should be grateful for all that I had and that I should just get on with things. And I was grateful for all that I had; but all that I had did not “make sense of who I was.”

Vocation is a journey of making sense of “who you are.” I should be careful to say that vocation, being called to fullness of life, is God’s invitation and gift to every person and is in no way simply something that is given to people God wishes to live an ordered life as deacon, priest or bishop. The majority of human beings have a vocation that is lived out in family and daily work, always in relationship with God but never fulfilled entirely within the Church.

God’s invitation has two trajectories. The first is away from a life that does not fully satisfy, and the second is towards God. “Incline your ear, and come to me; listen, so that you may live.” (Isa. 55.3) “Seek the Lord while he may be found, call upon him while he is near.”

These two complementary movements of the heart, away from self and towards God, are the essence of vocation. Not one of us will be able to find fulfilment in a self-centered life, even if that self-centering is disguised by career, family or other activity. The life that is fulfilling is one that is founded on deep relationship with our living God.

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May 2014 Purple Patch

04 Archbishop Bishop Tom
Born 04

Beaconsfield
Spearwood

11 Archbishop Bishop Tom
Bishop Kay

Heathridge
East Avon (Tammin and Cunderdin)
Roleystone

18 Archbishop Bishop Tom
Bishop Kay

Standing Committee of General Synod, Sydney
Quairading
Standing Committee of General Synod, Sydney

25 Archbishop Bishop Tom
Bishop Kay

On leave
Guildford Grammar School
Kingsley North-Woodvale
Carine-Duncraig

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May 2014
AS HOLY WEEK approached, Anglican Archbishops from around Australia issued a statement about their “profound disquiet” over the more than 1000 children in immigration detention in Australia and Nauru. They also called for more humane treatment for all asylum seekers and refugees.

On the afternoon of Palm Sunday, many grassroots Christians from many different churches joined a prayerful gathering outside St George’s Cathedral with the same aim in mind. With banners, palm branches, prayers and songs, people for Australia’s policies to be changed, recognising asylum seekers and refugees as people made in God’s image and worthy of dignity and compassion.
ANDREW is a resident of St Bart’s who has a wonderful vocation of being a listening ear. As far as I know, Andrew has never had any training in listening skills. He has never mentioned doing Lab 1 or any of the other courses offered by the church. What I do know is that he feels respected when he is listened to. I once asked Andrew what attribute he liked most in other people. He answered that he likes it when they listen to him without interrupting. So nowadays when we meet up, I listen to him without interrupting!

Over the years I have seen him just sitting with residents who need someone to listen to them. He sits and listens, doesn’t interrupt, doesn’t give advice and definitely does not force his opinion on the other person.

I first noticed his listening talent when he was visiting another resident in hospital. He would go to the hospital in the morning, sit with the man for a while, do small errands for the man then go back to Brown Street. When I visited the man in hospital, he couldn’t stop talking about how good a visitor his friend was; how he was always there to help but didn’t impose himself or his Christian beliefs on him.

Later I asked Andrew what he did when he visited. “Nothing really,” he said. “I sit and am attentive.” Andrew’s simple attentiveness became a very powerful ministry to the person he visited.

Being attentive is Andrew’s vocation and gift. Andrew’s gift is born out of life experiences and knowing how he himself likes to be treated. The funny thing is that Andrew doesn’t see himself as having a “vocation.”

Many people are like Andrew, who quietly go about their everyday lives, living out their vocation, not even noticing the way they are changing the lives of others. When you ask them about vocation, they see it as something the clergy are called to, but not something for them. Yet Andrew is the image of Christ for so many around him. He may be the only image of Christ many others will see.

As Christians we all have a vocation, a role to play in God’s kingdom. You may be like Andrew and have the gift of listening, or you may have other gifts, but whatever your gift you are called to use it as Andrew does for the benefit of others. It is your vocation, the thing God has called you to be and to do.

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**Supporting people to ... say it as it is**

An initiative of the Anglican Church in Perth to support people to make contact with the Royal Commission into Institutional Responses to Child Sexual Abuse

The Anglican Church has established a Pastoral Support Group to assist you to contact the Royal Commission.

Brochures are available from parishes and at www.archbishopofperth.org/index/brochure.html

Confidential enquiries can be made to the members of the Pastoral Support Group:

**Mrs Sarah Brown**
Mobile: 0417 986 361
Email: sarbr97@bigpond.net.au

**The Revd Robin Tapper**
Mobile: 0455 299 984
Email: ratapper@gmail.com

**The Revd Dr Stephen Truscott SM**
Tel: (08) 9485 8980
Email: stephen.truscott@fullnessoflife.org
The way we commonly use the terms “calling” and “vocation” is different from the way those terms are used in the Bible. In ecclesiastical settings, we often use “vocation” as a technical term for a summons to ordained ministry. And as a result of the way the Reformation universalised the idea of vocation, this language has broader currency. Career counsellors and life coaches help people discern their vocations, that is, figure out what they were put on earth to do.

In the New Testament, this idea of an individual having particular innate capacities that make them suited for one thing or another is more often described with the language of “gifting.” The language of calling, on the other hand, refers above all to God’s calling people into relationship with himself. In fact, from very early on the term “called ones” became something of a technical term, a sort of short-hand or jargon that Christians used to refer to themselves. They weren’t “called” to be priests—or dentists or painters or anything else we might refer to as a “vocation.” They were just “the called ones” (Jude 1).

This jargon would have sounded odd to the uninitiated. In everyday Greek, the words “called” and “calling” (kletos, klesis) simply meant “an invited person” or “an invitation.” If people from the streets of Corinth happened to overhear one of Paul’s letter read aloud, they would have scratched their heads at its opening salutation, which would have sounded to them roughly away as he could. What is striking is that regardless of the summons was real. Jonah went one better by not obeying it— he just turned around and went as far indeed, even in case of the famous saying from Matthew 22:14, “Many are called, but few are chosen,” Jesus is using standard non-theological language to summarise his parable: “In this story I’ve just described, many were ‘invited’ to the wedding banquet, but only those who dressed appropriately were ‘chosen’ to stay on and enjoy the festivities.”

To say that “calling” was ordinary, everyday terminology for “invitation” is not to deny that Christians used it in a theologically significant ways. Quite the contrary. As with most of Christianity’s most important theological vocabulary, everyday terms were given special resonance. Still, it’s entirely appropriate for us to ask the same question the imaginary Corinthians would have asked: “If you’re the ‘invited,’ what are you invited to?”

Here we see the chief difference between the New Testament use of these words and our own: the first Christians didn’t typically use the language of “calling” for particular types of service. What people are called to was not this or that line of work or church office, but simply to holiness. Paul calls the members of his assemblies those who are “called to be saints” (Rom 1:7; 1 Cor 1:2). And since they are all called (invited, summoned) to holiness, Paul also exhorts them to “prove worthy of your calling” – that is, to be holy (Eph 4:1; 2 Thess 1:11; 2 Tim 1:9). The roots of the later Christian idea of a “calling” or “vocation” to a particular ministry can be traced back to the call of the prophets in the Old Testament. God summoned key figures for particular roles: Moses, Jeremiah, Gideon, Samuel, and so on. Some responded obediently “Here I am, Lord.” Others remonstrated, “With all due respect, I think you’ve chosen the wrong person for the job.” Still others tested God to be sure he had been “called” and set apart even from his mother’s womb (Gal 1:15-16). The calling took some time to become evident, but it was there all along. What emerges from these biblical accounts of “calling” is the fact that God’s words have a peculiar potency. The first instance of the verb “to call” in the Bible occurs in Genesis 1:5, where God, who has just spoken creation into existence (“Let there be light”), creates day and night simply by calling the light and the darkness by those names.

Dr Jeremy Hultin

Do you dream about a safer community?

* Have you/your loved ones been affected by any crime?
* Do you want to move ahead in a positive healing way?
* Do you have a passion to heal others by sharing ur love?
* Do you want to spare others from going through the pain and suffering which you experienced?

**THE POWER IS IN YOUR HANDS TO BREAK THE CRIME CYCLE...**

Come and join us for “Cupcakes of Forgiveness”

**Saturday May 17 9am to 12pm at Bentley Community Centre**

Dr Jeremy Hultin is Lecturer in New Testament at Murdoch University.
WHILE driving to Bakers Hill and Northam in March to lead services with those two Anglican congregations, I took the opportunity to reflect, to pray, and to give thanks to God that on that date, the Feast of St Chad, I had been made a deacon. I was a mature aged candidate for ordination, though many people throughout my life had suggested I should seek ordination.

When I was confirmed at age eleven years my Rector, an Englishman by the name of Mr Charles Brown, asked my parents if they had thought of me as a candidate for ordination. I suspect they had not, but the seed had been sown.

I also remember when Archbishop Felix Arnott, then Archbishop of Brisbane, was the guest of honour on a radio programme. What struck me most was the way he rejoiced in having accepted the call of God to the ordained ministry. To be a priest in the Church of God was for Felix Arnott the most wonderful experience, and his life had therefore been fulfilling and overflowing with joy.

Between 2000 and 2009 I studied and lived in the United Kingdom, and it was during this period that I was made deacon and subsequently ordained priest. I was struck by how many people were coming forward seeking to serve God, be they young or older, and of varying emphases within the Church - evangelical, broad church, open evangelical, anglo-catholic, charismatic, liberal-catholic etc. It did not only seem an obvious calling for most of them, but it was one in which they felt they would be able to make a real difference to people’s lives, to their communities, British society and ultimately throughout the world.

I would love to see such a movement of the Spirit in our diocese, with people being prepared to believe that God is calling them, confident to know that God will sustain and encourage their ministry so they can make a real difference to people. While being a deacon or priest in a parish, a school, a prison, a hospital, among the young, the elderly or wherever, will require determination, dedication, vision, enthusiasm, confidence, alongside a rich and firm faith, what joy it will be to know you are doing what God calls you to do and be!

As Chair of the Archbishop’s Examining Chaplains’ Committee I look forward to speaking to many more people investigating and seeking ordination. I want people to come forward to ask the Church to help them discern a call. Do not be afraid if what you think may be a call to ordained ministry is found to be otherwise, because God calls people to a rich variety of ministries. Ordination is not the only calling, and may the Holy Spirit offer you truth in discernment!

Since arriving in the diocese in 2009 to be a chaplain at Guildford Grammar School I have intentionally used some Chapel addresses to confront and to encourage my Senior School students with the possibility that God might be calling them to ministry in the Church, including perhaps ordained ministry. May it never be said by a Guildford Grammar School student that he was not aware that God could be calling him to work in God’s vineyard! May it be that the seeds of those addresses and of this cogitation fall on fertile ground.

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MARCH 23rd dawned clear and bright as I headed down to Greenough, some 20 minutes drive south of Geraldton. I was really looking forward to joining with past and present parishioners along with other guests for the centenary celebrations of St Catherine’s.

The foundation stone for St Catherine’s was laid on November 22nd, 1913. The building contractor was Mr W. Bennett of Geraldton, with Mr Herbert Parry the architect; the design chosen, Federation Gothic. Parishioners carted the stone and sand while the lime, bricks and timber were transported from the railway station free of charge.

An active Ladies Guild raised the majority of the funds needed. On March 22nd, 1914 the consecration of the newly constructed St Catherine’s was held, conducted by Bishop Riley with some 150 people in attendance. An iron vestry built in 1915 was replaced in 1950 by one in stone, in memory of Isabella Duncan, Reuben Morrell & Elizabeth Morrell. Behind the font (West wall) there’s a piece of Roman brick from a church in Canterbury. There was a timber belfry erected by Millars in 1922 but it was later pulled down.

This year, the church was comfortably full and people were excited to be there for the centenary. A number of families came dressed in period clothing, adding to the celebratory atmosphere. During the service we took time to reflect on people’s memories of life at St Catherine’s. I held up a photo of a 1950s confirmation and three people in the photo were present and shared their memories. The theme for the service was thanksgiving to God for his blessings and how we should consequently live as thankful people.

After the service we all wandered outside to re-commission a newly constructed bell tower, complete with the original bell. I had the pleasure of unveiling it and cutting the ribbon. This project involved many individuals and groups within the community. What a pleasure to be part of this project. We then moved down to the hall for a wonderful morning tea supplied by the Walkaway CWA. The hall’s entrance way was filled with memorabilia and photos, while inside a specially prepared DVD screened. Then we cut the cake baked for the occasion. It was a terrific morning, most enjoyable for everyone, and a great way to celebrate a good God-given 100 years!
WE ARE so thankful for your prayers for all of us in the North West. Even before they were settled in the Rectory at Paraburdoo, The Revd David and Priya Morgan suffered a number of electric shocks, which had them urgently seeking other accommodation. Repair work has been carried out and they are now back home. Please pray for them as they prepare for Easter services and activities.

Now what about Newman Anglican Church’s Signboard? 1 CROSS + 3 NAILS = 4 GIVEN! Wasn’t it a great Easter message!

As a result of a Christmas Card appeal, the diocese has been able to send $21,000 to its link Diocese of Karamoja in Uganda. A portion of the funds is for Bishop Joseph and Margaret Abura to use for diocesan needs, with the bulk of the amount going to the St Andrew’s School to allow some 200 students to continue at school.

Broome Anglican Church has lost 3 significant families, leaving huge gaps in the ministry team. Please pray for people to come forward to restart the Kids Club and help in other children’s ministry. Rector Tim Mildenhall says his two older children have no Christian peers in the town, nor are there any functioning Youth Groups for them to attend. Please pray they will be strengthened by God’s Word and Spirit to maintain their Christian commitment.

Vale Colin Jagger, a former seafarer and avid sailor. He served as Chaplain at Geraldton Mission to Seafarers with commitment and energy from 2000 till 2008, and as honorary Deacon at Holy Cross Cathedral. Colin is survived by his wife Betty; they had recently moved to residential care in Perth to be near their son and daughter.

MU Carnarvon Branch held its AGM last month, and Geraldton MU Fellowship kicked off the year in February with Bishop Gary as guest preacher, challenging us about daily Bible reading and prayer. The Diocesan Festival service and luncheon at the Cathedral on March 25th was attended by women from a number of denominations in Geraldton and Northampton, with Mrs Jane Foreman, lead Senate candidate for the Rise Up Australia Party, as guest speaker.

A mission team from Trinity College Perth provided a vigorous week long prelude to Easter! Four men, including Tyler Swarzentruber, formerly of Dongara Parish, and one woman student, led by Clare Deaves. The team preached at all services in the parish, participated in Geraldton Grammar School Assembly, primary school scripture classes, a women’s dessert and coffee night, and coffee morning, led an entertaining and enlightening Q&A session, and joined in the Brigades meeting and Youth night. It was an inspirational team with sound Bible teaching, clear presentations and lots of fun.

May the joy of the resurrection shine in you and lighten your paths always.

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The Anglican Diocese of Bunbury
Western Australia
Seeking experienced clergy for
New Models of Ministry
The Australian Diocese of Bunbury is seeking experienced clergy (female and male) for parish ministry in this growing regional and rural part of Western Australia.

Successful applicants will have at least five years of ordained ministry experience and a demonstrated commitment to supporting lay and ordained ministry. While previous ministry in a rural or regional area will be an advantage, a desire to sustain existing ministries and to develop new models of ministry in an Australian context is essential.

Assistance includes payment of reasonable re-location costs.

Closing date for applications: 15 May 2014.

For more information and to obtain an application form please email secretary@bunbury.org.au

General information about the diocese can be found at http://www.bunbury.org.au

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Traditional values,
21st Century education.

Guildford Grammar School
www.ggs.wa.edu.au
BOB HARTMAN’S NEW TESTAMENT TALES: THE UNAUTHOURISED VERSION $9.95

Playing on the King James Version ‘authorised’ version of the Bible during its 400th anniversary, master story-teller Bob Hartman wrote nine Bible stories for young people, from unauthorised sources such as the fussy eater at the feeding of the 5,000 – a different point of view, seeing things from spectators in the sidelines. In the companion version Old Testament Tales we find a further nine stories, told from other points of view: the Lion, Shepherd Boy, the Apprentice, the Boring Version. All are fun, and packed with silliness. Whilst not to be taken seriously, they embody the intrinsic message of biblical stories in language that primary-school age boys and girls understand.

Hartman has around twenty books in print. Several are excellent adult resource books on how to tell Bible stories, others are Bible stories for kids “to make you laugh out loud!” Most can be accessed at www.stjohnsbooks.com.au. ‘Bob Hartman is to storytelling what David Beckham is to football. An absolute master. Give him a story and no one will bend it like him’! (Peter Meadows)

HEARTS OF FIRE: PRAYING WITH JESUITS
by Michael Harter $22.95

Hearts on Fire was published in 1993 by Loyola Press and at that time, book retailers had to order 50 books at a time and have them shipped from the United States, a costly exercise. However, our bookshop had no problems selling well over 100 copies as they were the essential companion for those using the Spiritual Exercises of Ignatius. In 2004, the format became larger and more accessible, and finally available through Australian book distributors.

“We are not our hearts on fire?” two disciples say to each other after their encounter with the risen Jesus on their way to Emmaus. In this book, Jesuits share their insights and questions with companions and friends, allowing the reader today to join in the conversation.

The prayers in this book are arranged so that they can be a companion to the Spiritual Exercises, or can simply focus the events of daily life. The exercises, says Michael Harter, “take about 30 days to complete – and a lifetime to assimilate.”

SLEEPING WITH BREAD: HOLDING WHAT GIVES YOU
by Dennis Linn et al $24.95

This delightful book is presented as if it were a child’s book: brightly illustrated, large print, wide pages, focussed on telling stories. In fact it is one of the deepest, and most caring books on healing which one is likely to read. It covers the type of ground in the classic Man’s Search for Meaning by Victor Frankl, and uses the Ignatian Spiritual Exercise of the Examen as the basis for healing.

The writers say “this is the simplest book we have ever written. It is about asking ourselves two questions: For what am I most grateful? For what am I least grateful?”

Sleeping with Bread focuses on ways of forgiveness by asking the two questions on gratefulness, helping to identify moments of consolation and of desolation. A clue to the use of whimsical illustrations is the belief that whole families, including children can benefit from the examen and it is way for Christians to find direction – either as individuals, as a group, or as a family.

Other books by the Linns focus on different aspects of healing: Don’t Forget Too Soon explores interpersonal violence in and outside religious circles, offering a simple healing process for all those struggling to forgive. Good Goats: Healing Our Image of God is possibly their best known book, debunking myths of ‘hell and brimstone” and vengeful punishment. Richard Rohr says “The Linns have always had a way of making profound theology very readable, liveable and even desirable. Finally, Understanding Difficult Scriptures in a Healing Way, is highly recommended by Richard Rohr, Walter Wink, Jerome Neyrey and Jonathan Sachs. What wonderful company!”

A COMMON PRAYER – A cartoonist talks to God
by Michael Leunig $16.95

Love one another and you will be happy. It’s as simple and difficult as that. There is no other way. AMEN

Michael Leunig was asked in 1989 to produce a weekly cartoon for the Sunday Age newspaper, and wondered ‘if newspapers might carry some small spiritual message of consolation as a tiny reparation for the enormous anxiety and distress they can create?’

The path to your door
Is the path within
Is made by animals
Is lined by flowers
Is lined by thorns
Is stained with wine
Is lit by the lamp of sorrowful dreams
Is washed with joy
Is swept by grief
Is blessed by the lonely traffic of art
Is known by heart
Is known by prayer
Is lost and found
Is always strange
The path to your door

This wonderfully creative, humorous and intriguing collection explores the inner life, uncovering the spiritual in the commonplace. Together with a later volume, The Prayer Tree, these small hard-cover illustrated gift books have always enjoyed prolific sales. Ideal for young people, old people, and for those in-between.
DIVINE PROVIDENCE AND HUMAN AGENCY
by Alex Jensen website price UK£54 or £60 as e-book

A naïve young philosophy student raced into the office of the ethics lecturer, also a Christian, and announced a new discovery: “If God is eternal, then he is not in time! Eternity is outside time and space, so God sees past, present and future all at once.” The lecturer looked kindly at the student (me) and explained that it is more complicated than that.

The nature of time and eternity, and how it relates to God, is a debate that has occupied the best minds of the Church and of the world for many centuries, since the pre-Christian Platonists and even back to the days of King Solomon. Alex Jensen is a master of this debate, and of the many others that form an untidy cluster around it. He is also master of communicating the ideas in these debates with his readers, and is thus able to make them accessible to people who don’t have his vast breadth and depth of knowledge of theology and philosophy. Indeed, in every chapter his historical surveys of views and counter-views are breathtaking, crystal clear.

Jensen tackles the hard questions in this challenging discussion. The nature of “being”; how we can speak of God at all; what transcendence and eternity actually mean; how God can be active in the creation from which God is entirely distinct and separate; the sovereignty of God and the possibility of genuine human freedom; and finally, the problem of sin and evil: these are not the questions usually raised among our Sunday congregations, yet failure to attend to them leads the Church down various slippery slopes into confusion and disaster. This book is welcome strong medicine in a world gone crazy for want of good, careful thought.

The difficult middle chapters explore providence and freedom, sin and evil in painstaking detail. In each section Jensen takes us logically and entertainingly through the maze of thought, usually ending with reflections on the good work of Wolfhart Pannenberg, who sees God’s mode of being “as the future” (p.108).

He maintains the suspense right to the end, like a theological detective novel in which both God and humanity are on trial. The reader who sticks with it is rewarded with a glorious denouement: that the ineffable, utterly transcendent Holy Trinity truly does relate to the broken creation, and does so in Cruciform manner. The Cross and Resurrection of Jesus stand in history to reveal the future, in which God is truly able to see all that God has made, and declare it to be very, very good.

May 2014 News

APPOINTMENTS
The Reverend Ros Fairless Deacon, Swanbourne-Mt Claremont 24.03.14
The Reverend Sebastiana Plenaar Deacon, St George’s College 22.03.14

COMMISSIONING
The Revd David Atkinson Thursday 15 May 2014 at 700pm
East Victoria Park-Bentley Holy Trinity Church, Cnr Whittlesford and Washer Streets, East Victoria Park

RESIGNATION
The Reverend Mothy Varkey Chaplain, Murdoch University 15.05.14

The Revd Canon Frank Watts will celebrate the 60th anniversary of his ordination in St Andrew’s Church, Shelley, at 9.00am on Sunday 15 June 2014. He will concelebrate with The Venerable Braden Short, and the preacher will be The Revd Alan Brodie. Anyone able to attend on this special occasion will be very welcome.

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Name: ___________________________
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THE Gods of Wheat Street will shine the light of the small screen on a distinctly Australian form of spirituality. But does its creed have anything more to offer than Tony Robbins or the New Age Movement?

The new ABC drama is set in Casino, in the Northern Rivers region of New South Wales, where Odin Freeburn is struggling to lead his Aboriginal family. As a teenager ‘Odie’ was involved in a terrible car accident which killed his mother. While she lies dying she has him swear that he will be strong for her other children; that he will ensure that they don’t get split up. In so doing she introduces the theme that shapes the entire six part series: the family obligations that shape our futures.

Kelton Pell who plays Odie is introduced on the day of his boss’s funeral. He has been working for a struggling garage that is now likely to go under with the death of its proprietor, and his family looks set to follow a similar fate. From the first episode we realise that the Freeburns are a family with one eye on the next world. Rather than depart for the hereafter, the spirit of Odie dead mother reappears to him at crucial times in his life to guide him towards the best future for their family. His crisis of employment is one such time, though he’s less than pleased with the extent of the advice she offers:

Odie: “OK – what happens if I take that job in Sydney?”
Mum: “You know I can’t tell you that … I know if you keep fixing bike chains nd servicing lawn mowers you won’t go far.”
Odie: “That’s not the question I asked you – go or stay?”

The spiritual world of The Gods of Wheat Street may have Aboriginal elements but it’s decidedly Western in expression. Loved ones have gone on to a better place where the Creator takes good care of them. They remain positively concerned with those they left behind, even if they can’t tell us anything specific. But what they lack in practical help, they make up for in encouragement … for the real gods.

The members of the Freeburn family are named after mythic figures, mainly deities. As Odin’s mother explains to her son,

“You know why I gave you those names? Because names have power. I didn’t name you after a god so you could go around thinking you’re like everyone else.”

The ghosts of Wheat Street are actually there to help us be all we can be. As the drama unfolds viewers will realise that the real Gods of Wheat Street are the loving adults who make things happen. This is the sort of spirituality no-one need feel threatened by. The spiritual world has no instructions only advice, and offers no condemnation. The Creator is in charge of blessing meal times and providing a heavenly retirement home. And of course there’s no mention of Jesus because there’s no need for him in Casino – not when it turns out you’re actually your own Saviour.
EVERYONE is aware that this year marks the 100th anniversary of the beginning of the Great War. Memorial services have begun in churches and cathedrals everywhere. The solemn ceremonies at Gallipoli and Villers Bretonneux are especially recalled here in Perth, with Anzac Day so recent in our calendar. The theatre also calls us to remembrance.

In June, from 11 to 13, St George’s Cathedral Drama is presenting a professional production of Stephen MacDonald’s play *Not About Heroes*. I am excited about directing this wonderful work which provides a clear and moving insight into that horrible trauma of the last century. Its presentation within St George’s Cathedral gives the play added resonance. It tells the story of the meeting of the most important of the Great War poets, Siegfried Sassoon and Wilfred Owen. Owen died just as the bells proclaiming the Armistice rang out, and Sassoon lived into the 1960s. The playwright, through the use of poetry and diaries, enlivened with imagined dramatic sequences, paints a vivid picture of the war, and, at the same time, unfolds the evolving friendship between these two very different men.

Stephen MacDonald says that the story of these two great poets is told, primarily, in his own words. He says; “My motive was to try and understand how a relationship that remains at heart mysterious, could leave such an indelible mark on the literature of their war – and so, our understanding of the war itself.”

As director, I have been very lucky indeed to have secured the services of two most talented actors, ideally suited to the roles they play, both in age, looks and intelligence. We at the Cathedral invited Perthbred actors, Mark Desebrock (who plays Owen) and Sam Devenport (who plays Sassoon) back from their successful overseas careers. Mark arrived home from London in time to play Jesus in *Passion 2014* and the French airman Cis in Agelink Production’s *Cis and Barbiche* and Sam from the international tour of *Phantom of the Opera*.

Mark’s career in UK theatre has included *Beauty and the Beast* (Royal National Theatre), *A Little Neck* (Hampton Court Palace), *Moliere, Or the League of Hypocrites* (Finborough Theatre), *Midsummer Night’s Dream* (Warhorse Theatreworks), *Pericles* (Rose Theatre Kingston), Matilda, *Mike and Dan* (Pleasance Theatre), and *The Seed* (Goat and Monkey). Film credits include *Anagram, Bright Star and Still Life*. Sam, has credits that include *An Officer and a Gentleman* (Gordon Frost Organisation), Oklahoma! (IAG International), films *Foreshadow* and *Disorientations* and for Perth Theatre Company *The Removalists*. Sam has been a soloist for *Carols By Candlelight* in the Perth Supreme Court Gardens. Both actors began their careers with the Midnite Youth Theatre Company in a number of world and Australian premieres here in Perth, and toured overseas with that Company. Mark was trained at Guildhall School of Drama and Sam at WAAPA.

Seating in the Cathedral will be restricted to 200 seats per performance to allow excellent sightlines for all. Design is by Jay Waugh and Dean Morris. Ticket prices are $38 adults, $23 all concessions through www.trybooking.com or through www.perthcathedral.org to “Events.” Enquiries to 9325 5766. Three performances - at 7.30pm, June 11, 12 & 13.

This month, you have a chance to see one of the great Shakespeare comedies, *As You Like It*, in the State Theatre Centre, presented by Black Swan STC and directed by Roger Hodgman. It plays from May 17 to June 1. I am told this is modern re-telling of the tale is ‘playful, passionate and enchanting! So, for your diary – *As You Like It* in May and *Not about Heroes* in June. **
ON TWO still nights over the Palm Sunday weekend, in the moonlit gardens of Government House, a Cathedral production of the Passion of Christ unfolded. On stage there was passion aplenty, music and thought-provoking writing; in the audience, absolute hush and concentration.

Different characters in the story described Jesus from their various points of view. Barabbas, Pilate, Caiaphas, Judas and the Cross itself, given voice by a woman, all spoke. So, eventually, did Jesus, telling of love. Listening to their arguments unfold was a young man of our own time, Gary, tormented by 21st century consumerism. He seems to know the Jesus story quite well, while encountering it afresh in the strange scene he has burst in upon.

A highlight of the play was the Chorus, sometimes masked and mysterious, sometimes ordinary contemporary young adults. From Red Foot Theatre Company and community actors, their energy and movement added greatly to the performance.

A Christian community which is welcoming and generous in worship, ministry and mission.

The parish is feeling inspired by the example given by its forbears, deeply conscious of the blessings of God’s love and grace in their lives, and a sense of commitment to continue to learn to be the people of God in such a way that they hope others will be drawn to find the love of Christ.

The celebratory weekend was a fitting and memorable way to mark this significant milestone in the life of the parish.

The Bicton-Attadale parish recently celebrated the 50th anniversary of the consecration of St Christopher’s Church. The Archbishop presided and preached at the Eucharist, and the Dean of Perth entertained us at a parish dinner.

The Sunday congregation of 120 included a number of parishioners who were present for the first celebration 50 years ago.

The parish’s 50th anniversary is being marked by building a new foyer and entrance to the church, and providing a covered walkway between church and hall.

The story of St Christopher’s is a classic example of people working together with faith and dedication to build
In 1909 The Revd Percy Umfreville Henn, the newly appointed Headmaster of the Diocese’s newly acquired Guildford Grammar School, wrote a Circular to people in England seeking financial support for the building of a chapel. He wrote:

Friends of missionary work in our Empire, among our own kinsmen, will recognise that there is no more pressing and important fruitful work to be done than the training up of a succession of men who will go out to take their places in the professional and commercial life of the State, and bring to it, in every department, the sound and wholesome discipline of an education under definitely religious principles and practices. Friends of religious education have an opportunity, in an outpost of Empire, (viz Perth) of providing for generations of colonial boys some of those religious privileges and opportunities, which they gratefully remember to have been provided for them by the pious munificence of the founders of our English Public Schools.

Henn had a vision that Guildford Grammar School would produce only the best men. It would be a school known by the quality and qualities of its men and by the contribution they ultimately made to the public and ecclesial life of the colony and nation. On 1st September, 1909 Cecil Oliverson wrote back:

I write to thank you for your letter. I shall be delighted to give the Chapel to the school at Guildford, Western Australia…. I do not mind my name being mentioned, but would prefer that it might not be published in newspapers, etc, more than may be necessary.

On the Feast of the Annunciation of the Blessed Virgin Mary in 1914, the gothic revival Chapel of St Mary and St George was consecrated. The building was to become not only an iconic architectural landmark in Australia but also foundational to a ministry of serenity, awe, and quiet, and a place where God can be found in moments ordinary, sad and gladsome. It is where students sing with vigour and joy, where they calm their distress, hurt and anger, where so many have married. They understand that Guildford Grammar School seeks and finds its heart and soul, its very being, in this Chapel.

To celebrate such a ministry called for something that would, in its own way, make a lasting contribution to the mission of the School and the wider Church. The land upon which the Chapel and School is placed is important in the long history of the local Wajuk Noongar people. It is in close proximity to the spot where, on the 6th September, 1836, Governor Stirling laid the foundation stone of a Church for missionary purposes amongst Aboriginal people on land granted to the Revd Louis Giustinianii. So the School commissioned a setting of the “Ordinary of the Mass” – key texts of the Eucharist – by internationally acclaimed composer Gerard Brophy. He sought to produce “a worshipful celebration of the chapel’s centenary as well as a gesture of recognition of and reconciliation towards the original inhabitants of its location. As such it will be a confluence of the two great spiritual traditions.”

The score was brought to life and exquisite beauty under the direction of Roland Peelman with his world-renowned six voice ensemble The Song Company from Sydney. They were joined by the Didgeridoo playing of virtuoso William Barton, organist Daniel Trocme-Latter of the Homerton College Charter Choir, Cambridge, the School’s own Chapel Choirs directed by David Gething and Anita Fuhrmann, and the occasional sound of Himalayan Singing Bowls. The Latin setting of the Kyrie, Gloria, Alleluia, Credo, Sanctus, Benedictus, Agnus Dei, and Ave fulfilled Brophy’s aspiration admirably and clearly brought glory to God. The setting was rendered firstly in the Centennial Eucharist on Lady Day at which Archbishop Roger presided and the Very Revd Dr Andreas Loewe, Dean of Melbourne, preached. In the evening it was performed in concert form and recorded for later broadcast by ABC FM.

The Chapel of St Mary & St George will continue to proclaim Christ crucified, risen and ascended for the next one hundred years. So will the stunningly evocative and deeply spiritual setting of the music of the Eucharist continue to proclaim the same truth.

The music of the Eucharist will be broadcast on ABC FM on Saturday, 10th May at 8 p.m.

Left: GGS Lady Day and Chapel Centenary Song Company singers; Chaplain Philip Raymont and Archbishop Roger; right GGS Student Choiristers.
A PILGRIMAGE is widely seen as traveling to holy place. Manila is definitely a pilgrimage but not to a physical holy place like Jerusalem. Reachout Manila is a journey to a spiritual and emotional place. It renews your mind and soul. It would be extremely difficult to return from a journey like Reachout Manila without being touched by the people or the hand of God. The people there are the happiest, kindest, most loving and let’s not forget the poorest people that you will ever meet. You find yourself loving these people more in five days than you love someone you have known for five years. The reason for this is that the people make themselves very easy to love. An example of this is that on the fourth day at one placement a little boy, maybe around the age of four, came to me looking to be picked up, so I picked him up and he put his head on my shoulder and after a few minutes fell asleep. I had only known him for a matter of days, and he did not know my name and I didn’t know his, but it didn’t matter to him. He was just sleeping in my arms. Maybe nothing special, but without him knowing how, he changed my life. The memory of that mysterious little boy will always be with me and I will never forget him.
ON LEARNING of the theme “Vocation” for this month’s Messenger, my mind ran to the Collect for Good Friday: “Almighty and Everlasting God, by whose Spirit the whole body of the church is governed and sanctified: receive our prayers and supplications, which we offer before you for all people in your Holy Church, that all its members, in their vocation and ministry, may truly and godly serve you; through our Lord and Saviour Jesus Christ. My mind then went to the fourth Commandment, with its gracious provision of a weekly rest from work, and the prayer “we humbly thank you …for power to work and leisure to rest.” Whilst there are prayers that remind us of the ministry vocation in our regular services, not to mention the Ordinals, there are not many that either celebrate or seek God’s blessing upon work, secular, paid or unpaid.

That everyone’s work is important however, is beyond question. Christians, following Genesis 1 and 2, took a different view of work to that of the Greek philosophers, who exalted thinking work above manual work. Timothy Keller, in his excellent book “Every Good Endeavour: Connecting Your Work to God’s Plan for the World”, notes that in Genesis God is a gardener and in the New Testament Jesus is a carpenter. At the Reformation the false notion that sacred work was more important than secular work was corrected firstly by Martin Luther and then by John Calvin and other Reformers. It was Luther who said “God milks the cows through the vocation of the milk-maids,” and notes that “God could easily give you grain and fruit without your plowing and planting but he does not want to do so.” The Reformers’ catch-cry was “Everything is sacred, everything is secular.” In other words, we live in the world to honour God and to serve others in a godly manner in every aspect of our daily life.

When Coventry Cathedral was rebuilt after World War 2 the destroyed Guild Chapels were replaced with “hallowing places” which expressed the implications of “hallowed be your name.” The inscriptions tell the story, and remind Christians that we are all called to honour God and serve others through our work:

In industry, God be in my hands and in my making.
In the arts, God be in my senses and in my creating.
In the home, God be in my heart and in my loving.
In commerce, God be at my desk and in my trading.
In healing, God be in my skill and in my touching.
In government, God be in my plans and in my deciding.
In education, God be in my mind and in my growing.
In recreation, God be in my limbs and in my leisure.

Our Lord’s example in coming amongst us as a working man, along with St. Paul’s as a tent-maker, not to mention his exhortations (1 Cor.7:17; Col.3:17, 23; Eph. 4:28 and Titus 2:9-10), alert us to the dignity of all work, and to embrace work as a vital aspect of being made in God’s image and our imitation of Christ.

The ordained vocation is neither inferior nor superior to secular vocations. A hint as to their relationship is found at Morning Prayer. The request: “Clothe your ministers with righteousness” is responded to with “and make your chosen people joyful.” This prayer, a direct quote from Psalm 132:9, shows us that all God’s people rejoice when they have ministers clothed in righteousness. This pastor-teacher, by living rightly and preaching justification by faith is fulfilling his or her calling by equipping God’s people to be joyful in their daily vocations and responsibilities.

Justification by faith stops us equating a person’s importance with the status of their occupation, which usually translates into dollars earned. Once we know that the only status worth having is that of a justified and adopted child of God, we are free to pursue our work as service rather than seeking salary or status.

All Christians, pastors or people, are chosen and called. Our vocations, since they are callings of God, give our lives purpose and joy, but do not define us. No legitimate task is therefore too menial or ordinary to be done for others, or without seeking God’s help. Life is transformed by the Apostle’s perspective, “Whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.”

Here is a rich heritage that can deliver lasting dividends to us all, whether rich or poor, paid or unpaid, pastor or people, noticed or unnoticed by others.
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 MAY 2014

SUNDAY 4 MAY
5pm: Evensong with the Installation of Knights and Dames of the Order of St John of Jerusalem Knights Hospitaller. A reception follows.

SUNDAY 11 MAY
2pm: Families Connect.
5pm: Installation of the Reverend Kathy Barrett-Lennard as Canon of the Cathedral. A reception follows.

SUNDAY 18 MAY
5pm: Evensong for National Volunteer Week, with Volunteering WA. A reception follows.

SUNDAY 25 MAY
5pm: Celebration of John and Charles Wesley, with Charles Wesley hymns and community choirs. A reception follows.

THURSDAY 29 MAY
6pm: Choral Eucharist of the Ascension of Our Lord.

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

COME HOME TO ST MARY’S
A community of faith celebrating God’s love for all people, with excellent music, and a vibrant ministry to children and families.

MAY AT ST MARY’S

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<tr>
<td>Sun May 4</td>
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<td>Choral Eucharist with children’s ministry</td>
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<tr>
<td>Sun May 11</td>
<td>9am</td>
<td>Holy Eucharist with children’s ministry</td>
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<tr>
<td>Fri May 16</td>
<td>8pm</td>
<td>The Hunchback of Notre Dame: Live improvised accompaniment to the 1923 classic film. Tickets at Trybooking.com/EMCG</td>
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<tr>
<td>Sat May 17</td>
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<tr>
<td>Sun June 1</td>
<td>2.30pm</td>
<td>A Singer’s Delight: an afternoon of glorious Art Song. Phone 9367 1243 <a href="http://www.stmarysouthperth.com">www.stmarysouthperth.com</a></td>
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ONLINE RESOURCES
物联网

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

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

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)

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
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**Council of Christians and Jews Western Australia Inc.**
Inter-religious Dialogue:
An Israeli Perspective
Guest speaker:
Dr Debbie Weissman
President, International Council of Christians and Jews
7:30pm Tuesday 20 May 2014
Perth Synagogue, Freedman Road, cnr Plantation St, Menora
All welcome
$5 members, $10 non-members
Light refreshments served.
ccjwa@aol.com www.ccjwa.org

**ST JOHNS BOOKS FREMANTLE**
**MID-MAY SALE**
SAT 17TH & SUN 18TH MAY
8.00am – 4.00pm both days
• $2 & $5 CASH BARGAINS – current titles UNBELIEVABLE!
• All shelf stock a huge 30% discount – no exceptions. Credit cards accepted for shelf stock.
Free parking at 26 Queen St for these two days
This sale for our wonderful calling-in customers only – try to make the effort for a day in lively Fremantle – with free parking!
A tempting Web sale will go on-line at the end of May
Please check out www.stjohnsbooks.com.au for exciting updates on this fantastic sale
Inquiries please email books@stjohnsbooks.com.au
Phone during regular shop hours
(Mon-Frid 10am-1pm, Sat 10am-12noon) 9335 1982

**CLASSIFIEDS**
ACROSS

1. & 8 across. Alternatively back the French in the job. (4)
2. What makes Al cling to his vocation? (7)
8. see 1 across.
10. The Waterloo sestet went across to be relaxed. (5)
11. Yellow Danish gull flies right away! (3)
13. The ballots have changed so very carefully. (5)
16. Behold! Laugh out right away! (2)
18. European encore in bishops’ word. (3)
19. Trinity Church, Narrogin, in short. (3)
21. Alternatively French gold. (2)
22. Legendary antipodean warrior in an article for sixpence. (5)
24. A hit I made near Santo Domingo. (5)
26. Energy from the bent equator on the large page. (6)
28. Does the slippery oil age stop forwards from shooting at goal? (6)
29. We, the American people? (2)
30. To choose the right person: stir cinders. (7)
32. Start Christian studies. (2)
33. Contrary demo helps him perform circumcisions. (5)
34. By any standard reporting GST! (3)
36. Requested a desk. (5)
39. Like a Roman penny. (2)
41. Appropriate technology for Austria? (2)
42. Left wok off, all right? (2)
44. Indian 2.54 cm! (2)
45. Aggravations in favour of invitations to consider God’s calling. (12)

DOWN

1. Rhythm ‘n’ blues. (2)
3. The Arab in Alabama. (2)
4. The Word adds nothing to ship’s record books. (5)
5. Troublemaker from wild Tolù. (4)
6. The small cay is let. (5)
7. Nor’east. (2)
8. Former in context. (2)
12. Inscribed brass tablet attached to surface of tooth? (6)
13. Civic timekeepers offered across as a sacrifice. (6)
14. Black gemstone will take alpha from an unstable scholar. (6)
15. The minister could be a free-spirited sprite! (6)
17. Theistic narration to note. (2)
18. The minstrel takes nothing from the board. (4)
20. Nana has broken bread. (4)
21. Auricular confession for abbot icon? (4)
23. South Africa online. (2)
25. 49 Romans in Israel? (2)
27. Ottershaw School Old Boys Society (4)
28. See General Electric mixer for honking poultry! (5)
31. Why get centre of spiritual energy off the bent hayrack? (6)
35. Lay hands gently on a faucet. (3)
36. Tao subverted to receive revenue? (3)
37. I do turn to little David of Israel. (3)
38. Theistic narration to note. (2)
40. Slow release of Strontium. (2)
41. King James version? (2)
43. Kojonup. (2)
44. In stasis. (2)
45. A uricular confession for abbot icon? (4)
Who’s calling?
The Very Revd Dr John Shepherd

THE theme of this month’s Messenger is vocation, including vocation to the ordained ministry. It’s a good topic. It’s also a challenging topic, because ‘vocation’ is such an odd and awkward thing to talk about. If you think you’ve got a vocation, it’s very difficult to give an account of it to anyone else.

But what you do find, amongst people who feel authentically that they do have a vocation, is that they are compelled to say that it has nothing to do with fulfilling personal requirements, private needs, career ambitions, or family expectations. And that it has nothing to do with ‘graduating Christianity,’ after having successfully passed the preliminary courses of baptism and confirmation. And that it has nothing to do with wanting recognition to compensate for personal needs and insecurities, or desiring status so as to be able to boss others around.

But then you will find something else. You’ll find they’ll get around to saying that they feel the initiative for ordination didn’t lie with them – that it wasn’t their idea. This idea of vocation is expressed by the biblical writers when they use the word ‘call.’

It’s one thing to volunteer. Then the initiative does lie with the person who offers to do whatever it is – a job, a project, whatever. The opposite of volunteering is being selected, nominated, appointed. Jesus called the disciples to follow him. They didn’t volunteer. Paul says, ‘God called me.’ ‘Those who are called’ is one of the many descriptions that were used, before the word ‘Christian’ was invented.

Sometimes the word ‘call’ is used for inviting people to a party. Then ‘those who are called’ means the guests. This makes it clear. No one, surely, would choose to go to a party without being invited. It would seem strange if we said, ‘I volunteered to attend the wedding reception.’ Ordination is a calling in the sense that it’s not a matter of volunteering. It’s a response to an invitation from God. The initiative doesn’t lie with us, but with the one in whom we believe. We didn’t work it out for ourselves. It was more like a present, out of the blue. This is what so often makes it hard to explain our reason for offering ourselves for ordination. Because whenever we start to talk about ourselves, we know it’s not the real thing.

Out of all this, one thing’s obvious. If it wasn’t our idea in the first place that we should be ordained, then it must follow that thankfulness must have priority over everything else. We thank God who has called us into this grace in which we now stand. We could not have it had God not given it to us. Our vocation isn’t a discovery or a career choice we’ve made for ourselves, so we can’t congratulate ourselves. That would be to get it all wrong. The character of ordination is that of a gift: unexpected, unsolicited, undeserved.

So the idea of vocation is something we can safely leave in God’s hands, because if he has called us, this means he has faith in us. Yes, it’s important we have faith in God, but it’s far more important to realise that he has faith in us. Our Maker has confidence in us, and his purpose won’t be thwarted. And if we can see that our faith in God is the result of God’s faith in us, we’ll be less likely to worry about losing it. We’re sustained in faith by the Almighty Believer, so there’s nothing to fear – not even that we might fall from him.

Faith is a strange thing. It’s not logical. In fact, it defies logic. We can’t think ourselves into it. It just seems to turn up unexpectedly, often in the most unlikely circumstances. You can easily see how people thought faith itself was a gift from God. It’s as though it comes from his side, not from ours. Remember Thomas, in the Upper Room. Thomas supposed he could never believe, unless he were satisfied there was logic underpinning the whole thing. But he did believe, without any of his conditions being fulfilled. We, too, will have to live by faith. But we know we can get there; we know we can reach the heart of God, because the faith we need has already been planted in us by the One who wants to get us there.

Finally, if it’s the case that ordination is the response to a call, who’s doing the calling? Jesus himself called the disciples to ministry. If we believe that the Church is now the incarnate and resurrected presence of Christ in the world, and that we are members of that Body, then it’s we – the Church - who should be doing the calling.

But how well are we doing this? Are we deliberately looking out for those who might be suitable for ordained ministry, suggesting it to them, and encouraging them to explore it, with proper guidance? It’s important. Because if we, as the Church, don’t call, we can hardly be surprised if no-one responds.
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